

"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4:13)

THE STEWARD

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

(1 Corinthians 4:2)

VOLUME 17: NUMBER 1

SEPTEMBER, 1964

BE OF GOOD CHEER

"For a season, if need be, ye are in heaviness through manifold temptations."
1 Peter 1.6.

"I besought the Lord, . . . and He said, . . . "My grace is sufficient for thee, for My strength is made perfect in weakness." 2 Cor. 12.8, 9.

* * * * *

Perplexed and faint-hearted I falter and fear,
But hark to the sound that now falls on my ear—
'Tis the voice of my Shepherd, my Saviour, my Friend—
"My grace is sufficient" from beginning to end.

* * * * *

"Be of good cheer; it is I; be not afraid." Mark 6.50.

* * * * *

"It is I!"—Thy presence, Saviour,
Calms the sorely troubled heart;
And Thy loving words betoken
What a Friend in need Thou art.

"It is I!"—we hear Thee saying;
Surely then we need not fear;
"It is I!"—such sweet assurance
Ministers to us good cheer.

God, who affords us all things richly for our enjoyment. 1 Tim. 6.17.

* * * * *

The above came to me on a small, old piece of paper, the first portion on one side, the second on the other, in the handwriting of our beloved brother Chang Su, who has since laid down his life for Christ's sake in Communist China. It was written to me while our brother was passing through deep trials, facing prison and death, and tells us plainly where his comfort and strength lay.

(G. C. Willis)

MEDITATIONS ON THE TWENTY-THIRD PSALM

— Chapter 3 —

Verse 2. "*He maketh me to lie down in green pastures; he leadeth me beside the still waters.*" The effect of the knowledge of Jesus as the *good* and *great* Shepherd is rest of soul in Himself, and the quiet enjoyment of His love and grace. To know Himself is life—eternal life. To know His work is peace—perfect peace. "*He maketh me to lie down.*" To *sit* down is to rest; but to *lie* down gives the idea of full, perfect, refreshing rest—complete repose. This is what the Shepherd provides—what He leads to; not, alas, what we always accept. We often wander in fields wherein is no pasture, and beside the troubled, not the quiet waters. But this comes from occupation with self and unbelief, not from the Shepherd's hand and care. He would have the feeblest of His flock to be free from all anxiety as to the future. The Shepherd's thoughtful love is enough. He has charged Himself with the entire care of all who follow Him. We have only to watch the direction of the Shepherd's eye, and confide in His unfailing care. "I will guide thee with Mine eye"—"I will never leave thee nor forsake thee," are His own words. His sheep cannot want. They may often be greatly tried in their journeyings through the wilderness, and often be ready to faint and fail because of the way; but we must remember that the Lord's grace never fails, and that we must ever count on Him, and what we have in Him. He is with us always, even unto the end. We may quietly rest in Him. He maketh us to lie down in "green pastures"—in the midst of plenty—we rest in the abundance of His grace; and He ever leads beside the still waters.

"The Lord's my Shepherd, I'll not want,
He makes me down to lie
In pastures green; He leadeth me
The quiet waters by."

Peace, plenty and security characterise the portion of the Lord's beloved flock. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them,

and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." This beautiful passage, which so touchingly represents the Lord's delight in the sealed remnant of the Gentiles, will be *literally* true during the Millenium, of all who are faithful to "the King of glory." (Compare Isa. 49 with Rev. 7). But it is also true now, in a spiritual sense, of every sheep and lamb in the highly-favoured flock of Christ. But knowest thou this blessed truth, O my soul, for thyself—is it thine own experience? It can only be *known* by the word of God, and *enjoyed* in the heart by faith. "For we walk by faith, not by sight." Our rest and plenty are not natural and worldly, but spiritual and heavenly.

When the heart is simple all is plain and easy. We have heard the feeblest sing in the joyous sense of deliverance, and with amazing heart, even before the pangs of the new birth were well over;

"He took me from a fearful pit,
And from the mirey clay,
And on a rock He set my feet,
Establishing my way.

He put a new song in my mouth,
Our God to magnify;
Many shall see it, and shall fear,
And on the Lord rely."

Further on we learn the *measure* of our blessing is the Lord's own measure. "Because as He is, so are we in this world." "Whosoever drinketh of this water," pointing to Jacob's well, "shall thirst again: but whoso drinketh of the water that I shall give him shall never thirst." The deepest well of human bliss may soon run dry, but the "living fountains of waters" have their spring in the heart of God, which can never fail. And again, "Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." John 4, 6). And further still, as the foreign shoot that is grafted into the olive tree drinks of its rich-

ness and fatness; or, as the members of the body have nourishment ministered from the head; so are we vitally united to Christ, and we feed on Him, both as to our *heavenly* and our *time-condition*.

But in the passage before us it is rather the Lamb feeding us, than we feeding on Him. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." Both are blessedly true; but the former agrees more fully with the strains of the twenty-third Psalm. He who laid down His life for the sheep, and washed them from their sin in His own blood, now feeds them and leads them with His own hand. What grace! What gentleness! To be protected and nourished, in our journey through the wilderness, by the very hand that was pierced for our sins, should fill our hearts with perfect confidence in our Shepherd, notwithstanding the manifold trials and difficulties of the way.

The great thing, undoubtedly, is to know Himself, and to know what we are to Him, and what He is to us. What has He done in the past, what is He doing in the present, and what will He do in the future, to manifest His love? May not His great work be briefly summed up in this? When we had lost all—the soul, holiness, happiness, and God—He not only brings the lost one back to God, but, oh, wondrous truth—truth fraught with complete blessedness—*He recovers God for the soul!* and this is *all*, for "God is love." He is the living God, the only source of the soul's life, holiness and happiness. Oh, what a truth; Who can estimate its blessed-

ness? Dwell upon it, O my soul; only think—*the soul recovered for God, and God recovered for the soul!* What a recovery! Not, observe, that God needed to be reconciled to us; no, God never was man's enemy; on the contrary, He so loved us when we were in our sins, that He gave His Son to die for us. And it is plainly stated, that "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." Nothing was needed to turn God's heart to us, blessed be His name! But the cross was needed, that by it God might bring us to Himself. We, alas, were enemies to God in our minds by wicked works; but love triumphed in the cross; for thereby righteous reconciliation was accomplished, and man's enmity to God was slain. "For Christ also hath once suffered for sins, the just for the unjust, that he might *bring us to God*, being put to death in the flesh, but quickened by the Spirit." (i Peter 3.18).

And now, mark well, my soul, in thy meditations, this inviting aspect of God's love toward us; it is well fitted to quiet many a fear, and comfort thee in any trouble—to fill thee, even now, with joy unspeakable and full of glory. And mark, too, that word of exquisite tenderness which refers to the end of the weary journey through this vale of tears: "And God shall wipe away all tears from their eyes." With His own hand He wipes away the last tear that shall ever dim the pilgrim's eye. And it has been said, it is better to have tears for Him to wipe away, than no tears at all. May we not call this the privilege of love, which the Father claims for all the children?

“REJOICE!”

(Ch a i r e)

When our Lord Jesus took the disciples with Him into the Garden of Gethsemane, just before the cross, He said to Peter and the two sons of Zebedee, "My soul is exceeding sorrowful, even unto death." (Matt. 26.38). The word used in the Greek Testament for "exceeding sorrowful" is one word, *peri-lupos*. *Peri* (the first half of the word) means "around." We get our word "perimetre" from it. The last half of the word, *lupos*, means "sorrow." The whole word literally means "surrounded with sorrow." Which ever way our Lord looked, there was

sorrow; unutterable sorrow, on every side. It was then He turned to His Father in prayer. Then, only, do we hear Him say, "Abba, Father." It was then, being in an agony, He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground. (Luke 22.44).

It was immediately after this that Judas came to betray the Lord. He had given those with him a sign, "Whomsoever I shall kiss, that same is He: hold Him fast." (Matt. 26.48). The fact that the traitor came just at *that time*, and with *such a*

sign, seems to add greatly to the sorrow and anguish of our Saviour; and at the same time makes the awful hardness and cruelty of Judas' act more terrible than ever.

In our English Bible we read, "And forthwith came he to Jesus, and said, 'Hail, Master; and kissed Him.'" (Matt. 26.49). The word translated 'Hail' is *Chaire*, and literally means: 'Rejoice!' though it is true it is also commonly used as a greeting, or as 'Farewell' on parting. But the true, literal meaning is 'Rejoice!' "Rejoice, Master; and he covered Him with kisses," (or, "kissed Him tenderly"). As we gaze with bowed heads and unshod feet at our Lord and Master in such agony of soul: at His sweat as great drops of blood: as we hear His words, "My soul is exceeding sorrowful, even unto death;" and then as we hear that heartless traitor saying, "Rejoice, Master!" How it makes our hearts recoil with horror at such cruel and awful conduct.

And the word for "Kissed Him" is changed from the word that Judas used when he gave them this sign. He had used the word *phileo*, 'I love, or, I kiss.' But in his eagerness to make sure they siezed the One Whom once he had followed, he "covered Him with kisses:" *kataphileo*, a much stronger word. It is difficult for us to conceive of anything more horrible than Judas' method of betraying his Master: and we know from the Psalms how keenly our Lord felt it. See, for example, Psalm 41.9: "Yea, Mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against Me." And Psalm 55.12,13: "For it was not an enemy that reproached Me; then I could have borne it: neither was it he that hated Me that did magnify himself against Me; then I would have hid Myself from him: but it was thou, a man Mine equal, My guide, and Mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."

The next time we find this word *Chaire*, 'Rejoice!' in the Greek New Testament is in the next chapter: Matthew 27: when the Roman soldiers put the crown of thorns on His holy brow, and smote Him on the head with the reed, driving those thorns into that beloved brow: they spit upon Him, they abused Him, till His visage was so marred more than any man: and then

they said to Him, *Chaire!* "Rejoice! King of the Jews!" The cruelty, the heartlessness, the wickedness of such mockery is beyond words. "Rejoice!" at such a moment! See Matthew 27.29.

• • • • •

But, wonder of wonders, we find the same word again in the very next chapter of Matthew: Chapter 28: the Resurrection Chapter. Perhaps the very first word that our Saviour spoke after His resurrection was this very word, "Rejoice!" Twice over during that terrible time before He was put to death He had listened to this word in mockery: and now it is the first, or almost the first, word that He uses when He meets His Own, alive from among the dead. In Matthew 28.9, we read: "As they went to tell His disciples, behold Jesus met them, saying, 'Rejoice!'"

The sorrow, the unutterable sorrow on every side, was all His Own. The joy, the unspeakable joy, He gives to you and me. The Chief Priests and captains rejoiced (the same word) at the prospect of His death. (Luke 22.5). The Disciples rejoiced (the same word), when they saw the Lord, their own, beloved, living Lord. (John 20.20). Listen again to His own sweet word: "REJOICE!" Yes, "Rejoice in the Lord alway: and again I say, Rejoice!"

• • • • •

Great Captain of salvation,
Now crowned with highest glory,
Joyful we raise,
Our songs of praise,
And lowly bow before Thee:
We worship and adore Thee,
Each heart and tongue confessing,
Worthy to reign,
The Lamb once slain,
Of honour, power, and blessing.

Head of the new creation,
To God's right hand ascended;
Thy saints rejoice,
With heart and voice,
Before Thy feet low bended:
We own Thee, Lord, exulting
In all Thy joy and glory:
And long to be
On high with Thee,
Where all shall bow before Thee.

J. G. Deck

THE GLORY

— Part 4 —

In our last meditation on the Glory, we saw that it went up from the midst of the city of Jerusalem, and stood upon the mountain which is on the east side of the city. (Ezek. 11.23). The Glory had departed. "Ichabod" was written on Jerusalem.

I have wondered very much whether to seek to trace the Glory according to time (chronologically) or whether to follow the order as we find it presented to us in the Scriptures: and I believe the latter is the way the Lord would have us view it. So we will turn again to the same Book of Ezekiel. We last looked at Chapter Eleven, near the beginning of the Book: now we will look at Chapter 40, near the end of the Book.

We have seen the Glory depart. Then the beautiful Temple that Solomon had built was completely destroyed, and nothing left but desolate ruins. Now comes an interval of more than 2500 years. Then, in Ezekiel, Chapters 40 to 42, we find the Lord gives full designs and instructions for a new Temple. But the Temple is of no avail without the Glory, so in Chapter 43 the Lord brings the prophet back to the gate that looketh to the east: back to the very spot where the Lord had brought him to view the Glory depart. (11.1). But *now* the Lord brings him back to view the Glory return. "And, behold, the Glory of the God of Israel came from the way of the east: and His voice was like the noise of many waters: and the earth shined with His Glory. And it was according to the appearance of the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the Glory of the Lord came into the house by the way of the gate whose prospect is toward the east. So the Spirit took me up, and brought me into the inner court; and, behold, the Glory of the Lord filled the house." (Ezek. 43.2-5). The Glory returns by the very same path by which it had departed: and, "it was according to the appearance of the vision that I saw when I came to destroy the city." It is the very same Glory that had once departed, that now returns. And yet, though the *same* Glory, if you will compare the Glory on its departure with this beautiful description of its return: you will note that its return is more glorious than its departure. Then, "the *court* was full of the brightness of the Lord's Glory.' '(10.4). But on the return: "The *earth* shined with His

Glory." I do not recall that the Prophet fell on his face before the Glory as it departed: but on its return, twice we find him on his face before the brightness of that Glory. (43.3; 44.4).

And why the difference? I believe it is that in these later chapters of Ezekiel we see the Glory of the Millennium, when the Lord will reign a thousand years on this earth. And between the early chapters and that blessed, glorious time, comes the Cross. In the early chapters the Glory filled the *court*. It was there for Israel to see. It was there to call Israel back to the God they had forsaken. But it was not for the nations of the Gentiles. But in the later chapters of Ezekiel, "the *earth* shined with His Glory." The Cross is for all. "God so loved the *world*." And all the world will then behold His Glory: "the earth shall be filled with the knowledge of the Glory of the Lord, as the waters cover the sea." (Hab. 2.14).

But let us go on to Chapter 44, and we will learn a little more of that Glory. "Then He brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same." (44.1-3). In Chapter 43 we saw it was the *Glory* of the God of Israel, the Glory of Jehovah, that came into the house by the way of the gate whose prospect is toward the east: but in Chapter 44, it is Jehovah, the God of Israel, Himself who enters in.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. . . Who is this King of Glory? Jehovah of hosts, He is the King of Glory. Selah." (Ps. 24.7,10.)

But let us go a little further, on to the last Chapter of Ezekiel; and there we find a description of the *City*. We find around it a "common (place) for the city, for dwellings and for suburbs: and the city shall be in the midst of it. . . . Round about it was eighteen thousand (cubits); and the name of the city from that day, JEHOVAH SHAMMAH," (Jehovah is there). (Ezek. 48.15,35: See New Translation). Blessed, blessed place to have a dwelling: in the City

whose name is JEHOVAH SHAMMAH!

"And they of the city shall flourish like grass of the earth. His Name shall endure for ever: His Name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed. Blessed be the LORD God, the God of Israel,

who only doeth wondrous things. And blessed be His glorious Name for ever: and let the whole earth be filled with His Glory; Amen, and Amen!" (Psalm 72.16-19)

And we also know a place that may bear the same name: "*The Lord is there.*"

THE GOSPEL IN WALES

Paul was sent to Rome, according to Eusebius, in the second year of Nero, that is A.D. 56, and he stayed there, as the Book of Acts tells us, two years. The British prince Caractacus, and his father Bran, were sent to Rome in the year 51, and stayed there, as hostages, for seven years. It is said in the Welsh "triads," (a form of Welsh literature), that Bran was the first who brought the Christian faith to the Cymry, or Welsh. He had, very possibly, received it from Paul at Rome: thus the pure Gospel came to Wales at a very early date. It is said that Bran brought back with him three Christian teachers, — Iltid, an Israelite; Cyndaf; and Arwystli, which is Welsh for Aristobulus, to whom Paul sends greeting, in Romans 16.10.

Irenaeus, bishop of Lyons, early in the second century, mentions the existence of churches among the Celtic nations, and Tertullian, about 200 A.D., says, that "those parts of the British Isles which were unapproached by the Romans, were yet subject to Christ," these parts were most probably

the mountainous seclusions of Wales, and perhaps of Scotland, and they may have received the faith, and probably also the Old Testament, from Bran, the father of Caractacus, and probably the disciple of the Apostle Paul. And the Old Testament would cause them to enquire for the New, as, by degrees, it was written. At any rate, Christian churches were formed, and these shared in the Dioclesian persecution, A.D. 303. Two martyrs of this age, Julius and Aaron, were honoured by the British church; and it is recorded that through this church many of the bards, or Druids, were converted to the Gospel of Jesus Christ; and Divine worship continued for a while in the ancient Druidical circles. One of these is at Carn-y-groes, in Glamorganshire, where also stands an ancient cross.

The Dioclesian persecution drove many of the Christians to Scotland, and to the island of Iona, where they built a church, whose walls, it is said, still exist among the stately ruins of a later age.

(From, "The Book and its Story")

SEPARATION FROM EVIL GOD'S PRINCIPLE OF UNITY

The need of union is felt by every right-minded Christian. The power of evil is felt by all. The sense of danger is universal. This state of things produces difficulties and dangers of a peculiar kind to the saints, and we ask, — Where is the true path? Where is true union to be found?

As we see the storm coming, there is danger of turning away from truths we have learned from the Word, to follow paths devised by the wisdom of men. There is a constant tendency to fall into sectarianism, and to make a basis of union of what is opposed to the truth found in God's Word: that is, a system of some kind or other round which the saints may gather, and which, assuming itself to be based on a true principle of unity, regards as schism whatever separates from it — attaching the name of unity to what is not *God's* centre and plan

of unity.

Wherever this is the case, it will be found that the doctrine of unity becomes a means of engaging the saints to continue in evil. Also, the difficulty, and (to unbelief) the danger of separation from evil adds to the temptation to continue in it.

Now, true unity is divine, but if unity is allowed to be a supreme authority, then it binds us to evil. See, for example, Romanism. Unity may, on the other hand, lead us to utter indifference to evil, because of the absence of principle; or, on the other, it may be the narrowness of a sect: it may claim to be the Church of God, and secure as much indifference to evil as the body, or its rulers, wish to allow, or is in the power of Satan to drag them into.

What then is the real unity that God owns? The desire for it is surely good, and

many of the attempts to attain it contain godly feelings, even though one cannot think the means used are of God. God Himself must be the spring and centre of unity. Any centre of unity except God must be a denial of His Godhead and glory. God is one — He is just, true, and the only centre of all true unity. Anything else is rebellion. This we see in Adam at his fall, and he became the slave of a mightier rebel than himself.

But go a step further. God must be a centre of blessing, as well as of power. True, He will punish rebellion with everlasting destruction from His presence: but He Himself must be a centre of blessing and holiness, for He is a holy God, and He is love. Indeed, holiness in us is just having God, the Holy One, Who is love, the object, centre and spring of our affections. He makes us partakers of His holiness; but in us, holiness must consist in our affections, thoughts and conduct having Him for their centre and source: all in entire dependence on Himself.

We will speak later on of the unity of the Son and of the Holy Spirit. We see it in creation. Creation was carried out in unity, and God is its only possible centre. It shall yet again be brought into this unity, and centred in Christ as its Head, by Whom, and for Whom, all things were created. (Col. 1.16).

It is man's glory (though his ruin as fallen) to be made thus a centre in his place — the image of Him that is to come (See Eph.1. He hath made known to us the mystery of His will; that is, gathering together in one all things in Christ, in whom we have received an inheritance). But alas! man now fallen is in a state of rebellion in this same place. I do not know that angels were ever made the centre of any system, but man was.

If man became as God, knowing good and evil, it was with a guilty conscience, the slave of the evil he knew, and in an independence in which he could not sustain himself; yet he had morally lost God to depend on. With man in this state, God has to deal, if real, true unity is to be attained. God must still be the centre, so it is not in mere creative power, for evil exists. The world is lying in wickedness, and the God of unity is the holy God. Separation from evil, therefore, is the necessary and only basis (not, the power) of unity: for God must be the centre of that unity, and His grace the power of it: but evil exists. From this evil, those must separate who are to be in God's unity: for He can have no union with evil. Therefore *separation from evil is the basis of all true unity*. Otherwise it links God's authority

to evil, and is rebellion.

In a sense every sect, with its own centre, has this character. In its fullest form it will be the great apostacy. The time for God to separate the evil from the good by judgment is not yet come: but God has not given up the thought of unity; nor can He have union with evil. There is one spirit and one body. He gathers together in one the children of God who were scattered abroad.

Now, as to the general principle, God is working in the midst of evil to produce a unity of which He Himself is the centre and spring, and which owns His authority. He does not do it by judicial clearing away of the evil, nor can He unite with those who continue in evil, or have union which serves them.

How then can God have this union? He separates those He calls from the evil: Come out from among them and be ye separate, and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty. This was God's way of gathering: Come out from among them. He could not otherwise have true unity about Him. Since evil exists, — yea, is our natural condition, — there cannot be union of which the Holy God is the centre and power, but by separation from it. Separation, therefore, is the first element of true unity or union.

But further, How is this unity brought about? On what is it based? There must be a power holding it together to a centre, as well as a power separating from evil, to form it. This centre must be a sole and unrivalled centre. There is but one such Centre, — CHRIST. He who is the manifestation of God Himself is the sole, unrivalled Centre.

There can be no moral power which can unite, away from evil, but Christ. He alone, as perfect grace and truth, detects all the evil which separates from God, and from which God separates. He alone can, of God, be the *attractive Centre* which draws together unto Himself, all on whom God so acts. God will own no other centre. There can be but one Redeemer, one to whom a ransomed heart can be given. He too is the centre of power to do it. He is the wisdom of God and the power of God: and *HE* is the separating power of attraction, because He is the manifestation of the Love of God, even in the midst of evil. And this is what we poor, miserable ones want who are in it; and it is what, if we may so speak, God wants for His separating glory in the midst of evil. Christ sacrificed Himself to manifest God in separating love in the midst of evil. There was more than this, but I speak in reference

to my present subject now.

Thus Christ becomes not only the centre of unity to the universe, but He becomes a peculiar and special centre of divine love in man, round Whom they are gathered as the sole centre of unity. "He that gathereth not with Me scattereth." And such, as to this point, was the object and power of His death: — "I, if I be lifted up, will draw all men unto Me." And more, He gave Himself "that He might gather together in one the children of God which were scattered abroad." But here again we find this separation of a peculiar people: He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." (Titus 2.14). He was the Friend of sinners, but He was ever the separate Man. And so He is the centre of the Church, and the High Priest. "Such a High Priest *became us*, who is holy, harmless, undefiled, *separate from sinners*," — and, it is added, "made higher than the heaven." So the Centre and Subject of this unity is heavenly.

But worldliness always destroys unity. The flesh cannot rise up to heaven, nor descend in love to every need. It walks in the separation of self-importance. "I am of Paul," &c. They had got down to earth in their minds, and unity was gone. But the glorious, heavenly Christ in one word embraced all. "Why persecutest thou *Me*?" So the word is, "Let us go forth unto *Him* without the camp, bearing His reproach." When the Lord would have one flock and one Shepherd, He *put forth* His own sheep, and went before them. Unity is His purpose, and, as He is the only rightful centre, it must be the result of holy power; but separation from evil is His very nature.

So, it is clear, the Lord Jesus Christ on high is the Object round which the Church clusters in unity. He is its Head and Centre. Yet they were not to be taken out of the world, but kept from the evil, and sanctified through the truth. And so the Holy Ghost was sent down to link, and to identify, the called ones with their heavenly Head, and to separate them from the world in which they were to remain: and the Holy Spirit

thus became the centre and power down here of the unity of the Church, in Christ's Name. The saints, thus gathered in one, became the habitation of God through the Spirit. The Holy Ghost Himself became the power and Centre of unity, but in the Name of Jesus, of a people separated alike from Jew and from Gentile, to take out of them a people for His Name.

And so was the constant testimony. He that saith he hath fellowship with Him and walketh in darkness, lieth and doeth not the truth. Separation from evil is the necessary first principle of communion with Him. Whoever calls it in question is a liar — he is, so far, of the wicked one. He belies the character of God. If unity depends on God, it must be separation from darkness. So with one another: if we walk in the light, as *God is in the light*, we have fellowship one with another. There is no limit. It is as *God is in the light*. The Lord's Supper is the symbol and expression of this unity and fellowship. For we, being many, are all one bread (loaf), for we are all partakers of that one bread.

Whatever failure there may be in attainment, the principle and measure of this separation is the light, as God is in the light. The way into the Holiest has been made manifest, and the Holy Ghost has come down to dwell in the Church below; so in power of heavenly separation, because He is the Centre and power of unity, (as the Shekinah in Israel), He establishes the holiness of the Church, and its unity in separation to God. Such is the Church, and such is true unity. Nor can the saint recognize intelligently any other, though he may acknowledge desires and efforts after good in that which is short of it.

(To be continued, if the Lord will.)

Based on: "Separation from Evil
God's Principle of Unity"
by J. N. Darby, Coll. Writings,
Vol. I, Page 538, Old Ed.

"We are ever in vigilance of conflict with the forces of evil pitched for conflict to the end, for our enemy never gives up like we are so often tempted to do."

• • • • •

Last night we were reading the end of 2 Cor. 9, and noticed the five,—or is it six?—blessings which accompany such a gift as I have received, and especially I was noticing that it is all the Grace of God—as much a "spiritual gift" to minister to the Lord's people, as it is to prophesy or speak with tongues.

(From a letter)

“FEED MY LAMBS”

(John 21 - 15)

“I JESUS I am The Bright and Morning Star.”

(Revelation 22.16)

I woke, and the night was passing,
And over the hills there shone
A Star all alone in its beauty
When the other stars were gone —

For a glory was filling the heavens
That came before the day,
And the gloom and the stars together
Faded and passed away.

Only the Star of the Morning
Glowed in the crimson sky —
It was like a clear voice singing,
“Rejoice! for the Sun is nigh!”

O children! a Star is shining
Into the hearts of men —
It is Christ with a voice of singing,
“Rejoice! for I come again!”

“For the long, long night is passing,
And there cometh the golden day;
I come to My own who love Me,
To take them all away.

“It may be to-day or to-morrow,
Soon it will surely be;
Then past are the tears and the sorrow —
Then Home for ever with Me.”

(From, Hymns of Ter Steegen and Others, For the Children).

THE PARSON IS CONVERTED

Part 5

In our last number we spoke of a stranger who came from Plymouth, on purpose to talk with the “High Church Clergyman,” who had fallen into Dissent. Today we will listen to their conversation:—

He came to my house the next morning, Mr. Haslam says, and commenced by asking, “Do you really think you would have been lost for ever, if you had died before you were converted?” This he said looking me full in the face, as if to see whether I flinched from

my position.

I answered, “Most certainly; without a doubt.”

“Remember,” he said calmly, “You have been baptized and confirmed; you are a communicant, and have been ordained; and do you really think that all this goes for nothing?”

“Most assuredly, these things are good in their place, but they have nothing whatever to do with a sinner’s salvation.”

"Do you mean to say that *the Church* is not the very ark of salvation?"

"I used to think so, and to say that 'there was no Church without a Bishop, and no salvation out of the Church;' but now I am sure that I was mistaken. The outward Church is a fold for protecting the sheep, but the Church is not the Shepherd who seeks and finds the lost sheep."

"Well, but think of all the *good men* you condemn if you take that position so absolutely."

Seeing that I hesitated, he went on to say that he "knew many good men, in and out of the Church of England, who did not think much of conversion, or believe in the necessity for it."

"I am very sorry for them, but I cannot go back from the position into which, I thank God, He has brought me. It is burned into me that, except a man is converted, he will and must be lost for ever."

"Come, come, my young friend," he said, shifting his chair, and then sitting down to another onslaught, "do you mean to say that a man will go to hell if he is not *converted*, as you call it?"

"Yes, I do; and I am quite sure that if I had died in an unconverted state I should have gone there; and this compels me to believe, also, that what the Scripture says about it is true for every one."

"But what does the Scripture say?" he interposed.

"It says that 'he that believeth not is condemned already, because he hath not believed' (John 3.18); and in another place, 'He that believeth not shall be damned' (Mark 16.16). As surely as the believer is saved and goes to heaven, as surely the unbeliever is lost and must go to hell."

"Do you mean Gehenna, the place of torment?"

"Yes, I do."

"This is very dreadful."

"More dreadful still must be the solemn reality; and therefore, instead of shrinking from the thought, and putting it off, I rather let it stir and rouse me to warn unbelievers, so that I may, by any means, stop them on their dangerous path. I think this is the only true and faithful way of showing kindness; and that, on the other hand, it is the most selfish, heartless, and cruel unkindness to let sinners, whether they are religious, moral, reformed, or otherwise, go on in an unconverted state, and perish."

"Do you believe, then, in the fire of hell? Do you think it is material fire?"

"I do not know; I do not wish to know anything about it. I suppose material fire,

like every other material thing, is but a shadow of something real. Is it not a fire which will burn the soul—a fire that never will be quenched—where the worm will never die?"

"Do you really believe all this?"

"Yes, and I have reason to do so." I remembered the anguish of soul I passed through when I was under conviction, and the terrible distress I felt for others whom I had misled.

"When our blessed Lord was speaking to the Jews, and warning them against their unbelief and its fearful consequences, He did not allow any '*charitable hopes*' to hinder Him from speaking the whole truth. He told them of Lazarus, who died, and went to Paradise, or Abraham's bosom; and of Dives, who died, and went to Hell, the place of torment" (Luke 16).

"But," he said, interrupting me, "that is only a parable, or figure of speech."

"Figure of speech!" I repeated. "Is it a figure of speech that the rich man fared sumptuously, that he died, that he was buried? Is not that literal? Why, then, is it a figure of speech that he lifted up his eyes in torment, and said, 'I am tormented in this flame' (Luke 16.24). My dear friend, be sure there is an awful reality in that story—a most solemn reality in the fact of the *impassable gulf*. If here we do not believe in this gulf, we shall have to know of it hereafter. I never saw and felt as I do now, that every man is lost, even while on earth, until he is saved, and that if he dies in that unsaved state he will be lost for ever."

My unknown visitor remained silent for a little time, and I could see that he was in tears. At last he burst out and said, "I am sure you are right. I came to try you upon the three great 'R's'—'Ruin,' 'Redemption,' and 'Regeneration,' and to see if you really meant what you preached. Now I feel more confirmed in the truth and reality of the Scriptures."

I thought I had been contending with an unbeliever all along, but instead of this I found that he was a man who scarcely ventured to think out what he believed to its ultimate result—he believed God's Word, but, like too many, alas! held it loosely.

This gentleman had experienced the truth of the three "R's"—that is to say, he had been awakened to know himself lost and *ruined* by the fall, *redeemed* by the blood of Christ, and *regenerated* by the Holy Ghost. In other words, he had been converted and he knew it.

I found out that at the time of his conversion he was a beneficed clergyman, and

that, as such, not being responsible to any rector or vicar, he began to preach boldly the things he had seen. His changed preaching produced a manifest result, and the people were awakened, even startled, and it would appear he was startled too. Instead of thanking God and taking courage, he became alarmed at the disturbance amongst his congregation, and finding that his preaching made him very unpopular, he was weak enough to change his tone, and speak smooth things. Thus he made peace with his congregation, and gained their treacherous good will; but as a living soul he could not be satisfied with this state of things. He knew he was not faithful to God or to his people; so being a man of competent means, he resigned his living, and retired into private life—"beloved and respected," as they said, for being a good and peaceable man!

At this distance of time I continue to thank God for his visit to me; it helped to fix the truth more firmly in my own soul, and to confirm me in the course in which I was working, and even contending, in the face of much opposition. I must say that I have had no reason to waver in my conviction, and still feel that I would not, for ten times that man's wealth, and twenty times the amount of good-will which he enjoyed (if he did enjoy it) stand in his place.

It is not the Sword of the Spirit, the Word of God, which offends, so long as it is used *judiciously*, and with "much discretion," so as not to wound the prejudices of the people. Many rather like to see the Sword drawn out to its full length, and flashed with dexterity, and they do not always object to

being hit with it, and even hit hard, so long as it is done with the flat of the Sword; but they very quickly resent a touch with its edge, and more a thrust with its point. A man may preach most eloquently on the three "R's", if he does not apply the subject too pointedly, by telling the people, both in the pulpit and out of it, that *they are now ruined and lost*; and they are responsible before God, for He has given the Blood to Redeem them; and that if they will not be regenerated by the Spirit they will be damned. To make this a personal question is considered impertinent; though, indeed, it is the truest kindness and sincerest Christian love.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (i Tim. 1.15). The Lord Jesus is ever present to take especial interest in the result of preaching. How disappointing must it be to Him, to find His servants spending time and energy on other subjects, however great and good they may be! Gospel preaching should not be to entertain people, or even to instruct them; but first to awaken them to see their danger, and to bring them from death unto life, which is manifestly the Lord's chief desire.

This was the definite object of my work: I preached for it and aimed at it; and nothing short of this could or would satisfy my longings. Everywhere, we prayed that the Holy Spirit would bring conviction upon sinners, and then lead them to conversion, with the clear, ringing testimony, "You must be born again, or die to all eternity."

MARCHING ORDERS

* Number 2 *

"Go *ye*, therefore."
(*Matt. 28.19*)

When we read any general promise, Faith appropriates it by saying: "This is for *me!*" And then it becomes effectual; one receives it as surely as if it had been spoken to, and for, one's self alone. When we heard the word of the Lord Jesus saying, "Come unto Me, all *ye!*" we who believe on Him did not hesitate to say, "That means *me!*" and so we acted on the gracious invitation. True, "Go *ye!*" and "Come *ye!*" are both commands; yet each has a sweet promise linked with the command. Now, is it fair to accept His "Come *ye!*" and refuse His "Go *ye!*"? Is the "Come", with its untold blessings to be accepted; and the "Go"

(which also carries untold blessings, if we did but know it) to be refused? You say, "Go *ye!*" is plural, so cannot mean *me*: but, "Come *ye!*" is also plural, yet it gives us no difficulty to know that it means myself.

In the New Testament we find very many exceeding great and precious promises: and Faith finds no difficulty in knowing that they are meant for *me*; and so I take them and claim them for my own, unless there is some plain reason to show that they are not meant for me. In the Old Testament, for example, we will find many beautiful promises of earthly blessings that are meant for the Jews or Israel, on this earth, while the Christian's blessings are "spiritual blessings in heavenly places." (Eph. 1). But if we read the Bible

carefully we need have no difficulty in knowing whether a promise, or a command, is meant for *me* or not. And I think we will find the "Go ye" of Matthew 28 is meant for the very same persons as the "Come ye" of Matthew 11.

Therefore it follows that, as the Lord Jesus Christ said "Go ye," the obligation lies upon each of His true followers to consider definitely whether the circumstances in which He has placed us do, or do not, definitely preclude us from literally obeying this clear and most literal command.

If we are really thus precluded, the loving and loyal heart will be eager to find ways of obeying the spirit of it, even though we cannot obey it in the letter. And we must remember that "Go ye" may have a different meaning for different ones. The Lord said to one whose loving, loyal heart longed to follow, and to be ever with Him; No, "Go home to thy friends, and tell them how great things the Lord hath done for thee." So when the Lord says "Go" to you: it may mean, "Go to thy friends." The Lord sent Philip down to the road from Jerusalem to Gaza, which is desert: a strange place to send an evangelist! He sent Peter to the Jews and Paul to the Gentiles. And so because HE is our LORD, He may send us just where HE pleases: even though the place may not be the one of our choice, and may seem a strange place to which to take the Gospel.

And so the great thing is to get our "Marching Orders" from our own Great

Captain of our Salvation: and when He gives us our orders, the great thing is to obey. To Him, to our own Master, we must give account: to Him, to our own Master we stand or fall. HE has given to each of us some talents: to you it may be He has given ten talents: perhaps to me but one: but we are equally responsible to trade, to do business, with them till He come: or as long as He leaves us here.

He knows if, in our hearts, we are "keeping back part" of those talents, like Annanias and Sapphira of old. He knows if there is some secret preference for some work "of our own," He knows if the love of dear ones is greater than our love to Him. He knows if the love of ease and comfort hinders us going to seek His lost sheep. He knows if we are offering Him, (as another puts it), "the chips and shavings of your time and strength," a few odds and ends of work for Him in the evenings, or on a Sunday; when you might bravely, loyally, lovingly leave all and follow Him: responding to the Master's "Go ye!" with the glad, "Here am I; send me!"

It is a personal matter: a matter that must be settled between you alone and your Lord. Seek to get alone with Him, and in the quiet and secret of His presence, ask, — "Lord, what wilt *Thou* have *me* to do? Make *Thy* way straight before *my* face!"

(Based on 'Marching Orders, No. 2' in 'Starlight Through the Shadows' by Miss F. R. Havergay.)

MARY AND HUGH

THE HOLY SPIRIT *** Part 7

"Daddy, what does it mean when it says in Corinthians, 'By one Spirit are we all baptized into one body'?"

"Get your Bible, Mary, and see if some of the other verses in that Chapter do not help us to understand."

"Whereabouts is the verse, Daddy?"

"Its in Second Corinthians, Chapter Twelve, Verse Thirteen. Now, Mary, see if you can tell me what it means?"

"Could it be that because the Spirit of God is in me and you and Mummie and Hugh, that we are all sort of joined together?"

"Not only our family, but every true believer in the Lord Jesus in the whole world. For all those who truly believe 'the Gospel of your Salvation' have the Holy Spirit dwell in them, and by Him we are all 'baptized into one body,' as the verse you quoted says."

"But I don't understand how people from different countries, who speak different languages, can be one body."

"First, Hugh, let's think about your body. You have one body. But you have two hands and two feet and two ears, and ever so many bones, and other parts, many of them quite different: but they all are governed by one part of your body: do you know what it is called?"

"I suppose its my head, is that right?"

"Yes, Hugh, your head manages them all: even though they are different. And if you look at the 12th verse of our Chapter, you will see something the same. Read it, please."

"'For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is

Christ.' Why does it say, 'So also is Christ'? Christ is not the body, is He?"

"Is He not part of the body?"

"Doesn't it say somewhere that He is the Head of the body?"

"Yes, Mary, 'He is the Head of the body, the Church.' See the first Chapter of Colossians."

"But speaking of the body', that verse says, 'So also is Christ.' There Christ is looked at as the whole body, is He not?"

"Do you remember what the Lord Jesus said to Saul of Tarsus, when He met him on the road to Damascus?"

"Yes, I remember, He said, 'Saul, Saul, Why persecutest thou Me?'"

"But how could Saul persecute the Lord Jesus in Heaven?"

"Yes, I think I understand. He was persecuting the Christians on the earth, who believed in the Lord Jesus: and the Lord counted them as His body: so Saul was really persecuting the Lord: just as if I hurt your finger, Daddy dear, you would say, 'You've hurt me.'"

"I think that is just what it means. And now, how is your finger joined to your head?"

"Oh, I don't know just how, but there are joints, and there are bands inside my body that joins all the different parts to my head."

"Now, Mary, read Colossians 2.19."

"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."

"So the body of Christ has 'joints and bands' that link every part to the Head. And you may read more about 'every joint' in the 4th of Ephesians, and the 16th Verse. It is the Holy Spirit Who dwells in every true believer that links every true believer to the Head of the body, even to Christ Himself."

"So that is how it is that it is by the Spirit of God we are all made into one body; because the Spirit of God links every one of us to Christ, the Head."

"And if the Spirit of God is like a band linking me to Christ, and also linking you to Christ; then you and I are also linked together, by the Holy Spirit."

"Yes, Hugh. The 'Band' goes from you to the Head in Heaven, and the same 'Band' goes from the Head in Heaven to me: and so you and I are linked together by that 'Band', which is the Holy Spirit: and this is true of all the believers all over the world; and that makes us all one body, with only one Head, our Lord Jesus Christ."

"It's very wonderful. I never thought of that before, but it's not so very easy to understand."

"The Spirit of God can teach us. Now it's bed time, and you children must be off. Goodnight, Darlings!"

BIBLE CHARACTERS:

NUMBER 5

- The talented politician who proved a traitor to his king and country. The initials of the following prove the name:—
1. The only member of a royal family in Israel who was to be mourned for and buried.
 2. A prophetess whose teaching proved a temporary check to idolatry in Judah.
 3. One of whom it was prophesied, "He shall dwell in the presence of all his brethren."
 4. The burial-place of the great military leader of the children of Israel.*
 5. The minister of an Eastern king whose ambition resulted in his ruin.
 6. A farmer with a kindly heart.
 7. A man through whom a high, coloured official found Christ.
 8. The birthplace of Absalom.
 9. The name of a stone set up as a memorial of deliverance in battle.
 10. The father of the second founder of the human race.

ANSWERS TO BIBLE CHARACTERS:

Number 4

Elimelech—Ruth 1.2

1. E-li 1 Sam. 4.18.
2. L-aish Judges 18.29.
3. I-ssachar Gen. 49.14.
4. M-achpelah Gen. 23.17.
5. E-bed-melech Jeremiah 38.7-13.
6. L-ebanon Deut. 3.25.
7. E-zion-geber 1 Kings 22.48.
8. C-yrus Isalah 44.28.
9. H-lel 1 Kings 16.34.

* The name means: "Abundant Portion," but before very many years, by changing one letter, and altering the order of the letters, it was made to mean: "Portion of the Sun," indicating how quickly the people of Israel corrupted themselves to become 'sun-worshippers.' This is worth finding.

SACRIFICES OF JOY

MEDITATIONS ON PHILIPPIANS

by G. C. Willis

A DESIRE ACCOMPLISHED

The Scripture says, "The desire accomplished is sweet to the soul." (Prov. 13.19). Almost seven years ago, while on our return to the Far East, a Brother beloved asked if it would be possible to run through "The Steward" an Exposition or Meditation on Philippians. Years before I had attempted this, but failed: but the desire to see something clear and simple on this little Book was still with me. So, with the quiet of a long voyage across the Pacific before me, I began. It has been a labour of love throughout: for it is a Book I have learned to love very dearly. But as the years passed, with the end not in sight, and the "Three-Score-Years-and-Ten" left far behind, it seemed unlikely I would see the "Desire Accomplished." But, through the Lord's grace and goodness, I am thankful to tell you the book is finished, and ready for your book case.

I do not mean that what has been prepared in the least exhausts that precious, infinite Book: or, that IT is 'finished.' Far, far from it. The more one meditates upon it, the more does its exceeding beauty reach out beyond our highest thoughts. But I hope that what has been written may help our Readers to see something of this beauty for themselves, and may stir them, especially our younger Readers, into more loyal and hearty devotedness to our Lord Jesus Christ.

The Moravian emblem is an ox standing between the plow and the altar: ready for either: for service or for sacrifice. It is our fervent desire that this book may stir the hearts of some to make this emblem their own.

The book is called: "Sacrifices of Joy: Being, Meditations on Philippians." It is well printed and nicely bound. There are 361 pages; and it may be had in either Cloth, or Paper Covers. The price is Canadian or U.S.\$2.25 in Cloth, or \$1.50 in Paper. It may be ordered from the Publishers:—

Christian Book Room,
Box 5413,
Kowloon, Hong Kong

or from:—

The Bible and Tract Depot,
6125 Sherbrooke Street West,
Montreal 28, Canada.

Also from the Book Rooms at Oak Park, Ill., or Woodbridge, N.J., or Mrs. Bourgeois, Walla Walla.

I hope that other Tract Depots or Book Rooms may also carry it in stock.

Thankfully your fellow bond-slave in Christ Jesus our Lord,

G. Christopher Willis.

"Brethren, pray for us," is the text on the calendar you sent us, thank you for it. What a privilege it is, to have the liberty or boldness to enter unto the throne of grace and pray, not only for ourselves, but for our brethren. We are constantly invited by the Word of God to enter unto the Throne of Grace. "Let us therefore come . . ." How we need to enter more often as we are surrounded by weakness, afflictions and temptations. There are two aspects to enter before God, one as petitioners in prayer, and the other as worshippers in spirit and truth, and on both aspects we are constantly invited. "Let us draw near." (Hebrews-10:22, in the Spanish version it is; "Let us therefore come.") We should come more often, not only as petitioners, but as worshippers. What a privilege. I thought you would enjoy with me this little thought, that is why I wrote it.

Ramon Alarcon

"The Steward" and "Feed My Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come," please address to: Mr. Walter E. Smith, Apt. 609 Edenbridge Court, 22 Allenhurst Dr., Islington, Ontario, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4355 Marcell Ave., Montreal, Canada.

Published by G. C. Willis, Box 535, Sandakan, Sabah, Malaysia.

Printed in Hong Kong.

PRINTED BY EMPIRE PRINTING CO., 218 GLOUCESTER ROAD, HONG KONG

"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4-13)

THE STEWARD

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

(1 Corinthians 4-2)

VOLUME 17: NUMBER 2

NOVEMBER, 1964

MY LORD AND I

Cast thy burden upon the Lord, and He shall sustain thee—Ps. 55.22.
(Sung in the rocks and caves of France during the fierce persecution
of the Huguenots, more than 500 years ago)

I have a Friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully.
I could not live apart from Him,
I love to feel Him nigh,
And so we dwell together,
My Lord and I.

He knows how much I love Him,
He knows I love Him well,
But with what love He loveth me,
My tongue can never tell,
It is an everlasting love,
In ever rich supply,
And so we love each other,
My Lord and I.

I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys:
He tells me what I ought to do,
He tells me what to try,
And so we walk together,
My Lord and I.

He knows how I am longing,
Some weary soul to win,
And so He bids me go and speak
A loving word for Him.
He bids me tell His wondrous love
And why He came to die,
And so we work together,
My Lord and I.

I have His yoke upon me,
And easy 'tis to bear,
In the burden which He carries
I gladly take a share;
For then it is my happiness
To have Him always nigh—
We bear the yoke together,
My Lord and I.

"THEY FOUND A MAN, . . . SIMON BY NAME"

"Many years ago, when I was an object of much contempt and derision in this university (Cambridge), I strolled forth one day, buffeted and afflicted, with my little Testament in my hand. I prayed earnestly to my God, that He would comfort me with some cordial from His Word, and that on opening the Book I might find some text that should sustain me. It was not for direction I was looking, . . . but only for support. I thought I would turn to the Epistles, where I should most easily find some precious promise; but my Book was upside down, so without intending it I opened on the Gospels. The first text which caught my eye was this, "They found a man of Cyrene, Simon by name; him they compelled to bear his cross." You know Simon is the same as Simeon. What a word of instruction is here—what a blessed hint for my encouragement! To have the cross laid upon me that I might bear it after Jesus—what a privilege. It was enough. Now I could leap and sing for joy as one whom Jesus was honouring with a participation in His sufferings."

(From, Memoirs of the late Charles Simeon)

CHRIST IS ALL AND IN ALL

(Col. 3.11)

“Unto you therefore which believe He is precious.” (i Peter 2.7).

“Let us go forth therefore unto Him without the camp.” (Heb. 13.13).

“For me to live is Christ.” (Phil. 1.21).

Is it a question of service? “I can do all things through Christ which strengtheneth me.”

Is it a question of my path? “I am the way.” (John 14.6).

Is it a question of heaven, or the place to which my path leads? He would define it as, “Where I am.” (John 14.3).

Oh, let us know more of that rich blessedness which comes of making Christ all—of seeing no man save JESUS only. Our cry should be, Oh, “To know Him!”

In our selfishness we cry and beg for blessings. It is the Blesser we need,—Himself!

He is the joy of the Father’s heart. Let us taste with Him the delight He takes in His Son. Christ is infinitely more than doctrine or experience. Experience we shall have, but only with HIM can our hearts be ravished and raptured.

Why is it we are not changed more from “glory to glory”? (ii Cor. 3.18). The veil has been rent: the blood has been sprinkled: the Holy Spirit has been given. The reason is we are occupied with ourselves, rather than with Christ alone.

Let us look more in that unveiled face, from which streams the light of the knowledge of the glory of God. See ii Corinthians, Chapters 3 & 4. All else will pale and fade—if we will but linger there with Him.

The Spirit never occupies me with His work in me, or with my experience. The Lord said of the Holy Spirit, “He shall not

speak of Himself . . . He shall glorify Me.” (John 16.13, 14).

Further, the *Work* of Christ, wonderfully blessed as it is, can never be the object of my heart. It gives my conscience peace, sweet peace, but only His Person can satisfy my heart. And, Oh, how His Person does! Ten thousand hallelujahs to Him!

The Father directs our attention to Him. (Matt. 17.5). The Holy Spirit would occupy us with Him. (Acts 7.55, 56). The Word of God testifies of Him. (John 5.39). He is the object of faith: He is the object of love: He is the object of hope: and the faith or love or hope that does not make Him the object is spurious and unreal.

He is all for my path: He is all for my service: He is all for my worship. Blessed, blessed be His Name! He is not on the Cross. He is not in the grave. He is on the throne! Wondrous fact: a Man in the glory of God, and that One my Saviour, my Priest, my Advocate, the One who died for me, the One who lives for me, the One who is coming for me: the Bridegroom of His Church.

Little wonder that Peter should say, “Unto you therefore which believe He is precious.” (i Peter 2.7). The ungodly world as well as the religious world equally seek to shut Him out. The one is “reserved unto fire,” the other He will “spue out of His mouth.” (ii Peter 3.7; Rev. 3.16). Therefore let us keep clear from both, and “Let us go forth therefore unto Him without the camp.” (Heb. 13.13).

“Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” (Rev. 5.12).

(Selected)

KEEP ON PRAISING!

Keep on praising,
Never fear.
Keep on praising,
God will hear.
Keep on praising,
To Him raising
Thankful hearts.
He hath said,
Glory lies ahead,
So keep on praising,
Praising,
Praising! (H.S-V, June 1962)

THE GLORY

• Part 5 •

We have watched, with Ezekiel, the Glory depart from the temple at Jerusalem: and with the same Prophet we have watched that Glory return to a new temple, and to a new city, whose name is called "JEHOVAH SHAMMAH"—"The Lord is There." But the day for that city and that temple has not yet come: and from the time when Ichabod was written over Jerusalem in Ezekiel's time, we never read of the Glory returning to fill the temple, as it once had done in the days of Solomon.

True, a remnant of the people returned from the Captivity at Babylon, and rebuilt the temple: but the old men wept as they compared the Glory of the former temple to the one that was now before them. "Who is left among you that saw this house in her first Glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?" (Haggai 2.3).

And yet, to the eye of faith, there was a bright, bright promise to bring comfort to any heart that grieved over the departed Glory. "The Desire of all Nations shall come: and I will fill this house with Glory, saith the Lord of hosts. The silver is Mine, and the gold is Mine, saith the Lord of hosts. The Glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." (Haggai 2.7-9).

• • • • •

Come to the fields of Bethlehem, on a night long ago, and see a few shepherds keeping watch over their flock by night: "and, lo, the angel of the Lord came upon them, and the Glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." (Luke 2.9-14).

Never had this poor earth seen such an exhibition of the Glory of the Lord, as was manifested that night long ago to celebrate the birth of that Babe lying in a manger,—

because there was no room for Him in the inn. The glories of Sinai, even the glorious Cloud that led Israel through the wilderness, or all the glories of Solomon's temple, could not compare to the Glory that the shepherds saw that night: for the Lord of Glory had come to earth. Those glories that appeared under the Law had no glory in this respect by reason of the Glory that excelleth.

Forty days later, when Mary and Joseph brought this holy Babe to the temple "to present Him to the Lord," that promise of greater Glory told out in the Book of Haggai, was fulfilled: "the Desire of all Nations" had come. The Lord had suddenly come to His temple. (Mal. 3.1). "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isaiah 9.6).

He was the One whom the winds and the waves obey. It was He who could command the fish of the sea. He could heal the sick, and call the dead from the grave; and devils dare not dispute His authority. Yes, and by Him all things consist.

But as we follow the footsteps of that lowly Man, who made Himself of no reputation, we find His Glory continually shining out through the veil of His flesh:—true, it was often what has been called His "Moral Glory," not the bright Glory that shone forth at His birth, or through His mighty deeds: but yet Glory could not be hid, as the sinless Saviour walked through our sin-cursed earth.

"He was the tree planted by the rivers of water, that bringeth forth its fruit in his season (Psalm 1); and all things are only beautiful in their season. The moral glory of 'the child Jesus' shines in its season and generation; and when He became a man, the same glory only gets other seasonable expressions. He knew when to own the claims of His mother, when she made them; when to resist them, though she made them; when to recognize them unsought (Luke 2.51; 8.21; John 19.27); and, as we afterwards track Him, He knew Gethsemane in season, or according to its character; and the Holy Mount in its season; winter and summer, to His spirit. He knew the well of Sychar, and the road which led Him to Jerusalem for the last time. He trod each path, or filled each spot, in that condition of mind that was according to the character it

bore under God's eye. And so on occasions which called for still more energy. If it be the defilement of His Father's house, He will let zeal consume Him; if it be His own wrong at the hand of some Samaritan villagers, He will suffer it, and pass on.

"And all was perfect in its *combinations*, as well as in its *season*. He wept as He was reaching the grave of Lazarus, though He knew that He carried life for the dead. He who had just said, 'I am the resurrection and the life,' wept. Divine power would leave human sympathies free to take their full course.

"He knew, as the apostle speaks, 'how to abound and how to be abased;' thus, He was introduced for a moment to His Glory; and a very bright moment it was. I allude to the transfiguration. He was high in His honours there. As the sun, the source of all brightness, there He shone; and such eminent ones as Moses and Elias are there, taking of His Glory, and in it shining with Him. But as He descended the hill, He charged those who had been with Him, 'the eye-witnesses of His majesty,' not to speak of it. And when the people, on His reaching the foot of the hill, ran to salute Him (Mark 9.15),—His Person still reflecting, I believe, though faintly, the Glory which it had lately borne—He does not linger among them to receive their homage,

but at once addresses Himself to His common service; for He knew 'how to abound.' He was not exalted by His prosperity. He sought not a place among men, but emptied Himself, made Himself of no reputation, quickly veiled the Glory that He might be the servant; the *girded*, not the *arrayed* One." (From, "The Moral Glory of the Lord Jesus": by, J. G. Bellett).

But time would fail to trace the Glory that shone out (if we have but eyes to see it) from every step He took from the Manger to the Cross. Alas, too often we have not eyes to recognize His Glory along that wondrous pathway: just as those amongst whom He walked, a Man among men, saw nothing of the Glory in their midst.

True, they had their temple in which they gloried: but they knew Him not, who could say, "In this place is One greater than the temple." (Matt. 12.6). And the day came at last, as He went out and departed from that temple, that He must say: "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, 'Blessed is He that cometh in the Name of the Lord.'" (Matt. 23.38, 39; 24.1). And once again, Ichabod is written over their house, for they had despised and rejected Him who alone was its Glory.

(To be Continued, if the Lord will)

MEDITATIONS ON THE TWENTY-THIRD PSALM

Chapter 4: Verse 3

"*He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake.*" Though under the faithful care and watchful eye of the Good Shepherd, we have to pass through a world in which many powerful foes surround us, and closely beset our path. "The god of this world," we are sure, hates us, because he knows full well that when he is chained in the bottomless pit, we shall be in the full liberty of the glory with Christ. There is no book in all the Bible he tries to keep people from reading, or dislikes so much, as the book of "The Revelation;" and why? Because therein his own complete overthrow, and eternal misery, are plainly foretold. He wants to conceal this from the eyes of men; and, alas, how wonderfully he has succeeded as to this precious and profitable book! Many think it cannot be understood, and that it is unprofitable to read it; whereas the Lord has connected a special blessing with the reading and the understanding of this book. "Blessed is he that readeth, and they that hear the words

of this prophecy, and keep those things which are written therein: for the time is at hand." (Chap. 1.3). The Lord's judicial dealings, not only with Satan, the source of all evil, but with the Jew, the Gentile, and the Church of God, are herein unfolded. He shows us how He will square accounts with each. There can be no millenium until these judgments are past. "Shall the throne of iniquity have fellowship with Thee?" It is all important to see the final results of the rise and progress of these three great divisions of mankind. Other books show us the *failure*, "The Revelation," the *fall*, and the setting aside of these bodies, or classes, as the responsible witnesses of God in the earth. But more than that, "The Revelation" shows us the Lord Jesus Christ taking the place of the faithful and true witness on the failure of all others, and re-establishing all things on a new footing, that God may be fully glorified in the scene wherein He has been dishonoured. "These things saith the Amen, the faithful and true witness, the beginning

of the creation of God." "Jesus Christ, the faithful witness, and the first-begotten from the dead, and the prince of the kings of the earth." (Rev. 3.14; 1.5).

But we cannot yet say, in the language of the 24th Psalm, which is strictly millennial, "The earth is the Lord's, and the fulness thereof: the world, and they that dwell therein." No; we are still on the ground of the 23rd Psalm, as the sheep of Christ, in much weakness; and Satan still is "the god of this world," "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Hence the many trials and sorrows by the way, and hence the need of the Lord's refreshing, restoring grace. Satan does all in his power to injure and terrify the sheep of Christ, as they pass through his territory. He lays many snares for their feet, and he gilds many a scene, that he may attract the eye, and take it off the Good Shepherd who goes before them. Well the enemy knows that if they follow closely after Him, all his own snares and attractions are unsuccessful. He who goes before His flock meets the danger or the difficulty, and removes it, before they come up to it, blessed be His name. All difficulties vanish from His presence, and all enemies are powerless before Him. The great lesson to be learnt in the wilderness is *entire dependence on the Lord*.

When Israel had safely passed through the deep, and stood in triumph, as the Lord's redeemed, on the margin of the desert, their redemption was complete but Canaan was not reached. The wilderness, with all its temptations and difficulties, lay between. The Lord had many lessons to teach His people there. But before they were called to this character of experience, God had made Himself known to them in His grace and power as the great "I AM." In their glorious deliverance out of the land of Egypt, He had acted for them, in pure grace, through the blood of the Lamb. Thus far it was grace, without rebuke; so that they ought to have known Him worthy of all their trust.

As characteristic of the wilderness, the first thing that meets them is a difficulty. "In which direction does our way to Canaan lie?" they might say to each other. There were no roads to be seen; nothing but a trackless desert lay before them. What was now to be done? Just what they were always to do, and what the Lord's redeemed should ever do—LOOK UP. There they would see Jehovah Himself, the true Shepherd of Israel, in His cloudy chariot, moving on before them. They were only safe in following Him; having no will, no wish, no way of

their own, only to follow Him, in the full assurance that He would lead them by the best way to the promised land. Oh, how happy for Israel had this been the case *then!* and how happy for us *now* were we always content thus closely to follow the Lord, "the Shepherd and Bishop of your souls"!

But another and deeper trial for Israel soon came. The knowledge of accomplished redemption, the full assurance of forgiveness, and the enjoyment of God's favour, never exempt us from trials and disappointments in this world. We have many profitable though painful lessons to learn in the wilderness. But if we never knew want, we could never know relief; and the value of a divine restorative is best known to a fainting soul. "So Moses brought Israel from the Red Sea; and they went into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter." What a disappointment! At the end of a three days' journey in the wilderness to find no water, and when they did find it, it was bitter. What a trial! But Jehovah, the great "I AM" was there; and faith could say, even in these circumstances, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul." If I forget and fail, "He restoreth my soul." Yes, and more, "He leadeth me in the paths of righteousness, for His name's sake." Gracious Lord! He maintains my soul, in spite of my weakness, in the paths of true holiness. Such is the language of a calm and patient faith. But, on the other hand, the natural heart would reason within itself, and say, Can this be love? Does the Lord not care for His people, after redeeming them out of the hand of the enemy? Most assuredly He does: only have patience. He is about to teach them a lesson, which is of present, future, and eternal value—a lesson which, when learnt, is worth all the disappointments of the desert to know. This is the object of His perfect love in the present trial.

"And the people murmured against Moses, saying, What shall we drink?" And what, we may ask, could the man Moses do in such a state of things? Only, as before said, LOOK UP. "And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet." Thus the Lord sweetens the bitter waters. It was not their murmurings that sweetened them, nor any means of their own devising, but the Lord's own

remedy, and applied according to His own directions. He *only* can sweeten the bitter cup, but He *always* can, and He *always* does—blessed be His name. Better have a bitter cup, and the Lord to sweeten it, than have no bitter cup at all; better far be cast, bound hand and foot, into the fiery furnace, and have the honour and blessing of walking there, in perfect liberty, with “the Son of God,” than be saved from going into the furnace. Oh, what a field, my soul, for meditation, is the rich field of experience!

Like the hind let loose, roam through it, and feed in it. Shepherds tell us that “variety of pasture is good for the flocks”! And sure thou art, that to be occupied with only a part of God’s word, and not with the whole, is to see only one side of the truth, and not the truth of God generally. It is thus that many become narrow and confused in their views, and faulty in their faith and practice. In our beautiful and highly instructive Psalm we have the wide, wide field of wilderness life spread out before us.

SEPARATION FROM EVIL GOD’S PRINCIPLE OF UNITY

(Part 2)

We have pondered the great, though simple, principle, flowing from the very nature of God, that separation from evil is His principle of unity. But here a difficulty presents itself. Suppose evil enters this one body so formed actually on earth, does the principle still hold good? How then can separation from evil maintain unity? But this principle we have considered, flowing from the very nature of God, that He is holy, cannot be set aside. Because of the presence of the Spirit of God, separation from evil is necessary under all circumstances as to conduct and fellowship. But here there is a certain modification of it. Where the presence of God exists, it is always judicial; because power against evil is connected with the holiness that rejects that evil. Thus, in Israel, we may see again and again, God’s presence was judicial. His government was there which did not allow evil. So, though in another manner, is it in the Church. God’s presence is judicial in the Church, though not in the world, except in testimony, because God is not yet revealed in the world; and so it plucks up no tares out of that field. But God’s presence judges “them that are within.”

Hence the Church is to put out from itself the wicked person, and so maintain its separation from evil. Thus unity is maintained in the power of the Holy Ghost and a good conscience. For this reason saints are exhorted to look diligently lest any man fail of the grace of God. And how sweet and blessed is this garden of the Lord, when it thus blooms in the fragrance of Christ’s

grace. But, alas! we know worldliness creeps in, and spiritual power declines. The taste for this blessing grows feeble, and fellowship with Christ, the heavenly Head, decays, and the power which banishes evil from the Church is no longer in living exercise. The body is not sufficiently controlled by the Holy Ghost to answer to the mind of God.

But God will never leave Himself without witness. He brings home the evil to the body by some means or other—by the Word, or by judgments, or by both—to recall it to its spiritual energy, and lead it to maintain His glory and its place. If it refuses to answer to the holy nature and character of God, and continues with evil, it really becomes a false witness for God, and then the first principle recurs: the evil must be separated from.

The unity that is maintained after such separation, by those who insist on continuing with the evil, is a false witness, intimating that the Holy Spirit and evil can go on together. That is, in its nature, apostacy: it maintains the Name and authority of God in His Church, and associates it with evil. This unity is the evil pointed out in the New Testament, connected with the professing church and the form of piety. From such we are to turn away. ii Tim. 3.5.

Whenever the body declines to put away evil, its unity denies God’s character of holiness, and then separation from evil is the path of the saint. And the unity he has left is the very greatest evil that can exist where the Name of Christ is named. Saints may

remain, as they have in Romanism: but the duty of the saint is plain, on the first principles of Christianity: "Let every one that names the Name of Christ depart from iniquity." ii Tim. 2.19. Doubtless his faith may be exercised by such a step, and it is possible that "he that departs from evil" may make himself a prey; Isaiah 59.15; but this, of course, makes no difference; it is a question of obedience to God's Word in faith. He is in God's true unity.

Thus the Word of God gives us the true nature, object, and power of unity: and also the measure of it, by which we judge of what claims this unity. And the Word also shows us the means of maintaining the fundamental principles of this unity, according to the nature and power of God, by the Holy Ghost in the conscience, where it may not be realized together in power. Its nature flows from God's nature, for He must be the centre of true unity, and He is holy. And He brings us into that unity by separating us from evil. Its object is Christ; He is the sole centre of the Church's unity, as He is its Head. Its power is the presence of the Holy Ghost down here, sent as the Spirit of Truth from the Father, by the Lord Jesus. Its measure is walking in the light, as God is in the light; fellowship with the Father, and with His Son Jesus Christ, and, we may add, through the testimony of the written Word. It is built on the foundation of the apostles and prophets (of the New Testament), Jesus Christ Himself being the Corner Stone. The means of maintaining it is putting away evil (judicially if needed), so as to maintain, through the Spirit, fellowship with the Father and the Son. If evil be not put away, then separation from that which does not put it away becomes a matter of conscience. I return, even though it may be alone, into the essential and infallible unity of the body, in its everlasting principles of unity with the Head in a holy nature by the Spirit. The path of the saints thus becomes clear. God will secure by His power the vindication, not here perhaps, but before His angels, of them who have rightly owned His nature and truth in Christ Jesus.

I believe these fundamental principles are deeply needed in this day, for the saint who seeks to walk truly and thoroughly with God.

It may be painful and trying to keep apart from a unity that disregards evil. It has, in general, an amiable form. It is in a measure respectable in the religious world. It does not try the conscience, and allows the exercise of our own will. It is very often the more difficult to decide as to it, because it often is connected with a true desire of good: and it seems rigid and narrow, and sectarianism to decline so to walk. But the saint, when he has the light of God, must walk in that light. God will vindicate His ways in due time. *Love to every saint is a clear duty: walking in their ways is not.* And he that gathers not with Christ scatters. There can be but one unity. Confederacy, even for good, is not it: even though it may have its form.

Unity, professed to be of the Church of God, while evil exists and is not put away, is a yet more serious matter. Then the Spirit of God is not its power, and it will be found that man is looked to in order to maintain that unity, and this is the clerical principle, and, in fact, takes the place of the Spirit, and guides, rules, governs in His place.

* * * * *

This article, including the earlier part, which appeared in our last issue, is taken from Mr. J. N. Darby's Collected Writings: Vol. 1, Pages 538 to 557 (Old Edition): and has been slightly edited and abbreviated. If the Lord will, in our next issue, we will print the first part of the article entitled, "Grace, the Power of Unity and of Gathering." This immediately follows the present article in Mr. Darby's Collected Writings: Pages 558 to 574. The Editor says of it: "This paper, though issued a good deal later in date, is inserted as being the natural supplement to the foregoing tract." Mr. Darby wrote this second article because the article just published, as he says: "Placed the subject on a ground which I did not think quite just: that is, it saw only one side of the matter, as it seemed to me." We have published the present article because we believe it is perfectly true, and very important: but only looks at one side of the matter. We would earnestly entreat our readers to be sure and look at the other side, in the articles that we hope, God willing, to publish hereafter: or, they may be seen at once in Mr. Darby's Collected Writings, Vol. 1.

THE SWALLOWS ARE GONE

"Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them?" (Jer. 8:7-9)

The swallows are gone; the cold blasts of winter are come: but not one swallow is left behind. We saw them gathered together, and they were seen to fly higher, as the time to depart drew nearer. They are gone to sunny lands of the south. The frost and the snow, the sleet and piercing winds of winter never reach them there. Very remarkable is this instinct of birds . . . Is there not a lesson for us in it? It was pleasing to watch the swallows as the winter drew near; how they would gather in companies; how they seemed to wait for the wanderers. Then they would fly high, as wanting to be gone. We thought, is not the Holy Spirit now gathering Christians together in little companies to Christ? Now here, now there, a wanderer coming in. Should we not fly higher? we, like the swallows, are about to leave this scene below. Already signs of this world's judgment begin to flit across its autumn sky. And now every swallow soared, ready to depart, moved by one common instinct. Oh that every Christian was seen manifestly ready to depart, moved by the Spirit of God.

But will it be with the whole church of God as with the swallows? Yes, the Holy Ghost is already gathering them in little companies to Christ. He has revealed to them afresh, after many centuries, the heavenly Bridegroom, and the heavenly calling of the church. He is leading their thoughts and hearts, higher and higher yet. And soon, very soon . . . every one will be gone, not one left behind. "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." (1 Thess. 4:16, 17). Are not these the sober words of inspired reality? Yes, brethren, we shall all be gone, not one be left behind: forever with the Lord. If the swallows are gone to more sunny climes, oh,

what will it be to be caught up away from the scenes of this world's wintry woes, and judgments, and in peaceful rest enter the glory of our Lord.

And if God never fails to take by instinct at the appointed time, the stork, the crane, and the swallow, can He possibly fail at the appointed time to take the saints to meet their Lord? Is it not sad and humbling that the Lord should have to complain, that though the swallow should know her appointed time, "my people know not the judgment of the Lord?" Is not this as true now of Christendom, as it was of Israel then? What profound ignorance there is on this important subject. "My people know not." Men go on dreaming of a perpetual summer, yea, of increasing sunshine, peace, temperance, prosperity—just at the very time when the saints are about to be gone like the swallows of autumn, and storms of this world's wintry blasts are about to take them all by surprise. (1 Thess. 5:1-9).

It is incredible how utterly unaware the learned of this world are of the wintry judgments about to be poured out on the nations of the earth . . . Never was there a day of more boasting, "we are wise." It is quite true that the word of God is in men's hands; but who believes it? The rapture of the church *before* the day of the Lord is clearly revealed. God has said it. He has made it perfectly clear, both the departure of His saints to meet the Lord in the air, and the terrible judgments that shall follow. Has He made it clear? Yes, but, "Lo, certainly in vain made He it; the pen of the scribes is in vain." Yes in vain hath God spoken in His word; men will not believe Him. "Making the Word of God of none effect through your tradition."

Let us now pass on to the December of this world, before the new era of the millennial kingdom begins. "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" (v. 9) Let us listen to these learned men, these rejectors of the word of God. "How strange this is: those Christians we despised are all gone, like the swallows of autumn. Not one of them can be found on earth! How we laughed and hated their gathering together! What fools we thought them because they would fly higher; as they said, their Lord was coming to take them. They spoke of their heavenly calling; and would have nothing to say to our earthly societies and

politics. We scorned them because they would not join our various schemes for the improvement of man. We hated the thought that they were not to glory save in the cross of Christ. They gathered together—poor little despised companies—and told of the coming Saviour to wanderers all around. No one saw them go, but they are gone. And now the world's wild, fierce, wintry blasts are blowing. Where is all our boasted wisdom? Peace is taken from the earth. All we hear on every side is, that men are killing one another. Famine, and pestilence, sword, hunger and death all around. Woe, woe to us, the winter of this world is come.

"And the kings of the earth, and the great men, and the rich men, and the chief captains hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb," (Rev. 6). Ah, we rejected the word of the Lord, but now the Christians are gone, and the great day of His wrath is come. Storm after storm has come: we seek death and do not find it. (Rev. 9:6) Where is now our boasted wisdom? We are worshipping devils, and idols of gold, and silver, and brass, and stone, and of wood. (Rev. 9:20). And what is the end of all our politics? What strange events since the winter set in, and the saints are gone! It is not forty-two months yet, since the new last head of the Roman Empire appeared. But, oh, what months! The dragon has given him his power. Ten kingdoms have sprung up and given their power to this Satanic head. When he opens his mouth it is in blasphemy. And all that dwell on earth worship him. And all that refuse are boycotted and put to death. It is true all this was distinctly foretold in scripture, but we were far too wise then to believe what God said to His servants. Certainly

there never was such a winter as this since the beginning of the world, nor ever shall be." (Matt. 24:21).

And now, beloved reader, as the last months of another year are closing in, where are you? Are you washed in the blood of the Lamb, and ready to be gone, like the swallows of autumn? Are you following the wise men of this world, who will so soon be ashamed and confounded? Is Christ the centre of attraction? Are you separated to Him, and waiting for Him from heaven? Great is the last effort to draw Christians from Christ to join the confederacies of men. Oh, let us seek to get higher and higher. The word of God is utterly disregarded. On no account will men allow it to be Christ alone. But everything else hides the coming of the Lord to take His saints. Every doctrine for human improvement denies the utter ruin of man through sin, and the fast approaching winter of divine judgment on the rejectors and despisers of the word of God.

As this world's winter approaches, let us then dwell on the words of Jesus. He cannot fail to fulfil His promise. We may not know where the swallows go, but Jesus says to us, "In My Father's house are many mansions I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto Myself, that where I am there ye may be also." May the saints of God be now gathered together like the swallows of autumn. May we love to dwell on His sweet words of promise. Has He not gone to prepare the place? Oh, those scenes of radiant glory, far away from earth's cold, wintry blasts! And will He not come to take us to Himself? With Himself! How soon, like Moses and Elias, shall we be talking with Him! Glorious reality! Soon we shall be gone; the Lord knoweth them that are His, and not one shall be left behind! Blessed comfort! Sweet and precious hope!

THE FLIGHT OF THE SWALLOWS

They had gathered by fifties, by hundreds,
 In the glow of an afternoon sun,
 Called by an invisible presence,
 And they answered the call, everyone.
 Then just as a new day was dawning,
 While most folk yet lay in their bed,
 Came a chattering up there in the tree-tops,
 And a whirring of wings overhead.
 While the air was still tingling with night
 frost,
 And the sky rosy red with the dawn,
 They were up and away in formation,
 With a beating of wings they were gone.

Not one was left there in the tree-top,
 They had answered that call one and all;
 While the sky was yet rosy with day-dawn,
 Strong winged they flew facing the sun.
 So too, we shall go in the morning,
 When the darkness of midnight is past.
 The trumpet shall sound at the Dawning
 And we shall be with Him at last.
 Gathered Home to Himself up in Glory,
 And no one shall loiter behind;
 When the spirit shall call we will answer,
 And we shall be all of one mind.

H. E. Akitt.

“FEED MY LAMBS”

(John 21 - 15)

ONE LITTLE BROWN SPARROW AND ME

(“Not one of them is forgotten before God”: Luke 12.6)

God spread out the heavens as curtains,
Placed boundary to ocean and sea;
But He does not forget for a moment
The little brown sparrow and me.

The moon and the stars in their courses
His hand guides unceasingly,
Yet He stoops to give each day a portion
To the little brown sparrow and me.

There are millions whose cry He regardeth,
His ear hears them all—but He
In blessing each one ne’er neglecteth
One little brown sparrow or me.

Nought baffles His power or His wisdom,
There is nothing His eye doth not see;
But His care seems all undivided
For one little brown sparrow and me.

He chirps through his little life’s daytime—
I’ll praise for eternity,
And love, for His marvellous kindness,
The God of the sparrow and me.

(Author unknown: From “The Other Side of the Wall”)

THE PARSON IS CONVERTED

Part 6 — Billy Bray

Some time after the events I have been telling you about, and when all the people who lived on the hill where the church was built had been converted, there came on the scene a very remarkable person, called Billy Bray.

One morning while sitting at breakfast I heard someone walking about the hall, saying, “Praise the Lord! Praise the Lord!” On opening the door I saw a happy-looking little

man in a black, Quaker-cut coat that had evidently been made for a much bigger man.

“Well, my friend,” I said, “who are you?”

“I’m Billy Bray; and be you the passon?”

“Yes, I am.”

“Thank the Lord! Converted, are you?”

“Yes, thank God.”

“And the missus inside, be she converted?”

“Yes, she is.”

"Thank the dear Lord!" he said, moving forward. I made way for him, and he came into the room, and then, making a low bow to the 'missus', he asked, "Be there any maidens (servants)?"

"Yes, there are three in the kitchen."

"Be they converted too?"

"Yes, they are," and I pointed to the kitchen door. He made off in that direction, and soon we heard them all shouting and praising God together, and when we went out they were all joyfully singing.

I invited him to take some breakfast with us, which he did; but he would not sit down, but preferred walking about, and talking as he eat. He told us that twenty years ago he was walking over this very hill on which the church and house were built (it was a barren old place then), and the Lord said to him, "I will give thee all that dwell in this mountain." Immediately he fell on his knees and thanked the Lord, and then ran to the nearest cottage. He talked and prayed with the people and had the joy of leading them to Christ; then he went to the next, and then to the third, with the same blessing in each. Then he told "Father" that there were only three "housen" in this mountain, and prayed that more might be built. That prayer remained with him, and he never ceased to pray it for years. His neighbours wondered why he should ask for "housen" to be built in such an "ungain" place.

At last, after sixteen years his brother wrote and told him they were going to build a church and a house there, and he praised the Lord. In the year 1848 when the church was finished and had been opened, he came on a visit to see it; however when he went in to the service his joy was ended, for this was before "the parson was converted", and he came out and told his "Father" that this was no good. That afternoon, as he was praying, his "Father" gave him to understand that he had no business there yet, and that he had come too soon, and without permission. So he went home and continued to pray for the hill.

After three years his brother wrote again; and this time it was to tell him that the parson, and all his family, had been converted, and that there was a great revival at the church. Now Billy was eager to come, and see for himself, but he got no permission, though he sought it, and looked for it, every day for more than three months.

At last, one wintry night in January, about half past eleven, just as he was getting into bed, "Father" told him he might go. He was so full of joy, that he did not wait for

the morning, but put on his clothes again right away, "hitched in" the donkey, and set out in his little cart. He sang all the way, nearly thirty miles, and arrived in the early morning. He put his donkey in my stable, and presented himself as I have described in my hall, praising God.

We were a long time over breakfast that morning, for the happy man went on from one thing to another "telling of the Lord," as he called it, assuring us again and again that he was "fine glad, and very happy"—indeed he looked so. He said there was one thing more he must tell us; it was this—that he had a "preaching house" (what we would call a mission-room), which he had built years ago. He had often prayed there for "this old mountain," and now he should dearly love to see me in the pulpit of that place, and said that he would let me have it for my work. He said that he had built it by prayer and faith, as "Father" sent him help, and that he and another man had built it with their own hands. One day he was short of money to buy timber to finish the roof; his mate said it would take two pounds' worth; so he asked the Lord for this sum, and wondered why the money did not come, for he felt sure he was to have it. A farmer happened to look in next morning and Billy thought he had come with the money, but he merely asked them what they were doing, and then left without giving them help. All that day they waited, and went home without doing any work. Next morning the farmer appeared again, and said, "What do you want two pounds for?" "Oh," said Billy, "You are come, are you? We want that money for the roof yonder." The farmer then went on to say, "Two days ago it came to my mind to give two pounds for the preaching house, but as I was coming down the hill yesterday morning, something said to me, 'If you give one pound it will be handsome;' then I thought I would give only half-a-sovereign; and then that I would give nothing. Why should I? But the Lord laid it on my mind again last night that I must give you two pounds. There it is!"

"Thank the Lord!" said Billy, and immediately went to get the wood. In answer to prayer he also obtained "reed" for thatching the roof, and by the same means timber for the forms and seats. It was all done in a humble way, so that he did not dream of buying a pulpit: but that story will have to wait for another issue. Oh, that you and I might have more of that child-like faith of dear old Billy Bray!

MARY AND HUGH

THE HOLY SPIRIT

Part 8

"Daddy, What are 'lively stones'?"

"Where did you hear about 'lively stones', Hugh?"

"I read about them in the First Epistle of Peter; and I think it says we are 'lively stones.'"

"Suppose you read me that bit in Peter."

"Yes, here it is, in Chapter Two: "Ye also, as lively stones, are built up a spiritual house."

"Now read the verse before, Verse 4."

"To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious."

"Do you know who the 'Living Stone' is unto whom we come? the One who is chosen of God, and precious?"

"Is He the Lord Jesus?"

"Yes, Hugh, surely it is He. And you see He is called a 'Living Stone.' But in the Greek Testament that word 'living' is from the very same word translated 'lively' in Verse 5."

"So it means that we are 'Living Stones,' something like the Lord Jesus is a Living Stone?"

"Yes, that is what it means. And what does God do with these 'living stones'?"

"We are built up a 'spiritual house.'"

"Peter is very fond of the word 'living.' In that little Letter of his, we read about a 'living hope' (1.3); 'the Word of God, which liveth'; 'living' people (but here our English Bible calls them 'quick', but it is from just the same word in Greek). And twice, you remember, he speaks of 'living stones.' And in Chapter 2.24 and 4.6 we read of people who live: Seven times altogether."

"Daddy, doesn't the name 'Peter' mean a 'rock', or a 'stone'?"

"Yes, Mary, it does. Perhaps that is why he likes to speak of us as also being stones; and you must remember that stones are made by God. Men make bricks, like they did at the Tower of Babel: but God makes the stones."

"I expect Peter was a pretty big stone, in that spiritual house."

"Yes, Hugh; I expect he was. If you will

look at Paul's Epistle to the Ephesians, Chapter 2, Verse 20, you will read a very interesting bit about Peter, though it does not call him by name."

"Yes, Daddy: Listen: 'And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner Stone.' So Peter was one of the foundation stones; but the Lord is the Chief Corner Stone."

"In an old book called, 'Jerusalem Recovered', it tells of a stone in the south wall of the foundations under the holy part round the Temple, where there is a stone that measures 38 feet 9 inches long. That one stone is longer than the whole length of our house. Perhaps the Spirit of God was thinking of such a stone as this, when He caused Paul to write about the Lord Jesus being the Chief Corner Stone."

"But, Daddy, how is it that the Apostles are also said to be the foundation? I thought that the Lord Jesus was the only Foundation."

"And so He is, in one sense. 'Other foundation can no man lay than that is laid, which is Jesus Christ.' We read this in First Corinthians 3.11. But when men are going to build a great building, they always try if they can to go down to bed rock for the foundation."

"Like the man who built his house upon the Rock, in the Gospels."

"Yes, just like that. And that Bed Rock is Christ. He is the only safe foundation for the building. But on that Bed Rock foundation, there are great stones put, and these are the 'foundation stones.' I think it is these foundation stones, the Spirit of God is speaking of in Ephesians 2, where it says the apostles and prophets are the ones on which we are built. But Christ is that Bed Rock foundation: and Christ is the Chief Corner Stone, Living, Elect, and Precious."

"But, Daddy, there's a boy in my class at school; and he says God's church is built on Peter for a foundation; and he says the Bible says so."

"You remember Mary told us that 'Peter'

means 'a stone.' Perhaps, as you said, Peter is a very big stone. But I would not want a house built on a stone. I want my house to be built on Bed Rock."

"But I think this boy thinks Peter is the bed rock."

"In the Greek Testament there are two words very much alike. One is 'Petros,' and means 'a stone.' The other is 'petra,' and means 'bed rock.' You will find the verse your friend is speaking about in Matthew 16:18: The Lord said to Peter: 'Thou art Petros' (a stone) and upon this Petra (bed rock) I will build My church.' The Bed Rock on which Christ is building His church is the grand truth that 'Jesus is the Christ, the Son of the Living God', as Peter had just said."

"Then Peter is really only a stone in the foundation that is built on the Lord Jesus Christ, the Bed Rock."

"Yes, exactly. And we must beware of false foundations that claim to be *bed rock*. A little more than fifty years ago, the C.P.R. built a great addition to the Windsor Street Station in Montreal. They made tests to find out how deep down they must go to get Bed

Rock; and they built their station accordingly. But every time the street car came up the hill beside the station, the whole new station used to shake. It would never do that if truly built on Bed Rock; so they dug down again, and tested the rock on which they had built it; and found it was only a shelf of rock; like a great big stone, on which they had built. So they had to drill great holes in this false bed rock; and go down until they found the true Bed Rock; and then they built on it, and the station shook no more."

"Is the spiritual house that is being built, the Church of God?"

"Yes, Mary, it is. And Christ Himself says, 'The gates of hell shall not prevail against it.'"

"Do you remember last time we talked about these things, we talked about the Church being the body of Christ, and He the Head. How can the Church be His body, and yet be a building?"

"Mary, dear, I think we will have to leave that question for our next talk; and meantime you see if you can find the answer."

MARCHING ORDERS

• Number 3 •

The Lord Jesus said: "All power is given unto Me in heaven and on earth. Go ye therefore." Matthew 28:19.

"All power is given unto Me," our Lord and Master said. Those who were privileged to company with Him during the years of His ministry on earth, learned to know that *power* was given unto Him; but not until after His resurrection: perhaps we should say, not until He told them in these few precious words, just before He left them, did they know that *ALL POWER* was given unto Him. In Him, also, are hid all the treasures of wisdom and knowledge. This is our Lord. All power: All wisdom: All knowledge, are found in Him. And it is *HE Himself* who says:

"Go ye therefore!"

What encouragement! What energy this should give us! All power is not given to us: what havoc would we work if it were. Often we long for power, and pray for power: but

let us remember that all power is given unto *Him*, and *His* strength is made perfect in our weakness. The power of the Head is there for the feeblest member of His body. That is why we are to *go*, not trusting in our own power or wisdom or knowledge: but in *His*. All, all, is found in Him: "Go ye therefore."

And where are we to go? "Go ye into all the world." Mark 16:15).

And what are we to do? "Preach the Gospel to every creature." (Mark 16:16).

These are our "marching orders." And, remember, "all the world" includes the very spot where you live: and there are "creatures" you meet every day who need the Gospel. Not only our "marching orders" are here, but also our resources for the campaign.

"Worthy is the Lamb that was slain, to receive power!"

"All power is given unto Me!"

BIBLE CHARACTERS

NUMBER 6

For whom did the shadow of degrees go
back on the sun dial?

The initials of the following prove the name.

1. A son of Noah who was cursed.
2. A Jewish captive and ready scribe.
3. The father of two apostles.
4. From whence did the 12 spies obtain the grapes of Canaan?
5. What people were spared in a slaughter of Israel's enemies, because of previous kindness shown to Israel?
6. What tribe of Israel is likened to an ass bowing down between two burdens?
7. In what range of mountains did the Lord bury a faithful servant?
8. The Jewish name of Esther.

ANSWERS TO BIBLE CHARACTERS,

NUMBER 5

Ahithophel: ii Samuel 17:1-23

1. A-bijah I Kings 14.1, 13.
2. H-uldah ii Chron. 34.22.
3. I-shmael Gen. 16.11, 12.
4. T-lmnath-heres Judges 2.8, 9.
5. H-aman Esther 6.6; 7.10.
6. O-rnan i Chron. 21.23;
ii Sam. 24.23.
7. P-hilip Acts 8.26-39.
8. H-ebron ii Sam. 3.2, 3.
9. E-benezer i Sam. 7.12.
10. L-amech Gen. 5.28, 29.

GOOD PASTURE FOR LAMBS

By the time this reaches you, we hope to have ready for distribution a reprint, slightly revised, of "Line upon Line" Part I, by Mrs. Mortimer. Part II will follow shortly. It would be hard to find better food for "Lambs" than the Line upon Line series of Bible stories, and we hope D.V. to bring them out in succession as we are enabled. They are also coming out in Chinese and Malay.

Line upon Line Part I tells the Bible story from the creation to the death of Joshua. Part II gives the histories of Samuel, Saul and David, and outstanding events up to the return from the Captivity. Then comes "*Precept upon Precept*", the story of the Gospels; and others. From personal experience I can testify that a child brought up on these books will have a knowledge of the Bible, and a love for it, which will lay a sound foundation for Christian teaching. To my own testimony I will add that of the late Bishop of Durham, Handley Moule. These sentences are taken from his introduction to

the new edition of "Peep of Day": this is the first of the series, -stories from the life of Christ, a book suited to children of three or four years of age. The Bishop says: "For very many years Mrs. Mortimer's book has been the first Bible lesson book of innumerable English children. Its circulation has been vast, and it still commands wide acceptance. Many people now advanced in middle life—I am one of them—associate *The Peep of Day* with their earliest and tenderest memories. It was, perhaps, their mother's textbook. It seems still to speak to them with her beloved voice." After speaking of "its reverence for God's written Word, and absolute loyalty to its truth" he continues, "The blessed Book is treated here as the Oracle of God; the 'old Gospel' of salvation by grace through Christ alone pervades the lessons".

Order from the Christian Book Room,
Box 5413, Kowloon, Hong Kong.
Probable price, U.S.\$1.50 or 9/- stg.

"The Steward" and "Feed My Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come," please address to: Mr. Walter E. Smith, Apt. 609 Edenbridge Court, 22 Allenhurst Dr., Islington, Ontario, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4355 Marcell Ave., Montreal, Canada.

Published by G. C. Willis, Box 535, Sandakan, Sabah, Malaysia.

Printed in Hong Kong.

PRINTED BY EMPIRE PRINTING CO., 218 GLOUCESTER ROAD, HONG KONG

"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4:13)

THE STEWARD

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

(1 Corinthians 4:2)

VOLUME 17: NUMBER 3

JANUARY, 1965

HIS GREATEST GLORY

Great in power and glory,
Loving, gracious God,
All things tell the story,
Thou art great and good.
Heaven and earth and mountain
Rose at Thy command.
Life, so frail uncertain,
Rests in Thine own hand.

But Thy greatest glory,
At the Cross shines bright,
There we read the story
God is Love and Light.

Sheep upon the mountain,
Birds in every tree,
Fishes in the ocean,
Seek their meat from Thee.
From the morning sunrise
Till the dews descend,
Hosts of living creatures
On Thy care depend.

But Thy richest glory
Shines forth at the Cross.
There we read the story
Of Thy shame and loss.

Shadows quickly deepen,
All the world's asleep,
But the Lord in Heaven
Still His watch doth keep.
All things in creation
Glorify Thy ways,
Men of every nation
Thus should sing Thy praise,
For Thy brightest glory
From the Cross shines high,
There we read the story,
Thou for man didst die.

(From Chinese)

THE GLORY

Part 6

"Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1:3).

In our last meditation on the Glory, we saw our Saviour, The Lord of Glory, go out

and depart from the Temple, after He had uttered those solemn words: "Behold, your house is left unto you desolate, for I say unto you, ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord." And once again "Ichabod" is written on their house in which they so much gloried, even though now it

was desolate, and no more than a corpse.

Nigh on 1950 years have rolled by since then, and Israel still is not ready to say, "Blessed is He that cometh in the Name of the Lord," or welcome *Him*, one of whose very Names is, "The Coming One," (*Ho Erchomenos*: Mt. 21.9; Ps. 118.26; Mk. 11.9 etc.). And so that house still lies waste and desolate, trodden under foot by the Gentiles.

And yet, in spite of all the sin and failure, the Glory could not be hid: Grace must let it shine forth. In those last days before the Cross, certain Greeks came saying, "We would see Jesus." But the "Corn of Wheat" must fall into the ground and die before it bears "much fruit." Yet the Lord could say: "The hour is come that the Son of man should be glorified." And well knowing all that this must involve, could pray: "Father, Glorify Thy Name!" And what was the answer? A Voice from heaven, a Voice sent for their sakes, a Voice from the Glory, saying: "I have both glorified it, and will glorify it again." Through thirty-three-and-a-half years every step taken by that lowly Man had told forth the Glory of His Father's Name: and now that Voice proclaims: "I will glorify it again."

How?—When,—will the Father "glorify again" His Name? What is "the hour" when the Son of man is to be glorified? The Cross is surely the answer to all such questions. At the Cross both the Father and the Son are supremely glorified.

"For Thy greatest Glory
At the Cross shines bright:
There we read the story,
God is Love and Light."

All the Glories of Creation (and hardly a day passes, but some fresh Glory of Creation shines forth), but all these Glories grow pale in the presence of the Cross: "There Mercy and Truth are met together;" there, "Righteousness and Peace have kissed each other." (Ps. 85.10). At the Cross was fought and won the greatest and most terrible fight there ever has been or will be. At the Cross our Lord won those crowns and diadems of which He is so worthy, but,—

"Oh, He seems most lovely,
Wearing the crown of thorns."

Yea, at the Cross man "crucified The Lord of Glory:" but only to show forth brighter Glories than ever had been known before.

But we may not separate the Cross from 'The Empty Tomb:' His Death from His Resurrection. Without the Resurrection, His Death would have been a tragedy beyond conception: But now is Christ risen from the dead. And, on that Resurrection Morning, the Grace of God once again let the Glory shine forth, and what Glory is there like it? Raised from the dead by the "Glory of the Father." But our God allowed a Glory that even His enemies might see and feel: by which, if they would, they might take warning, and find salvation. "Behold, there was a great earthquake: for the angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." (Matt. 28.2-4). And his message to the women was:

"Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay."

And yet, strange as it may seem, in the face of such amazing power and glory, that they had both seen and felt, for the sake of a little money, the keepers could lie about it

Of the glory of His resurrection body we are not told. Indeed it would seem that He veiled that glory through the forty days with His own. Then He led them out as far as to Bethany, on the Mount of Olives, and 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 a cloud received Him out of their sight. Was it a similar cloud to the 'bright cloud' that overshadowed them, when they beheld His excellent glory in the Holy Mount? We are not told: but this we are told, that He was received up into Heaven, and sat on the right hand of God, 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, and gave Him to be Head over all things to the Church, which is His body, the fulness of Him that filleth all in all. (Matt. 28; Mk. 16; Eph. 1).

"Brightness of the eternal glory,
Shall Thy praise unuttered lie?
Who would hush the heaven-sent story
Of the Lamb who came to die."

PRAYER AND THE PRAYER-MEETING

In considering the deeply important subject of prayer, two things claim our attention: first, the moral basis of prayer: secondly, its moral conditions.

1. The basis of prayer is set forth in such words as the following: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John xv. 7) Again, "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (1 John iii.21, 22.) So also, when the blessed apostle seeks an interest in the prayers of the saints, he sets forth the moral basis of his appeal—"Pray for us; for we trust we have a good conscience, in all things willing to live honestly." (Heb. xiii 18.)

From these passages, and many more of like import, we learn that, in order to effectual prayer, there must be an obedient heart, an upright mind, a good conscience. If the soul be not in communion with God—if it be not abiding in Christ—if it be not ruled by His holy commandments—if the eye be not single, how could we possibly look for answer to our prayer? We should, as the apostle James says, be "asking amiss, that we may consume it upon our lusts." How could God, as a holy Father, grant such petitions? Impossible.

How very needful, therefore it is to give earnest heed to the moral basis on which our prayers are presented. How could the apostle have asked the brethren to pray for him, if he had not a good conscience, a single eye, an upright mind—the moral persuasion that in all things he really wished to live honestly? We may safely assert, he could do no such thing.

But may we not often detect ourselves in the habit of lightly and formally asking others to pray for us? It is a very common formulary amongst us—"Remember me in your prayers," and most surely nothing can be more blessed or precious than to be borne upon the hearts of God's dear people in their approaches to the mercy-seat; but do we sufficiently attend to the moral basis? When we say, "Brethren, pray for us," can we add,

as in the presence of the Searcher of hearts, "For we trust we have a good conscience, in all things willing to live honestly"? And when we ourselves bow before the throne of grace, is it with an uncondemning heart—and upright mind—a single eye—a soul really abiding in Christ, and keeping His commandments?

These, beloved reader are searching questions. They go right to the very centre of the heart—down to the very roots and moral springs of our being. But it is well to be thoroughly searched in reference to everything, but especially in reference to prayer. There is a terrible amount of unreality in our prayers—a sad lack of the moral basis—a vast amount of "asking amiss."

Hence, the want of power and efficacy in our prayers—hence, the formality—the routine—yea, the positive hypocrisy. The Psalmist says, "If I regard iniquity in my heart, the Lord will not bear me." How solemn this is! Our God will have reality; He desireth truth in the inward parts. He, blessed be His name, is real with us, and He will have us real with Him. He will have us coming before Him as we really are, and with what we really want.

How often, alas! it is otherwise, both in private and in public! How often are our prayers more like orations than petitions—more like statements of doctrine than utterances of need! It seems, at times, as though we meant to explain principles to God, and give Him a large amount of information.

These are the things which cast a withering influence over our prayer-meetings, robbing them of their freshness, their interest, and their value. Those who really know what prayer is—who feel its value, and are conscious of their need of it, attend the prayer-meeting in order to pray, not to hear orations, lectures, and expositions from men on their knees. If they want lectures, they can attend at the lecture-hall or the preaching-room; but when they go to the prayer-meeting, it is to pray. To them, the prayer-meeting is the place of expressed need and expected blessing—the place of expressed weakness and expected power. Such is their idea of "the place where prayer

is wont to be made;" and therefore when they flock thither, they are not disposed or prepared to listen to long preaching prayers, which would be deemed barely tolerable if delivered from the desk, but which are absolutely insufferable in the shape of prayer.

We write plainly, because we feel the need of great plainness of speech. We deeply feel our want of reality, sincerity, and truth in our prayers and prayer-meetings. Not unfrequently it happens that what we call prayer is not prayer at all, but the fluent utterance of certain known and acknowledged truths and principles, to which one has listened so often that the reiteration becomes tiresome in the extreme. What can be more painful than to hear a man on his knees explaining principles and unfolding doctrines? The question forces itself upon us, "Is the man speaking to God, or to us?" If to God, surely nothing can be more irreverent or profane than to attempt to explain things to Him; but if to us, then it is not prayer at all, and the sooner we rise from the attitude of prayer the better, inasmuch as the speaker will do better on his legs and we in our seats.

And, having referred to the subject of attitude, we would very lovingly call attention to a matter which, in our judgment demands a little serious consideration; we allude to the habit of sitting during the holy and solemn exercise of prayer. We are fully aware, of course, that the grand question in prayer is to have the heart in a right attitude. And further, we know, and would ever bear in mind, that many who attend our prayer-meetings are aged, infirm, and delicate people, who could not possibly kneel for any length of time—perhaps not at all.

Then again, it often happens that, even where there is not physical weakness, and where there would be real desire to kneel down, as feeling it to be the proper attitude, yet from actual want of space, it is impossible to change one's position.

All these things must be taken into account; but, allowing as broad a margin as possible in which to insert these modifying clauses, we must still hold to it that there is a very deplorable lack of reverence in many of our public reunions for prayer. We frequently observe young men, who can neither plead physical weakness nor want of space, sitting through an entire prayer-meeting. This, we confess, is offensive, and we cannot but believe it grieves the Spirit of the Lord. We ought to kneel down when we can; it expresses reverence and prostration. The blessed Master "kneeled down and prayed." (Luke xxii.41.) His apostle did the same, as we read in Acts xx 36, "When he had thus spoken, he kneeled down and prayed with them all."

And is it not comely and right so to do? Assuredly it is. And can aught be more unseemly than to see a number of people, sitting, lolling, lounging, and gaping about while prayer is being offered? We consider it perfectly shocking, and we do here most earnestly beseech all the Lord's people to give this matter their solemn consideration, and to endeavour, in every possible way, both by precept and example, to promote the godly habit of kneeling at our prayer-meetings. No doubt those who take part in the meeting would greatly aid in this matter by short and fervent prayers; but of this, more hereafter.

(C.H.M.)

(To be continued, if the LORD will.)

FROM LETTERS OF ROBERT MURRAY McCHEYNE

Pray to be taught to pray. Do not be content with old forms that flow from the lips only. Most Christians have need to cast their formal prayers away, to be taught to cry, Abba. . . . Do not forget *confession of sin*, nor *thanksgiving*. Pray to get your closed lips open in intercession; embrace the whole world and carry it within the veil.

Expect much, and much will be given.

Try prayer, when preaching fails. He can turn the water into wine.

THE CHRISTIAN ASCETIC

And herein do I exercise myself, to have always a conscience void of offence toward God and toward men. (Acts 24.16).

THUS St. Paul speaks before Felix—allowing him one mysterious glimpse of his own innermost life, without troubling himself to calculate exactly what his judge will make of it. It is often so, that a word about oneself, if it be spoken in simplicity and truth, will go further, in his influence upon another, than a more direct assault upon that other's conscience and conduct. It must have been a condemning word for Felix—if he at all understood it—this account of the prisoner's own dealing with himself. It may have had something to do with that wish to see him again, to hear him discourse in private, which had so powerful an influence, for the time, upon that man of hard heart and profligate life.

Felix and St. Paul have long passed from the stage of this life—but they live for ever, both of them, on the Scripture page, and in the associations clustering round their names. I propose this verse, from the speech of the one to the other, for a brief meditation today.

(1) And I pause at the threshold upon the word "herein." It connects the verse with a former. It says this to us—Christian practice rests upon Christian doctrine. St. Paul says that the life which he describes is contained in (such is the figure), that is, has for its motive, has for its explanation, a certain definite hope and faith. It is not that he has framed for himself an ideal of human duty or human perfection, and struggles to realize it. It is, that a particular revelation has been made to mankind—a revelation having its record in the written word even of the Old Testament Scriptures—the revelation of a resurrection of the dead, and of a personal hope resting upon it. "I believe in the Resurrection of the dead," and therefore I have "hope toward God," and therefore, and on this definite ground, I live a particular life.

The lesson for us is, both in our own souls, and in our ministries towards others, to place all effort and all duty and all exhortation on its basis—which is, a revela-

tion from God Himself of a life to come.

(2) "Herein do I exercise myself." We reach a memorable saying. The word now before us is found here only in Scripture. It is the root of our words "ascetic"• and "asceticism." St. Paul says of himself, "On the faith of a certain revealed hope I am an ascetic." The idea is that of a man in training. It does not differ materially from the closing thought of the 9th chapter of the first Epistle to the Corinthians. It has a parallel in some expressions of the 2nd chapter of the second Epistle to Timothy. But the sharp word "ascetic" is found here alone.

We all know how favourite a topic with many Christians has been "asceticism" of some kind. It lies at the root of all fasting and abstinence. It has been drawn out in detail in the precepts of many manuals of holy living. It has been a chief engine of sacerdotal tyranny, on the one hand—it has been the terror and the scourge of many consciences unable to bow themselves to its yoke, on the other.

Let St. Paul teach us what Christian asceticism is and is not. "I am an ascetic." The revised text gives it greater point still by a transposition. "Even I myself," or, "I myself also," am an ascetic. Almost as if he would say, Many suppose me to have broken loose from all rules. Many suppose me to preach a Gospel adverse to severe discipline; a Gospel not many steps removed from the frightful doctrine, "Continue in sin, that grace may abound." It is not true. "I myself also," like the strictest and strictest of them—"even I myself," though appearances may contradict it—am in training, am under discipline, am living by rule and measure, am anything but pleasing myself, each day and each hour of my life. "I am an ascetic:" but let me tell you why—namely, because I have a hope; and let me tell you how—namely, in "keeping my conscience always void of offence toward God and toward men."

(3) Thus we reach a third word—the august word "conscience." We know what it means—that fellow-knowledge, that community or complicity of knowing, which the spirit of the man has with the man—that marvellous self-privy, which is just as though there were a second self within me, piercing into all my motives, acquainted with

• Ascetic: "Severely abstinent . . . one who practices severe self-discipline." (Oxford Dictionary)

all my most secret feelings, and uttering upon each one a silent yet most thrilling voice of approval or condemnation, the echo of God's voice of command and of prohibition, the prophecy of God's other voice of discrimination and judgment.

This is "conscience." It is that self-knowledge which is also the self-judgment; that inseparable companionship of the spirit with the man, which is at once our direction, our monitor, and our judge—which can be neglected, can be defied, can even be silenced, but which can be treated as the highest of God's blessings, His very voice and light and presence within.

(4) Christian asceticism is the keeping this conscience "void of offence." "Unstumbling" is St. Paul's word. When we try to put this word to the other, we seem to have before us the figure of something in movement along a road by no means smooth or safe—a road rough with stones or dangerous with pitfalls—demanding the utmost care on the part of the traveller to avoid serious accident. Such is life as conscience traverses it in the retrospect; and the aim of the Christian is to keep conscience from encountering in that retrospect the stumblingblocks of a remorseful recollection.

(5) This can only be done by a constant watchfulness in the living of the life itself,

in its two great aspects—"toward God, and toward men." Toward God—by cherishing always those feelings toward Him, of faith and trust, of love and gratitude, which are the reflection of His revelation of Himself to us in His Son. Toward men—by earnestly setting ourselves to hand on the great Love—to fulfil every duty, and to take heed lest by word or act we injure where we ought to help.

The heart knoweth his own bitterness. Speaker and hearer, this morning, each has his burden. I would not add a feather's weight to yours. We have not been Christian "ascetics" as we ought to have been. We have not been. We have not been in training. O no! Our life, our ministry, has all been lax and selfpleasing. We have not been what on reflection we can call "conscientious" in St. Paul's sense. Often has conscience lain asleep in us, for want of consulting, and for want of stirring up. What single day has been "void of offence," when we bade conscience travel over it at evening? "Toward God, and toward men"—which aspect, which department, has been free from guilty reminiscence—which has been even examined, even traversed, as it ought to have been?

(Dr. C. J. Vaughan)

MEDITATIONS ON THE TWENTY-THIRD PSALM

Chapter 5

But we will return to our lesson. What kind of a tree, we may ask, can this be, that changes the bitter waters into sweet? In all the forests of the universe, there is but one tree to be found that can do this. But this tree is a divine specific, it never fails. It is enough to sweeten the bitterest cup that ever was pressed to human lips, and to turn all the bitterness of wilderness experience into the most delectable cup of heavenly blessedness. It was on that tree that Jesus died—that divine love triumphed over human hatred—that God was fully glorified—that sin was utterly abolished—that Satan was completely over-thrown—that death was made stingless—that the grave was made powerless—that eternal peace was made for the feeblest of the flock—that the gloomy gates of hell were for ever shut—and the glorious gates of heaven thrown wide open, for all who believe in Him who died upon this tree. This tree, rooted in Calvary, sends its boughs of rich blessing into all the earth, and fills the highest heavens with its ripened

fruits. It stands as the moral centre of the universe, and is the brightest display of God's moral glories that can ever be seen or known. Oh, who would not accept the wilderness cup, to be taught thereby the many glories of the Saviour's cross?

"We are by Christ redeemed:
The cost—His precious blood;
Be nothing by our souls esteemed
Like this great good."

"To Him our weakness clings
Through tribulation sore,
And seeks the covert of His wings
Till all be o'er."

It is always true—true at all times, and true of all saints—that when the Good Shepherd "putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." This is a truth—a divine principle—of immense value; it has a deep and wide practical bearing. It assures

our hearts that, whatever betide, He is at hand—always near; within sight, as we may say, and within the sound of His voice. Yes, and the believer finds in the scene through which the Lord has passed before him such a fragrance of His presence, as not only strengthens, but enriches the soul therein. When—at what time soever, He putteth forth His own sheep, HE goeth before them. See that thou understandest well this precious truth, O my soul; it is the great truth for the sheep of Christ. It affects everything as to thy path through the world. It is thy safeguard in danger—thy victory in conflict—thy light in darkness—thy strength in weakness—thy comfort in sorrow—thy fellowship in solitude—thy brightest hope amidst the deepest gloom. He who is with thee and before thee has tasted the bitterest sorrows of the wilderness, and

has passed through the darkest night into the brightest day: and so shalt thou, only follow Him.

This truth, so blessed to the pilgrim, assures us of the Shepherd's care in every step, rough or smooth, of our wilderness journey. He is ever present—He never leaves nor forsakes. And through His perfect knowledge of the way, He confounds the enemy, turning all his hostility to the account of our blessing and His own glory. Blessed fruit, through His grace, of all that befalls poor human nature, when travelling through the deep sand of the desert.

“The Shepherd's bosom bears each lamb
O'er rock, and waste, and wild;
The object of that love I am—
And carried like a child.”

“GRACE, THE POWER OF UNITY AND OF GATHERING”

Not long since we published in The Steward an old tract by Mr. J. N. Darby, entitled: “Separation from Evil, God's Principle of Unity.” Some time after its first publication Mr. Darby wrote of this tract: “It saw only one side of the matter, as it seemed to me.” In order to present the other side, Mr. Darby published a further tract bearing the title of this article. We hope, with the Lord's help, to give our readers the substance of this second tract, put a little more briefly than the original: but we would like to impress on our readers the extreme importance of both tracts. The originals may be seen in the First Volume of “The Collected Writings of J. N. Darby.”

Mr. Darby says: What I think important to be understood is, that the active power that gathers is always grace—love. Separation from evil may be called for: in particular states of the Church, when evil is come in, it may characterize very much the path of the saints. But this in itself is never a gathering power. Holiness may attract, but power to gather, is in grace, in love working. Gathering is the formative power of unity, where it does not exist. I take for granted that Christ is owned as the Centre. The first of these two tracts refers to the state of the Church of God at large, not to any particular persons in it.

There are two great principles in God's nature, owned of all saints—holiness and love. Holiness is, I may be bold to say, the necessity of His nature: love is its energy. God is holy—He is not loving, but love. We make Him a judge by sin, for He is holy and has authority; but He is love, and none has

made Him such. If there be love any where else, it is of God, for God is love. This is the blessed active energy of His being. In the exercise of this love He gathers to Himself, for the eternal blessedness of those who are gathered. He shows it forth in Christ, and Christ Himself is the great power and centre of it. His counsels as to this are the glory of His grace; His applying them to sinners, and the means He employs for it, the riches of His grace. (See Eph. 1.3-7) And in the ages to come He will show how exceeding great these were in His kindness toward us, in Christ Jesus. God is displayed in the glory of His grace, and need is met by the riches of His grace.

But before speaking of the special object before me in this tract, allow me to say a few words about the sweet passage in Ephesians, to which I have referred. We are blessed in Christ, and God Himself is the centre of the blessing; and in two characters. See Ephesians 1.3 to 7. He the *God* and *Father* of our Lord Jesus Christ. As *God* of our Lord Jesus Christ, we see His character: as *Father* we see His relationship. The Lord Jesus had said: “I go to my Father and your Father, to my God and your God.” In Ephesians He goes on to their unity in Christ: there He speaks of them as *brethren*. Thus in these two characters, He has blessed us with all spiritual blessings, none left out, in heavenly places, the best and highest sphere of blessing, where He dwells; not merely sent down to earth, but we taken up there. Wonderful portion, sweet and blessed grace, which becomes simple to us in the measure in which we are accustomed to

dwell in the perfect goodness of God.

Then there is relationship in Christ, and His is that of Son. Hence in Him we are predestined to the adoption of children to God Himself, according to His good pleasure. This is the glory of His grace: He has shown us grace in *the Beloved*. But actually He finds us sinners; and He puts sinners in this place of wondrous relationship. What a thought! Here His grace shines out in another way. In Christ we have redemption through His blood, the forgiveness of sins. This is what we need to enter into the place where we shall be to the praise of the glory of His grace: and this is according to the riches of His grace: for, as we have seen, God is displayed in the glory of His grace: need is met by the riches of His grace.

What follows is the inheritance which belongs to us through this same grace. The Holy Ghost is the earnest of the inheritance, but not the earnest of God's love: this is shed abroad in our hearts by the Holy Ghost which is given to us.

But now let us consider the tract under discussion. I cannot conceive anything more indisputably true, as far as human statement of truth can go. It seems to me that one who would deny the abstract principles of this tract is not on Christian ground at all. Is not holiness the principle on which Christian fellowship is based? And the tract is really that. But two other points I believe are important to bring out—one, in relation to man; the other, to the blessed God. The first is this: human nature we all own, and in a measure know, is a treacherous thing. Now separation from evil, when right, which I now assume, still distinguishes him who separates, from him from whom he is separated. This tends to make one's position important, and so it is: it is *my* position, and the mind being occupied with what has rightly been important to itself, tends to make, in a measure, separation from evil a gathering power, as well as a principle on which gathering takes place. This it is not, except as holiness attracts spiritual souls.

There is another danger: a Christian separates from evil, I still suppose, in a case in which he is bound to do so. It is the evil which drives him out, hence he is occupied *with the evil*. This is a dangerous position. He attaches it, perhaps anxiously, to those he has left, to give a clear ground why he has done so. They conceal, cover over, gloss, explain. It is always so where the evil is maintained. He seeks to prove it, to make his ground clear; he is occupied with evil, with proving evil against others. This is

slippery ground for the heart, to say nothing of danger to love. The mind becomes occupied with evil. This is not holiness, nor separation from evil, in practical internal power. It harasses the mind, and cannot feed the soul. Some are almost in danger of acquiescing in the evil through the weariness of thinking about it. At all events power is not found there. God separates us from evil, but *He* does not fill the mind when it continues to be occupied with it; for He is not in the evil. The mind may say, "Let us think of the Lord and drop it." And thus we may get a measure of quiet and comfort; but in this case the general standard and tone of spiritual life will infallibly be lowered. *Of this I have not a shadow of a doubt*. God's horror of it is lost in the mind, and divine power and communion proportionately lost. The testimony fails and is lowered. This is the widest evil—where there is conflict with evil not maintained in spiritual power—and creates the most serious difficulties to extended unity; but God is above all.

But this is not all, even as to holiness. Real holiness, perhaps in all cases, is distinguished from natural conscience, because it is not merely separation from evil, but separation *to God* from evil. The new nature cannot live on itself: it must have an object, and that is God. Now this changes everything; because it separates from evil—which it abhors *when* it sees it—because it is filled with good. This does not enfeeble its separation, but it gives another tone to the abhorrence of the evil, for being in possession of good, it is not forced to think of evil, but may put it quite out of mind and sight. Hence it is holy, calm, and has a character of its own, apart from evil, as well as abhorrent of it. With us this can only be by having God, in Christ, as our object. We are occupied with good, and hence holy, for that is holiness; and, therefore, easily and discerningly abhorrent of evil, without occupying ourselves with it.

Hence you will find, that when it is in power, love precedes and makes holy, whether it be mutual, or the enjoyment of it in the revelation of God. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." (1 Thess. 3.12, 13). So also in 1 John 1.1 to 6.

(To be continued, if the Lord will)

SOME EXTRACTS ON BOWING TO AN ASSEMBLY ACTION

“What leads me to write now is the issue of ‘The Steward’ in which I was very glad to see on pages 3 to 5 the piece dealing with ‘Assembly Action.’ It is still needed to-day when the enemy seeks to set aside the authority the Lord has placed with those whom He has gathered together in His Name. Matt. 18.19, 20.”

(From a brother in England)

* * * *

“The Christian responsibility is to recognize the authority of the Lord Jesus in the midst. An assembly decision must be bowed to, whether right or wrong.”

(From Notes on The Chicago Conference, 1964)

* * * *

“I did not feel, nor do I feel now, that an assembly is bound to honour in every case, and under every circumstance, the fellowship extended by another assembly.”

(From a brother, dated June, 1964)

* * * *

I hope that our readers will see that the third extract above is a clear example of the need there is to-day for such an article as the one mentioned by our brother in the first extract. This article is by Mr. J. N. Darby, and is from his pamphlet: “On Ecclesiastical Independency;” (Collected Writings, Old Edition, Vol. 14, Pages 457 to 467.)

In it Mr. Darby remarks: “There is such a thing as lowliness as to self, which does not set up its own opinion against others, though one may have no doubt of being right.

“There is another question connected with it—one assembly’s act binding another. I do not admit, because Scripture does not admit, independent assemblies.” (Page 458).

“Independent Assemblies” are exactly what the writer of the Third Extract (perhaps unwittingly) advocates. We give below a few further extracts from Mr. Darby’s article; giving the page number for each. These tell plainly his thoughts of those who are not willing to bow to an assembly action.

“A setting up of self-will. (458).

“A denial of the presence and help of God’s Spirit and of the faithfulness of Christ to His own people. (460).

“I cannot see godly lowliness in it. (460).

“There are remedies for fleshly action in it (the Church), in the presence of the Spirit of God amongst the saints, and in the supreme authority of the Lord Jesus Christ; but that remedy is not the totally unscriptural one . . . the pretension of competency in every one who takes it into his head to judge for himself, independently of *what God has instituted*. (463).

“A confidence that the person’s judgment is superior to what has already been judged. (463).

“A simple denial of the unity of the body, and of the presence and action of the Holy Ghost in it. (464).

“An unscriptural denial of the whole structure of the Church of God. (464).

“It is independency. It is vain to say it is not. (464).

“In every respect it is wholly unscriptural. (465).

“I am quite certain that what denies the unity of the Church, . . . and dissolves it into independent bodies, is the dissolution of the Church of God, unscriptural, and nothing but flesh. (466).

“I reject in the most entire and unhesitating manner the whole Independent system as unscriptural, and a positive and unmitigated evil. (467).

“It is simply a work of Satan.” (467).

This article by Mr. Darby has been published by the Christian Book Room in pamphlet form, slightly abbreviated with the title “Should I bow to the Action of an Assembly,” it may be had from:

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

(10¢ each, \$1.00 per Dozen, or. Free on request.)

EXTRACTS

The idea seems, at least unconsciously, to obtain, that a certain position or certain circumstances are requisite in order to serve God, that somehow the active service of God must be incompatible with the ordinary duties of daily life, or, at any rate, with such humble avocations as following the plough. The opposite is the case. . . . That religion must be spurious which leads either to neglect or to a mean estimate of every-day duties—of the duties of home and the home circle—even if it were to exchange them for the excitement of religious meetings. These are, or may be, means of refreshment, of fellowship, and of strengthening, but only to enable us to serve our Lord Jesus Christ in the humbler and more difficult walks of every-day life. . . . Perhaps there would be more religion in the house, if we sought it less out of the house, and rather learned this humbling yet ennobling lesson: in everything to adorn the doctrine of God our Saviour.

(From "Elisha the Prophet,"
by A. Edersheim)

Elisha requested permission to bid farewell to his family and friends; or, as Matthew Henry puts it, he would "*take* leave, not *ask* leave." The answer of Elijah. "Go back, for what have I done unto thee?" is intended not as a rebuke, but as a trial. It meant, in effect: Unless your heart fully responds; if it fondly lingers on the past, go back to your home. With the call of Christ comes always the decisive question: Are we really willing to follow after Him, not as of necessity, nor from a painful sense of duty, but of a ready mind and joyous heart, choosing Christ as our portion, and deeming His reproach greater riches than the treasures of Egypt? It is as if Elijah had said: Do you ask what future may await you, what work or trials? I know not. If this call finds an echo in your heart, come; if not, forbear! Come, not because I call you; see to it that this be the call of God, to which your heart fully responds; learn for "the excellency of the knowledge of Christ" to count "all things but loss," or else

do not regard the call. Only a "*willing* people" can serve Him "in the beauty of holiness." To be genuine, it must be of our own free and joyous, though spiritual, choice. It is not a matter of necessity, the offspring of fear, but the gladsome consent of the heart to the gracious call of the Lord.

(From, "Elisha the Prophet,"
by A. Edersheim)

I found myself a man, and compassed with infirmities: the parting with my wife and poor children hath oft been to me in this place as the pulling the flesh from the bones. . . . But yet, recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you. O I saw in this condition I was as a man who was pulling down his house upon the head of his wife and children; yet thought I, I must do it, I must do it."

(John Bunyan)

Truth is not incompatible with love. God has many children. Some are young, and others advanced; some are weak, others strong. God knows them all, and cares for them all, and will lead them all. Let us seek to hold the truth in love, to be as stringent as we can towards ourselves, and as loving as we may towards others. Perhaps in the great day of perfect learning, we all may have to be put right in our understanding of many things, which at present we think we know. . . . And in the case of God's own people, much of the painful discipline by which they are ultimately drawn closer to Him seems to consist in this, that God allows His people to go on till at length they find that in their own ways there is only shame and disappointment. Then they return unto the Lord, to receive in a humbled spirit His loving reproof, and henceforth to walk softly with their God.

(From: "Elisha the Prophet",
By A. Edersheim)

“FEED MY LAMBS”

(John 21 - 15)

THE BIBLE

My Book! my Book! my grand old Book! by inspiration given!
There ev'ry page from age to age, reveals the path to heaven;
My Lamp of Light! in nature's night, thy unobscured ray
Has turned the gloom of death's cold tomb to everlasting day.

My Chart! my Chart! my changeless Chart! by thee I guide my bark,
A simple child on ocean wild, o'er mountain billows dark;
By thee I steer my safe career, with canvas all unfurled,
And onward sail before the gale, to yonder blissful world.

My Staff! my Staff! my trusty Staff! I'll grasp thee in my hand,
As faint and weak on Pisgah's peak, I view the promised land;
Not sadly told, as one of old, to see—but to explore,
My hold I'll keep through Jordan's deep till safe on Canaan's shore.

My Sword! my Sword! my two-edged Sword! by thy unerring might,
I deal my foe the deadly blow, in faith's unequal fight;
Thy tempered blade, that lent me aid in every conflict past,
Shall make me more than conqueror, through Him who loved, at last.

My Book! my Chart! my Staff! my Sword! heaven speed thee on thy way
From pole to pole, as ages roll, the harbinger of day,
Till Christ 'the Light', shall banish night from this terrestrial ball,
And earth shall see her Jubilee, and God be all in all.

(Author unknown)

BILLY BRAY'S PULPIT

In the last number of "Feed My Lambs" I told you how Billy Bray built his "preaching-house." All was done in a humble way, so he did not dream of buying a pulpit. However, one day Billy was passing along the road, and saw they were going to have a sale at the "count-house" of an old mine. He went in, and the first thing he saw was a strong oak cupboard, with a cornice round the top. He thought, What a grand pulpit

that would make. He thought he could take the top off, and make a "plat" to stand on, then it would do "first-rate." He told "Father" so, and wondered how he could get it. He asked a stranger who was there what he thought that old cupboard would go for. Oh, about five or six shillings was the reply. While Billy was wondering how to "rise" six shillings, the same man came up and said, "What do you want that cupboard for,

Billy?" He did not want to tell him, for he was thinking and praying about it. The man said, "There are six shillings, buy it, if you want to." Billy took the money, thanking the Lord, and impatiently waited for the sale. No sooner was the cupboard put up, than he called out, "Here, maister, here's six shillins for un," and put the money down on the table. "Six shillings bid," said the auctioneer—"six shillings—thank you; seven shillings; any more for that good old cupboard?" Seven shillings. Going—going—gone!" and it was knocked down to another man.

Poor Billy was terribly disappointed and perplexed at this, and could not understand it at all. He looked about for the man who had given him the six shillings, but in vain—he was not there. The auctioneer told him to take up his money out of the way. He complied, but did not know what to do with it. He went over a hedge into a field by himself, and told "Father" about it; but it was all clear—"Father" was not angry about anything. He remained there an hour, and then went homewards.

As he was going along, much troubled in his mind as to this experience (for he felt so sure he was to have that cupboard for a pulpit), he came upon a cart standing outside a public-house, with the very cupboard on it, and some men were measuring it with a foot rule. As he came up, he heard them say,

"Its too large to go in at the door, or the window either." The man who had bought it said, "I wish I had not bid for the old thing at all; its too good to 'scat' up for firewood." At that instant it came to Billy's mind to say, "Here, I'll give you six shillins for un." "Very well," said the man, "you can have him." Then Billy began to praise the Lord, and went on to say, "'Father' as good as told me I was to have that cupboard, and He knew I could not carry him home on my back, so He has found a horse and cart for me. Bless the Lord!" He led the horse down the hill, promising to bring it back very soon, and put the old cupboard into the preaching-house. "There it is!" he exclaimed, "And a fine pulpit he does make, sure enough! Now I want to see thee in it. When will you come?" I could not fix for that day or the next, but made arrangements to conduct a series of services the next week, and promised to have them in that place.

According to promise I went to Billy's preaching-house. It was the first time I had preached anywhere outside my church and schoolroom since my conversion. There it pleased the Lord to give me much help, and a great work followed, such as Billy had never seen in that place before. Several times we were detained there all night through, with penitents crying aloud for mercy, and believers rejoicing.

MARY AND HUGH

THE HOLY SPIRIT

— Part 9 —

"Daddy, you said you would tell us why the Bible speaks about the Church as the Body of Christ, and also as a Building: have you time to talk about it now?"

"Yes, I have time: but I am not sure that I can tell you *why* the Spirit of God speaks of the Church in these two ways: but we can surely learn lessons from them both. Can you think of a difference there is between the Church as a Building, and the Church as the Body of Christ?"

"I suppose that as the Body of Christ it is more intimate: you could not think of a finger being cut off the Body, but you might

think of a stone being taken out of a building."

"That is very true: and how glad we should be about that. I had an old friend, and when he was a boy he was always troubled for fear, even though he believed on the Lord Jesus, he might be lost, and go to hell. One day, when the others went to the meeting, he had to stay at home. I do not remember why. He was all alone, and he got his Bible, and he happened to read about the Church being the body of Christ: and suddenly the thought came to him, (no doubt by the Holy Spirit), 'If I am part of the Body

of Christ, He will never let a part of His own body be cut off and lost!' And he never had any more doubts like that. But Hugh, can you think of any other difference?"

"Yes, I know another thing. In our body we love: but a building doesn't love."

"But, Daddy, does a body love *itself*?"

"Mary, read Ephesians 5.29 and 30."

"'For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church, for we are members of His body, of His flesh, and of His bones.' Yes, that is wonderful. I never noticed that before. Just think, 'Members of His body, of His flesh, and of His bones!' We could not be closer than that, could we? It is wonderful! Yes, I'm glad it tells us about being His body, as well as being a building."

"Yes, Mary, and I am glad too. May we never forget this: and let us never forget that every Christian—every true Christian—all over the world, no matter what race or language, is also part of that same body: and so we should love them, too: for they are members of that body,—'members of Christ,' as we read in i Corinthians 6.15. But Hugh, read Romans 12.4 & 5."

"'For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.' Isn't that nice! We are '*members*

of Christ,' and also, '*members one of another.*' It is easy to understand that, when we remember it is one body."

"I wanted to talk to you a little about the building, too: but it is almost your bedtime: but before you go, Hugh, please read Matthew 16.18."

"And I say also unto thee, That thou art Peter, and upon this rock *I will build My church*; and the gates of hell shall not prevail against it."

"Who does the building, Hugh?"

"The Lord Jesus says, 'I will build my church.'"

"That is right. Now Mary, will you please read i Corinthians 3.10: and as you read remember *Paul* is writing, and he is speaking about 'God's Building', as we read in the verse before: and that is again the Church."

"Yes, Daddy, this is what he says: 'According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.' That is quite different to the verse Hugh read. Here *men* build, and there the Lord Himself built. Why is that?"

"We will have to leave that question for next time we talk, but meanwhile, you think, and see if you can tell me yourselves."

BIBLE CHARACTERS

NUMBER 7

— The godly governor of an idolatrous household —

The initials of the following prove the name:—

1. One who chose idolatry and home rather than suffer affliction with the people of God.
2. A king who tried to get Israel cursed, but failed.
3. The inspired herdsman of Tekoa.
4. A faithful servant of God, in whose life was fulfilled the promise, "Them that honour me I will honour."
5. A giant, out of whose hands king David was delivered by his nephew.
6. A wife, promised and given, as a reward of valour.
7. The builder of a city which lay under the curse of God.

ANSWERS TO BIBLE CHARACTERS

NUMBER 6

HEZEKIAH: *Isaiah* 38.4-8;

ii *Kings* 20.1-11

1. H-am *Genesis* 9.22-25.
2. E-zra *Ezra* 7.6.
3. Z-ebedee *Matthew* 4.21.
4. E-shcol *Numbers* 13.23.
5. K-enltes *1 Samuel* 15.6.
6. I-ssachar *Genesis* 49.14.
7. A-barim *Numbers* 27.12.
8. H-adassah *Esther* 2.7.

THE FORTUNE TELLER

A colporteur was returning homeward one evening through the heart of a large Oriental city, when he was accosted by a tall, fine looking young Turk, with the words,

"I'll tell your fortune."

Our friend was so taken aback that for the moment he did not reply, and the man explained:

"I am a fortune teller; I can tell you what will happen in the future."

"But how am I to know that you tell the truth?"

"O, I have books: I tell by astrology."

"Well, I would like to ask you a question first, so as to test whether you can really tell the truth or not. If you can tell my fortune truly, you certainly can tell your own. Where will you be in a hundred years?"

The Turk looked greatly annoyed, and replied,

"O, I don't know *that*; but you let me look at your hand, and I will tell your fortune for you."

"But," replied the colporteur, "I also am a fortune teller. I also use books, and if you will tell me one thing, I will tell your fortune for *you*."

"What do you want me to tell you?"

"Do you believe on the Lord Jesus Christ, God's Son?"

"No, He was not God's Son."

"Now," replied our friend, taking a New Testament from his bag, "I will tell your fortune. My Book tells me,

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

"This is your fortune: *Now* you have the

wrath of the Living, True God ever abiding on you, and in a hundred years you will be in hell, in the lake that burns with fire and brimstone, unless you believe on the Son of God."

A long talk ensued on the side of the street, and the fortune teller asked,

"May I have one of your books?"—a request that was gladly granted.

The next question was,

"Where do you live? When may I come and see you?"

The following day he and a friend came and had a long talk with the Christian, and departed with a copy of the Bible.

What the result may be, God alone knows.

But let me ask *you*, reader, Have *you* ever thought about *your* fortune, your *eternal* fortune? You need not remain in doubt as to that. Thank God we have a Book that leaves no room for uncertainty in these matters.

Where will *you* be in a hundred years? Aye, where will you be *to-morrow*?

What could be more brief, more pointed, more precious, and yet more awful, than those solemn words:

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him"? John 3:36.

Separate copies may be ordered from the
Christian Book Room
Box 5413, Kowloon, Hong Kong
Per doz. U.S. .15; 1/- stg.
Per 100 U.S.\$1.00; 6/6 stg.
post paid, if accompanied by remittance

A CORRECTION

In *The Steward*, Volume 17, Number 1, in the article entitled "The Glory", (Page 5), Second column, 27 lines from the bottom: in quoting Ezekiel 44.2, the following words were omitted: "because the LORD, the God of Israel, hath entered in by it." These words are important to the understanding of the paragraph.

"The Steward" and "Feed My Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come," please address to: Mr. Walter E. Smith, Apt. 609 Edenbridge Court, 22 Allenhurst Dr., Islington, Ontario, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4355 Marcell Ave., Montreal, Canada.

Published by G. C. Willis, Box 535, Sandakan, Sabah, Malaysia.
Printed in Hong Kong.

PRINTED BY EMPIRE PRINTING CO., 218 GLOUCESTER ROAD, HONG KONG

"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4:13)

THE STEWARD

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

(1 Corinthians 4:2)

VOLUME 17: NUMBER 4

MARCH, 1965

ALONE WITH THEE

"Alone with Thee, my God! alone with Thee!
Thus wouldst Thou have it still — thus let it be.
There is a secret chamber in each mind,
Which none can find
But He who made it—none beside can know
Its joy or woe.
Oft may I enter it, oppressed by care,
And find Thee there;
So full of watchful love, Thou knowest the why
Of every sigh.
Then all Thy righteous dealing shall I see,
Alone with Thee, my God! alone with Thee!"

"The joys of earth are like a summer's day,
Fading away;
But in the twilight we may better trace
Thy wondrous grace.
The homes of earth are emptied oft by death
With chilling breath;
The loved departed guest may open no more
The well-known door.
Still in that chamber sealed, Thou'lt dwell with me,
And I with Thee, my God! alone with Thee!"

"The world's false voice would bid me enter not
That hallowed spot;
And earthly thoughts would follow on the track,
To hold me back,
Or seek to break the sacred peace within,
With this world's din.
But, by Thy grace, I'll cast them all aside,
Whate'er betide,
And never let that cell deserted be,
Where I may dwell alone, my God, with Thee!"

"The war may rage!—keep Thou the citadel,
And all is well.
And when I learn the fulness of Thy love,
With Thee above—
When every heart oppressed by hidden grief
Shall gain relief—
When every weary soul shall find its rest
Amidst the blest—
Then all my heart from sin and sorrow free,
Shall be a temple meet, my God, for Thee."

MEDITATIONS ON THE TWENTY-THIRD PSALM

"If any man serve me," says the Lord, "let him follow me." He does not say, observe, "let him to this for me, or do that," but "let him follow me." Quietly to wait on the Lord that we may know His will, and faithfully to follow Him, hearkening to the voice of His word, is the most pleasing service we can render to the Lord. Some He may lead into more public, others into more private, paths of service; but closely to follow the directions of His Word, while looking, by faith, to Himself, is our most acceptable service. And for all such as follow Him He has left His richest promise: "And where I am, there shall also my servant be: if any man serve me, him will my Father honour." (John 12).

These weighty and solemn truths were uttered when the dark shadows of Gethsemane and Calvary were crossing His path. It is comparatively easy to be active for the Lord, and, as it were, to be doing some great thing for Him in a bright and sunny day; but, oh, how difficult to follow Him through the solitudes of His rejection in a homeless world! Who of us can endure, it may be, to be separated from our dearest friends on earth, and to be thought weak and unstable? Who can endure to be in the outside place for the reproach of Christ? These waters are often very bitter. But His love desires that we should know something experimentally of His own path through this world, and the fellowship of His sufferings. It was not enough for the Lord's great love to Abel that he should bear testimony, by his slain lamb, to the truth that death had come by sin; but he was honoured to bear witness in a more solemn way in his own death. Not only was the blood of his lamb shed, but his own blood, as God's witness on the earth. How much more Abel had to do with death in this world than Cain! How significant, and solemnly instructive to all who follow with Abel! But after all, it was the Lord's love to Abel, and the Lord's honour conferred on him.

We have the same great principle, in type, at the waters of Marah. The people knew the value of the blood of the lamb in Egypt, as their safeguard from judgment, and their complete redemption in virtue of that blood. And now the Lord would have them further to know, in their own experience, the unfailing power of the blood for all the vicissitudes of the wilderness. In this way they had to do with death in all their journeyings. They were marching through the wilderness, under the shelter of the blood—the expressive symbol of death. It was on this ground alone that Jehovah could say to Balaam, "I have not seen iniquity in Jacob, nor perverseness in Israel." He does not say, "There is none there," but "I have not seen it." True, it was all in type, but we can easily see what was always uppermost in the Lord's mind, "When I see the blood, I will pass over you." As if the Lord had said, "When I see the blood of the lamb, I see that which glorified me—blotted out sin—destroyed the power of the enemy, and obtained eternal redemption for my beloved people." It left Jehovah free, in all circumstances, to act in pure grace towards the people. They had only to LOOK UP, however naughty they had been, or however sorely they were distressed, and grace flowed—the need was met—the bitter cup was sweetened, and they were freely forgiven.

The blood of the lamb was their divine passport from Egypt to Canaan. Nothing could stand before it; everything yields to its power. If the hosts of Egypt attempt to stop the journeyings of the blood-sprinkled people, they are cast into the depths of the sea; and if all the nations of the earth had sided with them, they must have shared the same fate. "I gave Egypt for thy ransom, Ethiopia and Seba for thee." The deep waters of the Red Sea must make a way for the ransomed of the Lord to pass over; not an hoof was left behind. The manna, the cloud and the living stream from

the flinty rocks are supplied, all enemies are subdued, and every need is met in virtue of the same precious blood. And though the river of death, at the end of their journeyings, overflowed all its bank, and Jericho walled to heaven, as the threatening rage of the enemy, and the tokens of his power, they present no barrier to the infinite power of the blood. But where is its power not felt and owned, willingly or unwillingly? It rent the veil of heaven, and unlocked the portals of the grave. What is higher than heaven? What is deeper than hell? (Matt. 27.50-53).

But we are all prone to forget, like Israel of old, what the Lord has done for us—what bitter cup He drank for us—and that we carry through the wilderness with us the same “token” of His unchanging love. Hence, we often need to get a taste of the bitter in order to remind us of that which alone can sweeten; and that all the difficulties, trials and temptations of this life are to be borne in fellowship with Him. This *His love desires*. He has gone through them all for us, and that with infinite patience, meekness and wisdom, as an example to us. And, oh! wondrous grace, He allows to us in our afflictions a ministry of love, sympathy and kindness, which He allowed not to Himself. He was forsaken of God in His sore distress—He was surrounded by the violence and rage of His shameless enemies, who gaped upon Him with their mouths like ravening and roaring lions. All refuge failed Him, comforters there were none. (Psa. 22.1-21).

This was for us; there He drank the bitter cup of God’s wrath against sin. And He will have us to know Him there in love for us. And we have to learn by experience, however painful the lesson, that nothing but the bitter cup of Calvary can sweeten the bitter cup of Marah. In other words, the sympathies of His heart who died there, are alone sufficient to soothe the sorrows of ours. But glory be to God, who gave His Son, we find all in Jesus. His cross is ours—His heart is ours. The full value of the cross is ours; the tender, boundless

sympathies of His heart are ours—ours now—ours for ever. Oh! wonderful, precious, blessed truth! What more do we need? The cross and heart of Jesus—ours. Eternal springs of all blessing! The blest though bitter waters of Marah lead to a deeper knowledge of Calvary; and the deep and painful need of a broken heart, to deeper fellowship with His. He could say, and in truth, as none else ever could, “Reproach hath broken my heart.” Yes, and more, in place of the tender sympathies of fellow-pilgrims, which His people so abundantly enjoy, He had to add—“And I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none.” (Psa 69). Oh! what a refuge we have in the once broken and desolate heart of Jesus!

“Jesus, my All in all Thou art,
My rest in toil, my ease in pain;
The medicine of my broken heart;
‘Mid storms, my peace; in loss, my gain;
My smile beneath the tyrant’s frown;
In shame, my glory and my crown.

“In want my plentiful supply;
In weakness, my almighty power;
In bonds, my perfect liberty;
My refuge in temptation’s hour;
My comfort ‘midst all grief and thrall,
My life in death, my All in all.”

When the Lord has thus brought us down to a true sense of our own weakness, and to more real dependence on His unfailing strength and constant care, the purposes of His tender love are answered. The deeper the trial, the stronger the expression of His love. And now we can say, in the rich experience of our souls, “He restoreth my soul.” Not the green pastures and the still waters, pleasant and excellent as these are—no; but the Lord Himself. The path becomes more and more individualised; there must be greater nearness to the Lord as our Shepherd, and more direct fellowship with Himself. “HE restoreth my soul: HE leadeth me in the paths of righteousness for His name’s sake.”

THE GLORY

Part 7

In our last number we stood, like the disciples of old, gazing up into Heaven, as our beloved Lord was received up into Glory and sat down on the right hand of God.

I think the next sight of the Glory is when Stephen's enemies were gnashing their teeth, as he, being full of the Holy Ghost, looked up steadfastly into Heaven, and saw the Glory of God, and Jesus standing on the right hand of God; and he said, "Behold I see the heavens opened, and the Son of man standing on the right hand of God." And so they stoned Stephen, calling upon God, and saying, "Lord Jesus, receive my spirit." And he kneeled down, and cried with a loud voice, "Lord, lay not this sin to their charge." And when he had said this, he fell asleep. And Saul was consenting unto his death.

I like to look up into Heaven, along with Stephen, and see Jesus *standing*: not now *sitting*; but so intently watching His beloved servant, that He rises from His seat, and *stands*. And so Stephen, the one whose name means, "The Victor's Wreath, or Crown", (the very same word as that used for the *crown of thorns* that our Lord had so lately worn), Stephen himself goes up to his Lord, who receives his spirit, and takes His first martyr as a Victor's Crown for Himself. For our Lord will not only wear many diadems—many royal and kingly crowns (Rev. 19.12)—but He also wears these Crowns or Wreaths of Victory. (Rev. 14.14). Not only is He King of kings and Lord of lords; but He is also the mighty Victor, the Conqueror of every enemy, including death and hell.

The next sight of the Glory is, I think, on the road to Damascus, at midday, when the sun shines brightest. And Saul, the very one who had consented to Stephen's death: who had doubtless watched his face, as the face of an angel: who had even kept the clothes of those who stoned him,—Yes, this very man, this arch-persecutor, now beholds His Glory, as a light from Heaven, above the brightness of the sun: a light that shines round about him: and so, as he himself tells us, "I could not see for the Glory of that light." And later he could ask, doubtless referring to that sight on the Damascus road, "Have I not seen Jesus Christ our Lord?" Yes, he had seen Him in His Glory, as Stephen had once seen Him: and that

sight changed all his life.

Oh, Beloved, have *we* seen Jesus Christ our Lord? Can we truly say, "We see Jesus . . . crowned with glory and honour"? Not by sight, it is true, do we see Him now, but we may see Him by faith. And as we gaze upon Him, with open face, beholding as in a glass the Glory of the Lord, we are changed into the same image from Glory to Glory, even as by the Spirit of the Lord. (ii Cor. 3.18).

I do not know if Paul saw His Glory that night in the Roman prison, when the Lord stood by him, and said, "Be of good cheer, Paul." Nor can we tell whether at Paul's first answer before Caesar, when all forsook him, but, "notwithstanding", as he tells us, "the Lord stood with me, and strengthened me,"—we are not told if Paul saw His Glory at these times: but certain it is, he knew this One who stood beside him was the very same Lord of Glory he had seen, and learned to know, so long ago.

Perhaps the next sight of His Glory is when John was in the Isle of Patmos for the Word of God, and for the testimony of Jesus Christ, and he heard a great voice behind him, as of a trumpet, and when he turned to see the Voice that spake with him, he saw the Lord of Glory: "And when I saw Him," John tells us, "I fell at His feet as dead." This was he who lay on His breast at supper: the nearest and the dearest of the disciples: yet the sight of Him in His Glory and Majesty, caused John to fall at his feet as dead.

"We will not now consider "the glorious liberty of the children of God." That awaits us: that is still future: but meanwhile amidst the empty glory all around us, that so easily catches our eye, may "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." (Gal. 6.14).

The Glory shines before me!

I cannot linger here!

Though clouds may darken o'er me,

My Father's house is near.

If through this barren desert

A little while I roam,—

The Glory shines before me;

I am not far from home!

(Hannah K. Burlingham)

PRAYER AND THE PRAYER MEETING

(Part 2)

WE shall now proceed to consider, in the light of holy Scripture, the moral conditions or attributes of prayer. There is nothing like having the authority of the divine Word for every thing in the entire range of our practical christian life. Scripture must be our one grand and conclusive referee in all questions. Let us never forget this.

What, then, saith the Scripture as to the necessary moral conditions of prayer? Turn to Matthew 18.19. "Again I say unto you, that *if two of you shall agree* on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

Here we learn that one necessary condition of our prayers is, *unanimity*—cordial agreement—thorough oneness of mind. The true force of the words is, "If two of you shall symphonise"—shall make one common sound. There must be no jarring note, no discordant element.

If, for example, we come together to pray about the progress of the Gospel, the conversion of souls, we must be of one mind in the matter—we must make one common sound before our God. It will not do for each to have some special thought of his own to carry out. We must come before the throne of grace in holy harmony of mind and spirit, else we cannot claim an answer, on the ground of Matthew 18.19.

Now this is a point of immense moral weight. Its importance, as bearing upon the tone and character of our prayer-meetings, cannot possibly be over-estimated. It is very questionable indeed whether any of us have given sufficient attention to it. Have we not to deplore the objectless character of our prayer-meetings? Ought we not to come together more with some definite object on our hearts, as to which we are going to wait together upon God? We read in the first chapter of Acts, in reference to the early disciples, "These all continued *with one accord* in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren."* And again, in the second chapter, we read, "When the day of Pentecost was fully come, they were *all with one accord in one place.*"

* How interesting to find "Mary the mother of Jesus" named here, as being at the prayer meeting! What would she have said if any one had told her that millions of professing Christians would yet be praying to her?

They were waiting, according to the Lord's instructions, for the promise of the Father—the gift of the Holy Ghost. They had the sure word of promise. The Comforter was, without fail, to come; but this, so far from dispensing with prayer, was the very ground of its blessed exercise. They prayed; in one place; they prayed with one accord. They were thoroughly agreed. They all, without exception, had one definite object before their hearts. They were waiting for the promised Spirit; they continued to wait; and they waited with one accord, until He came. Men and women, absorbed with one object, waited in holy concord, in happy symphony—waited on, day after day, earnestly, fervently, harmoniously waited until they were endued with the promised power from on high.

Should not we go and do likewise? Is there not a sad lack of this "one accord"—"one place"—principle in our midst? True it is, blessed be God, we have not to ask for the Holy Ghost to come. He has come; we have not to ask for the outpouring of the Spirit. He has been poured out. But we have to ask for the display of His blessed power in our midst. Supposing our lot is cast in a place where spiritual death and darkness reign. There is not so much as a single breath of life—not a leaf stirring. The heaven above seems like brass; the earth beneath, iron. Such a thing as a conversion is never heard of. A withering formalism seems to have settled down upon the entire place. Powerless profession, dead routine, stupefying mechanical religiousness, are the order of the day. What is to be done? Are we to allow ourselves to fall under the fatal influence of the surrounding malaria? Are we to yield to the paralyzing power of the atmosphere that enraps the place? Assuredly not.

If not, what then? Let us, even if there be but two who really feel the condition of things, get together, with one accord, and pour out our hearts to God. Let us wait on Him in holy concord, with united, firm purpose, until He send a copious shower of blessing upon the barren spot. Let us not fold our arms and vainly say, "The time is not come." Let us not yield to that pernicious offshoot of a one-sided theology, which is rightly called fatalism, and say, "God is sovereign, and He works according to His own will. We must wait His time. Human effort is in vain. We cannot get up a revival.

We must beware of mere excitement."

All this seems very plausible; and the more so because there is a measure of truth in it; indeed it is all true, so far as it goes: but it is only one side of the truth. It is truth, and nothing but the truth; but it is not *the whole truth*. Hence its mischievous tendency. There is nothing more to be dreaded than one-sided truth; it is far more dangerous than positive, palpable error. Many an earnest soul has been stumbled and turned completely out of the way by one-sided or misapplied truth. Many a true-hearted and useful workman has been chilled, repulsed, and driven out of the harvest-field by the injudicious enforcement of certain doctrines having a measure of truth, but not the full truth of God.

Nothing, however, can touch the truth, or weaken the force of Matthew 18.19. It stands in all its blessed fulness, freeness, and preciousness before the eye of faith; its terms are clear and unmistakable. "If two of you shall agree upon earth, as touching *anything* that they shall ask, it shall be done for them of my Father which is in heaven." Here is our warrant for coming together to pray for anything that may be laid on our hearts. Do we mourn over the coldness, barrenness, and death around us? Are we discouraged by the little apparent fruit from the preaching of the gospel—the lack of power in the preaching itself, and the total absence of practical result? Are our souls cast down by the barrenness, dulness, heaviness, and low tone of all our reunions, whether at the table of our Lord, before the mercy-seat, or around the fountain of holy

Scripture?

What are we to do? Fold our arms in cold indifference? Give up in despair? Or give vent to complaining, murmuring, fretfulness, or irritation? God forbid! What then? Come together, "with one accord in one place;" get down on our faces before our God, and pour out our hearts, as the heart of one man, pleading Matthew 18.19.

This, we may rest assured, is the grand remedy—the unailing resource. It is perfectly true that "God is sovereign," and this is the very reason why we should wait on Him; perfectly true that "Human effort is in vain," and that is the very reason for seeking divine power; perfectly true that "we cannot get up a revival," and that is the very reason for seeking to get it *down*; perfectly true that "We must beware of mere excitement;" equally true that we must beware of coldness, deadness, and selfish indifference.

The simple fact is, there is no excuse whatever—so long as Christ is at the right hand of God—so long as God the Holy Ghost is in our midst and in our hearts—so long as we have the Word of God in our hands—so long as Matthew 18.19 shines before our eyes—there is, we repeat, no excuse whatever for barrenness, deadness, coldness, and indifference—no excuse for heavy and unprofitable meetings—no excuse whatever for lack of freshness in our reunions or of fruitfulness in our service. Let us wait on God, in holy concord, and the blessing is sure to come.

(To be Continued, if the Lord will)

"INCLUSIVE" AND "EXCLUSIVE"

THERE is but one holy universal Church. It was formed by God at Pentecost, when the Holy Spirit (the promise of the Father) was sent down by Jesus (Lord and Christ in heaven) to form it, and to dwell in it. He makes all its parts to be one body, from Pentecost to the Lord's return. He works everything that is of God in them and by them, and is Himself that which makes them to be fitted for the Head glorified on high.*

* It is the promise of God, the Holy Spirit dwelling down here on earth among the quickened sons of God, which fits them and constitutes them the one Church—the body of that glorified Man, born of the virgin Mary by the overshadowing, to whom it was said, "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." (Luke 1.35.) There is a unity of the Spirit and a unity of the faith. (Eph. 4.3,13.)

Our marks, as members in particular of Christ, and also our fellowship, are to be both "inclusive" and "exclusive." "Called out from evil and to be filled up with good," is every child of God, and it is such only who are *in position* in the body.

When first taken up we were all badness, and the good alone in God. But He shined into us the light of the knowledge of His glory in the face of Jesus Christ, sealing it with His Spirit, who formed in us an incorruptible seed, and made us partakers of the divine nature. The evil was covered and met, to faith, by Rom. 6; the good found and made ours in spirit by Eph. 2.4-10. The Church, however, is on earth, in a wicked world, and all and each individual in it has the law of sin and death in the vessels into which the treasure has been put. We have

to bear about in the body the dying of the Lord Jesus therefore; and are always delivered unto death. For two reasons: 1st, we have sinful flesh, and Satan is near; 2nd, because God would have it hourly tested, and seen that the excellency of the power of keeping us is of God and not of us. His way is the way of *resurrection from the dead*, in life-long application. If evil breaks out, He judges it, for He is holy. God separates us from ourselves by forming and keeping Christ in us, who are changed into the same image from glory to glory.

The Church is, then, and each one in it, must be, both *inclusive* and *exclusive*; and the excluding of evil by the including of the perfection of good, God in Christ, sealed home by the Spirit, as marking us to be Christ's through His quickening power.

God used the Christ in humiliation (Rom. 6) to meet and free us from all that was contrary to us in nature, and to give us power over sin. God used the Christ in Eph. 2.4-10 to separate us unto the very highest blessing in pure goodness. *Included* and *excluded* were in God's mind; let *included* and *excluded* be in your minds and in mine.

I *was* an atom, in perhaps the two hundred and fiftieth generation from Adam and Eve; six millenniums nearer the great white throne than was the hour of shutting out from Eden. I *am* now part of a company fitted for, espoused to, Christ; about to be the Bride, the wife expectant, of the Lamb.

Sin and its torrents of woe saved from!
A loving Saviour, my portion and my home!
Sin and death judged; righteousness and life eternal gloried in!

In PRACTICE—the first duty down here, as to others, is to own and to confess and maintain the apostles' doctrine and fellowship, and the Church as God set it up. According to that I am to *include* myself and all that are Jesus Christ's, and are walking as saints—as those that are to exclude both all sin, and those that will walk contrary to the blessed truth we have received. The God-made church did so while intelligently under the rule of the Spirit and the Word. Many a man-made church cannot do so. Its self-made laws prevent it; or man-ruled, it sees not why it should do so, or how it can, as having members of its ownself, receive those who are not such.

The Church, object of faith, in the Word, counts that every true child of God is, to God's mind, a member in particular of Christ, that his place therefore is at the table, and that, to God's mind, he is subject to all the discipline of the Church, and of the

house of God on earth. We must do likewise; *include* all such as are on the muster-roll of God's Church, and all those who are excluded from sin's and the world's and Satan's way.

Unholiness in theory, morality, doctrine, or practice, puts anyone under discipline (various in measures), for the chaste virgin espoused may not walk heedlessly. And discipline comes in correctively.

We cannot give up the faith as to the unity of the Church, nor act as if we did, by going there where it has been and is denied; and we are bound by God's rules as to holiness, and can recognise no child of God who is unholy, save as being under the Father's or the Lord's discipline.

It is asked, "Would you receive a godly member of an independent church to 'occasional communion?' or one of the national establishments?"

Faith answers: "A child of God is a member of Christ, and is of the Church militant. All such we receive, because Christ has received them; they are permanently members of His body, though they know it not. If any such come, who are walking as the Word enjoins, receive them." If they come on that ground, all their own practical inconsistency rests with themselves. If I accepted them on the statement to "occasional communion," I make myself guilty as sanctioning that which the Word does not. It is one's duty, however, to them in love to explain to them, that all who are at the table are equally included under the doctrine and discipline of the written Word. This, I have found, has deterred many. But discipline is of the Lord and the Father, and many shirk owning themselves subject to it.

Again, in the fifty *isms* of the day there are some, the error and principles of which would forbid, by the fear of the Lord, any one who is of it being received. A Jesuit might be indeed a child of God, and wish to come. Faithfulness would say, "No; your avowed principles justify 'doing evil that good may come.'" So of Romanism. Socinianism denies Christianity.

A congregation ("Independent of the Independents," as its form is called in England) in Bristol acted, and persisted in acting, as if neither it nor its (so-called) members were responsible as believers to avoid indifferentism to the glory of Christ. Faith says, "Touch not the unclean thing, accredit not its letters commendatory, receive none such; they are not clean." Often there is leaven working and making itself manifest in the conduct, and that might exclude; and, alas! often does.

It is very kindly of denominational congregations to receive, or to be willing to receive, to the communion any who, not having their names in the book of "the members of it," might wish or be willing to be there; but they are not consistent in doing so, or if they have a clause in their rules to sanction it, that is a second departure from Scripture, as much as is their constitution.

But faith is consistent; it sees every child of God to be a member of Christ, and if not otherwise disqualified, it can receive him or them without difficulty.*

This is what one writing against the special membership of dissenting and self-made churches, assigned as one argument against their position: "If I am a member of the whole body, I am a member of the parts of this body, which meet in divers places; it is not a question of becoming such—I am such already. This is the principle I have always maintained, and on which I have insisted and acted. By the very fact that I am a Christian, I have all

* Wherever the special membership of a humanly and arranged church (as in nonconformity and national churches) is owned, the universality of God's Church is ignored so far forth; and their reception (as they say for occasional communion) of one not a 'regular member' is a practical inconsistency with them. Not so with those who, acting in faith of the universal church, can and ought to receive all who are holy. Holiness may not be compromised. Better walk alone all one's days than grieve the Holy Spirit.

the claims of a member of the body wherever I may be found. It is not a right which I acquire by joining any particular body; it is a right which I possess as a member of the body of Christ."*

Strong ground for the one who is acting as honouring the holy universal Church of God, and not man-made national, or dissenting churches. But this existent fellowship with the sons of God everywhere in God's Church *universal*, which forces (Peter saw that he must either accredit Cornelius and the work of God in his house, or give up his own standing, "Forasmuch then as God gave them the like gifts as unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?" Acts 11.17) men to own them, does not obliterate that other word, "*Holy*." It grows out of it, to say the truth. The holiness is the parent of the universality. Our holiness is our separation from evil by the power of good revealed in us.

Receive therefore, I should say, every child of God who is walking with God.

But do not let your own distinctive position or ground be lost sight of, or covered over; to quote a favourite text, "Let them return to thee, but go not thou to them." And insist too, I should add, upon discipline as being over all.

(G. V. Wigram)

* The Collected Writings of J. N. Darby. Ecclesiastical. Vol. 1.

GRACE, THE POWER OF UNITY AND OF GATHERING

(Part 2)

In our last Number we have seen that *Separation from Evil* does not give the power of gathering: and we have seen also that "Holiness is not merely separation from evil, but separation to God from evil." We closed Part 1 of this article with a reference to the first 6 verses of the First Epistle of John: and perhaps we cannot begin Part 2, in a better way than to quote this Scripture:

"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 shew unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the

message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth."

Now here the separation from evil, walking in the light, in God's character, as revealed in Christ, in Whom the life was the light of men, is fully insisted on with lines as clear and strong as the Holy Ghost alone knows how to make them. He who pretends to fellowship, and does not walk in the knowledge of God, revealed in Christ, is a liar, and the truth is not in him. But what makes the fellowship? This keeps it pure—but what makes it? The revelation of the blessed Object and Centre of it, in Christ. John was speaking of One who had won his heart, who was *the gathering power* into fellowship with the Father, and with His Son Jesus Christ. He knew and enjoyed by the

Holy Ghost, what the Saviour had said—"He that hath seen me, hath seen the Father." This was infinite, divine love; and through the Holy Ghost he had communion with it, and told it out, that others might have fellowship with him: they joined in that fellowship. Now that, I apprehend, was gathering power. The Object to Whom they were gathered, necessarily involved what follows. So he closes the Epistle: "We know that the Son of God is come, and hath given us an understanding to understand him that is true, and we are in him that is true; that is, in his Son Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols." The gathering power of good comes before the warning. This is the more remarkable, because in a sense, this Epistle is occupied with evil: it was written concerning them that seduce you.

Holiness, then, is separation *to God*, if it be real, as well as *from evil*; for thus alone we are in the light, for God is light. When the prodigal son came to himself, he said: "I will arise and go to my father." If it is restoration, "If thou wilt return, return unto me." Hence in all true conversion and restoration, *love* comes in. However dimly seen, or however little the work of conscience is understood, it is *love* brings the lost one back to the father; the wandering one to God. We want to get back to God; there is forgiveness with Him that He may be feared: otherwise despair would drive us further away. Indeed, what would, or could, restoration be, if it were not restoration to God? But in the full sense of being gathered, that is, the fellowship in which we all join, it is clearly the blessed Object Himself Who so gathers. We are to have fellowship with the Father and with His Son Jesus Christ. Thus hearts are drawn to the one Object, and in their common delight in Him, their fellowship exists.

The principle of the former tract which we are now considering is this: that *in* doing this: in being gathered to this blessed Object, we must separate from evil. It is the "this-then-is-the-message" part of i John 1.5, that we have before us in that tract. Since "God is light, and in Him is no darkness at all," we must separate from evil, if we would walk with Him. So Christ says, "I, if I be lifted up from the earth, will draw all men unto me." Here we see our Object, our Centre. Here was perfect love; but also entire separation from all sin and condemnation of it. "In that he died, he died unto sin once,"—separation from the world, and deliverance from the whole power of the

enemy. It is perfect love drawing from everything else to itself, or, rather, to *Himself*. Christ is now in the heavens, and our gathering through the cross is to Him there, in the good, where evil cannot come. There is our communion, our fellowship—entering into the Father's house in spirit. And this, I believe, is the true character of the assembly, for worship in its truest sense. It remembers the cross, it worships, the world left out, and all in heaven before God.

Christ gave Himself that He might gather into one. I believe what separates the saint from evil, what makes him holy, is the revelation of this Object, through the power of the Holy Ghost, and thus his soul is drawn to that Object as good, and *thereby* the evil is revealed to him, and makes him judge it in soul and spirit. This is not merely an uneasy conscience, but sanctification. That is, sanctification is resting, by the enlightening of the Holy Ghost, on an Object, which by its nature, purifies the affections by being their object—indeed, creates these affections through the power of grace.

In the cross we have these two great objects perfectly brought out. Love is clearly shown, the blessed object which draws the heart to Christ; yet the most solemn judgment of and separation from all evil: such is God's perfectness—the foolishness and weakness of God. The love of God attracts us, and attaches us to Himself, while evil in all its horror and forms, is perfectly abhorred. The soul goes with its sin, *as sin*, to love: and goes because love has shown him it *is sin*, because He was made sin for us. This is the power that separates from evil, and ends all connection with it; for I die to all the nature to which I lived. Hereafter I live in blessed activity in love.

Thus we see the Object that gathers and gives fellowship; and surely our fellowship, our communion, is in that which is good: and as heavenly, no evil is there. Here, no doubt, we realize it but imperfectly: but so far as it is not realized, fellowship is hindered, for there is no fellowship in the flesh. Hence it is said: "If we walk in the light as God is in the light, we have fellowship one with another." But we cannot come out of darkness, except by walking in the light, that is, we walk with God: and God is love, and were He not, we could not walk with Him, in the light. So we see that God's love in Christ is the Object which gathers us unto Himself.

(To be continued, if the Lord will)

“FEED MY LAMBS”

(John 21 - 15)

NOTHING TO PAY, TO DO, OR TO FEAR

Nothing to pay? No, not a whit;
Nothing to do? No, not a bit:
All that was needed to do or to pay,
Jesus has done it His own blessed way.

Nothing to do? No, not a stroke;
Gone is the captor, gone is the yoke:
Jesus at Calvary severed the chain,
And none can imprison His free-man again.

Nothing to fear? No, not a jot;
Nothing within? No, not a spot:
Christ is my peace, and I've nothing at stake,
Satan can *that*, neither harass nor shake.

Nothing to settle? All has been paid,
Nothing to anger? Peace has been made;
Jesus alone is the sinner's resource,
Peace He has made by the blood of His cross.

What about judgment? I'm thankful to say,
Jesus has met it and borne it away;
Drank it all up when He hung on the tree,
Leaving a cup full of blessing for me.

What about terror? It hasn't a place
In a heart that is filled with a sense of His grace;
My peace is divine, and it never can cloy,
And that keeps my heart running over with joy.

Nothing of guilt? No, not a stain,
How could the blood let any remain?
My conscience is purged, and my spirit is free—
Precious that blood is *to God* and *to me!*

What of the law? Ah, there I rejoice,
Christ answered its claims and silenced its voice:
The law was fulfilled when the work was all done,
And it never can speak to a justified one.

What about death? It hasn't a sting:
The grave to a Christian no terror can bring,
For death has been conquered, the grave has been spoiled,
And every foeman and enemy foiled.

What about feelings? Ah! trust not to them,
What of my standing? "Who shall condemn?"
Since God is for me, there is nothing so clear,
From Satan and man I have nothing to fear.

What of my body? Ah! that I may bring,
To God, as a holy, acceptable thing,
For that is the temple where Jesus abides,
The temple where God by His Spirit resides.

Nothing to pay? No, thanks be to God,
The matter is settled, the price was THE BLOOD,
The blood of the Victim, a ransom divine—
Believe it, poor sinner, and peace shall be thine.

What am I waiting for? Jesus my Lord,
To take down the tent and roll up the cord,—
To be with Himself in the mansion above,
Enjoying for ever His infinite love.

(From, "Things New and Old", 1876)

MARY AND HUGH THE HOLY SPIRIT;

Part 11

"I wonder, Mary, if you or Hugh could tell me when the Church of God first began?"

"I never thought about it. I suppose that Abraham and Moses belonged to the Church of God."

"Why, then, Mary, did our Lord say, "On this Rock *I will build* my Church'?"

"That looks as if the Church was not built when our Lord was down on earth: so that means Abraham and Moses could not have been part of it. Is that true?"

"Yes, Hugh, I believe that is true. Do you remember that one time when we were talking about these things, we saw that it is the Holy Spirit Who joins believers to Christ, the Head of the Church, in heaven; and also every believer to every other believer?"

"Yes, I remember quite well. Does that mean that there was not the Church of God at all, until the Holy Spirit came to earth, and dwelt in the Christians?"

"Yes, I think that is exactly what it does mean. Sometimes people say that 'Pentecost was the birthday of the Church,' for you know that the Holy Spirit came to earth

to dwell in the Lord's people at Pentecost. So in a sense it is true that Pentecost was the beginning of the Church. It was then that Christ began to 'build His Church.'"

"But, Daddy, doesn't it say somewhere something about 'the church in the wilderness'? Surely if the church was in the wilderness when Moses brought the people out of Egypt, it must have been in the days of Moses."

"That's a very good question, Mary; and I am glad you thought of that verse. You will find it in Acts 7.38. I think the key to that verse is the *meaning* of the word 'church.'"

"Well, I know that in the Bible the word 'church' does not mean the *buildings* where people have the meetings; but the Christian people in the buildings. But that does not help me to see that that verse does not mean that the Church of God was on earth in the days of Moses."

"It is quite true the Church does not mean the buildings. But you must remember that before the Lord used the word 'Church' in Matthew 16.18, this word He

used for 'church' existed; and it was a word that was in common use: but He said '*My Church.*' The word just mean 'an assembly of people,' but the Lord takes it, and gives it a higher and better meaning. In Mr. Darby's New Translation of the Bible, you may see that he generally translates this word as 'assembly', not 'church.' But it is *God's assembly*, not just an assembly that has been assembled by men."

"So that verse speaking about the 'church in the wilderness' just means the assembly of the people of Israel in the wilderness. Is that right?"

"Yes, I believe that is the meaning there. And there is another interesting thing. In the New Testament it nearly always speaks of 'The Church of God', and I think only once, in Romans 16, does it speak of the 'church', or, 'churches of Christ.'"

"Do you remember, Daddy, in our last talk you showed us a verse that spoke of Paul building the church. If Christ builds His church, why does Paul say he built it?"

"Suppose, Hugh, that I was going to build a new house, what would I do first?"

"I suppose you would go and see an architect, and tell him what sort of house you wanted built, and then he would see to it for you."

"Exactly. And in that verse in First Corinthians 3.10, Paul says, 'as a wise *masterbuilder*, I have laid the foundation.' And the word in Greek for *masterbuilder* is 'architekt(on)', the very word from which we get our word 'architect.' But, Hugh, would it be untrue, if the architect said to a friend, 'I am building a new house'? And would it be untrue if the same day I said to the same man, 'I am building a new house'? Would the man say, 'No that's not true, My friend the architect told me *he* was building that house'?"

"No, of course he would understand that both were true: for it certainly was true that *you* were the one who was paying for it; and the house is yours. But it is certainly true the architect was doing the actual building: but then there would be others, carpenters and masons and others who could say the same thing: what about that?"

"That is just what we find in that chapter 3 of First Corinthians. 'Now if *any man* build upon this foundation gold, silver, precious stones, wood, hay, stubble; every

man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.' There have been thousands of builders since Paul's day; people who have claimed to be building the church of God: but, alas, what a terrible mess many have made of it. These are like the carpenters and the masons you spoke of: and many of them did not do good work. I remember a new brick house in Hamilton that fell down before the people could move in, because it was so badly built: and only yesterday I read of a roof collapsing on a big building people call 'a church', and killing a lot of those in it. The work of those builders was bad."

"But how will the fire try their work?"

"A friend of mine had a boat on the Yangtze River, that he used to reach the villages, to preach the Gospel. One day it caught fire, and burned right to the water's edge. After the fire was out he found a box with silver dollars in it; and all were good except one: it only had silver on the outside, but was *lead* inside. The fire made the lead manifest, though my friend had no idea one or nis dollars was bad. The fire revealed it. So with the work of the builders in the church of God: if we build with wood, hay, stubble, the fire will burn it all up."

"What a terrible thing! Will the builder go to hell?"

"Not if he truly believed in the Lord Jesus. The Bible says: 'If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.' You may read it for yourselves in First Corinthians 3."

"But if Christ builds His own church, then it will not be burned, will it?"

"No, never!"

"I suppose its something like the people who pretend to be Christians, and are not; and there are others who are true."

"Yes, that is just it. Alas, there is the 'professing church', which includes all those baptized: though millions of them may not be true Christians: but, thank God, when Christ does the building, there is not one false one then. It is the true church."

"Thank you, Daddy, that has made it a lot plainer for us."

BILLY BRAY'S COUSIN

In our last Number we told how Billy Bray got the pulpit for his "preaching-place." I want to tell you today about a wicked old cousin of his, for whom he was greatly concerned. This Billy was as famous for his drunkenness and wicked habits, as the other Billy was for his peace and joy. Billy, the cousin, used to go by the name of "the lost soul." Even the children in the lanes called after him, "Ah, Billy, You're a lost soul!" and laughed at him. I was then in the freshness and power of my first love, and could not help pitying this miserable creature; for I could not imagine why any man should remain unsaved and without Christ.

Accordingly, I went one wet winter morning down to his house, for I felt pretty sure Billy would not be out in the field on such a day. As I expected, he was at home in the chimney corner; so setting down my dripping umbrella, I told him how glad I was to find him there, for I wanted to have a talk with him.

"Ah, its all very well for you gentlemen, who have none else to do but to go about and talk; but we poor men must work." So saying he rose up, and went to the door.

"But, Billy, its raining quite hard; you cannot work in rain like that."

"Can't help it; we must do our work," and so he slammed the door after him, and departed.

His wife made all kinds of apologies for him, because "he was a very singular kind of man; he did not mean bad—he was just 'that curious', that he said and did curious things, and that I must not mind him."

I confess I was much disappointed at his abrupt departure from the house, but I remained a little longer, till the worst of the storm was over.

After about fifteen minutes, Billy crept back to the door, and lifting the latch quietly, whispered to his wife, "Is the passon gone?"

"No, Billy," I said, "here I am. Come in out of the wet. I am so glad you have come back."

"What d'yer want with me?"

"I want to talk to you about your soul. I have been thinking so much about you lately, Billy. They call you 'a lost soul.'"

"What's that to you?"

"Ah, a great deal, because I have a message for lost people. I am not a doctor for the body; my business is about the soul."

"I ain't so bad as all that yet."

"But you're bad enough, Billy—bad enough."

"Yes, indeed," interposed his wife.

"You hold yer tongue; you're no better."

I beckoned her to be still, and went on to say, "You're bad enough, Billy, for an old man. How old are you?"

"Up seventy years."

"Seventy years!" I repeated. "Well, now, that's a great age—that's the age of man. Threescore years and ten! Its like giving you notice to give up the keys of the old tabernacle. I wonder why God spares your life? I'm afraid you've been a cumberer of the ground all this time, Billy. Do you know why the good Lord has spared you for so long?"

"I can't tell," he said, getting more and more impatient.

"Well, do you know, I think I can tell you. He is such a loving and merciful God, *He wants to have mercy on you!* You could not have greater proof of it, could you? You set a horribly bad example; you do nothing but drink, and smoke, and swear. You have asked God to damn your soul over and over again, and yet here you are still. Why is this?"

Poor Billy looked at me with tears in his eyes, and said, "You are a dear man!"

"Dear man!" I answered. "What, then, is God, if I am 'dear' for only telling you of His love? Ah, Billy, take and give your heart to God at once. He is waiting for you. *It is a shame to refuse such a God.*"

I knelt down and began to pray for him. He soon fell on his knees too, and sobbed aloud; then he commenced to pray in his own way. He needed much teaching, so when he rose from his knees, I said to him, "Now, Billy, I have been to see you; its your turn to come and see me next. When will you come?"

"This afternoon," he said.

"Very good; come this afternoon." And he did. More than that, this poor 'lost soul' found peace in my study, to his great joy; and he was not ashamed to acknowledge it openly, nor afraid to praise God for His

great goodness.

The same evening he stood up in the schoolroom meeting, and told the people what God had done for his soul. There was great excitement that night, and well there might be, for every one knew what a daring and wicked man he had been. One man said that "if a corpse had come out of the churchyard and spoken, he could not have been more frightened" (more surprised, he meant).

Old Billy's conversion gave a new and fresh impetus to the work, and many more souls were added to the Lord.

This dear man lived for three months more, verifying the words that the Lord was

keeping him alive to have mercy on him. At the end of this time, his daughter came to me one morning in great haste, and said, "Father is dying, and does so want to see you. Will you come?" I went immediately. On reaching his bedroom, his wife said, "You are too late. He is dead." Softly I moved to the bed, and looking on that face once more, I thought I could still see signs of life. Pressing his cold hand, I spoke a few words about the loving-kindness of the Lord. He knew me, and a smile brightened his face at the precious Name of Jesus. While we stood round his bed, he said, "Not dead; just beginning to live." Thus with a sweet triumphal smile, he departed.

BIBLE CHARACTERS

NUMBER 8

Whose eagerness to secure a blessing for her son brought sorrow instead of joy?

The initials of the following prove the name:—

1. Whose rejection of faithful counsellors led to a national rebellion?
2. To whom was the charge of the tabernacle committed during the latter part of the wilderness journey?
3. The ambitious prophet who perished among the enemies of the Lord?
4. The prophet who was a witness for God before multitudes, yet fled for his life at the threat of a woman?
5. What city did David deliver from the Philistines, but its inhabitants would not protect David from the anger of Saul?
6. At what place was Israel's army first defeated after entering Canaan?
7. Whose navy was celebrated in old times, and brought great riches to Jerusalem?

ANSWERS TO BIBLE CHARACTERS

NUMBER 7

OBADIAH: i Kings 18.3.

1. O-rpah Ruth 1.14,15.
2. B-alak Numbers 22.1-6.
3. A-mos Amos 1.1; 7.14,15.
4. D-anlel Daniel 6.3; 5.29.
5. I-shbi-benob ii Samuel 21.16,17.
6. A-chsah Judges 1.12,13.
7. H-lel Josh. 6.26; i Kl. 16.34.



"The Steward" and "Feed My Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come," please address to: Mr. Walter E. Smith, Apt. 609 Edenbridge Court, 22 Allenhurst Dr., Islington, Ontario, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4355 Marell Ave., Montreal, Canada.

Published by G. C. Willis, Box 535, Sandakan, Sabah, Malaysia.
Printed in Hong Kong.

PRINTED BY EMPIRE PRINTING CO., 219 GLOUCESTER ROAD, HONG KONG.

"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4:13)

THE STEWARD

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

(1 Corinthians 4:2)

VOLUME 17: NUMBER 8

JANUARY, 1966



Yea, though I walk through the valley
of the shadow of death, I will fear no
evil: for Thou art with me; Thy rod and
Thy staff they comfort me. Psalm 23:4

MEDITATIONS ON THE TWENTY-THIRD PSALM

Verse 4. Continued from Vol. 17:6

"GOD IS LOVE."

"My Beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone."

Here meditate, O my soul, on this wondrous revelation—this bursting forth of light, and living strength from the dark, and hitherto unknown, regions of the tomb. The victory is complete! Christ has personally gone through the straits of death, and cleared the passage for all His followers, of every difficulty and danger. He who was in the lowest parts of the earth is now in glory. And from that glory—the *glory of God in the risen Man*—divine light now shines in these low and lonely depths. The gloom of death is dissipated, the darkness of the grave illuminated, the *shadows* of death are only on the human side, and felt by our poor hearts.

Death itself, for man justly styled King of Terrors, (Job 18.14), is completely vanquished! Every circumstance of death and the grave is mastered for ever. The Lord is risen from among the dead, and associates us with Himself in resurrection-life, power and glory. What a blessed position to be brought into! We stand on the same triumphant ground as the Conqueror Himself, and enjoy, with Him, the spoils of His victories.

What is death? What is the passage of death? What are the issues of death? These are questions that had never been fully answered in Scripture until now. Up till the time the blessed Lord appeared, died, rose again, and brought life and immortality to light through the Gospel, comparatively little was known on these solemn subjects. No doubt godly souls in Old Testament times, who had been taught of the Spirit of God to trust God through all their pilgrim days, could quietly trust Him in the hour of their departure. The last glimpse we have of Jacob is truly beautiful. We see him as an aged pilgrim, leaning on his staff, worshipping the living God. And the picture of Joseph is that of peace and victory. "By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he

died, made mention of the departing of the children of Israel; and gave commandment concerning his bones." (Heb. 11.21,22.)

But to the Jew, as such, the subject of death was necessarily a more gloomy one than it is to the Christian; consequently, the application of Verse 4 (Ps. 23) would be somewhat different to the latter. It is of the Jews that the apostle speaks when he says, "who through fear of death were all their lifetime subject to bondage." Christians may get into this state of mind, and some may never have been in any other, but it is certainly contrary to the cheering light and happy liberty of the Gospel. Such, we fear, have never seen, or understood, the death and resurrection of Christ, as God's great principle of blessing to the Christian. This is the only ground of peace with God, oneness with Christ, and of full liberty from the fear of death.

Again, to the Jew as such, this world was *the land of the living*. It was the place of his blessing; and the great promise to obedience was, "That thy days may be long upon the land which the Lord thy God giveth thee." "I had fainted," said the psalmist, "unless I had believed to see the goodness of the Lord in the land of the living." (Ps. 27.13). But to the Christian, we may say, it is *the land of the dying*. "I protest," says Paul . . . "*I die daily*" It is also the land of death—the death of the Lord Jesus Christ; consequently it is the valley of the shadow of death. The cross has thrown its dark shadow over the whole scene. And where is the place of the Christian's joy and blessing? In heavenly places in Christ.

Heaven is the Christian's home; he is away from home in this world. As men, we speak of the place where we were born as our *natural place*; then is the Christian entitled to speak of heaven as *his natural place*. He is born of God, born from above. And the place, circumstances, and company that are suited and proper to his nature as a child of God, are on high. And never, until he reaches the shores of his fatherland, shall he breathe his native air, or know what the *feeling of home* means. Hence the instinctive longings and desires of the heart to reach his Father's house are only natural.

"My cheerful soul now all the day
Sits waiting here and sings;
Looks through the ruin of her clay,
And practises her wings.

"Faith almost changes into sight,
While from afar she spies
Her fair inheritance in light,
Above created skies.

"Some rays of heaven break sweetly in
At all the opening flaws;
Visions of endless bliss are seen,
And native air she draws."

Here, in this body of sin and death, and sojourning in a world of evil where Christ was crucified, we may have much and most blessed fellowship with the Father, and with His Son Jesus Christ through the power of the Holy Ghost. But this is the effect of grace in the midst of evil, and of the Holy Ghost's presence *in the believer*. The Father cares for the children, the Shepherd cares for the sheep, and the Holy Ghost's presence on the earth is the power by which we enjoy our inheritance on high.

This is a *great truth*, my soul; the truth, I mean, as to thy new birth, thy new life, that thou art born of God, an heir of God, a joint-heir with Christ, and placed in Him, far, far above the power of death and the grave. Meditate, I repeat, O meditate deeply, patiently, on what is involved in this most marvellous truth. The knowledge thereof will go far to explain thy wilderness experience, relieve thee of thy wilderness burdens, and shed a flood of light over the dark valley.

Beyond all question all who have been quickened since death entered by sin, have received their new life through Christ, by the power of the Holy Spirit. The apostle, referring to Old Testament saints, speaks of "*the Spirit of Christ which was in them.*" He is that eternal life which was in the Father, and was, in due time, manifested unto us. There is no other life—no life anywhere else, for the soul dead in sin. "And this is the record, that God hath given to us eternal life; and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life." "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (i John 5.11,12; John 3.36.) But although, from the beginning, life could only be found in and by Christ; still it appears quite evident, that the *condition* of the life enjoyed by the Christian is

quite different to that enjoyed by the Old Testament saint. "I am come that they might have life, and that they might have it more abundantly." (John 10.10). This *abundant life*, we doubt not, is life in resurrection. (John 20.22.)

Not only is the Christian a child of God, but he is said to be quickened *together* in heavenly places in Christ Jesus. Now mark into what blessed scenes this *great truth*—this union with Christ, introduces the believer. United to Him, the risen Head, He communicates to us the privileges of His own position before God. He is the well-spring of the believer's new life; it is fed by Him every moment. Neither sin, Satan nor death can ever touch it. The Christian by faith has begun his eternity with Christ. He needs not to wait for death, or the coming of the Lord, to relieve him.

The foundation of all this *great truth* for the soul is the death and resurrection of Christ; He who knew no sin was made sin for us, that we might be made the righteousness of God in Him. In the greatness of His love He bore the burden of our sins in His own body on the tree. Death in all its bitterness He tasted for us, and put away sin, the source and sting of death, by the sacrifice of Himself. But God raised up that blessed One, and quickened us *together with Him*. And now, blessed be His Name, we know of a truth that our evil nature has been judged, our sins all blotted out—we know that righteousness has been divinely accomplished—that our peace with God is made—and that we are one with the risen Jesus, in an entirely new sphere, where no evil can ever come, and where the light of God's countenance shines on us perfectly and for ever. (ii Cor. 5.21; i Pet. 2.24; Heb. 2.9; 9.26; Col. 2.12,13; Eph. 2; i Cor. 15.)

This, the death and resurrection of Christ, is the only position from which death can be fairly and calmly viewed. Like Joshua of old, who from Canaan's side of Jordan, returned to its centre, and *there* planted his twelve stones of victory. From the heavenly side he could calmly contemplate the river of death, and go down into its depths. But the priests were there before him with the ark of the covenant, and with "the Lord of the whole earth" it was as easy to pass the Jordan as the Red Sea.

But to the merely *natural man*, who knows he is unpardoned—unsaved, death must be a fearful thing. If he thinks at all about it, and is intelligent and honest, the

very thought of it must be dreadful. Death and judgment, the fruit of sin, are the two great objects of men's fears. And so they may be. Terrible indeed to an immortal soul must be the consequences of death and judgment. And how *humbling*, too, is death to the natural man. He must succumb. The strong man must bow to it. The proud man must humble himself to it. The wise and the rich are alike unable to avoid it or resist it. It is an implacable enemy, that cannot be appeased or turned aside; that cannot be guarded against; that will not be sent away; that is relentless, rapacious, insatiable.

Can I prevail on my reader, if this be his state, to give this subject a serious thought? And, Oh, let it be now—just now. Delay not! Time is on the wing—thy days are flying fast—already they may be few. And what then? The eternal ages—an eternity of unmingled blessedness or unutterable woe.

In the whole field of fallen human nature there is nothing to be found more awful than death. For as in the forest, so in this field, "as the tree falls, so it lies." How solemn—How eternally solemn! As death finds the soul, so will the judgment-seat, and so will a long, long eternity. Beyond death there is no repentance. As breath leaves the body, the state is unalterably fixed. This is man's last change—a change which admits of no succeeding one for ever. Oh, then my dear reader, listen to the affectionate entreaties of one who loves thy soul, and would earnestly warn thee against neglecting its salvation! "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" The whole material world, in the Saviour's estimation, is of less value than one human soul. And it may be that the well-being of thy precious soul has never cost thee a serious thought. The most ordinary things of this life, or some ornament for thy person, may have cost thee more thought than thy soul's eternal destinies, or the sufferings and death of Christ, by which alone it can be saved.

Do think, I pray thee, my fellow-sinner, on this all-important subject! At all costs yield to its pressing claims. If it should involve the breaking of many engagements as to this life, and the blasting of all thy prospects therein, care not; suffer not such considerations to detain thee on the world's enchanted ground, or hinder thy decision for Christ. Remember this—and this is plain—that he who sides not with Christ, sides with

Satan, and must share with him the lake of fire. This is the second death. Oh, dreadful thought! What shall I say to thee? How shall I plead with thee? Shall I fall down at thy feet and shed the beseeching tear? Shall I be as a fool in thy sight? Shall my loud and bitter cry be to thee as the noise of some fanatic, or of one who is righteous overmuch? Well, be it so; all these and more. I speak from feeling, not by rule. I am content if only thou wilt bethink thyself, and flee at once to Jesus, who has paid the ransom-price of the sinner's redemption. To see thee at last, as a jewel in the Saviour's crown, or as a monument of grace on the plains of eternal glory would be a rich compensation for being reckoned a fool or madman in this world. But, soberly, tears of blood, could I shed them, would not be too much to shed over a soul that refuses the provision God has made for His own glory in our eternal happiness.

Jesus, God's blessed Son "was made a little lower than the angels . . . that He by the grace of God should taste death for every man." (Heb. 2.9). Here all is plain. Scripture never exaggerates, even if preachers do. What does this text teach us? This truth, plainly, that sin, unrepented of, brings the sinner to the place that the grace of God took Christ. In grace and love He took the sinner's place, the place of the curse, the forsaken place, where it was not possible that the cup of wrath should pass from Him. Now we see, in the cross, where sin leads to—what sin deserves—and how God deals with it. Doubtless sin was measured and dealt with in the holy Person of Jesus in a way that never can be done even in the lake of fire. God's hatred of sin was *perfectly* expressed on the cross. One drop of that cup which He drained, one stroke of that judgment which He exhausted, would sink a world of rebellious sinners in the depths of woe. But there, alas, the cup will never be drained, the judgment never exhausted.

Truly, may we not say, If such things were done in the green tree, what must it be in the dry? If the true and living tree so felt the fires of holy justice, what must become of the dry and rotten tree? If He who had not a particle of sin in Himself was thus dealt with, when sin was imputed to Him, where shall the ungodly and the sinner appear? What, my friend, would the rotten branch of thy good deeds avail thee in the swellings of Jordan? One thing seems perfectly plain—he who rejects God's green tree now, can have nothing to say at last when God rejects the dry.

The Lord grant that this may never be the case with thee, my reader, or with any soul who has ever read, or heard, that beautiful text, Jesus "was made a little lower than the angels . . . that He by the grace of God should taste death for every man." What a revelation of the heart of God for us! "*By the grace of God*"; and what a blessed work by the Son! He tasted death that we might never taste it. Oh, believe it—rest in Jesus—trust all to His finished work! Glory in the fact the God of all grace loves thee, that He spared from His bosom His well-beloved Son, that He might taste

death for thee a sinner. And now can I hear thee saying, "Bless the Lord, He has tasted death for me a sinner. Now I believe it: the bitterness of death is past: had I a hundred hearts He should have them all"?

"Descending from glory on high,
With men Thy delight was to dwell,
Contented our Surety to die,
By dying to save us from hell;
Enduring the grief and the shame,
And bearing our sins on the cross,
Oh, who would not boast of such love,
And count the world's glory but loss?"

COMMUNION AND PSALMS OF COMMUNION

II

COMMUNION IN THE PSALMS

All forms of Communion (with the exception of the revelation of the Father, and the participation in Heavenly things, which belong exclusively to the New Testament) we find in the Old Testament as being the portion of the faithful. We find them very fully presented to us in the Psalms, except that the Psalms never go beyond the limitations of the relationships of Christ with Israel on the earth. Even in these Jewish relationships, we find Him as the Bridegroom (Ps. 45), as the Head, High Priest, and the Head of the family (Ps. 135), as the Branch, the true Israel (Ps. 80), as the Son of Man (Ps. 8), as the Son of God (Ps. 2, 102), as the risen Man (Ps. 22, 110), as the Shepherd (Ps. 23), without mentioning His kingship, which is one of the constant subjects of the Psalms. He fills the whole Old Testament with His person. Had not the Law already shown Him in type as being, *He alone*, the true Tabernacle, the Ark, the Mercy seat, the Veil, the Altar, the Lamb: indeed as all the sacrifices.

Whenever the *Person* of the Lord appears in the Psalms, it immediately imparts to them a noticeable character of Communion. One finds there, as in no other part of the Word of God, the expression of a community of affections, of thoughts, of joy, of enjoyment, of praises, between God and Christ, a Communion in which, *always*, the Remnant has a part.

This, in a great number of the Psalms is the source of those delightful conversations between the believer and God, between the believer and Christ, and in which the believers are the subjects. The dialogue Psalms are generally the most elevated in

the whole series of the Psalms, and give us a foretaste of heavenly intercourse. That is why we have often given to them the brief title of "Psalms of Communion". This is, however, not to separate them from those where the Communion is rather expressed individually.

Some passages in the Prophets, such as the fifty third of Isaiah, have the same character. If we dwell especially in these pages on the dialogue Psalms, yet individual Communion with Christ, as to walk, witness, suffering, occupies in this book a place far too large for us to pass it over in silence.

The Holy Spirit, as we have remarked, is always indispensable to Communion. We constantly hear Him speak in the Psalms through the mouth of inspired men. It is by Him that the words of Jehovah or the words of Christ are passed on to us. It is He Who presents to God the thoughts, the desires, the praises, of the Psalmist, which are, prophetically, those of the Remnant.

In the Dialogue Psalms one often finds only two speakers, never more than four: Jehovah, the Messiah, the Holy Spirit (either alone, or employing prophetically the experiences of the Psalmist) and the Remnant (or the faithful individual) speaking by the Spirit.¹ The world never has any part in these conversations. The redeemed themselves, weak and imperfect beings, can enter into the enjoyment of their relations with

NOTE. In the same way, under the dispensation of Grace, we meet God the Father, God the Son, and the Holy Spirit, Who speaks on behalf of the Father and the Son, or expresses Himself either through the Assembly, or through each redeemed one).

Christ, only by the Spirit: not by their feelings, or their intelligence. So we see everywhere in the Psalms the Spirit of Christ in the Remnant has both the intelligence and the enjoyment of the divine thought. That amounts to saying that in the Psalms of which we speak there is perfect Communion between Jehovah, the Messiah, and the Spirit; and the Spirit expresses this Communion in the faithful.

The Psalms of Communion, therefore, are necessarily the most elevated of the Psalms. They present to us the perfections of Christ. That by no means implies that in the other Psalms we do not hear the Spirit speaking by the mouth of the faithful among the Remnant. Christ shares their sufferings, and presents them before God by His Spirit, Who cries, trusts, hopes, and says "How long?"—expressing it all in a perfect manner. God answers to this expression of the heart of Christ. The Remnant takes part intelligently in it, and praises God for all that He accomplishes on their behalf. The majority of the Psalms are the requests to God of the afflicted soul in distress, with the certainty of receiving the answer in due time, for God accepts the prayers of the Spirit of Christ. Others are the meditations of the soul in solitude; others are the rehearsal of the ways of God to His people; etc. One also continually finds in the Psalms solemn warnings to the wicked, and the judgments of God upon them. But all that is not Communion.

On the other hand, as we have already said, praise, present and eternal, cannot be separated from Communion, and naturally enters into our study of this subject. But as it would be impossible to present it in its full extent we shall not linger long over the Hallelujah Psalms.

Before concluding these introductory pages, we wish to lay on the conscience an eminently practical truth. This writing will be of no use if it does not make us look into our own hearts; and if it does not cause us to ask ourselves to what degree our souls are in Communion with the Lord.

Let us not forget that if nothing is *more elevated* than Communion, nothing also is *more fragile*. A breath shatters it, an evil thought, a movement of our own will of which we are hardly conscious destroys it. Without speaking of our evil actions, how could God have Communion with a single guilty wish? How important then it is that we continually watch over our selves, so as to defend the gate of our heart from that which could destroy here below this Com-

munion which in Heaven will be our eternal joy, and the power of our eternal praise.

Jacob did not find Communion at Bethel until after he had buried his idols under the terebinth in Shechem. Until then, his long life had been passed without true Communion with Jehovah, although he had the precious certainty that he belonged to Him. Now, let us also do as Jacob did!

Should this fragility of Communion make us lose courage, and lead us to lose the desire to realise it without interruption? To yield to such a thought would be most reprehensible. It would be to yield to Satan, for he knows that we become his prey when we consent to the weakening of the spiritual bonds uniting us to the Lord. And did not the Lord Jesus wish that our joy should be full *even down here?* (John 15:11; 16:24; 17:13; 1 John 1:4).

If we have had the misfortune to lose this precious Communion let us not forget that our perfect resource is in the office of Advocate of our beloved Saviour. He does not wait for us to seek Him in this office, to exercise it in our favour. If He waited until we expressed our desire to Him, our whole life might pass without the enjoyment of intimate intercourse with the **Father** and with Himself. His service as Advocate is carried out without our knowledge, even before we have committed the fault, as was the case with Simon Peter. It is an *unceasing* office. "*We have*" (not: *we shall have* after we have sinned) an Advocate with the Father, Jesus Christ the Righteous". We realise His help when we see Him humble Himself to wash our feet by the Word. Without this washing of the feet, however humiliating it might be for the Apostle Peter to see the Lord of Glory obliged to humble Himself in this way, this poor disciple would not have been able to have "part with" (that is to say, Communion) with Him in the glorious place which He then occupied in figure, and which He now occupies in actuality in Heaven. For us there is the same need of washing. Without our Advocate, Communion once interrupted could never be recovered. But let us remember that the way to recover it at once is daily, or immediate confession of our sins before our Father. He is *faithful* to the promises He has made us, and *just* to the Lord Jesus Christ, our Advocate, who is always before Him; and so He will pardon our sins, and cleanse us from all unrighteousness, by which our Communion with Him had been interrupted. (1 John 1:9).

To compel the Lord to wash our feet

ought always to humiliate us deeply, and how profitable that is for us! But let us be careful not to oblige our Advocate to take this position. We have this Communion, let us not lose it; and if, to our sorrow, and by our fault, we have lost it, let us hasten to confess our sins: *we have an Advocate*.

May these pages, dear Reader, help to make you cherish the Communion with Him, and make you heedful of every threat of losing it. May you be able to cry with the sheep, whose footsteps we follow in Psalm 23: *Thou restorest my soul; Thou leadest me in the paths of righteousness for Thy Name's sake!*

He who writes these lines feels keenly that it is far better to *enjoy* Communion than to *speak* of it. To preserve it ought to be our chief aim.

Let us sum up in a few words what we have been considering: Communion is the intimate enjoyment of the part which we have with the Father and the Son. Its perfect expression is found in the Communion between the Father and the Son. Again, Communion is the enjoyment of all the favour of God which rests on us; the enjoyment of His infinite love, which is revealed to us in Christ; the enjoyment of the love of Christ which passes all understanding. Communion is also the source of all our Christian activity, of our strength in walk and witness, our power in ministry.

When we consider the way in which Communion is expressed in the Psalms, one thing strikes us. We find the full expression of Communion only in the Psalms which reveal His *Person*, what Christ was as man here below, what He is as Man at the right hand of God, what He will be when He shall appear in His glory. All the Psalms which express merely the needs, the desires, the hopes of the soul, however filled they may be with touching faith and a perfect trust in God; all the Psalms which are the cry of the soul to God, in its anguish, tribulation and distress—and a great number of the Psalms have this character—are excluded

from these studies. At the same time, even while stating this restriction, we must not forget that Communion generally finds its *complete* expression only in the New Testament. In the Psalms we see what Christ is for God. In the New Testament we see into what association He has brought us the redeemed. When the Psalms speak of association with Him, it is always from the Jewish point of view. But it will often happen in the rest of this book, that we shall speak of Jewish associations, and apply them to Christian associations.

If the Person of Christ is to be presented to our souls so that they may enjoy Communion, let us never forget that this person is presented to us *in the first place on the Cross*. For it was here that the work was accomplished which is *the starting point of all Communion*.

The Psalms with which we shall be occupied belong, as we have said, to the most elevated division. They are like the peak, covered with spotless snow, which we see rise above the range of the Alps. They surpass all those which contain the confessions, the cries, the sighs, the desires and the hopes, breathed out by the faithful before Jehovah.

Let us add in conclusion that the exposition which we are about to make of these Psalms has no intention of including them all, nor of giving a full teaching as to their contents. (Others have done that much better than we would be able to do it.) But its object is to show in what Communion consists, and what are its results. The New Testament alone reveals to us the association of the believer with Christ in *Heaven*, so we must more than once have recourse to it to infer from some Psalm which speaks to us of *Christ* alone, the Communion which the *saints* have with Him. It will also often happen that we shall apply to the Father and the Son what the Psalms say of Jehovah and His Anointed; and apply to the Christian remnant what they say of the Jewish remnant.

MUSINGS ON THE EPISTLE TO THE HEBREWS

Chapter Eleven

We have reached chapter xi. I think we observed that chapter x. 35 was a connecting link between the two great thoughts of the epistle—that Christianity puts you inside the veil and outside the camp—that is, it undoes the work of Satan, which estranged you from God and made you at home in a

corrupted world. The religion of the Lord Jesus just comes to upset his (Satan's) work. Nothing can be more beautiful than the antithesis which thus shews itself between the serpent and the serpent's bruiser.

The "great recompense of reward" shews itself in the life of faith that we are now

going to read about. We are called, as John Bunyan says, "to play the man."

If happy within we are to be fighting without. This chapter xi. shews us the elect of all ages "playing the man" in the power of this principle of confidence.

"Cast not away therefore your confidence," for it thus shews that it has "great recompense of reward." Faith is a principle that apprehends two different things of God. It views Him as a justifier of the ungodly, as in Romans iv.; but here it apprehends God as "a rewarder of them that diligently seek him." The moment you apprehend God by a faith that does not work, you enter on a faith that does work. And while we rightly cherish a faith that saves our souls, let us not be indifferent to a faith that serves our Saviour. How boldly we sometimes assert our title, but do we value our inheritance? It is a poor wretched thing to boast in our title, and yet shew that the heart is but little moved by the hope of the inheritance. Just so, if I boast of a justifying faith, it is a poor thing to be indifferent to the faith that we have here in chapter xi. "Now faith is the confidence of things hoped for, the conviction of things not seen."

Then you are told that it was the strength of all the worthies in old times, who through it "obtained a good report." It is another proof that, as we have said, everything in this epistle is to set aside law. If I take up the law as the secret power of my soul to do anything for God I am not doing it for God but for myself. The law might chasten and scourge me and call on me to work out a title to life. But that would be serving myself. Faith sets law aside. Then, having established faith as a working principle he begins to unfold the different phases of it from the beginning. I believe verse 3 may have a reference to Adam. If Adam was a worshipper in the garden, it was by faith. He may have looked behind all the wonders that surrounded him, and apprehended the great Artificer.

Now some say they can still worship God in nature; but when we left innocency we left creation as a temple and we cannot go back there. Nature was a temple to Adam; but if I go back to it, I go back to Cain. Here we come to Abel and to revelation. We are sinners; and revelation, which unfolds redemption, must build us a temple. You must take your place as worshipper in the temple that God in Christ has built for you.

Then we come to Enoch. Enoch's was an ordinary kind of life; but he spent it with God.

We are told in Genesis that he walked with God, and here we are told that he pleased God. As the apostle says in 1 Thessalonians iv., "Ye have received of us how ye ought to walk and to please God." To walk with God is to please Him. Can anything be more welcome to us than the thought that we can give complacency to God? There was nothing in Enoch's life to make history; but whatever condition of life may be ours, our business is to walk with God in it. It is beautiful thus to see an undistinguished life going before a life of great events. You may hear some say, "A poor, unnoticed thing am I, compared with some who have been distinguished in service for the Lord." "Well," let me reply, "you are an Enoch."

Now Noah's was a very distinguished life. Faith laid hold on the warning. Faith does not wait for the day of glory or the day of judgment to see glory or judgment. Faith in the prophet did not ask for his eyes to be opened. Faith here for one hundred and twenty years seemed to be a fool. Noah was building a ship for dry ground; and he may well have been the mockery of his neighbours; but he saw the thing that was invisible. How rebuking to us! Supposing you and I lived under the authority of coming glory: what fools we should be!

But I should not have passed over the word I took for my text. "He is a rewarder of them that diligently seek him." Again, I boldly say, you would not have had that definition of faith in Romans iv., "A rewarder of them that diligently seek him"! "Why, what legal language!" some would say if they read it in a book. Ah! but it is beautiful in its place. The faith of a saint is an intensely working thing. Will God be a debtor to any man? No; He will pay to those who sow bountifully.

Abraham's life is next; and a picture of the varied exercises of faith. There was a magnificence in his faith—a victorious quality—a fine apprehension—all these qualities of faith come out in the life of Abraham. He went out blindfold; but the God of glory led him by the hand. So he came to the land; but to him not a foot of it was given. He must have the patience of faith; but whatever fell from the lips of God was welcome to Abraham. Abraham walked all his life in the power of the recollection of what he had seen under the hand of the God of glory.

Now supposing I tell you that the vision of Stephen has gone before every one of you. You need not be expecting the same vision

that Stephen saw, but you have seen it in him. They may carry you to the stake; but you may say, "I have seen heaven opened over me, and Jesus standing at the right hand of God." If you and I are simple, true-hearted people, we shall just go forth as Abraham did when he had seen the God of glory.

Then Sarah's was another kind of faith. We must see God as a Quickener of the dead. Noah understood God so. The Israelites, under the blood-stained lintel, received Him in the same character. Death was there, and attached to every house in the land; but the Israelites knew God as the Quickener of the dead. That is what Noah, Abraham, Sarah, apprehended of God. If I make God less than a Quickener of the dead, I make myself more than a dead sinner. It is as a Quickener of the dead I must meet with Him.

The thirteenth is a beautiful verse. The first thing to do to a promise is to apprehend it—then to exercise faith about it—and then to receive it by the heart. They "embraced" them. Their hearts hugged them. How far has my heart hugged the promises? One knows his own "leanness." But surely the closer we hug them the more blessedly we shall consent to be strangers and pilgrims in this world. This is a wonderful picture of a heart put into faith. Did they speak of strangership because of leaving Mesopotamia? No; but because they had not reached heaven. They might have found their way back. Abraham could tell it to Eliezer; but that would not have cured their strangership.

Supposing there were a change in your circumstances, would that cure your strangership? Not if you are among God's people. Mesopotamia was no cure. Nothing could cure, end, or close their strangership but the inheritance. On they went to heaven;

and God was not ashamed to be called their God.

In chapter ii. we read that Christ is not ashamed to call us brethren. Now, we read that God was not ashamed to call these strangers His people. Why is Christ "not ashamed to call them brethren"? Because they stand in one divine, eternal purpose with Him. One family embraces the elect and Christ. How could He be ashamed of such a people? And if you have fallen out with the world, God is not ashamed of you. For God Himself has fallen out with it, and He could not be ashamed of you, because you are one mind with Him. Therefore, when they said they were strangers, God called Himself their God. Our hearts are terribly rebuked here. How much lingers in them of striking alliance and making friendship with the world!

Then we see Abraham in another light.

Every hope of Abraham depended on Isaac. To give up Isaac seemed not only to become a bankrupt in the world, but to become a bankrupt in God. He might have said, "Am I to become a bankrupt in God and in Mesopotamia?" There could not have been a higher stretch in the believing principle. Have you ever feared God making you a bankrupt in Himself? Has He turned away never to return?

Well, he got him back in a figure, sealed as a fresh witness of resurrection. Do we ever lose anything by trusting God in the dark? If ever any one trusted Him in the dark it was Abraham.

After passing him we come to Isaac. Isaac shewed his faith by blessing Esau and Jacob concerning things to come. This is the little, single bit of his life that the Spirit looks at. If we inspect his life, we shall find that that is the eminent work in it. That act shines out under the eye of God.

To be continued

TO OUR READERS IN THE U.S.A.

The time has come when we must have the addresses for The Steward prepared again. In view of the fact that the U.S.A. Post Office now requires that the Zip Code Number appears on Second Class mail, we would be very grateful if our Readers in the U.S.A., would have the kindness to send us their correct addresses, showing the Zip Code Number.

Please send to:—

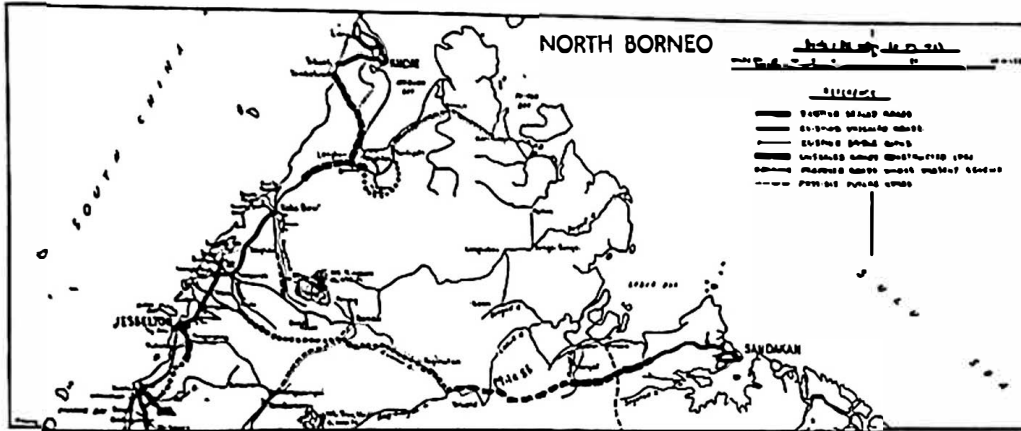
Mr. S. R. Arendt,
4355 Marcell Ave.,
Montreal, 28, CANADA.

Thank you very much.

"The Steward" and "Feed My Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come," please address to: Mr. Walter E. Smith, Apt. 609 Edenbridge Court, 22 Allenhurst Dr., Islington, Ontario, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4355 Marcell Ave., Montreal, Canada.

Published by G. C. Willis, Box 535, Sandakan, Sabah, Malaysia.
Printed in Hong Kong.

Printed by Emplis Printing Co., 653, King's Road, 2nd floor, Hong Kong.



A MISSIONARY'S PRAYER

"Fear not, O land; be glad and rejoice: for the Lord will do great things." (Joel 2.21.)

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3.20,21.)

O Lord, I thank Thee in Thy Word
That Thou hast promised me
That Thou wilt do great things, my Lord,
And so I bring my plea.

Thou hast so wondrously allowed
That we should labour here,
Though from all sides the door seemed
closed,
Yet Thou didst bring us here.

So, for this land where Thou didst lead
I bring my prayerful plea:
As Thou alone dost know the need,
The darkness Thou dost see.

O Lord, for those we meet each day,
And sometimes only nod,
That we may in some feeble way
Direct their thoughts to God.

We think of those alone, and sad,
And laden down with care:
For Thou alone canst make them glad,
And Thou art ever near.

We think of those who never heard
Thou didst for sinners die.
Help us to reach them through Thy Word:
O Lord, for them I cry.

We meet so many day by day
Who do not know of Thee,
Teach us, dear Lord, just what to say,
That Thy Salvation's free.

And so for all in this dark land
My earnest prayer would be,
Do more than I can ask or think,
Save for Eternity!

(F. W.)

THE LITTLE HOSPITAL

Some of our dear friends at home who know that my son has been building a little hospital out here in Borneo, have wished to know more about it: so I will try and tell you.

The story goes back many years to the old days in Shanghai. We badly needed a good translator, and the Lord provided a remarkably good man in the person of Mr. Hsu. Not only was Mr. Hsu an excellent translator, but he had a real heart for the Gospel. In his earlier days he had been headmaster of a High School in Borneo, and

the thought of the darkness and need in that land never left him, and he used to urge us to open a Christian Book Shop there. Much as we would have loved to do so, we knew our hands were far too full to consider it: but the thought of the needs in Borneo never left me, and also never left my son Christopher, even though he was but a child at the time.

After he had qualified for a doctor he always hoped to go to the needy parts in South West China: but the Lord hindered by the Communist invasion; and instead he took

a post in the General Hospital in Singapore, and there he and his wife both learned Malay.

As the completion of his contract drew near he reminded me of my old interest in Borneo, and asked me if I would accompany him during his holidays on a visit to that land: a sort of prospecting trip, to see if that old desire might now be fulfilled. I pointed out to him that I was just on seventy, and was too old for pioneering, but I would gladly go with him on such a trip: so in January 1958 we took ship from Singapore to Tawau, the furthest port in the South East of British Borneo. We called at most of the other ports on the way, and met some very interesting people, who were helpful with good suggestions and advice. We returned by air, as time was short: but we had been greatly impressed by the needs up the Rajang River on the West side; and in Sandakan, and up the Labuk River, on the East side of Borneo.

The difficulties, however, of getting an entry permit seemed to make quite futile any hope of Missionary work in that land: except for my son, through his medical work. I was inclined not to even try and open a Book Room, even though I saw the great need. However, as my son pointed out, I could but try; and if refused I was no further behind. He had very urgent requests to go up the Rajang River: but the great need in Sandakan seemed to be a call for me to that place: indeed a young Indian Christian, a clerk in one of the large British banks had it much on his mind to open a Christian Book Shop there, but had not the resources needed.

So, without much faith, I am afraid, I made application to open a branch of the Christian Book Room in Sandakan: and to my surprise, it was granted. By the autumn we had packed cases with all the stock we could, and Miss Dear sent us a liberal supply from her shop in Singapore. Mr. Collier kindly accompanied me, giving the right hand of fellowship. John Mathai, the Indian brother, and Mr. Donald Nicholson of the Forestry Dept. of the Government, both earnest Christians, had found a new shop, with a flat over it, which we gladly rented, and we forthwith moved in, put up shelves, and began to get the shop in order. However, the Resident (rather like the "Governor"), who was a Roman Catholic, and opposed to our coming, (he had been away on leave when our application went through), refused to allow us to open a bookshop in this place, on the ground that the district was reserved for "light industry." But we were allowed to retain the flat, and my son

and his family still occupy it. It has a fairly large living room, kitchen, and four bedrooms, with narrow back and front verandahs.

Sandakan had been so badly bombed during the war, that only one building was left standing (and the front wall of it one day fell on top of my son's car, as his wife was driving by with the baby). This made it very difficult to find a place for our book shop: humanly impossible. However, with God all things are possible; and the Christian owner of "The Cultural Book Shop", a dear brother in the Lord, got us the offer of a new shop on Third Street: in a very much better location than the one we had to give up; and also a very much better shop. It is in the business section of the town; a new, reinforced concrete building: with room enough for my son's Clinic, when he would be ready to open it. So we found indeed that all things worked together for good: and we could but thank God.

My son was hindered going up the Rajang River, as he had hoped: but the door was opened wide for him to come to Sandakan, where he opened "The Christian Clinic" in November, 1959. Most shops out here run between two streets; the front door opening on one; and the back door on the other: thus giving a through current of air, which is so needed in the heat of the tropics. The book shop has the front part, which is also used as a waiting room for patients; and an office for booking them in and out: the back part has two small examining rooms, an X-Ray room, a small laboratory for microscope and other such work; and the shop kitchen makes a good storeroom for drugs.

In the coast towns of Borneo, most of the business people are Chinese, who are mostly Buddhist. There are also many Malays, who are almost all Moslem; and then there are the native tribes people, Dusun, Iban, Muruts and others, who are neither Buddhist nor Moslem. There are also a good many Philippino people, as the Philippines are quite close to us. It soon became apparent that these Tribes people were the neediest, the most neglected; and yet the most open, for the Gospel: and my son had a great longing to take the Gospel to them. For the most part, they lived far in the interior, in little palm-leaf houses on the river banks. Each tribe had its own language, and some most difficult. The Clinic took all available time, so it was very difficult to get leisure to go up the rivers to them: for it might take almost a day each way.

However, some of these people used to

come down to Sandakan to seek work; and then would learn Malay, which is not a difficult language; and in course of time, my son got in touch with a number of Dusun men in the town. The Dusuns are those who inhabit this part of Borneo. One of the first of these was Ahmin and his wife Seraboy. He worked for the Forestry Dept., and became a very earnest Christian. Later he was moved to a distant post on the west side of North Borneo; where he started a Sunday School; and the Lord blessed his labours. After this he was moved to a rather inaccessible part, where once again he has boldly preached the Gospel, and again God has blessed his labours. Another in the Forestry Dept. who has found the Lord, and has been a great help is Kodo, with his wife Roosia. They have two dear little girls, Anna and Tabita. For a time he had work near the site of the new hospital, and was a great comfort: but now he has been moved quite far to the north of us. Another dear young Dusun is Ambun, and his younger brother Mosu. They were brought to the meetings by a dear old Dusun grandmother who had found the Lord soon after my son first came here. Ambun has been in charge of the men who have been building the Hospital; and he and his brother have a dear little house close to the Hospital, and now act as caretakers.

Perhaps you can see from this brief account, how hard it was to get in touch with the Dusun people: and several years ago my son realized that the best way seemed to be to have a place in the interior to which they could and would come: and that meant a place on the river: and at the same time the place must be accessible by car, so as to make it possible for him to get to it with the least possible loss of time. This, in turn, meant a place on a road. About that time the Government started work on a new road running almost due west, straight into the jungle. "Where this road meets the river is the place where we must have a station," my son remarked. But the road progressed but slowly, and never seemed to get any nearer the river. Time went by, but at last one of his patients who worked on the road, mentioned to him that they were getting near the river. Immediately we arranged to drive out as far as we could go and see for ourselves. We had almost given up hope, when we suddenly came on a short side-road, perhaps only 250 feet long, that led down to the river. "This is the place!" we all agreed; and soon an application was in to the Government for a lease of five acres of land at this point.

The gentleman in charge of this whole

road job was an earnest Christian, from New Zealand: and his Secretary was also an earnest Christian, and a very dear friend of ours: so there were no difficulties in that quarter. But it was a long and rather weary wait, till finally the lease was granted. It is for thirty years: and we hope to "hear the shout" before that time expires.

Arrangements were made with the head man of a Dusun village, perhaps a mile away, to clear half the property. Mr. and Mrs. Ned Dear came up, and built a little palm-leaf house, to keep an eye on the work. Ambun and Mosu moved in, with some other men, and work soon began in earnest. During the Easter holidays my son asked me to go up and do what I could do to push on the building. I need not stop to tell of our difficulties: they were there: but now, through God's mercy, the hospital is finished, with a cosy little flat at one end for two nurses. Beyond that, and up the hill Ned and Ura Dear have a comfortable little house; and further up the hill than this is the "Rest House", with 5 bedrooms, a nice large living room, kitchen, toilet, shower etc. The Hospital has two wards of six patients each; and an Out-patients department, and waiting room.

There is a beautiful stream of water further up the hills, on the other side of the road: and we had permission to put a small dam here, and pipe the water down the hills to the hospital: so all the houses have their own water supply. It is not without its worries, for the hill is so far up, that the water pressure is too great, and is apt to blow out the joints, etc., if we are not very careful.

It is a lovely spot: the river might be a hundred feet wide, and on every hand is virgin jungle. Quite a number of the trees that had to be cut down for our work were around five feet in diameter. The buildings are all made with round poles cut out of the jungle about us: the floors are made of split bamboo, from a beautiful grove of bamboos just across the river; the walls are from palm-leaves, stitched together with forest roots. These have to be bought far down the river, and then brought up in small out-board launches: and this makes them quite costly. The foundations are all concrete, and roofs are corrugated aluminium sheets; which make a wonderfully cool roof for the tropics. A kind friend in one of the big lumber companies has offered to supply us with boards for the floor of the hospital, as soon as he gets a little mill started. The country there is wild and full of hills and gullies with steep sides. Just below the Rest

House, there are rapids in the river; which sing us to sleep at night. The river itself is generally muddy; often shallow, then deep and swift and dangerous: so one must treat it with respect.

There are many villages within reach, and in most of them an open door for the Gospel. The Hospital has not been open very long, but already keeps the nurses busy, and the doctor goes up every Saturday, generally leaving Sandakan about 5 a.m. The road is not too bad at present, but when we were bringing up supplies, in the spring, it was the worst road I have ever seen: and that is saying something: hardly a trip that we did not get stuck in some mud-hole. But through God's mercy it is much better now. They have planted corn and rice and lettuce and other vegetables, and now have so much coming in they can hardly keep up with it.

We often see wild pigs as we go and come, and monkeys, wild elephants occasionally, great lizards, and other wild creatures, including snakes. My son ran over a 20-foot "King Cobra" the other day, with the Landrover. We occasionally have a visit from a python; and have made the acquaint-

tance of a number of scorpions. So please remember the dear ones up there in your prayers. Through the mercy of God we have all been preserved so far from serious mishap: but only the Lord's tender care and mercy that it is so.

I am hoping to prepare some maps or plans to give you a better idea of it all; and also copies of some photos of the place itself. But I am afraid when all is said and done, you will get but a very poor idea of the actual conditions. But if it stirs any of the dear saints of God to earnest prayer for these dear native people who sit in darkness, and who, for the most part, know nothing of JESUS and His love; and prayer for His servants who are seeking thus to bring the Glad Tidings to them; my letter will not be in vain.

To some of you I owe a very heartfelt apology; for being up there at Mile 86 the past five months, I owe personal letters to many of you: a debt I seem unable to pay off.

With love in the Lord, Your brother and fellow-servant in our Lord Jesus Christ.

G. Christopher Willis, (Sr.)



Entrance from road to "Mile 86" Garage, Hospital ward and patients' kitchen.



Some of the Dusun workmen. Ambun and his brother at right.



Back of Mr. Dear's house with approach from Hospital.



Rest House under construction. Five bedrooms to be added at right.

WORD FROM HONG KONG

For us in Hong Kong this year has been shadowed by the departure of Mrs Collier. In July the Doctors found trouble, she went into hospital for examination, and on July 25 had a major operation for cancer. She came through the operation, and was doing well; but a week later in the early morning there was an embolism, and she was gone in a few minutes—absent from the body, present with the Lord Whom she had served so faithfully and long. She had been dreading the difficulties and restrictions life would bring after the operation; and so in His love, the Lord delivered her from all her fears. We try to rejoice in her joy; but her vivid personality is much missed in the home and in the work. We try to carry on the pieces of her work, but no one can take on her loving interest in every one. So we commend to your prayers the interests she had specially at heart—the Christians, especially our two girls and their families, in Yeung Kong and Canton; the women's Bible class; the Sunday school; and Mr Collier's school.

There has been other illness. Mr. Collier was not well, but is back at his rooftop school, and meeting the many requests for his help. Miss Hayhoe too has not been well. Frances Willis was here for a month, while she had a rest. But she has returned to Sandakan, and Miss Hayhoe is carrying on her school: 500 children, and the many problems and opportunities they bring. There is great need for help in the schools. The Book Room too, could do with more

help, to meet the needs, and take up the opportunities of orders coming in from many parts of the world, and in many languages. In Singapore, Miss Dear and her helper have been far too long without a break, and the work continues to grow.

In the spring we had the great pleasure of a visit from Mr. and Mrs. Clement Wilson. It was a great disappointment that a visit in the summer from Robert Pilkington had to be cancelled because of Mrs. Collier's illness. But at that sad time we had the great comfort and help of a two month visit from the Colliers' Chinese daughter Hope.

Another great pleasure is that in October, 23 were baptized into the Name of the Lord. There were some from Mr. Collier's Bible class; seven school children: several others would have liked to be baptized, but their mothers would not let them; and a family, the fruit of seed sown 40 years ago in Yeung Kong. We commend them, and all the Christians to your prayers, that they may grow in grace and in the knowledge of the Lord Jesus Christ. And for those who could not be baptized, that they may hold fast their faith. And for us all, we would ask the prayer of the Apostle Paul for the Philippians: that we "may approve the things that are excellent . . . sincere and without offence till the day of Christ; being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God".



Graduation at Kwong Oi (Light and Love) School July 16, 1965

"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4:13)

THE STEWARD

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

(1 Corinthians 4:2)

VOLUME 17: NUMBER 9

MARCH, 1966

"WE MAY NOT DIE!"

We may not die, but rise and meet the Lord!
This blessed hope God shows us in His Word,
The Spirit makes it plain to us His own,—
He'll catch us from this world, to His own throne.

We may not die, but rise and meet the Lord!
Oh, the bright glory these few words afford!
Changed instantly, the twinkling of an eye,
And see Thee face to face, our Lord, for aye!

Some *shall not die*, but rise and meet their Lord:
O precious promise, faithful, true and good!
Although we do not know the day or hour,
We know that He Himself will come in power

We may not die, then let us more pure be,
Cut off each sin, unseen, or that men see.
This world is passing, Heaven will quickly come,
Then let us day by day be more like Him!

We shall arise, and meet Him in the air!
Then let us not entangled be down here!
We look for Christ! We do not look for death!
Our hope at any hour to leave this earth.

We shall arise, and to our Lord ascend,
When His victorious shout the air shall rend!
O Come! Lord Jesus, Come! His saints now cry,
Come quickly! so, we e'er shall be with Thee.

(From Chinese)

EXTRACT

The Lord Jesus was *all alone* in the day of His resurrection. Because His resurrection had qualities which were peculiar; altogether so. It was a resurrection *from* the dead, a victorious resurrection, life in victory over the power of death, *a victory wrought out and won by Himself*. Resurrection was *due* to Christ. We go on in this Scripture to read, "Afterward they that are Christ's at His coming". Countless thousands shall be there, all the elect from the beginning to that moment, for all of them are "Children of the resurrection". (Luke 20:36). But like the previous resurrection of the firstfruits, it will be a resurrection

from the dead, a victorious resurrection—this quality, however, separating it from the other, that it is a victory over death not *gained by* this multitude, but *conferred upon* them; not *due to them*, but *in infinite grace bestowed upon them*. They rise from the dead, or in victory, simply because "they are Christ's", as we read here. He had risen in His day just because He was *who* He was and *what* He was—they now rise just as simply and as merely because they are *whose* they are. "They that are Christ's at His coming." (J. G. B. "Short Meditations" 1 Cor. 15:22,28)

MEDITATIONS ON THE TWENTY-THIRD PSALM

— Chapter 9 —

Psalm 23:4 (Continued)

It is well, indeed, to plead earnestly with sinners who are unprepared for death: but now for a little while, let us contemplate the triumph of the *saint* in the solemn hour of death. We have spoken of the human side, the dark valley; now look at the heavenly side—the way of the glory.

Suppose then the messenger of peace is come—come to close in quiet sleep the pilgrim days of one who has been many years in the wilderness. Of one, we will suppose, who had become foot-weary, but whose sympathies were all with Christ and His people, and who cared for the testimony of Jesus on the earth. But the Lord's appointed hour has come. The tie is dissolved; the body is left behind; the happy soul is liberated—it is present with the Lord.

Here let us pause one moment. Pray what tie is it that is dissolved? *The tie that binds the divine life in the earthen vessel.* "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Here the apostle speaks on behalf of all Christians. "We know." There is no thought whatever, in such a case, of death being "the wages of sin." Christ, our Surety, paid the penalty in full—so full, we may say, that it is not necessary the Christian should die at all. And certain it is, that all Christians shall not die. "We shall not all sleep," says the apostle plainly, "but we shall all be changed." And again, "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 Cor. 15.15; i Thess. 4.17). The dissolving of the tabernacle, gently or roughly, touches not our eternal life in the risen Jesus. It simply dissolves its connection with the earthen vessel. The new man in Christ can never taste of death.

But here it may be profitable to dwell a little on the blessed and comforting truth just alluded to, namely, *that all Christians shall not die*—that many shall be *changed*, and caught up with the dead who have been raised, to meet the Lord in the air. It is quite evident from the passages already quoted, that those who are alive on the earth when the Lord comes shall not pass through death at all. In their case, as the apostle says, "*Mortality shall be swallowed up of*

life." Such will be the power of life in the Son of the living God, that every trace of mortality in their human nature shall instantly disappear from His presence. It will be swallowed up—annihilated. And observe, it is *mortality*, not *death*, that is here said to be swallowed up of life. Death, too, we know shall be *swallowed up in victory*. In the one case the apostle speaks of those who have fallen asleep in Jesus; in the other, to those who are alive on the earth at His coming. How beautiful and interesting is the perfect accuracy of Scripture! If a word is changed, there is an important reason for the change. The same truths and their *distinctiveness* are taught by the Lord, when speaking of Himself as the resurrection and the life. "Jesus said unto her, I am the resurrection, and the life: *he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.*" (John 11.25,26.)

But need we wonder at this manifestation of the power of life in the coming Lord? Sin, we may say, is an accidental thing. It is no part of the divine arrangements. It was introduced by an enemy. But every particle of the poison of sin, with all its baneful effects, shall be completely expelled from the living saints when the Lord comes for them. There is no need that they should die: Christ had died for them. And, oh! how sweet the thought, it will be the same body still, but without the sin and its effects. Then shall our bodies of humiliation be fashioned like unto His body of glory; yet the *perfect identity of each shall be preserved*. And all this shall be accomplished by the power of a life which we *now* see in the risen Jesus; and, oh, wondrous truth! this life is *ours*—ours *now*—ours in Him, where all is victory!

He had spoken in the third chapter of Second Corinthians of the Gospel in contrast with law—of the ministration of righteousness and the Spirit, in contrast with the ministration of death and condemnation. The law as presenting God's claims on man, condemns him, because he breaks it. But the Gospel *reveals* a righteousness on God's part, in place of *requiring* it from man. Christ Himself is the righteousness. When He is received by faith, we are made the righteousness of God in Him, and sealed with the Holy Spirit. And where the Spirit of the

Lord is, there is liberty—liberty from the pressure of law, and from the fear of death.

Christ glorified is the foundation of the whole argument. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (ii Cor. 3.18). The Man Christ Jesus, who bore our sins in His own body on the tree is now on the throne. Blessed proof to the heart of the perfect and eternal settlement of the whole question of sin. One who is truly *man* is now on the throne of God. The divine glory is fully displayed in the risen Man. He is also the blessed manifestation of *our* place and portion in the same glory. And, oh, precious truth! in meditating on this glory, as it shines in the face of Jesus, we are changed into His likeness, through the power of the Holy Ghost. Lord, grant me this grace, that I may indeed meditate, with delight and intelligence, on Thy glory, and become here, on earth, its true reflection.

The apostle preached to the world the good news of Christ in glory. "We preach not ourselves, but Christ Jesus the Lord." He preached Christ victorious over sin and Satan, death and the grave. He invited and entreated sinners to believe on a *glorified Christ*—to come to Him by faith, and enjoy the love, and share the blessings and glories of the Saviour. Christ has established righteousness for the sinner in the presence of God, so that there need be no doubting and fearing. The full blessing is promised to all who trust in Him. "Blessed are all they that put their trust in Him." What an immense power there is in such a Gospel; but what weakness must characterise every other! All who believe the Gospel Paul preached are introduced into the pure light of the glory as it is revealed in Christ. Those who reject the light, are, alas! blinded by Satan, the god of this world. Refusing the glorified Saviour, they fall into the hands of the enemy.

The sixth verse of ii Corinthians, Chapter 4, gives the explanation of what we call the *first state*.... "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The heart is the vessel of the light. A light from the glory is kindled in the human heart. Divine life, through faith in a glorified Christ, being thus communicated, we are responsible for its manifestation, as a *light shining in a dark place*. It is the light of life. It comes direct from God. He who at first commanded the light to shine

out of darkness, hath shined in our hearts. Christ is our life, our light, our glory. In this dark world, before the eyes of man, we are called to be the reflection of our absent Lord. This is the *first state* of the new life. And how important! What a place it gives us here! The men of this world, who will neither read the Bible, nor religious books, will surely read the lives of Christians. Oh, to be an epistle of Christ, known and read of all men! As the Jew could read the ten commandments when he looked on the tables of stone, so may the eyes of those around *us*, be able to *read Christ*, in our daily walk and conversation.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." This is the *second state*. The divine life is viewed in near contact with the mortal body, and with all the infirmities and evils connected therewith. But no evil can ever touch the life of Christ in the soul. The more the vessel was troubled on every side, the more evident it became that the power of God was there. It rose above the workings of death in the apostle, and triumphed over all the difficulties of his thorny path. "For we which live," he says, "are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal body." This "daily dying" caused the *life of Jesus* to shine forth more brightly. Like Gideon's pitchers, the light was manifested when the vessel was broken. But what experience! What conflict! What service! His many and heavy afflictions he calls *light*, and but for a *moment*, in view of that eternal weight of glory which he saw before him. Encourage, Lord, and strengthen the hearts of Thy weak and sorrowing ones now, who come so far short of the example of Thy servant Paul.

We now come to the *third state*—the "unclothed" state—the one more immediately under our meditation. Paul was "*willing rather*" to be in this state; although at the same time he saw in the Man, Christ glorified in heaven, the perfect, or resurrection state. This is the *fourth state*, when the person, complete, shall be glorified, after the image of Christ in glory. This was the grand object before the apostle's mind. "For we that are in this tabernacle do groan, being burdened: not for that we would be *unclothed*, but *clothed upon*, that mortality might be swallowed up of life." (See also Phil. 3).

(Andrew Miller. To be Continued,
if the Lord will).

CLEMENT

"Help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers whose names are in the book of life." (Phil. 4.3.)

Have you ever pondered why the one name, *Clement*, is singled out for mention from Paul's other fellowlabourers whose names are in the book of life? It is, I think, a subject worthy of our meditation, — as indeed is every word of holy Scripture.

The name as found in the Greek New Testament (only in Phil. 4.3), is the Greek form of the Latin name, "Clemens," and means "mild, merciful." (Oxford Dictionary of English Proper Names). "Clemency seems to have been used as a feminine form of the man's name Clement." (Also Oxford Dic'y). The word *clemency* is found once in the English Authorised Version of the Bible, in Acts 24.4; no doubt with the same meaning as is given for Clement. This word translates the Greek word *epieikeia*, and one of the best Greek dictionaries* gives the meaning of this Greek word as: "clemency, gentleness, graciousness:" putting 'clemency' first.

Now let us recall the circumstances in which the name "Clement" appears in the New Testament. There had been a sad quarrel amongst these dear fellowlabourers, who had laboured with Paul in the Gospel at Philippi: and two sisters, Euodia and Syntyche, were not on good terms. Paul asks his "true yokefellow" (perhaps Epaphroditus) to help those women, — help them to come to an understanding; help them

* A Greek-English Lexicon Translated and edited by W. F. Arndt and F. W. Gingrich.

to love each other once more. This was a most difficult task, for a brother offended (or a sister) is harder to be won than a fenced city; and perhaps Paul's mind goes back to see if he could think of any other saint in Philippi who might be with his true yokefellow in this most difficult work. Ah, he thinks, there is Clement, he possesses (true to his name) that rare grace of *epieikeia*, of clemency, gentleness, graciousness. Ask him to be with you as you seek the blessed place of peacemaker between these two dear sisters. Surely Clement's name provides just the qualifications for such a difficult and delicate undertaking. That, I presume, is the reason Clement was singled out by name from all the other fellowlabourers.

But now go two or three lines further down in this same letter, and we read: "Let *your* moderation": *your* *epieikeia*: *your* clemency, *your* yieldingness, *your* gentleness, *your* graciousness, be known unto all men. I think put the emphasis on the word *your*. You have been thinking about Clement's *epieikeia*, Clement's clemency, that was so well known to Paul, that he would choose him out of all the saints in Philippi for this blessed task of peacemaker: now, says he, Let *your* *epieikeia*, *your* clemency, *your* graciousness, also be known unto all men. May the Lord help us so to do!

Is there a quarrel where you live? Remember it is a Clement who is best fitted to help in such a sad affair: one who possesses the rare gift of clemency, gentleness, graciousness, yieldingness. May the Lord in His mercy raise up some Clements in our midst!

MUSINGS ON THE EPISTLE TO THE HEBREWS

Chapter Eleven (Continued)

But Joseph's is a lovely life—a life of faith from the beginning. Joseph was a holy man throughout; but there was magnificent outshining of faith just at the close. He had his hand on the treasures of Egypt and his foot on the throne of Egypt; yet in the midst of all that he spoke of the departing of his brethren. That was seeing things invisible. That was the one thing the Spirit has signalled as an act of faith. Why did he talk in this way? He might have said, "Ah! I do not walk by sight. I know what is coming, and I tell you, you will go out of

this land, and when you go, take me with you."

The general course of his life was unblameable, yet we do find in his words as he was departing the finest utterance of faith. And now that is what you and I want. Do you want to be righteous only? You must be so; but will that constitute a life of faith? You must seek to get under the power of things hoped for—things unseen—the expectation of the Lord's return; and till you do so in some energy you may be blameless, but you are not walking

that life of faith by which "the elders obtained a good report." Thus, so far we see faith as a working principle. Not the faith of the sinner, which is a no-working faith. The moment the no-working faith has made me a saint I must take up the working faith and live in the power of it.

But we must go on. We will not forget what we hinted—that the whole of this chapter xi. depends on, and is the illustration of, chapter x. 35. The stronger our faith is, the more our soul is in the possession of mighty, moral energy. This chapter shews how this principle of faith gained the day. Do not read it as if it were the praises of Noah, Abraham, Moses, and others. It is the praises of faith as illustrated in Noah, Abraham, Moses, and others. What a simple, blessed thing Christianity is! I stand in admiration of it when I see how the devil has wrought a two-fold mischief in putting us outside the veil—inside the camp; and how Christ has wrought a corresponding two-fold remedy. Do I rejoice in the thought that I have gained God though at the loss of the world? That is Christianity.

"By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child." What is the meaning of that? It means that when he was born there was an expression in his countenance that faith read. "Beautiful to God" is the word. There was a certain beauty in him that awakened the faith of Amram and Jochebed; and they were obedient to it. Was there not a beauty in the face of the dying Stephen? Ought not his murderers to have been obedient to it? They stand in moral contrast to Moses' parents. Under the finger of God they saw the purpose of God and hid the child.

Now in Moses we see a beautiful power of faith. It got a three-fold victory—three splendid victories, and the very victories you are called to.

First, his faith got the victory over the world. He was a foundling, picked up from the Nile and adopted as the son of Pharaoh's daughter. This was personal degradation translated into adopted magnificence. What did he do with it? He "refused to be called the son of Pharaoh's daughter." What victory over the world that was! We like those things that put worldly honour on us. Moses would not have it; and sure I am faith is set to the same battlefied and challenged to get the like victory to this day.

Next we see Moses getting victory amid

the trials and alarms of life. "By faith he forsook Egypt, not fearing the wrath of the king." What a terrible thing the life of faith is to nature! You have got a victory to-day—you must stand again to-morrow. "That we may be able to withstand . . . and having done all, to stand." Here the pressure of life was coming on Moses after the attractions of life had got their answer.

Then, in the third instance, Moses had an answer for the claims of God. It is magnificent to see a soul braced in the power of a faith like this. "Through faith he kept the passover." The destroying angel was going through the land, but the blood was on the lintel. From the very beginning grace has provided the sinner with an answer to the claims of God; and it is the simple office of faith to plead the answer. God provided the blood and faith used it. Christ is God's provision. He is God's great ordinance for salvation; and faith travels along with Him from the cross to the realms of glory.

Then, "by faith they passed through the Red Sea"—"by faith the walls of Jericho fell down"—"by faith the harlot Rahab perished not with them that believed not." And what more shall we say? It is the story that animates the whole of scripture. The story of grace and faith—grace on God's part and faith on ours—gives animation to the whole book of God. *We are never called outside the camp till we are inside the veil.*

The early chapters of this epistle shew the sinner his title to a home in God's presence; and then you are to come forth from that home and let the world know that you are a stranger to it. That is the structure of this beautiful epistle. It tells us our title to be in God's presence before it opens the calling that attaches to us. Before Abraham was called out to a land that he knew not, the "God of glory" appeared to him. Does he ever send a man a warfare at his own charges? Does He ever send you to fight with the world before you are at peace with Himself? Everything is for me from the moment I turn to God. I am called in God, to everything that is for me. I am come "unto mount Sion, and unto the city of the living God, the heavenly Jerusalem," etc. This is chapter xii. Before ever David was hunted as a partridge, he had the anointing oil of God upon him.

We must linger a little on the two closing verses. They are very weighty, precious, pregnant verses. These elders obtained a good report, but with the good report they

did not obtain the promise. It reminds me of the prophet Malachi. "A book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." They are not His made-up jewels yet, but He has their names in His book, and He will make them up and display them as His jewels by-and-by. So with these elders. Why have they not yet obtained the promise? Because we must first come in, in the rich furniture of this evangelical dispensation, or all they had in their beggarly dispensation would never have done for them.

We find the word "better" constantly occurring in this epistle. "A better testament"—"a better covenant"—"some better thing for us"—"which speaketh better things than that of Abel." And we find the word "perfect" in constant use also; because now everything is perfected. Everything is perfected that gives God rest, as we have already said, and God is not looking for any satisfaction beyond what Christ gives Him. He has His demand answered—His glory vindicated—His character displayed—and all in Christ.

Now what is this "better thing" in the last verse? If we had not brought in our Christ, so to speak, nothing would have been done. God having introduced Christ in this dispensation, all the old saints that hung on it are perfected. For in one light of it, we look at this epistle (as we will now do briefly and rapidly) as a treatise on perfection. Thus, in chapter ii. we read that it became the glory of God to give us a perfect Saviour; not merely my necessity, but God's glory required it—"It became him"—consulting for His own glory. It became Him to give the sinner an author to begin salvation, and a captain to close it. The difference between an author and a captain is just the difference between Moses and Joshua. *Moses was the author* of salvation when he picked up the poor captives in Egypt; *Joshua was the captain* of salvation when he carried them across the Jordan right into the promised land. Christ is the One who carries us both through the Red Sea and the Jordan—the One who did *the initiative work of Moses, and the consummating work of Joshua.*

Then in chapter v. we read, "being made perfect, he became the author of eternal salvation." Not moral perfection—we all know He was morally stainless—but perfec-

tion as "the author of salvation." He would never have been perfect thus if He had not gone on to death; but as it behoved God to give us a perfect Saviour, so it behoved Christ to make Himself a perfect Saviour. Then in chapter vi.: "Let us go on unto perfection," the apostle says, that is, let us "read our lesson on this subject." Some read this as if they were to go on till they got no more sin in themselves. That has nothing to say to it. It is as if the apostle said, "I am going to read you a treatise on perfection, and you must come and learn it with me."

Then he goes on with the subject in chapter vii. He says, you cannot find this perfection in the law. "The law made nothing perfect." You must look elsewhere. By the law here is not meant the ten commandments, but the Levitical ordinances. In the midst of these beggarly elements you must look elsewhere for perfection. Chapter ix. thus shews you that it is in Christ and tells you that the moment faith has touched the blood the conscience is purged, and chapter x. tells you that the moment Christ touches you you are perfected for ever. Not in moral stainlessness in the flesh—there is no such thing here.

The moment Christ touches the apostleship He perfects it. The moment He touches the priesthood He perfects it. The moment He touches the altar He perfects it. The moment He touches the throne He perfects it. And if He perfect these things He will, as to your conscience perfect you, a poor sinner. So this epistle is, in one great light, a treatise on perfection. God gave you a perfect Saviour—Christ made Himself a perfect Saviour. Let me go on to perfection. If I seek it in the law I am in a world of shadows. When I come to Christ I am in the midst of perfection. "And there I stand, poor worm," as Gambold says.

Therefore these saints could not get the inheritance till we came in laden with all the glories of this dispensation. But now they can share the inheritance with us, when the full time comes.

What glories shine in this epistle! What glories fill the heavens, because Christ is there! What glories attach to us because Christ has touched us! Is it no glory to have a purged conscience—to enter into the holiest with boldness—to say to Satan, "Who are you, that you should finger God's treasure?" We creep and crawl when we should be getting into the midst of these glories and encouraging our hearts.

“GRACE FOR GRACE”

Question. In John 1.16: we read, “Of his fulness have all we received, and grace for grace.” Just what does the expression “Grace for grace” mean?

Answer. The Greek word that is translated by “for” (Grace *for* grace) is *anti*, and means *instead of, in place of*. Perhaps it would be clearer to translate it “grace *after* grace”, or, “grace upon grace.” That is the way one good Greek Lexicon translates it: and adds: That is “Grace pours forth in ever new streams.”

We used to have in our dining room a lovely photograph of the waters of Niagara pouring over the falls: and on the photo was inscribed, “More to follow.” That, I think, is exactly the meaning of this Scripture. There is always more Grace to follow,

no matter how much we may draw upon it.

But now look at the other part of the verse: “Of His *fulness* have all we received.” If the rushing torrents of Niagara tell us of the unfailing Grace of God: “His fulness” is pictured in Lake Superior. For thousands of years Niagara has been drawing on the fulness of Lake Superior, and there still is abundance left. It may be that some reader will object that in recent years the water level of Lake Superior has been going down: this may be so, but in that case it merely bears out the old truth that any figure falls short of the Heavenly reality: there, “His fulness”, will never fail or decrease. May we draw on it more heavily, and we will find that neither His Fulness nor His Grace will ever, ever fail.

COMMUNION AND PSALMS OF COMMUNION

Translated from the French of Dr. H. L. Rossier.

Part III. Psalms of Communion.

Psalm 2.

Our Association with Christ in His Reign.

In this Psalm Communion is expressed in a wonderful way. God the Father and His Spirit agree to celebrate the merits of Christ, rejected by all; and to celebrate the excellent part which must come to Him. The believers so fully enter into their thought that they long to see men submit themselves from the heart to Him Who is to be established as Lord, King and Judge; and they exhort them so to do (vv. 10-12).

The two first verses are the prophetic words of the *Spirit of God*. They are fulfilled a first time at the cross, when “Herod and Pontius Pilate, with the nations and the people of Israel” were gathered together to get rid of the Anointed of Jehovah, His holy Servant Jesus (Acts 4:27). Calvary has given us a partial picture of this league of the kings and the nations against Christ; but like all the prophecies, this universal revolt will be completely fulfilled only at the

time of the end. Then in the face of the enraged nations, leagued against Him, instead of submitting to their insults as formerly, the Lord will be anointed King on Zion, and His anger, announced in this Psalm, will burn against His adversaries. This gathering of the nations at the end of days will have as its object to break the yoke of the Lord, ready to fall upon them. The threat of this yoke will be unbearable to them, although they have borne without rebellion the terrible yoke of the Roman Beast and of the Antichrist. This rebellion will find its full expression only in the last days. The words of verse 3: “Let us break their bonds asunder, and cast away their cords from us!” are not mentioned in the quotation made of this passage in the Acts.

In verses 4 to 6, the Holy Spirit gives the very words of the *Father* when it is a question of Him Who is His delight: “And

I, I have anointed My King upon Zion, the hill of My holiness". (v.6) He does not leave it to anyone else to express His own thoughts on the subject of His Son. He proclaims His triumph, and vaunts it before the enemies whose folly He has in derision. What satisfaction to His heart to see the Son enter on His reign, exercising at last His supremacy and His authority over a world which had rejected Him. How long the Son had awaited the day when Jehovah would set Him as King on Zion, and make Him Chief of the government of the earth. We shall see later, (Psalm 110) that before that moment God has set Him at His right hand as Chief of the Heavenly government.

In verses 7 to 9 *the Lord* takes up the word. He declares "the decree", this counsel of God which all the hatred of man cannot hinder from being accomplished. As it is said: "To do whatever Thy hand and Thy counsel had determined before should come to pass" (Acts 4:28) What value that which His Father has done for Him has for the heart of Christ. How He appreciates the word gone forth from His mouth, and by which He Himself as Son of man has lived! With what love He speaks of it! "I will declare the decree: Jehovah hath said unto Me, Thou art My Son; I this day have begotten Thee". (v.7) This Man, born of a woman, rejected even from His birth, as a little babe banished to a stable, God declares that He is His Son; angels sing His praises. Nothing is greater than this poor weak defenceless Being, Whom Satan thought that He could annihilate! "Ask of Me and I will give Thee nations for an inheritance, and for Thy possession the ends of the earth: Thou shalt break them with a sceptre of iron, as a potter's vessel Thou shalt dash them in pieces". (vv. 8,9) The Son with perfect submission accepts the place of humiliation assigned to Him by the will of God. He keeps the commandments of His Father and dwells in His love; He sustains Himself with this food, glorifies the Father on the earth, and waits for Him to raise Him to the position of sovereign. In perfect dependence He awaits the moment when God will say to Him: "Ask of Me", and when He will be established as king over all the earth.

But the New Testament lets us know that He will *associate* His Church with Him

in His reign; that He will give her authority over the nations, and that she shall shepherd them with an iron rod; as vessels of pottery will they be broken in pieces, just as He also had received from His Father. (Rev. 2:27). Now, notice that what in this passage marks *our* communion with Him in His reign is entirely omitted in our Psalm. We shall see other examples of this fact, for as soon as it is a question of the Church, the Old Testament cannot enter upon her privileges. Israel will not have a part equal to ours. They will not reign *with* Christ, but will be the people of good will *over* whom the Lord will reign with His Church. At the same time He will have dominion with her over the nations. This is how we shall have communion with Him in His Kingdom.

But our communion with Him is shown in yet another way in this Psalm. Delighting in the words addressed to the Son by the Father, the believers are constrained to go forth to announce among men the certainty of the things which shall come to pass. This will be "the Gospel of *the Kingdom*", when the messengers of the Jewish remnant will proclaim among the leaders of the nations: "Serve the Lord with fear, and rejoice with trembling" (v.11) For us Christians the Gospel today is the Gospel of *Grace*, which we announce before Jesus associates us in His Kingdom with His "sceptre of iron". Our appeal is: "Come unto the Son, to obey Him, with the fear which is His due, with the trembling which becomes you before God; but with joy, if you realize that the work of the cross gives you access unto Him in grace.

Our appeal is still, even as that of the Jewish remnant will be: "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little" (v.12) He deserves all our affection; submit yourselves to Him, in loving fear, for today He is a Saviour for you. Will He be that tomorrow? If His anger is kindled even a little, it will be too late. The blessing is for "Those who put their trust in Him".

These last verses of our Psalm teach us then that Communion with Jesus is the source and the starting point of Gospel activity.

“FEED MY LAMBS”

(John 21 - 15)

THE SECRET

Long ago, within a castle
Far beyond the purple sea,
Dwelt a fair and gracious lady—
Thus her tale was told to me.

She was like a mystic story
Of an angel clad in white—
She was like the rest and glory
Of the starry summer night.

For where sickness was, or sorrow,
Pain or hunger, want or care,
Bright and sweet and calm and tender,
Never wearied, she was there.

Unto her the weary-hearted,
Unto her the sinners came—
She had comfort for their sorrow,
She had pity for their shame.

And afar in distant countries
Many a blessed tale was told,
Of the lady sweet and gracious
Dwelling in the castle old.

Then went one who longed to comfort
All the sorrowing and distressed,
There to learn the blessed secret
How to give the weary rest.

All day long he watched the lady,
For he thought that she must pray
Somewhere in a holy chapel
Surely seven times a day.

But he could not learn the secret,
Where the lady prayed, or when;
Nor what book of prayers could make her
Like a well of life to men.

Then another went to watch her—
Did she fast like hermits old?
Go to services at midnight
When the winter winds blew cold?

Nay—she ate her food with gladness,
And at night she only slept;
Rose again refreshed and thankful,
Fit to comfort those who wept.

Then another went to watch her
Far across the purple sea;
But her ways were sweet and simple,
Just as others, so did she.

Yet she seemed atuned to music
Sounding from a golden chord;
Suddenly he said, “Dear Lady,
Lovest thou the blessed Lord?”

“Yea,” she said, “full well I love Him,
For I know He loveth me.”
Gladly then he sped him homewards
Far across the purple sea.

From “Hymns of Ter Steegen” for the Children, Volume 2. “Hymns of Ter Steegen and Others” are obtainable from the Christian Book Room, Box 6413, Kowloon, Hong Kong: 2 Volumes: Each, Stiff cloth 1.00; 6/8; Limp Cloth: .75; 5/-; Children's Poems only .35; 2/3.

SLAVERY

TO BE SOLD OR LET
BY PUBLIC AUCTION
On **MONDAY the 18th of MAY, 1829.**
UNDER THE TREES.

FOR SALE
THE THREE FOLLOWING

SLAVES

VIZ.

HANNIBAL, about 30 Years old, an excellent House Servant and of Good Character
WILLIAM, about 35 Years old, a Labourer.
NANCY, an excellent House Servant and Nurse.
The MEN belonging to "LEBCH'S" Estate, and the WOMAN to Mrs. D. SMITH.

TO BE LET

On the usual conditions of the 'Hirer finding them in Food, Clothing & Medical Attendance

THE FOLLOWING
MALE AND FEMALE
SLAVES
OF GOOD CHARACTERS.

ROBERT BAILEY, about 20 Years old, a good House Servant.
WILLIAM BAILEY, about 18 Years old, a Labourer.
JOHN ARMS, about 18 Years old.
JACK ANTONIA, about 18 Years old, a Labourer.
PHILIP, an Excellent Fisherman.
HARRY, about 17 Years old, a good House Servant.
LUCY, a Young Woman of good Character, used to House Work.
ELIZA, an Excellent Washerwoman. [and the Nursery].
CLARA, an Excellent Washerwoman.
FANNY, about 15 Years old, House Servant.
SARAH, about 14 Years old, House Servant.

ALSO FOR SALE AT ELEVEN O'CLOCK.
FINE RICE, GRAIN, PADDY, BOOKS, MUSLINS, NEEDLES, PINS,
RIBBONS, &c. &c.

AT ONE O'CLOCK, THAT CELEBRATED ENGLISH HORSE
BLUCHER.

Look at the copy of the poster on this page. There you will see that a little less than 140 years ago there was to be an auction sale of slaves,—men and women and girls,—some to be sold, and some to be let, just the way we sell or let a house. Two girls, Fanny and Sarah, each about fourteen years old, were amongst the number.

Do you know there is someone seeking to make you his slave? The Lord Jesus Himself said: "Verily, verily, I say unto you, whosoever committeth sin is the slave of sin." (John 8.34: See the Greek). Indeed, perhaps you are his slave right now. If so, Come to Jesus right now, for He has come to redeem you, and to set you free.

"He breaks the power of cancelled sin,
He sets the bond-slave free."

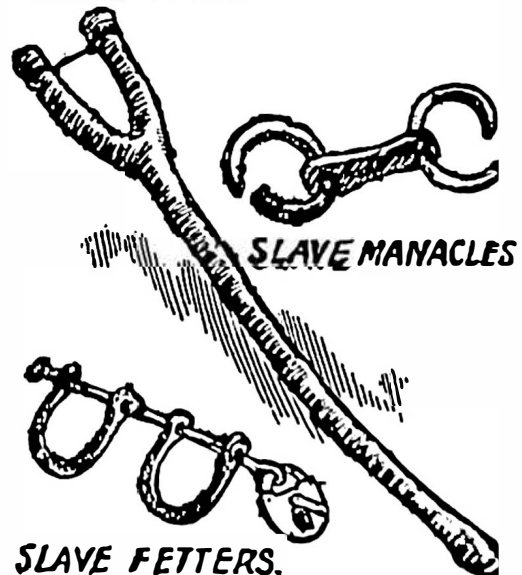
Do you know a Man Who was sold for Thirty Pieces of Silver, though a horse cost a hundred and fifty? (See i Kings 10.29 & ii Chron. 1.17)

This Man, the SON OF GOD, gave *Himself* to purchase you for His own.

See two slaves to work go now,
Toiling both by sweat of brow.
Serving mammon earns God's wrath
Work for God is sweet employ.
Slave of Christ, to work go now,
Serve Him well with sweat of brow.
Serving Christ is joy, not grief,—
True and everlasting joy.
Mammon's slave, to work go now;
Though you toil with sweat of brow,
All your work is only sin,
At the last eternal woe.

(From Chinese)

SLAVE YOKE.



REDEEMED

In a village in Norway there is the figure of a stork carved on the church, and over many of the houses. This is the beautiful story they tell of it:— In that village there once lived a little lad named Conrad, and his widowed mother. Every summer a stork came near the house and built its nest close by. Little Conrad and his mother were very kind to the stork: they fed it, and petted it, so that it got to know them, and would come whenever Conrad whistled, to feed out of his hand.

Every spring they watched for it, and when it came it seemed as glad to see them as they were to welcome it. Spring and summer chased each other, until Conrad was grown up to be a young man. Then he said he would go to sea and make money enough to come back and keep his mother in her old age. So he went to be a sailor, and set out for a distant land. All went well for many weeks, but one day when they came near the coast of Africa, a number of cruel pirates swarmed around in their boats, and climbed up the ship's sides. They took possession of the ship, and put the sailors in chains, and afterwards sold them as slaves.

The months went by. The widow began to be afraid about her boy, it was so long since they had heard of him. Ships had come and gone but brought no tidings, until at last they gave up all hope of ever seeing him again, and mourned for him as drowned, and all the village pitied the lonely mother in her grief. As for her, the only thing that seemed to interest her at all was the stork as it came each year. For Conrad's sake she welcomed it and fed it until the autumn came, and it flew away to the sunny south.

Now it chanced one day as poor Conrad toiled away at his dreary work in a lonely place, that a stork came flying close to him, wheeling about him with great delight. In a moment the scene flashed on him of his home and his mother and their yearly visitor. Scarcely knowing what he did, he whistled as he used to do to call the bird in the days long ago. To his delight, the stork came at once close to him to be fed. Conrad lifted up his heart to God and with tears gave thanks that so dear an old friend should have found him there. Day after day he saved what he could from his wretched meal,

for the joy of calling the bird to feed at his hand. But Conrad's heart grew sad again as the time came for the bird to fly away to the north. Was it going to his mother's cottage? Was the nest that he remembered so well still there? Was there any to welcome it now,—any to feed it? Then it occurred to him, Why, this bird may help me to get away from this vile slavery! He managed to write a little note on a scrap of paper, telling where he was, and that he was a slave. Then he tied it firmly around the bird's leg.

The spring came again to Norway, and with it the stork. The old widow's eye lit up as it came, reminding her of her lost boy, and tenderly she welcomed it and fed it. And as it took the food from her hand, she caught sight of this strange letter tied to its leg. Curiously removing it, think of her joy when she found that it was from her son! Forth with the tidings she ran to the minister of the little parish to tell him of the news. It quickly spread through the village. They must send and redeem Conrad, was what everybody said. The next Sunday morning the people brought their money to the church, and each gave what he could for the widow's son. Then someone was sent to the king to lay the case before him, and he provided a ship of war that the pirates would not dare to touch. It took a long time in those days to send to Africa, and there to redeem Conrad from his slavery. But before the stork had flown in the autumn, the bells of the church were ringing, and all the people rejoiced with a great joy, for the widow's son was redeemed, and was safe at home again in his mother's cottage. Such is the story they tell of the stork in that Norwegian village.

And thus from the bondage of sin, and the evil of our hearts, we may cry to the King for His help. Prayer is the white-winged bird that can bear our message right up to the Father's house. And an answer will come. Jesus, the King's Son, comes to redeem us. But, lo, for us *He gives Himself, a ransom for us all!*

To Him let us look with all our hearts. And ever let us love and seek to please Him Who in His wonderful love says to each of us,

"I HAVE REDEEMED THEM."

THE GIRL WHOSE MOTHER HATED THE MEETINGS

Another story of William Haslam, "The Converted Parson"

In my last story I told you of the open air meeting on Perran beach. The following morning I was walking on the beach, when I met a young lady. We got into conversation, and I found that she knew me, and that I had seen her when she was a child. I asked if she had been to the meeting; she said "she had, and she had not!" I waited silently for an explanation. Presently she said that her mother had forbidden her to go to "such wild meetings," but that her father had asked her to walk with him under a wall in the garden, where they could and did hear every word; and she added, "I think my father has found peace—he is so very happy."

"And have not you also?" I asked.
"Ah," she replied, "I wish I could."

The more I talked with her, the more convinced I felt she was in earnest, but that something stood in the way. She said she did not know what it was—that she really wished for salvation, and was willing to give up everything. I said, "Do you think your mother would let you return with us on a short visit? We are just going back to Baldhu."

She said, "My mother is not at home: she has gone away for three days; but I think my father would let me go. Shall I ask him?"

She did; and soon returned saying that

she might go, if we could promise to bring her back in two days. She was soon ready, and we set off. On arriving at our house she went straight to her bedroom, and there on her knees implored God's mercy, and remained pleading and praying for five hours, before she found peace. Then she came down among us, rejoicing in the Lord. That evening she spent at the meeting, and the next day in visiting among the cottages. On the third day, after a happy visit, we took her home to her father, rejoicing in the liberty of the children of God.

Her mother returned the day after, and when she was told of the change in her husband and her daughter Lucy, she was exceedingly angry, and wrote, not to thank, but to forbid us the house; also prohibiting further intercourse. At the same time she declared her intention to get all that nonsense out of her daughter's head as soon as possible. She dragged this poor girl out to parties and amusements of every kind, against her will, which had the effect of making her dislike them the more, and caused her to cleave steadfastly to the Lord in prayer.

Six months later she was taken ill, and after a few weeks' suffering, she died, rejoicing that her sins were pardoned, and that she was going Home. It was evident that God would not trust that mother with a daughter whose soul she was determined to injure. He took His child away to Himself.

BIBLE ENIGMA

SOME WOMEN OF THE BIBLE

The initials of their names spell one of the most precious titles of our Lord.

What woman followed her mother-in-law from a heathen land?

What Queen risked her life to save her people?

What woman made coats and garments for widows?

What woman first altered and then disobeyed the Word of God?

What is the name of the mother of the forerunner of the Messiah?

To what woman came the highest honour God could give?

What mother, though married to a Gentile, taught her little boy the Scriptures?

What woman saved the lives of all her family by a piece of red rope?

Can you put "my" before this precious title?

"The Steward" and "Feed My Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come," please address to: Mr. Walter E. Smith, Apt. 609 Edenbridge Court, 22 Allenhurst Dr., Lillington, Ontario, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4355 Marcell Ave., Montreal, Canada.

Published by G. C. Willis, Box 535, Sandakan, Sabah, Malaysia.

Printed in Hong Kong.

Printed by Empire Printing Co., 653, King's Road, 2nd floor, Hong Kong.

"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4:13)

THE STEWARD

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

(1 Corinthians 4:2)

VOLUME 17: NUMBER 10

MAY, 1966

THE WORLD A TRAINING SCHOOL

The world's a training school for future labour:
The world to come is not an idle world:
His servants there shall serve Him with endeavour;
Their garments there shall never be defiled.

At times the Master calleth hence to Heaven
Some skilled apprentice, fit for labour there;
"The Lord hath need" the only reason given:
His fellows acquiesce; their griefs they share.

But what of those whom thus the Master calleth?
Do they have grief and heart depressing sadness?
I scarce believe it: for whate'er befalleth,
For them "far better" certainly means gladness.

But do they cease to love whose love was stronger?
Hath separation, then, for them no anguish?
Assured I am he is to love a stranger,
Who dares to think such love as their's shall languish.

How, then, shall love escape the parting sorrow?
Only by being swallowed up of gladness,
The joy of meeting Him, who died to save them,
Shall fill their hearts, and drive away all sadness.

Moreover, they are now become pure spirit,
The cumbrous clay hath now been laid aside.
Shall they know less, and do they not inherit
The stores of knowledge gathered ere they died?

Yes, sure they know us; how it fareth with us:
How, I know not, but still it well may be
They share His knowledge, who hath called them thither,
And see beyond this present cloudy day.

(J. L. W., July 1929)

MEDITATIONS ON THE TWENTY-THIRD PSALM

— Chapter 10 —

Psalm 23:4 (Continued)

The fourth state being connected with the Lord's coming, we have much more light, and definite teaching on it, than on the intermediate state. Comparatively little is said on the third, or separate state of the soul. A veil, we doubt not, has been purposely drawn over it, so that it might not come between our hearts and our Lord's return. Had the soul's blessedness *with Jesus*, during the present period, been fully revealed, we might have been selfish enough to have thought so much about it, and to have longed so much after it, that the hope of His coming might have lost its proper place and power in our hearts. The Holy Spirit guards the hope of the church on all sides, and with special care. But enough is revealed to satisfy the heart of faith, as to our dear departed ones. Further light is, in love, withheld. Let us meditate deeply on what is revealed, and be subject thereto. And knowing the love of Jesus, and the unchangeableness of our divine life amidst all changes, the interpretation will be easy.

"For me to live is Christ," says the apostle, "and to die is gain." This is a contrast. To live is Christ—to die would be a gain upon that. And further, he adds, "For I am in a strait betwixt two, having a desire to depart, and to be *with Christ*; which is *far better*." "With Christ," would be his "gain." This would be "*far better*." But first of all, carefully note the blessedness of the state with which he contrasts departing "to be with Christ."

"For me to live is Christ." What nearness to Christ, what communion with Him, the servant must have that can say this! It includes the idea, first of all, of having Christ for his object, his motive, his joy, his strength; and, also, of great love for the church, a deep and tender interest in all that concerned the name and glory of Christ, and the well-being of His people. "For to me to live is Christ" tells of the energy of the Spirit, that would sum up all of that mighty heart, that bright light, that noble servant,

in these few words. And now comes the important question—How much would such a one *gain* by death? He would be "WITH CHRIST"—in the enjoyment of Christ, personally in heaven. And this tells of the energy of the Spirit as to the other side—the consummation of all blessedness—"with Christ." But would the soul not lose much of its interest in all these *lower things*, now that it has reached the *higher*? Most assuredly not! It has the higher things in addition. This is the point of great interest as to "the unclothed" state. We can never lose anything that we *now* have, in fellowship with Christ, because He is already risen and glorified. He is our life—that life has no trial to go through. It only loses in death the poor cumberson body in which it groaned, being burdened. All that we now know, and enter into through the *teaching of the Spirit*, must abide for ever. We only lose that which belongs to the *first Adam*, but nothing of that which belongs to the *last Adam*. There is immense force in the apostle's words of contrast, *far better*—FAR BETTER!* This would be true as to everything touching the soul's connection with the blessed Lord, both as to the *higher* and the lower things.

It is no longer in *our power* to communicate to the dear departed soul that which we know would have given it joy here; but being present with the Lord, everything that is worthy of His love, and fitted to deepen the joy, and elevate the worship of the dear departed one, we can happily trust *Him* to communicate. All is well! How well! "*Absent from the body, present with the Lord*." How far the soul apart from the body (its own proper instrument of expression) can express itself, we venture not to say, but in its bright consciousness, it remembers and it loves. It thinks of the past

* In Greek this is a double comparative: the only place in the New Testament such a thing is found. It is almost impossible to translate into English: perhaps, "*much more better*" is about the best we can do.

and present, it anticipates the future. It waits in patience, with Christ, for the morning of the first resurrection; but its present and blessed feast is His unchanging, never-ending love.

“There are our loved ones in their rest;
They’ve crossed time’s river; now no more
They heed the troubles on its breast,
Nor feel the storms that sweep its shore.
But ‘there’ pure love can live, can last;
They look for us their home to share:
When we, in turn, away have passed,
What joyful greetings wait us there—
Across the river!”

There is only one other passage I would refer to on this point. It has always been a favourite with the weary pilgrim. I mean the Lord’s own words to the penitent thief, “today shalt thou be WITH ME in paradise.” The sweetness, the comfort, the rest of heart which this assurance gives is beyond all expression. There “with the Lord” and with loved ones who have gone before, the soul rests, clothed in light, and breathing the air of heaven. The mother has found her child, long, long gone before her, but never forgotten. And oh! what a fresh spring to her worship! “O magnify the Lord with me, and let us exalt His name together,” will now be their joyous song. And there, too, the husband meets the wife of his youth, who was early called, but whose hearts were formed to love, not only for time, but for eternity. True, human relationships will be unknown there, but *hearts* and *loves* remain for ever.

But lest we should anticipate the resurrection-state, we leave—most contentedly leave—our dear departed ones, “with the Lord,” and with each other, in that blooming garden of heaven’s choicest delights. Now, we often travel by faith, between the dark valley and that bright Eden above; but soon, the Lord will come. Lord, Lord of that happy land, how soon?—when shall the cloudless morning dawn? “A LITTLE WHILE” is the Master’s own measure of His absence. Then, when that happy morning dawns, we too shall say farewell to this vale of tears. *Faith’s* work shall then be done; “for we shall see Him as He is.” *Hope*, too, shall then be realised in the Person of the Lord, as it is written, “And they shall see His face.” These all-important companions of the valley are no more needed. Faith, so long accustomed to the flight, shall then,

and for ever, “fold her wings.” Farewell, “precious faith,” but, oh, how much I owe thee! Hope, “blessed hope”—soul-sustaining hope, shall then be lost amidst the glories of the Jerusalem above; but *love* remains; yes, love, eternal love, prevails through all the ransomed throng.

But what of the poor body that lies mouldering in the grave? The now humbled body shall, ere long, share eternal glory with the soul. Scripture is plain on this point. But I will do little more than quote two or three passages.

“What, know ye not that your body is the temple of the Holy Ghost which is in you?” (i Cor. 6.19). Here, observe, the Holy Ghost has taken *possession* of the body. He thus *appropriated* the body to God. Had the text said, “your *heart* is the temple of the Holy Ghost,” the question of affection might have been raised; but it is your body,—which painly assures us that the body, living or dead, is in the custody of the Holy Ghost—that henceforward, He is the custodian of the believer’s body. Again, “But if the spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your *mortal bodies* by his Spirit that dwelleth in you.” (Rom. 8.11). Here it is said not merely “your bodies,” but “your *mortal bodies*,” which meets the heart in sweetest grace. But what a volume of truth we have on this subject in i Corinthians 15. “It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”

Do we need anything more to set the heart having the strongest affection at rest for ever? Let patience have her perfect work—the “little while” will soon be past, “Weeping may endure for a night, but joy cometh in the morning.”

“The resurrection-morn will break,
And every sleeping saint awake,
Brought forth in light again:
O morn, too bright for mortal eyes!
When all the ransomed church shall rise,
And wing their way to yonder skies—
Called up with Christ to reign.”
(Andrew Millar: *To be Continued*,
if the Lord will).

THOU KNOWEST ALL THINGS: THOU KNOWEST THAT I LOVE THEE

In the Steward No. 10, Volume 15, we looked at the lovely account of the public restoration of Simon Peter, after his three-fold denial of his Lord. You recall the story: how the Lord prepared breakfast for the disciples on the shore of the Sea of Tiberias.

We saw that much of the beauty of the story rests in Peter's refusal to use the strong word for *love* that our Lord used in His questions to him, but consistently used a weaker word. We attempted to bring out something of the difference between the two words (both translated 'love' in our Authorised Version) by translating as follows:

"Simon, son of Jonas, lovest thou me more than these?"
 "Yea, Lord; thou knowest that I am fond of thee. . . ."
 "Feed my lambs. . . ."
 "Simon, son of Jonas, lovest thou me?"
 "Yea, Lord; thou knowest that I am fond of thee. . . ."
 "Shepherd my sheep. . . ."
 "Simon, son of Jonas; art thou fond of me?"
 "Lord, thou knowest all things; thou knowest that I am fond of thee. . . ."
 "Feed my shep. . . ."

I think what grieved Peter so much was, not that the Lord asked him the question three times over, but that He changed the words, "Lovest thou Me," to, "Art thou fond of Me?": using the weaker word that Peter himself had used each time. I think to see this adds greatly to the beauty of the story.

• • • • •

But in this brief account Peter uses two other words that are translated alike in English; but really have quite different meanings. I am ashamed to say that when pondering this story some time ago in The Steward, I completely missed seeing this added beauty, so would like to share it with my readers now, if I may, and if I can.

Peter's answer to the Lord's third question we translated as follows:— "Lord, thou *knowest* all things; thou *knowest* that I am fond of thee." Now in this answer Peter used two entirely different words for 'know.' The first is from the Greek word *oída*: the second from the Greek word '*ginosko*'. Abbott-Smith's Lexicon, Page 92, gives the

meaning of these words as follows: *oída* is "to know by reflection . . . based on intuition or information." *Ginosko* is "to know by observation and experience."

Speaking of our adorable Lord, I think we may not use the word 'intuition.' He knew Peter loved Him because He was very God, and as Peter said, "Thou knowest all things." Our Lord is omniscient: He does know all things. But how to give the force in English that the Spirit of God gives in Greek, I do not know. The best I can think of is as follows: but I am not at all satisfied with it:— At best it is a clumsy paraphrase:—

"Lord, Thou art omniscient, for Thou art the Son of God, and so Thou knowest that I am fond of Thee. But Thou hast known me more than three years, and so from observation and experience Thou dost also know that I am fond of Thee."

Though Peter's reply was so short and simple, yet I think all I have put in my clumsy paraphrase was wrapped up in it: and I believe it must have delighted his Lord's heart. Peter produces two arguments that none could gainsay, to prove that he really and truly was "fond of" his Lord. And his Lord knew right well that Peter did *love* Him, though he would not say so now. It is rather sweet to notice that in each answer Peter uses *oída*, basing his argument on the fact that Jesus does know all things: for long before this Peter had confessed Him "Son of the Living God." In Peter's eyes that was the stronger argument: and thus the faith he had shown in previous days shines out still as true and strong as ever.

• • • • •

"AT HOME"

His eyes are opened now
 He can see the Son of God,
 The Friend he walked with all the way
 As he trod this thorny road.
 His ears are opened now
 To hear the song they sing,
 Glad songs of praise to Him he loved
 His Saviour and his King.

(A. F. W., On receiving word of a friend who had been called "Home.")

GOD'S WAY OF REST, AND POWER CONSECRATION

It is a mournful fact that the majority of Christians are not happy; and that, if they would frankly confess it, they have been sadly disappointed in their christian life. When they were converted the prospect was full of promise: it seemed to them like the dawn of a cloudless day of peace and joy. Scarcely, however, had they started on their journey, when clouds of every kind darkened the sky; and, with perhaps a few fitful gleams of sunshine, these have more or less continued. And in many cases it has been worse still. Conflict was expected, but the conflict has generally issued, not in victory, but in defeat. The evil within, and the enemy without, have again and again triumphed; so that a spirit of dejection and hopelessness has supplanted that of confidence and joyous expectation.

The sorrow, too, has been deepened by the discovery, that such an experience by no means corresponds with that given in the Word of God. True it is, that we are in a hostile scene, that Satan is unceasingly endeavouring to entangle us with his wiles, that we are pilgrims and strangers, that we cannot therefore expect rest and comfort in the scene through which we are passing, and that our bodies are exposed to sufferings of many kinds; but not one of these things, nor all combined, ought to cloud our souls with gloom and darkness. Take the apostle Paul, for example. Having shown us that, 'being justified by faith, we have peace with God through our Lord Jesus Christ; and that through Him we have access by faith into present favour, and rejoice in hope of the glory of God,' he proceeds to say: "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience experience; and experience hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5.1-5.) If, moreover, you would learn the possible experience of the Christian, read the Epistle to the Philippians. In this book, we find that a believer can be perfectly happy, though in prison, with the daily possibility of being put to death, that Christ can be his sole motive, object, and aim, that his only desire may be to be with Him and to be like Him; and that therefore he may be entirely superior to his circumstances, and that it is possible to learn in whatsoever state he is to be content, and able to do all things through Him who gives him inward strength.

Could any contrast be greater between this experience and that of most believers?

You may reply, This was the experience of an apostle, and we can scarcely expect to reach his standard.

We admit that the standard is high; but not even Paul, whatever his attainments, is our perfect model, but Christ. Bear also in mind, that the apostle had not a single blessing (excepting his special gift,) which does not equally pertain to the humblest believer. Was he a child of God? So are we. Had he the forgiveness of sins? So have we. Did he possess the priceless possession of the indwelling Spirit—the Spirit of adoption? So do we. Was he a member of the body of Christ? So are we. We might thus enumerate all the blessings of redemption, and we should find that Paul was in no way a privileged exception; for we with him are heirs of God and joint heirs with Christ.

If, then, this be so, how can we account for the fact, that so few have a like experience—that abiding rest and happiness are so little known?

It is to the answer to this question that we invite the earnest attention of the reader.

The fundamental cause of the difficulty alluded to, is the unwillingness, or neglect, of God's people, to go on to learn what has been secured for them in Christ. Many rest content with being born again, others with the knowledge of the forgiveness of sins; so that their own salvation is the aim and goal of their desires. The consequence is, that the first days of their christian life are often the best days; and hence, the spectacle is seen, on every hand, of believers, once bright and fervent, now careless and indifferent, if not worldly.

Let it be said, then, with all plainness, yet with all tenderness, that if a Christian desires nothing beyond the forgiveness of sins, he will soon discover that he has no power to resist, either the solicitations of the flesh, or the temptations of Satan. *It is indispensably requisite for a happy christian life, that the truth of death with Christ should be practically known.* Stopping short of this, the characteristic experience will be unrest and hopeless conflict.

Permit me, then, to explain the reason of this in a few simple words. There are two things that need to be dealt with for our redemption: our sins and the nature which produced the sins; the bad fruit and the tree whence the bad fruit had sprung. Our need, in respect of the first thing, has been met by the precious blood of Christ. There is no other method of cleansing from our guilt. (See Hebrews 10; i John 1.7). But though we have been made whiter than snow by the precious blood of Christ, and notwithstanding we have been born again, and have thus a new nature and a new life, the evil nature remains; and remains in all its corruption, and can neither be purified nor improved. It was the sense of this, and the realised powerlessness of the new nature, in and by itself, in its struggles with the flesh, that led to the cry in Romans 7: "O wretched man that I am! Who shall deliver me from the body of this death?" The same bitter cry still ascends from multitudes of the saints of God.

How, then, has God met this need of His people?

The answer is found in Romans 6. There we read: "Knowing this, that our old man is crucified with him (Christ), that the body of sin might be destroyed (annulled), that henceforth we should not serve sin. For he that is dead is freed (or, justified) from sin." (Verses 6 & 7.) The term "old man" is used to express the evil nature which we have derived from Adam—the flesh, as an evil principle within us; and the "body of sin", is just sin in its totality and completeness. We gather therefore from this scripture (see also Romans 8.3), that God has already dealt with our evil nature in the death of Christ, that therein He condemned sin in the flesh. The apostle says, "I have been crucified with Christ." (Gal. 2.20.) It is not only that the Lord Jesus, in His infinite grace, bore our sins in His own body on the tree; but God, in His unspeakable mercy, associated us with the death of Christ: so that He has already passed judgment upon what we *are*, that is, upon our flesh, root and branch. He has thus made a twofold provision in the death of Christ, namely, for our sins, and for our evil nature; and both alike are gone judicially for ever from before His face.

Such is God's testimony to us in His word: and if I set to my seal, through His grace, that His testimony is true, as to the efficacy of the blood of Christ, why not also when He bears witness to me, that He has

associated me with the death of His beloved Son? It is on this very ground that the apostle exhorts in Romans 6: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Christ Jesus." (Verse 11.) That is, God's declaration to me is received by faith and acted upon, so that I refuse the incitements of the flesh, on the ground that I am dead to it, having part in the death of Christ. In other words: I accept my death with Christ as the truth before God, and henceforward take the place in this world of a dead man.

Let us now look a little further into the consequence of accepting such a position. The first of these is that we are freed, or justified (see margin) from sin. (Romans 6.7.) It is important to note that it is sin, not sins; that is, the flesh, "sin in the flesh," the evil principle of our corrupt nature, "the old man," has no further claims upon us. It is still within, and will be to the end of our pilgrimage; but as long as I reckon myself to be dead, accept death upon what I am, as born of the flesh, it will have no power over me. Having been in bondage to it, I am now delivered from it—and how? By means of death—my death with Christ. My old master therefore has no further claims upon me;—I have passed, by means of death, out from under his yoke. For example, suppose you had, while reading this paper, a dead man lying in the room, and suppose further, you were to seek to bring him into captivity to sin, by presenting to him every kind of fascination or allurements, would you not at once perceive the folly of such an attempt? No, you would say, whatever he was while alive, sin will have no dominion over him now. Satan himself could not tempt a *dead* man. And thus it will be with ourselves if, by grace, we go on from minute to minute, and from hour to hour, reckoning ourselves to be dead indeed unto sin, and alive unto God through Christ Jesus our Lord.

And this is the only way of victory. Many seek to overcome by a resolute effort of will, others by seeking to die to sin; but God's method is that which we have shown. It is because we *are dead*, that we are told to mortify our members (Col. 3.3,5.)—that is to apply death to ourselves, to bear about in our body the putting to death of Jesus, so that every movement of sin, of the flesh, may be arrested and judged. Man's way leads to asceticism, and, in the end, to a worse bondage; but the divine way issues in deliverance and happy liberty.

E. Dennett.

(To be continued, if the Lord will)

COMMUNION AND PSALMS OF COMMUNION

Psalm 8.

Our Association with the Son of Man in His Universal Dominion.

In verse 1 of this Psalm, the Remnant contemplates the majestic power of Jehovah. For it is certainly the Remnant, and not as elsewhere, the Spirit alone, who is speaking here, saying: Jehovah, *our* Lord, how excellent is Thy Name in all the earth; Who hast set Thy glory above the heavens." Jehovah, this Lord of the remnant, is *the Christ*. The eyes of the faithful run throughout the earth, and there read the name of the Son of man written everywhere, a magnificent name which men vie with each other in repeating. Their eyes also contemplate the heavens of the creation and see the Son of man seated on a throne in the Paradise of God *above the heavens, the work of His hand*. He is presented in His majesty, as having *placed Himself* above the heavens. That recalls the word that we find in the first of Hebrews: "Having made *by Himself* the purification of sins, *set Himself* down on the right hand of the greatness on high".

But who will praise Him in the day of His glory? At His birth the angel of the Lord, with the multitude of the heavenly host, had proclaimed beforehand the coming of the day announced in our Psalm: "Glory to God in the highest, on the earth peace and good will among men." (Luke 2:14) When He entered Jerusalem as King of peace, the crowds, anticipating by the prophetic Spirit the moment spoken of here, cried "Peace in heaven and glory in the highest" (Luke 19:38), for the time had not yet come to proclaim peace and glory on the earth; but the time was very near to proclaim them in the highest, where He was about to mount in virtue of His resurrection. If the crowd were silent the very stones would have cried out, for God wished to show in advance to all, prophetically, what would be the part of Jesus in the world to come, as He had revealed it to the disciples on the mount of the transfiguration.

But who will praise Him in the day of His universal dominion as Son of Man? It will not be the angels, but the little children. "Out of the mouth of babes and sucklings hast Thou founded strength because of Thine adversaries, to still the enemy and the avenger." (v.2) God would reduce to nothing every human pretention before such glory. The praise of the Son of Man must be turned over to the nurslings and the little children;

its strength can only be committed to them, for one must be born again to enter into His kingdom.

In verses four to eight it is no longer the remnant as a whole, but each saint *individually*, who celebrates the glory of the Son of man. Before the marvels of creation, the spirit cannot understand that the heavens with their myriads of stars have been made for mortal man (enosh), placed under the sentence of death because of the fall, or even for the son of man (Adam) not fallen and still innocent. But, *by the Spirit*, we receive the solution of this riddle. All creation, in the thoughts of God, is only the pedestal on which He will place the *second Adam*. For by the suffering of death, He, the Son of God become man, has been made a little lower than the angels; and He has become man, so as to *be able* to die and to accomplish the counsels of God in redemption.

Here the eyes of the believer see Christ in the past, in the present, and in the future: in the past, "the heavens are the work of His fingers"; it is by Him that all things have been created. In the present, after having been made a little lower than the angels, He is crowned with glory and honour at the right hand of God. In the future, all things are put under His feet.

It is here that the New Testament comes in to reveal to us what neither the Old Testament nor the Psalms could know, our *association with Him*, the Son of man, as His Church. We know that we have a part and enjoyment with Him in all which God has given Him in virtue of His work. We shall share His glory as He shared our humiliation in making Himself responsible for our sins. If God has put all things under His feet, He also "gave Him to be head *over all things* to the assembly which is His body, the fulness of Him who fills all in all." (Eph. 1:22). As we have already seen in Psalm 2, this union and communion of the Church with Him are entirely omitted in Psalm 8, which stresses His personal glory only.

If God has raised Him from among the dead, Christ the First fruits, we shall certainly be raised at His coming; and as God will put all things under His feet (even unto the last enemy, death, which will be abolished) we shall dwell with Him, clothed

in immortality, above all. Death for us will be swallowed up in victory (1 Cor. 15:27, 54) And the God of peace Himself will bruise Satan under our feet.

In Phil. 3:21, Christ, who has "the power to subdue all things" will make use of this power at His coming, to transform us into conformity to His body of glory.

In Heb. 2:8-10, if He has suffered, it is so that He may bring many sons to glory,

while waiting for all things to be subjected to Him.

In every way then we have part with Him, in the glorious results of His work. And with a perfect joy we can extol Him who after having been made a little lower than the angels, has designed to associate us with Himself, far above these "ministering spirits" so that we may rejoice with Him in His glory as Son of man!

MUSINGS ON THE EPISTLE TO THE HEBREWS

CONCLUSION.

We may remember that I have observed several distinct lines of thought running through this epistle. In taking leave of it we may consider it and see how these various lines all meet in harmony and give us in result a conclusion infinitely divine. The lines of thought are these:

(1) The Spirit is displacing one thing after another to let in Christ.

(2) Having brought in Christ, the Spirit holds Him up in the varied glories in which He is now filling the heavens.

(3) The Spirit shews how Christ, being brought in, acts on everything to perfect it; that whatever a glorified Christ touches He perfects; and among other things He perfects our consciences.

(4) This being so, on the ground of my reconciliation as a sinner I am introduced to a temple of praise.

These four things may be looked at independently, yet it is very blessed to see that they acquire fresh glory when seen in connection one with another. Now I do say there is a magnificence in such a divine writing that needs nothing but itself to tell its glory. I am in contact with something that is infinitely the mind of God, with some of the most wondrous discoveries that God can make of Himself to me.

But ere we quit our sweet and happy task we will look a little particularly at these four things. In chapters i. and ii. the Spirit displaces angels to let in Christ. In chapters iii. and iv. He displaces Moses and Joshua. In chapters v., vi. and vii. He displaces Aaron. In chapter viii. He displaces the whole covenant with which Christ has nothing to do. In chapter ix. He displaces the ordinances of the old sanctuary with its altars and services to let in the altar

where Jesus as the Lamb of God lay. One thing after another He takes up and sets aside to make room for Jesus. This is a delightful task to the Spirit. God knows His own delights. If the Spirit can be grieved He can be delighted too.

Then having brought Christ in, what does He do with Him? He keeps Him in for ever. Christ has no successor. When the Spirit has got Him in He gazes at Him. And what is it to be spiritual? It is to have the mind of the Holy Ghost. Have you ever delighted to get out of the house to make room for Jesus? Indignantly the Spirit talks of the things we have been looking at as "beggarly elements." Have you ever treated them so? The Spirit sees no successor to Christ. In the counsels of God there is none after Him. Is it so in the counsels and thoughts of our souls?

So, having kept Him in, He gazes at Him. And what does He see in Him? He sees glory upon glory. In chapter i. He sees Him seated at the right hand of the Majesty on high, as the Purger of our sins, and hears a voice saying, "Thy throne, O God, is for ever and ever." He looks in chapter ii. and sees Him as our Apostle talking to us of salvation. Then He finds Him as the Owner of an abiding house, as the Giver of eternal rest, and sees Him in the sanctuary above, seated there with an oath, and hears Him uttering the salutation, "Thou art a priest for ever after the order of Melchisedec." In these various ways the Spirit delights in Christ. Then in chapter ix. we see Him looked at in the heavens as the Bestower of the eternal inheritance, having first obtained eternal redemption.

In chapter x. we see Him seated there in another character, with His voice saluting

Him, "Sit thou on my right hand, until I make thy foes thy footstool." Have you ever in spirit followed Christ up to heaven and heard these voices addressing Him? We want to give personality to the truth. We are terribly apt to deal with it as mere dogma. I dread having it before me as a thing I could intellectually learn. In this epistle it is the Person that is kept before you; it is a living One you have to do with. These are heavenly realities. Moses pitched a temple in the wilderness. Solomon pitched a temple in the land; God has pitched a temple in heaven. And oh! how it shews what an interest God has in the sinner, when for our Priest He has built a sanctuary, and that because He is our Priest and about to transact our interests. Then in chapter xii., when He had ascended, He was received and seated in heaven as the Author and Finisher of faith.

That is the second line, and we see how it hangs on the first. The Spirit, having fixed Christ before us, displays Him to us.

The third thing we get in this epistle is perfection. If I get Christ perfect as Saviour, I get myself perfect as saved. If I am not saved Christ is not a Saviour. I am not speaking now of a feeble mind struggling with legality, but of my title—and I have no more doubt that I have a right to look on myself as a saved sinner than that Christ has a right to look on Himself as a perfect Saviour. Salvation is a relative thing. If I take myself as a sinner to Christ and doubt that I am saved I must have some doubt of the perfection of His Saviour-character. But we have already looked at the epistle as a treatise on perfection. It became God to give me none less than a perfect Saviour. Wondrous! He has linked His glory with the perfection of my conscience before Him. He has condescended to let me know that it became Him. Does it become you to come and serve me in some capacity? You might do it through kindness, but I should not think of saying so. Yet that is the language God uses.

So then, in the third place, we find the epistle a treatise on perfection. Not, however, the perfection of millennial days. Christ will be the Repairer of every breach. But the greatest breach of all was in the conscience of the sinner. There is mischief and confusion abroad in creation still.

There is mischief abroad in the house of Israel. Christ has not yet set to His hand to repair that. There is a breach in the throne of David—Christ has not yet applied Himself to heal that. But the mightiest breach of all was between you and God. By-and-by He will turn the groans of creation into the praises of creation; but He began His character as a Repairer by applying Himself to repair the breach that separated you from God; and now we have boldness to enter into the holiest.

And then, in the fourth place, we find in this epistle the Spirit doing nothing less now than building a temple for praise. Is He about to tack up the veil again, which the blood of the Lamb of God has torn in two? Is He going to revive the things that He has indignantly talked of as "beggary elements"? Unspeakably glorious is this fourth and last thing. The Spirit of God has built a temple for you to praise Him—the fruit of your lips giving thanks to His name.

What have we not in this epistle? Though we may look on each line of thought independently, yet they do lend to each other exquisite and increased glory. The Spirit is, as it were, making a whip of small cords, and telling all to be gone to make room for Jesus. Of course I know they were willing to go. John the Baptist uttered the voices of them all when he said, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." Moses, Aaron, angels—all were delighted to be put out of the house for Christ.

These things are combinedly serving your soul by introducing you to deeper apprehensions of the Christ of God. What a servant to our souls the Holy Ghost is in this dispensation—as the Lord Jesus was a Servant from the manger to Calvary.

I believe we each need individually to be fortified with truth. We do not know how far Romanising and infidel errors may be getting ahead. If we have not the truth, we may be the sport of Satan to-morrow. I will give you an instance of it. The Galatians were an earnest, excited people (and I do not quarrel with revival excitement); they would have plucked out their eyes for the apostle, but the day came when he had

to begin afresh with them from the very beginning. "My little children, of whom I travail in birth again until Christ be formed in you." There was excitement without a foundation of truth; and when mischief came in the poor Galatians were next door to shipwreck—and this epistle is a witness to the same thing. The Hebrew saints were unskilful in the word. But we must be fortified by truth. A state of quickening

wants the strengthening of the truth of God.

And now what shall we say? O the depth of the riches! O the height of the glory—the profoundness of the grace—the wonder of the wonders—God unfolding Himself in such a way that we may well cover our faces, while we trust Him in silence and love Him with the deepest emotions of our souls! But some of us can surely say, "My leanness, my leanness!"

The "Opened Heavens", Musings on the Epistle to the Hebrews, by Mr Bellett will soon be published in full. The price will probably be one dollar, or 6 shillings in cloth; .75 or 5/ in Paper.

NOTES OF A LECTURE BY J. N. DARBY

(At a Conference in Belfast, 31, 8. 70)

Notes taken by Captain Alfred Trigge.

Hymn 202 (Old Book) Ephesians 1:1-14

In Ephesians we have God's calling and God's inheritance in the saints (Eph. 1.18). We do not get justification in Ephesians. He gives us something for our hearts first. God is taking us poor sinners up that He may show in us the exceeding riches of His grace. If I was living near to God I should find enough in Him to fill and to occupy me without thinking of what I was—even though right in its place). The apostle speaks of "the God of our Lord Jesus Christ" in Ephesians 1.17; and of "the Father of our Lord Jesus Christ" in Ephesians 3.14. In Chapter 1.4 we are told "He hath elected (or, chosen) us . . . that we should be holy and without blame before Him in love. This is what Christ was: two characters of His walk.

Apprehend (Philippians 3.12) equals 'lay hold,' that I may win Christ (in glory). Phil. 3.8. If God chose to give us this privilege now it would be sovereign; but that is not the thought here. But God had these thoughts and counsels before the foundation of the world. (Eph. 1.4).

If God laid bare the hearts of men in the world before Himself, what a scene of confusion twice confounded: There may be human wisdom and power, etc., but now all out of order—lovely characters sometimes—but moral confusion if we get below the surface. Wherever man has been tested the *very first* thing has been failure: Noah—Adam—Law—Aaron—Solomon: Patience goes on, and Grace goes on. No promise

was made to the first man, but there was to the Second Man. Adam was not the seed of the woman: Christ was.

Before the flood man was left to himself—no dispensation was set up. After the flood God begins to deal specifically with man. God called Abraham out from the world which *He Himself* had made. The Law comes in as the perfect measure of man's responsibility. As a child of Adam I ought to love God, etc., and my neighbour, etc. But we cannot find a man that the Law of God does not convict of sin, however amiable he may be. The cross brought responsibility to an issue—no doubt a respite was given in answer to Christ's prayer on the cross.

We would rather have the devil than God, is what the world has said. We may do good, etc., but we will not have God. That which was the perfect expression of man's hatred to God, was also the perfect expression of God's love to man. Not a man turned out of Paradise for judgment: but a man gone into Paradise in virtue of redemption. God having been glorified as to man's responsibility, He can bring out clearly His counsel. The Holy Spirit seals when there is remission of sins. (Eph. 1.13; Acts 2 & 10).

After Romans 5.12 I get not guilt, but experience:— but before Romans 5.12 I get guilt.

Hymn 273 (Old book).

“FEED MY LAMBS”

(John 21 - 15)

THE TOUCH OF THE MASTER'S HAND

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But he held it up with a smile.
“What am I bidden, good folk?” he cried,
“Who'll start the bidding for me?
“A dollar—a dollar—then two, only two—
“Two dollars, and who'll make it three?
“Going for three”—but no—
From the room far back, a gray-haired man
Came forward and picked up the bow,
Then wiping the dust from the old violin,
And tightening the loosened strings,
He played a melody pure and sweet!
As a caroling angel sings.
The music ceased, and the auctioneer,
With a voice that was quiet and low,
Said, “NOW what am I bid for the old violin?”
And he held it up with the bow.
“A thousand dollars—and who'll make it two?
“Two thousand—and who'll make it three?
“Three thousand once—three thousand twice—
“And going—and gone,” cried he.
The people cheered, but some of them cried,
“We do not understand.”
“What changed its worth?”—Quick came the reply,
“The touch of the Master's hand.”
And many a man with life out of tune,
And battered and scarred with sin,
Is auctioned cheap, to a thoughtless crowd,
Much like the old violin.
A “mess of potage”—a glass of wine,
A game—and he travels on:
He is going once—and going twice—
He's going—and almost gone!
But the Master comes, and the foolish crowd
Never can quite understand
The worth of a soul, and the change that's wrought
By THE TOUCH OF THE MASTER'S HAND.

(Author unknown)

THE RIGHT FOOD FOR LAMBS

Many years ago I had a great friend who was a missionary in Central China. One day he told me this story:

"Years ago, when first I came to China I used to preach: 'Christ died for our sins.' And that was right and true, but though quite a lot of people were converted, they did not stand; but seemed to go back to their old sins.

"I was greatly perplexed, and felt the fault was mine, and that there was something wrong with my preaching. I searched the Scriptures, and I found there that Paul not only preached that 'Christ died for our sins,' but that he also preached that 'He was buried and was raised again the third day.' Now I had taken this for granted, and had not preached it: but now I preached that not only did Christ die for our sins, but that He was raised again, and now lives for us at God's right hand in the glory. Just as many people were converted as before,—yes, more than before:—but now they stood, and did not go back into their old sins. Let us never forget to preach that 'Christ not only died for our sins,' but that 'He was buried and rose again the third day.'"

We have been having quite a few stories in "Feed My Lambs" about Mr. William Haslam, and his preaching, and how sinners were saved. My little book of stories about Mr. Haslam is perhaps almost large enough, but there are two more stories that I specially want you dear Lambs to read, before we bring it to an end. The first is called:

"WHAT DO YOU FEED THEM ON?"

and uses for a text: John 6.35. Here is the story:

Travelling by railway one day, the train stopped at a place of happy memory, where I had held a mission, and many had found the Lord. While waiting at the station I looked out of the window to see if I could recognise any friends; when who should come into sight, but the Vicar himself.

I thought he saw me, and made sure he would come into the same compartment, but to my astonishment he passed by looking elsewhere for room. Not finding any, and the train starting, he was obliged to enter where I was. Taking a seat opposite, he spent a long time arranging himself, and then took a book from his pocket and began to read. He evidently did not wish to recognise me.

After a bit I made a remark, and asked

if his name was so-and-so. "Yes," he answered quietly, "that is my name."

"What is the matter with you?" I inquired, "We were good friends when we last parted; has anything happened since?"

"No, nothing," he replied, "nothing," keeping his eyes on the book.

I could not find out what was the matter, and at last asked, "How is the work prospering in your parish?"

"Work!" he exclaimed in disgust, "Work! It was all excitement; there is no 'work'!"

"Indeed!" I remarked with surprise. "What then has become of those persons who were brought to God in the mission?"

"They are all gone back," he said.

"Gone back!" I repeated, "Gone back! Where to?"

"I don't believe they were converted at all!"

"Not converted! I know better than that. I could give you the names of some of your people who were converted to God as surely as I am! What have you been feeding them on?"

"Why, I preach the Gospel to them, sir," he said, again taking up his book, as if he wanted no more conversation.

"But, tell me what Gospel do you preach to them?"

"There is only one Gospel," he said sullenly.

"But in that Gospel there is a part for sinners, and a part for believers."

"I never heard of such a thing."

I could not help thinking, "It is time you did then," However, I did not express my thoughts, but asked, "Do you preach the same Gospel to believers that you do to sinners?"

"What do you mean me to understand by that?"

"I mean to say, do you preach to believers that Christ died for them?"

"Yes, certainly I do. What else would you have me preach?"

"Preach that, by all means, but remember they know that already, and have been saved through His death. The Gospel for believers is not that Christ died; but that He rose from the dead, and has all power in heaven and on earth, so that He is able to keep them, and use them for His service and glory."

By this time my friend was yielding a little, but I could see it cost him a struggle to shake off the prejudice he had against me. In a somewhat different tone, though

scarcely looking at me, he remarked, "I do not altogether take in your meaning. Will you explain yourself more clearly."

I said, "Christians should be witnesses of a living Christ. We keep the First Day of the week because Christ rose from the dead."

"Yes," he said, thoughtfully, "Yes, to be sure, that is right; we do that!" then he stopped.

I said, "When sinners are brought from death unto life, they stand on resurrection-ground; there they need a living Saviour to help and guide them. If you do not teach them about such a Deliverer, they will try to keep and help themselves. The result of this will be failure, for they will either become legal, or else give up trying."

Looking up at me at last, he said, "I suppose that is why some have gone back. They tell me they cannot help it; that they have done their best, and cannot do more; that they are not so happy as they were; their peace is gone, and they have more temptations now than ever they had before."

"Yes," I said, "It is so; that is just as it would be. If you and I believe in our peace and joy, it will fade away. We should believe in Him who gave us the peace and joy. Besides this, young believers are exposed to the scorn of the world, the opposition of the flesh, and the hostility of Satan. Under such circumstances, what can they do against the laughter and sneers of their worldly companions; what against the old Adam which is in them making war against the Spirit; or what against Satan's great power?"

My friend did not speak, so I continued, "Young converts can no more stand by themselves than sinners can save themselves; they can no more stand alone than your walking stick. It must be held up, and so must they."

I saw my friend was getting interested. He put his book away and drew nearer to me, for the noise of the train hindered his hearing.

"I never thought of all this, Tell me more about it."

I went on, "We are apt to be taken up with the gift of Salvation, and to forget the Giver. I mean young converts are apt to be taken up with their joyful feelings. It is well that they have such, and should express them too; but they should be taught that this is not all that is needful. If they do not go on, and learn to look up from the gift to the Giver, they will naturally be discouraged when their happy feelings subside. Some people make a desperate effort to sustain themselves, and have moral power enough to sustain their efforts; others give

up for want of energy to persevere. But this is all self-effort, in order to sustain themselves in a happy frame; whereas, if they are taught about a living Shepherd who can keep and feed them, they would cease from their own works and trust Him."

"Then, would you have them sit still and do nothing?"

"Far from that! None are so active and so useful as those who have learned the rest of faith in their Shepherd. This resting in a living Christ is not inactivity; but a ceasing from anxiety, and being the more free to do their Master's will. The Lord says to all who are labouring like this, 'Come unto Me and I will give you rest. Take My yoke upon you, and you shall find rest.' Young converts are like babes, who need to be fed. They want the sincere milk of the Word, that they may grow thereby. Besides this they need bread and meat. The former represents the Lord Jesus, Who came down from heaven to be our sustenance; the latter is for our strengthening. The Lord's meat was to do the Father's will; it is our meat to do our Master's will."

"I wish you would come again and feed us," said my friend.

"There is no need for that," I answered, "for if you will let the Lord feed you, He will use you to feed your people. The Lord gave the bread to the disciples, and they distributed it to the multitude who were sitting down. My advice to you is, that first you should teach them to trust in a living Christ, in the same way that they trusted in the bleeding Lamb of God; then give them the Word of God."

"I do give them Bible teaching," said the Vicar.

"Thank God for that; but by Bible teaching I do not understand merely imparting a knowledge of the Book, but making a personal application of the Word. Take, for example, the Twenty-Third Psalm, and show believers that the Lord Jesus is the all-sufficient Shepherd. Do not let them rest until they can say individually, 'The Lord is *my* Shepherd.' Point out to them that under His mighty care they can never want for any good thing. Again: take the history of Moses, and show how the Lord sent him to bring the children of Israel out of Egypt: and the Lord sends us on His service also. Or, take the Acts of the Apostles, and show how God endued ignorant men with power for His work. True working for Christ is the believer's rest as well as meat. This is the kind of feeding that the Lambs need."

The Vicar pressed me so much to pay him a second visit, that I could not refuse. On

my arrival I found the people just in the condition I expected—not dead, but starved and failing for want of teaching.

But it may be asked, Had they not had teaching? Yes, truly they had: but there must be the power of the Holy Spirit that brings the hearers to a meeting with God Himself, and the feeding upon Christ in the heart by faith. They must be brought to be able to truly acknowledge,—and let the word have due weight in their hearts,—I am dead with Christ, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” (Gal. 2.20)

Many of the people in this congregation gave themselves to the Lord as saved souls, to be kept; and the effect of this was, that they entered into a joy and liberty they had

never known before.

The Vicar and many of the people went forward from this time with a renewed life, and declared that the change they experienced was even greater and more manifest than that at their conversion.

It is only those who have experienced the joy of ‘Christ dwelling in’ them who can know what it means. He is the fountain of health and strength, and the power of Christian life and usefulness.

“FOR IF BEING ENEMIES, WE WERE RECONCILED TO OUR GOD THROUGH THE DEATH OF HIS SON, MUCH MORE, BEING RECONCILED, WE SHALL BE KEPT SAFE IN HIS LIFE. NOR ONLY SO, BUT EXULTING TOO IN OUR GOD THROUGH OUR LORD JESUS CHRIST, THROUGH WHOM NOW WE HAVE RECEIVED THIS RECONCILIATION.

(Romans 5.10,11: H.C.G. Moule).

“WHAT ABOUT GOD?”

(A story of Missionaries' Children)

There are other children in China besides Chinese children, and now we must have a peek at two of these.

The little ones were spending their first night in the great city of Nanking. The house was large and strange, and partly unoccupied. They were put to sleep in a big room, with trunks and bundles all around, and it was very dark.

Through a thin partition I could hear their conversation before they fell asleep. After a time in an awed voice the little lad of six asked.

“What about the lions?”

In a tone of perfect assurance and confidence, his sister, (two years younger,) replied,

“What about GOD?”

It was unanswerable.

I could not but think how many questions raised by our adversary the devil,—that roaring lion,—would be unanswerably settled forever by the same question,

“WHAT ABOUT GOD?”

How terribly sad that most Children of China have never heard of the True GOD, and so cannot trust or love Him. They do not know that GOD IS LOVE.

A RAILWAY-MAN'S VERSE

A railway-man attended an evangelistic service, and heard a striking message on John 5.24. He said afterwards, “I determined to follow out John 5.24 and see where it led to.” This is the way he divided up the verse: (1) “He that heareth my word”—that brought him on the salvation platform. (2) “And believeth on him that sent me”—that put his foot upon the car step. (3) “Hath everlasting life”—that settled him in a first class seat. (4) “And shall not come into condemnation”—that shut the door and locked it. (5) “Is passed from death unto life”—that was the journey named upon his ticket.

He concluded by testifying, “I laid hold of that; and that's where I stand today!”

“The Steward” and “Feed My Lambs” will be sent free of charge to any address, as the Lord enables. Letters about “The Steward” and “Till He Come,” please address to: Mr. Walter E. Smith, Apt. 609 Edenbridge Court, 22 Allenhurst Dr., Islington, Ontario, Canada. Letters about “The Steward” or “Feed My Lambs” only, please address to Mr. S. R. Arendt, 4355 Marcell Ave., Montreal, Canada.

Published by G. C. Willis, Box 535, Sandakan, Sabah, Malaysia.
Printed in Hong Kong.

Printed by Empire Printing Co., 653, King's Road, 2nd floor, Hong Kong.

"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4:13)

THE STEWARD

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

(1 Corinthians 4:2)

VOLUME 17: NUMBER 11

JULY, 1966

"HE LOOKED FOR A CITY"

(Hebrews 11:10)

He looked for a city and lived in a tent,
A pilgrim to glory right onward he went;
God's promise his solace, so royal his birth
No wonder he sought not the glories of earth.

Home! Home! Sweet, Sweet Home!

A welcome from Jesus awaits us at Home.

He looked for a city his God should prepare;
No mansion on earth could he covet or share,
For had not God told him that royal abode
Awaited His pilgrims on ending the road.

He looked for a city; if sometimes he sighed
To be trudging the road, all earth's glory denied,
The thought of that city changed sighing to song,
For the road might be rough but it could not be long.

He looked for a city; his hope, Lord, we share,
And know that bright city, which Thou dost prepare,
We'll dwell in for ever, since willing to be
Just pilgrims with Jesus, our roof a tent-tree.

(Miss Margaret Barber)

STANDING — WALKING — RUNNING

In a way the Christian life is a stand; in another it is a walk, and in still another a race.

In 1 Cor. 15:1 the Apostle Paul writes of "the Gospel . . . wherein ye stand," and in Romans 5:2 of "this grace wherein we stand," while in Gal. 5:1 he bids us: "stand fast . . . in the liberty wherewith Christ hath made us free." And note how many times we read about "Stand" in Ephesians 6. Perhaps all this is well summed up in his appeal to his beloved Philippians: "Therefore, my beloved brethren dearly beloved and longed for, my joy and crown . . . stand fast in the Lord, my dearly beloved." (Phil. 4:1).

But the Christian life is more than a stand—it is a walk (which in Scripture refers to conduct). Once, says Paul, "we walked in trespasses and sins" (Eph. 2:1,2)

but having been saved by grace, through faith in Christ, we are now to "walk in newness of life." (Rom. 6:4). In his epistles the apostle also bids us to "Walk worthy of the Lord (Col. 1:10) to "walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil." (Eph. 5:15-17.)

But the Christian life is even more than a walk; it is a race. Sad to say, some Christians whose "walk" is consistent and commendable, never have come to look on the Christian life as a race. They never put enough into it so that it might be said of them that they are running. Yet the same great apostle wrote, by divine inspiration, "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1).

The word "patience" in this passage points out the fact that the Christian race is not a short "hundred yard dash." Nevertheless we, believers in Christ, should put into it all that we have. "They which run in a race," says the apostle, "run all," but they do not all receive the prize. Hence the admonition: "So run, that ye may obtain." (i Cor. 9.24).

Those who have not trusted Christ as Saviour, have not even begun to stand, or walk, much less to run a race for Him. These might as well forget rewards until they first accept "the gift of God . . . eternal life, through Jesus Christ our Lord." (Rom. 6.23).

(From "*The Alliston Herald*",
Alliston, Ontario)

A CORRECTION

(From a letter)

"May I ask, in re-reading your lovely booklet on the Offerings of Leviticus, am I to understand that 'no meat offering' was offered on the Day of Atonement? (Lev. 16, and 23). And yet in Numbers 29:7-11, we read of the 'continual' burnt offering with its meat offering, evening as well as morning, and its frankincense required in the Law (Lev. 2:1,2), together with the burnt offering of the day with its meat offering (Num. 29:8,9) and the required frankincense, on the tenth day of the seventh month, and does not this refer to the 'burnt offering' for himself (Aaron) and for the people, in Lev. 16:24? For every burnt offering was accompanied by its meat offering (the oil, and the frankincense) and with its drink offering.

"The 'meat offering'—of fine wheat flour, with the oil, and the frankincense, and the salt—what a precious type and foreshadowing of the Lord Jesus Christ as Man, in Manhood, on earth. And do we not find Him foreshadowed as such in the offerings on the Day of Atonement? God's food (bread) and ours.

"Moreover, regarding the 'live-goat' let go in the wilderness—do we not find the counterpart or antitype in Hebrews 13:20, in virtue of the blood of the everlasting covenant?

"Just a few thoughts, dear brother.

Yours in Him
Enoch Widell

Thank you so much, dear Brother, for correcting me in this beautiful and important type.

G. C. Willis

MEDITATIONS ON THE TWENTY-THIRD PSALM

— Chapter 11 —

(Ps. 23:5)

"Thou preparest a table before me in the presence of mine enemies." The bereaved and benighted pilgrim now enters a new path of experience. He is emerging from the thick darkness of the valley. Light from on high is breaking through the clouds, and scattering its beams over his path. He only begins to realise what has happened, and to find out where he is. The departure of his fellow-pilgrim is no dream of the night, but a stern reality under the hand of the Lord. It meets him everywhere and in every form. He has never trodden this lonely way before, but the footsteps of many are found here, and of *Him* who knows from experience every step of the way, and how to succour those who are passing through these gloomy regions. (Heb. 2.17,18).

Happy thought! The dark and dreary valley, with its days and nights of heaviness, introduce the exhausted pilgrim, in due time, to the rich provisions of the Shepherd's care, and to a more intimate acquaintance with Himself. "Thou preparest a table before me in the presence of mine enemies." He is still in the wilderness, and in the presence of his enemies, but divine refreshment is provided to strengthen him on his way, and in the presence of the Lord all enemies are powerless. Thus the Good Shepherd, when the first heat of the trial is over, causeth His weary ones to sit down under His protection, and partake of the rich repast, which He has prepared with His own hands. Blessed Lord, what thoughtful love and tender care are Thine! In the day of

nature's extreme weakness, when there is not so much as strength left to see a friend, far less to encounter a foe, Thou thinkest of us, and carest for us. Others may upbraid, but Thou upbraidedst not. Secured by Thy presence, we sit in safety at Thy table, feed on the bounties of Thy love, and are hidden, under the shadow of Thy wing, from the assaults of the enemy.

Sayest thou, my soul, canst thou say, as many, that such a repast—such an expression of the Lord's own deep sympathies—would amply repay all thy sore travel through the valley? I seek not so to balance things—I cannot—I dare not propose to my Lord another such journey through the desert for anything. Still, if He leads the way, there must be unspeakable blessedness to the soul in following Him. But there is no reason why the Christian should not be perfectly happy with the Lord, though in the depths of sorrow.

"The Lord is my Shepherd," he may well say at all times, "I shall not want."

"Wherever He may guide me
No want shall turn me back;
My Shepherd is beside me,
And nothing can I lack.
His wisdom never faileth,
His sight is never dim;
He knows the way He taketh,
And I will walk with Him."

But here it may be profitable to observe, on meditating on this new line of experience, that the Good Shepherd is not now leading the soul beside the still waters and the green pastures. No, He has done so already. He is now leading the soul into further truth, and into a path of richer experience. As the *babes*, in the Second Chapter of John's First Epistle, know *Abba, Father*, and the *forgiveness of sins*, so the flock of the Good Shepherd in our beautiful Psalm, start their journey in the knowledge of Himself, and of what He is to them, and of His grace and love in their salvation. But, as we also read in the same chapter of "young men and fathers," so here, some are led on to a more individual character of blessing. Thou preparest a table before me . . . Thou anointest my head with oil; my cup runneth over."

For example: the woman who came to Jesus, in the house of Simon, under deep distress of soul about her sins, He introduced her at once, we may say, to the green pastures and the still waters. He met her heart's desire about sin with an unqualified pardon—salvation and peace. He thus led her, without raising a single question as to the past or present, into the grace and love of His heart, and into the value of His cross.

He made her, as it were, to lie down—to find perfect rest—in the green pastures, and beside the peaceful waters of His boundless mercy. Such is the Lord's way in grace with every soul that comes to Him; and such is the inalienable heritage of every sheep and lamb of His flock. As to these things, there is no difference between the babes, the young men and the fathers. One may know them better than another, and enjoy them more than another, but they are offered the same to all. And observe, further, He never needs to repeat these precious sayings. The word has gone forth from His mouth, and "the word of the Lord endureth for ever." When He has said, "Thy sins are forgiven, thy faith hath saved thee; go in peace," these words *endure for ever*; just as the blood on the door-posts never was repeated.

"Blest Lamb of God, Thy precious blood
Shall never lose its power,
Till every ransomed saint of God
Be saved to sin no more."

Let us now turn, in further illustration of the truth before us, to the bereaved sisters of Bethany. They, too, were in great distress, but of a very different kind to hers who bathed His feet with tears. It was no question with Martha and Mary as to forgiveness and justification, but of needed consolation and strength, in the hour of their deep sorrow, and of nature's utter weakness. And, Oh, what new treasure He opens out to them! The deep treasures of His love, tenderness, sympathies, power and consolations. Oh, what sighs they saw, what words they heard, and what blessings they received! "But for the death of their brother," as one has sweetly said, "they might never have seen the Redeemer's tears." But this was not all, though these tears must have been the wonder of heaven, and the deepest consolation of His bereaved ones in all ages. They are embalmed in the heart of sorrow. But the mourning sisters were also privileged to see, not only the most touching expression of His manhood, but the crowning display of His Godhead.

"Jesus wept"———"Lazarus, come forth."

And it was to them, in their deep sorrow, that He revealed the blessed truth—"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

What glory to God, may we not say—what a telling forth of what our Jesus is—what comfort for the mourner—what blessing to Mary, flowed from the death of Lazarus! In a high and blessed sense the soul has only to do with the Lord Himself

at such a time. Experience becomes more and more a personal thing. Now it is not so much the language of the soul—what great things the Lord has *done* for me, as, what the Lord *Himself* is to me. Communion is not only a real but a personal thing. “*Thou* preparest a table before *me*.” “*Thou*”——“*me*.” And sweeter far than tongue can speak, or pen can write, is the refreshment which the Lord provides at such times. It comes with the unmistakable impression of His own hand.

He who knows the end from the beginning, and sees what is coming, alone can make provision. Nothing takes Him by surprise. The cloud that has darkened the heavens and desolated the earth, He saw before it was the size of a man’s hand. It

may have come upon the pilgrim suddenly, like a thunderclap, so that, for the moment, he knew not where to look, what to say, or what to do. He was overwhelmed—his soul was sinking in deep waters. But there was one eye that saw what was coming and prepared for it. And, Oh, what a preparation is His! With wonder and amazement the soul can only worship in the presence of a love that has thought of everything, and provided for everything, even to the least thing. Adorable Lord, what grace is Thine! what care for Thy people! But why wonder? No event, no circumstance in the event, could be too minute for Him who counts the hairs of our head, and suffers not a sparrow to fall to the ground without His providence.

(To be continued, if the Lord will)

MATTERS OF CONTROVERSY

“If there arise a matter too hard for thee in judgment . . . between plea and plea, and between stroke and stroke, (being) matters of controversy within thy gates.” (Deut. 17.8) . . . How often “matters of controversy” arise within our gates, within the gatherings of the Lord’s people: Should this brother be received at the Lord’s table? Should that sister be put away? Brother A is absolutely certain he should be received, while brother B is equally certain he should not be received. And so the matters of controversy arise: bitterness comes in, the roots of which defile many, and yet are so hard to lay aside.

What is to be done? Let the Word of God answer. “Then thou shalt arise, and get thee up into the place which the Lord thy God shall choose; and thou shalt come unto the priests the Levites, . . . and enquire; and they shall shew thee the sentence of judgment: and thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: . . . thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.” (Deut. 17.8-11).

That is plain, clear teaching that any man of Israel could understand. All he had to do was to obey. And is the path more difficult today? Is there a place today which the Lord thy God has chosen? I believe there is such a place,—even where two or three are gathered together unto the Name of the Lord Jesus, as we read in Matthew 18.20; there our Lord is present in the midst: even as He said: “*There am I in the midst of them.*”

Dear Fellow-believer, do you believe there is such a place? Do you believe the Word of the Lord Jesus still stands true? Do you believe that though heaven and earth pass away, His Word will not pass away? I know that thou believest: then just take Him at His Word in this precious verse also. If you could see Him with your natural eye, visibly, before you, would you not unhesitatingly take your matters-of-controversy-straight-to Him, and humbly bow to His decision? I am sure you would: I cannot imagine you contradicting His sentence, and saying, “No, Lord, I do not agree with that sentence, and I will not bow to any sentence to which I cannot agree: so I shall not submit to it.”

Yet that is the attitude of many today who call Him ‘Lord.’ It would seem that He is only ‘Lord’ to them by lip-service, and that in reality He is not their *LORD* at all,—or, the only alternative that I can see,—they do not believe in their hearts that He is in the midst today of two or three gathered together unto His Name,—because they cannot see Him present with their natural eyes; and not knowing the “eyes of your understanding” (or, “the eyes of your heart”), they despise and turn away from the place on earth that the Lord has chosen to put His Name there: and they turn to their own devices, rather than bow to the authority of our Lord Jesus.

The result too often is that instead of the matter of controversy being healed, it is only made worse. The friends and followers of the one who has so presumptuously refused to submit to the sentence given in Christ’s Name, pat him on the back, and praise him for his courage and ‘faithfulness’ in sticking to his own principles: even

though in reality it means nothing but his own self-will, defying or denying the authority of Christ Himself who is in the midst.

What happens now to the man who thus presumptuously refuses the Lord's authority in Israel? "And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, . . . even that man shall die: and thou shalt put away the evil from Israel." (Deut. 17.12).

Now, a question. Do you know where those last nine words are quoted in the New Testament? True, not quoted exactly, but almost exactly. "Israel" is changed to "yourselves." Turn to i Cor. 5.13. There you find a man in the assembly at Corinth going on with fornication, and the assembly allowed it, and did nothing about it. You know the passage. The whole assembly (*not* a 'brothers' meeting) in the name of our Lord Jesus Christ, with the power of our Lord Jesus Christ, are to 'put away from among yourselves that wicked person.' Notice how closely these two Scriptures correspond: Deut. 17.12. "Thou-shalt-put-away the wicked—(person) from—among Israel." i Cor. 5.13. "Put-ye-away the wicked—(person) from—among yourselves."

You will notice that the name given to the man who will not submit to "the sentence of judgment" is exactly the same as the name given to the fornicator:—"the wicked person." In God's sight, the man doing presumptuously, and refusing to bow to the sentence given in the Name of the Lord, is in exactly the same category as the fornicator,—whom very likely he heartily despises. Both are "wicked persons." And the same sentence is passed by the Word of

God on each: "Put away from among yourselves that wicked person." That is carried out by the death-sentence on the man who refused the sentence of judgment, which would seem to indicate that in God's sight, he is worse than the fornicator. I might add that the Greek word translated 'presumptuously' has the meaning of "arrogantly, haughtily, proudly". It is only pride and arrogance makes me dare to set up my own self-will and my own opinion and refuse to bow to the Lord's authority in the midst.

May the Lord in His mercy help us to gladly give up our own opinions and submit joyfully to the authority of our Lord Jesus Christ in the midst. Remember, there alone down here is the place where the Lord's authority is to be found: not in a 'leading brother,' or a 'labouring brother,' or in a 'brothers' meeting,' or in 'a group of well-taught, older brethren.' No! To none of these has the Lord given authority to pass that sentence of judgment: it is only to the assembly "in the Name of our Lord Jesus Christ, when ye are gathered together, . . . with the power of our Lord Jesus Christ." (i Cor. 5.4).

I cannot but think if we would give up our own devices, and humbly follow the Word of God, that many of our matters of controversy would quickly pass away.

* * * * *

"O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God to walk in his laws, which he set before us by his servants the prophets." (Daniel 9.8-10).

PSALMS OF COMMUNION

(H. L. Rossier)

Psalm 16

Our Association with Christ in Service

In the light of the New Testament, Psalm 2 presents to us our association with Christ in His reign; and Psalm 8 our close association with the Son of Man when all things

are subjected unto Him. In Psalm 16 we see Christ, the perfect Servant, coming to associate Himself with those who under the power of the Holy Spirit, repent and confess

their sins before God. These are they whom He calls "the saints that are in the earth, and the excellent." He can associate Himself with nothing that is of the flesh, for nothing good dwells in it, and holiness can never associate itself with evil. But all the work of God on the heart is good, worthy of Him who produces it, whatever may be the developments which He may give to it afterwards. And the Lord can associate Himself fully with such a work. The poor sinners who repent are for Him the excellent of the earth, and when He sees them descend in humiliation by the confession of their sins even down into the baptism of repentance, He descends with them.

From another viewpoint, this Psalm expresses the perfect communion with God which filled the heart of Christ when He came into this world as a Servant: "He came not to be ministered unto, but to minister" (Mark 10:45). The second half of this verse: "and to give His life a ransom for many" is not referred to in Psalm 16. (It is realised in Psalm 22) while every detail here contributes to the finished portrait of the perfect servant. In the work of redemption Christ remained entirely alone. It is the only place where all association with Him is impossible for us, although we have, as we shall see later, Communion with Him in the *results* of His work.

In Psalm 16 our Communion with Him in service can be complete. On the other hand, in presence of the inimitable pathway of the perfect Servant, the pathway from which nothing succeeded in turning Him, we can only bow in adoration: on the other hand, He has left us the pattern for our service. Doubtless the copy will never attain to the pattern, but in it we can study the qualities needed to serve God in a manner which might be pleasing to Him, and which might reproduce the character of Jesus before the world. The Lord Himself wishes that our association with Him in service should be complete. "If any man serve Me", He says, "let Him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour." (John 12.26).

Note. Psalm 2 presents Christ as Son of God, Son of David, Messiah and King, like the Gospel of Matthew. Psalm 8, Christ as Son of Man, like the Gospel of Luke. Psalm 16, Christ as Servant, like the Gospel of Mark.

Let us resume, with more detail, the precious teaching of this Psalm.

"Preserve me, O God, for in Thee do I put my trust." (Verse 1). This phrase: "In Thee do I put my trust", is the expression of the whole personal life of Christ as servant, here below. Chapter two of the Epistle to the Hebrews (Verses 12,13) brings out this character in a beautiful way. First He associates us with Himself, in virtue of His resurrection, in His own *relationship* with God the Father, and then as His Church in *praise*. After this He associates us again with Himself in *witness* according to the saying in Isaiah 8.18: "Behold, I, and the children whom the Lord hath given Me." But, between the praise and the witness, He says: "I will put My trust in Him", as in Isaiah 8.17, and Verse 1 of our Psalm. (See Heb. 2:11-13). Here, it is neither worship nor witness, but His own *individual service* which is considered. Is it necessary to add that the whole of His personal life, and not only His service, is summed up in this phrase.

The expression "In Thee do I put My trust" constantly occurs in the Psalms when dealing with the circumstances of the Remnant who have taken Christ as their pattern.

The faithful pass through times of anguish and distress, dangers of every kind; they are surrounded with enemies; hatred, insults, slanders rain upon them, death continually threatens them. Christ has shared in all these times of anguish; He put His trust in God, and was preserved; He was able to say: "My flesh also shall rest in hope. For Thou wilt not leave My soul in

Note: The word *put one's trust* is one of the expressions most characteristic of the Psalms. It is expressed in Hebrew by three words: *Chasa* (the word found in Verse 1) *to seek refuge and protection* in view of dangers, in view of enemies by whom one is surrounded, of the menacing future. This characteristic term (when it is a question of seeking refuge and protection with Jehovah) occurs 24 times in the Psalms, and 5 times in all the rest of the Old Testament. The second word: *Chakah* much less used, is found only twice in the Psalms and is quoted from the Septuagint in Hebrews 2.13, as the translation of Isaiah 8.17. Its meaning is very general: to wait on Jehovah, to put one's trust in Him. The third word: *Bafach*, very often used, appears frequently in the Psalms. It signifies: to put one's trust, to rest upon Jehovah, or on what comes from Him, always in contrast with that in which man puts his trust.

hell; Thou wilt shew Me the path of life." It is by this perfect confidence that He has become the model servant for all those who follow Him, and who find like Him, in this path, a source of joy fulfilled: "Therefore my heart is glad, and My glory rejoiceth?" (v.9).

Verse 1 shews us that confidence in God entirely excludes all confidence in ourselves. Christ would not be the perfect servant, if He had not said: "Preserve Me, O God". It is there that we find one of the qualities of His perfection, as man. But for us, the realization of our own imperfection makes us express ourselves thus. Our weakness produces in us the need of being preserved, while the very perfection of the place which Christ came to take in grace, made Him speak thus.

In Verses 2 and 3 the Remnant, or rather the Spirit of God in the Remnant, now address themselves to Him. "Thou hast said unto Jehovah: Thou art My Lord, My goodness extendeth not to Thee. Thou hast said unto the saints which are on the earth, and to the excellent: in them are all My delights." As man, the goodness of the servant does not exalt itself to the level of His Master, whom He recognizes as His lord. Marvellous word, in the mouth of Christ! "Why," said He, "callest thou Me good? There is none good but One, that is God." (Mark 10:18). He takes the place of a man dependant on the divine goodness to be preserved. He did not wish to preserve Himself by His own goodness, in which He certainly had a full right to trust; but then, where would be His position as a dependant man, or as a servant? He did not act like the first Adam, who "looked upon it as an object to be snatched at, to be equal with God". But "He emptied Himself, taking the form of a slave, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient even unto death, even the death of the cross". This voluntary humbling Himself of the Son served as the delight of the Father; even as those who were humbled unto repentance at the baptism of John formed the delight of the Son. So the heavens open at this very moment upon Him, and the Spirit comes down to seal this perfection, and give Him the right to baptise with the Holy Spirit. (John 1.33).

These two characteristics of His perfection as servant: putting His trust in Him, and uniting Himself, cost what it might, with those who, taking the first step in the pathway of faith, are for Him "the saints and the excellent of the earth"—it is these which bring down upon Jesus this declaration of the Father: "This is My beloved Son, in whom I am well pleased."

"In them are all My delights". If His submission to the baptism of John was for Christ a degree of humiliation which the cross alone could surpass, it was also the most exquisite expression of a love which the cross alone made to shine forth in its fulness; a love come down to serve God and man, and finding no rest save where grace had cast its first seed into the heart of miserable sinners.

The Remnant having addressed Christ by the Spirit in verse 2 and 3, it is now He who takes up the speech in Verse 4. He turns His eyes no longer towards God, nor towards the saints, but towards the world, and there He finds only darkness and distance from God, a disheartening spectacle for the servant of Jehovah. They "hasten after another Master" (in fact, Antichrist will bring them into bondage). Their sacrifices are abominable to the servant of Jehovah; their name will not pass His lips. Thus the world is to Him completely a stranger; as far as He is concerned, He lives a perfect Nazarite, in an entire separation to God.

What a contrast when He speaks of Jehovah! (Verses 5, 6). He is the true servant, the true Levite, having no portion for Himself down here. His part, His inheritance, His lot, is Jehovah Himself (Josh. 13:33). With Him, He is above the dangers, the difficulties, the enemies; no storm can shake Him. Who would say, on seeing a path so smooth, so peaceful, so full of joy, that it passes over dark abysses, that it crosses the waves of the raging sea, that it leads down to the cross, always down, down to judgment, down to the forsaking by God, and to death?

His heart rejoices. What? Rejoices in presence of the grave? Yes: "My flesh shall rest in hope". Rejoices in the presence of Hades (hell), the dwelling of souls after death? Yes: "Thou wilt not leave My soul in hell." Rejoices in the presence of death

and the dissolution which necessarily awaits mortal man? Yes: "Thou wilt not suffer Thine Holy One to see corruption." In face of all these terrors He knows only one path. The path of death, do you say? No: the path of *Life*, that which leads Him through death to the presence of God, leads Him to His right hand, in the full enjoyment of an unbounded communion with His Father. This is what is called "The joy set before Him" (Heb. 12.2). It is also ours, for His joy is our joy. We can have a taste of it even now, as He tasted it, in His service here below. He does not say: "In Thy presence *will be*", but "In Thy presence *is* fulness of joy." That presence was so for Him in *this world*, as it is now for Him in Heaven. He has left us this precious inheritance, present and eternal, Communion with Him in service and the perfect joy of perfect Communion with God!

Among the Psalms of Communion is there much similar to this? God calling us to the Communion of His Son Jesus Christ, and the Son introducing us into the Communion of His Father! But, let us never forget we must have the light of the New Testament to understand in this Psalm our

association with Christ in service, in separation from the world, in devotion to God, in triumph over circumstances in the full assurance of a glorious future beyond death, in the perfect joy which the contemplation of the face of the Father gives even now, in the heavenly pleasures, while waiting for these things to be fully realised in the glory. Yes, only the New Testament reveals to us what it is to be *associated with His joy*: "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." "These things I speak in the world, that they might have My joy fulfilled in themselves." (John 15.11; 17.13). It is the same as to separation from the world. If we see Him, a Nazarite alone, a Levite alone, in Ps. 16, we hear Him say in the New Testament: "The world has hated them, because they are not of the world, even as I am not of the world" (John 17:14,16). And as the Father made Him know the path of Life, we know the path of Life *in Him* who is the way, the truth and the Life, and who leads us to the Father, so that there where He us, there we may be also with Him (John 17:24).

GOD'S WAY OF REST, POWER AND CONSECRATION

— Part 2 —

The second consequence is deliverance from law. Thus Paul writes, Ye are become dead to the law by the body of Christ. Again, We are now delivered from the law, having died to that wherein we were held. (Rom. 7.4-6, &c.; see also Gal. 2.19.) As the apostle explains, the law has dominion over a man only as long as he liveth. Having then died with Christ, we are emancipated also from the power of the law; and blessed for us that it is so, for as many as are of the works of the law are under the curse. (Gal. 3.10.) This indeed ought to be an evangel of good tidings to every believer. By nature we are all legal, and our tendency to legality remains with us after we become the children of God through faith in Christ Jesus. It is interwoven, we may say, into the very texture of our being, so that it crops up continually in our words and actions. The effect is that many know little of the liberty wherewith Christ has

made them free, and are groaning daily under their self-imposed bondage.

But, you reply, we are not under law. The Jews were, but can this be said of Gentile believers?

Certainly not in the same sense; but the principle of law is as native to us as to the Jew. For example, if after I am converted, I feel that I ought to love the Lord more, and try to do so, or that I ought to pray better, and am cast down or depressed because I have not discharged this duty, as I think, more perfectly, I am *in principle* as much under law as were the Jews. The essence of the law lies in its *Thou shalt*, and hence, if I turn even the precepts of our blessed Lord into Thou shalt do this or that, I put my neck under the yoke of the law. And the moment I do so I am on the sure road to failure, distress, and a bad conscience.

What, then, we have all to learn is, that through association, in the grace of God, with the death of Christ, we are delivered both from law and from the principle of law. We are married to Another, even to Him that is raised from the dead that we should bring forth fruit (not works, but fruit), unto God. Christianity has no "thou shalt," but it substitutes for the works of the law and the works of the flesh, the blessed fruit of the Holy Spirit (Gal. 5.); and these are produced, not as the works are, by human effort, but by divine power.

The difference between these two things is as great as possible. Knowing now that fruit for God cannot be obtained by any effort or labour of our own, we are delivered from all expectation from self; and learning, at the same time, that the power which can bring forth fruit is in Another (who works, indeed, by the Spirit that dwells in His people), our eye is upward to Him, in the confidence that He will use us for His glory according to His own will. Instead therefore of working, we trust; instead of seeking fruit within, we desire that Christ may work in us according to the energy of His own divine power.

Another consequence is, that we are delivered from the world. The apostle, in opposition to certain legalists, who desire to escape persecution and to glory in the flesh, says, 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. As we read in the Gospel of John, the world was judged in the death of Christ. His crucifixion was the utter and entire condemnation of the world that rejected Him. God thus morally judged it in the cross; and Paul in communion with the mind of God, held it therefore as crucified to him through the cross, as also himself, in the same way, as crucified to it. He was thereby completely delivered from it; for if both were crucified the one to the other, there could be no attraction between the two. The world with all its charms and fascinations could not allure one who held it as morally judged in the death of Christ; neither indeed had one who held himself as

crucified through the cross any attractions for the world. Thus regarded, the cross is an unsurmountable barrier between the Christian and the world; and not only a barrier, but also the means by which the true character of the world is detected and exposed. Thereby he learns that the friendship of the world is enmity with God, inasmuch as he ever views it in relation to the cross of Christ.

There is yet another consequence, and that is deliverance from man. "If," says the apostle, "ye be dead with Christ, from the rudiments of the world, why as though living in the world, (or, rather, alive in the world), are ye subject to ordinances (such as, for example) 'touch not; taste not; handle not,' &c.?" It is religious man who is in question—whose object is the improvement of the flesh, but instead of amending it he only gratifies it. Now this important Scripture teaches that the believer, as dead with Christ, is entirely freed from man and his religious claims. If he owned them, he would take the place of being alive in the world, and deny the fact of his association with the death of Christ. He thus loses sight of, indeed refuses, man altogether, denies his assumed authority because he is subject only to Christ. Hence, even in all the relationships of life, he obeys, whether it be magistrates, masters, or parents, because he is put in the position of subjection by Christ Himself. Thus a poor slave—a Christian—in obeying his master, obeys the Lord Christ. (Col. 3.22-25.)

There is therefore, complete deliverance for the believer who holds himself as dead with Christ—deliverance from sin, law, the world, and man. It might be said, in language applied to Israel, of the believer, that he takes them captive whose captive he had been. Every enemy is conquered, and Christ alone is acknowledged as Lord.

If this is true, how is it, do you ask, that so few enter upon this path of deliverance and holy liberty?

(To be Continued, if the LORD will)

PREACHING IN A GARDEN

Another Story of "The Converted Parson"

I have told you of my first open-air service, on the beach at Perran. This led to many other services in various places, in the open air.

I will try and tell you of one at a place called Rose-in-vale. The chief parishioner was an uneducated man who had risen from a common miner to that of Mine Captain. He had become quite well off, and had a large house and garden: though he and his wife only used two of the smaller rooms. He remarked that he "made no 'count of them fine things up in the parlours." He attended church very regularly, though I do not know that otherwise he gave heed to either service or sermon.

During this summer he invited me to give "a preaching" in his garden. Accordingly, on a fixed day I went and *tried* to speak, but found it most difficult to do so. I know not why; but again and again I felt as though I had lost the thread of my discourse, and was rambling: I was at a loss for words, and could not hold the attention of the people.

Perplexed, and greatly discouraged, I was not sorry when the time came to close; therefore I did not invite the people to remain for an after-meeting for prayer. Several asked why I had dismissed the assembly. "Ah—" I replied, "because there is no power, I could not get on at all!" They were surprised, and said they thought I had been helped more than usual, and were quite sure the Lord was working amongst the people. However, the people had gone now, and could not be recalled. This only made me feel more distressed than before.

I had been terribly burdened while speaking, and to add to my difficulties I saw three coast-guard men, who had come some five or six miles, behaving very badly, and laughing all the time (as I thought) at my discourse, to the great discomfiture of my preaching. Open-air addresses were not common in those days, and for a man to set up (as some said) and pretend to be a second Whitfield or Wesley, was bad enough, but to fail was most humiliating.

Three years after this I was travelling outside a coach, when a rough sailor-looking man came climbing up to the top, although he was told there was no room. "Never mind," he said, "I will sit on the boxes. I want to talk to this here gentleman." So saying he perched himself on the luggage, and offered to shake hands with me.

"Do you know me?" I asked.

"Oh yes, bless you, of course I do! Don't you remember three coast-guard men at Captain O——'s garden?"

"Yes," I said, "Indeed I do, and am not likely to forget them easily; they behaved so badly, and disturbed me so much."

"Well, I am one of them. I don't know why we laughed and made fun, for we all of us felt your words deeply, and went home to pray; and a few days afterwards we were all three converted—that we were. Praise the Lord! After that, we volunteered for the navy, to go to the Crimean war. I've been in some hot scenes, sure enough! One day we got a little too near the Russian battery, and they peppered us brave—no mistake, I assure you. They cut our masts and rigging to pieces, and ploughed up our decks with their shots. Men were being killed on every side of me. I thought, Now I shall see the King in His glory. My soul was so happy, I expected every moment to be cut down and sent into His presence; but not a shot touched me! I had not even a scratch; and here I be, safe and sound, all through mercy!"

Thus these three men who made me at the time so unhappy, and disturbed me so much, turned out well, after all.

Since then, on several occasions, I have felt as discouraged in preaching as I was that day; and though again and again I have said that I will not heed it, I have nevertheless found it difficult to be unmoved under this mysterious influence. I write this for the comfort and encouragement of others who are afflicted under similar circumstances, that they may not be cast down by their feelings.

“FEED MY LAMBS”

(John 21 - 15)

FOLLOWING CHRIST

Oh! can I leave this gay and glittering world,
In fellowship with Jesus now to roam?
Let every prospect to the winds be hurled,
And seek, alone with Him, the rest to come?
And can I bear reproach, and shame and scorn,
Nor dread to meet e'en poverty's cold frown?
And in the wilderness, as one forlorn,
With Jesus bear the cross, and seek the crown?
'Tis hard, to flesh and blood, 'tis hard to part
With every earthly joy, and all forsake;
To tear each fond affection from the heart,
To follow Jesus, and His cross partake.
But has He not forsaken all for me?
The brightest glories of the throne on high,
To live on earth despised, and on the tree
To bear my sins, to suffer, bleed and die?
Can I reflect upon His sufferings deep?
Can I consider well His shame and woe?
And yet, by trifles vain, be lulled to sleep,
Nor watch with Him one hour against the foe!
'Tis but a little while, and then the hour
Of pain and sorrow, shall have passed away;
Tho' now the clouds be dark and tempests lower,
Soon comes a cloudless, bright, eternal day.
Till then the world may frown, and men despise;
Through all, my Saviour will my soul sustain:
The crown in view, the cross before my eyes,
"To me, to live is Christ, to die is gain."
(From "Things New and Old".)

Voltaire said, dying: "I am abandoned of God and men! I shall go to hell! O Christ! O Jesus Christ!"

Dying Mirabeau said: "Give me Opium that I may not think of Eternity."

Thomas Paine said, dying: "I would give worlds if I had them if I never had written the book Age of Reason. O Lord, help me. Stay with me, it is hell to be left alone."

Dear Parents, please tell your children about the end of those who teach them there is no God and no Eternity.

— “COME” — “FOLLOW” —

"COME AND SEE" (John 1.39)

"FOLLOW THOU ME" (John 21.22)

It is not a little remarkable that the first and last utterances of our Lord in the Gospel by John consist of three words each. The first recorded word that falls from His lips in this Gospel is the most welcome of all words as sounding from Him—"Come."

He had come Himself. He the Lord, in all the glory of His person, ever-existent,

distinct, divine, omnipotent, having become flesh, and seen in the grace that displayed His moral glory—He says, "Come." Welcome and winning word indeed! Unknown by the world He had made, refused by His own, His heart full of grace, He moves on in His path of love to man. The most absolute rejection does not still the warmth of that

heart, nor dry up its mighty springs.

Hence, when asked by two of the Baptist's disciples where He dwelt, His gracious reply was, "Come and see." And the result? "They abode with Him." *Where* is not stated. Whither He conducted them is not told us. He had no palace on earth; oftentimes He had no pillow for His head. He could supply no luxuries to these two disciples save of that of being with Himself. But that is the palace of delight to the true disciple.

Well, they came, and they saw, and they abode with Him, and they did not regret their choice.

The grace that attracted these two men, Andrew and John (?), is exceedingly beautiful. Their conversion was one of heart affection. They were won, drawn, attracted; terror did not drive them, self-interest did not impel; the one influence that acted upon them was that of grace. "Come and see"—fell upon their ears in divine and charming power, and from henceforth they were captives in the chains of love.

But the lips that say "Come," also say "Follow." To be a true subject of grace is also to become a true-hearted follower. It is incumbent on "them that are His" to "depart from iniquity." The two features are as clear as the two sides of a coin. Let either be wanting, and the coin is spurious; it lacks the legal mark of the mint. Hence the "come" of grace in chapter 1.39 is balanced by the "follow" of authority in chapter 21.22.

"Come and see"—"Follow thou Me"—forms the perfect balance and proves the completeness of the coin.

But does the word "follow" sound as sweetly in our ears as did the word "come"? We valued the grace; do we prize the claim? We rejoiced when we freely received all; do we find equal pleasure in the path of obedience? When we came we found all our need supplied; when the Lord says "Follow thou Me," He means us to find pleasure in what interests Him.

To follow Jesus is practical Christianity, and *service* which is not *following*, though perhaps very imposing and successful, is not of any real worth. Hence He says, "if any man serve Me, let him follow Me." (John 12.26). Yes, the Lord would have that word engraven on the heart of each of His people—"Follow thou Me." It is His last recorded sentence in the precious Gospel of John. It must have fallen with tremendous force on the ear of Peter, to whom it was said. It had a mighty effect on his after career. May we hear it in like manner, and may our course be truly formed by following the Lord Jesus Christ.

From, "The Christian Post;" copied from "The Christian Friend", 1893.

"I heard His call, "Come! Follow!"
that was all.

My gold grew dim, my soul went after Him:

I rose and followed: that was all.

Who would not follow if they heard *His* call?"

BIBLES FOR INDONESIA

For some years there has been a great shortage of Indonesian Bibles; and the only complete Bibles in Malay that we can get are those in Indonesian, from Indonesia. But there has been such a shortage of Bibles, that often it has been most difficult to get stocks at all.

In view of this shortage of Bibles, the following article from FLOODTIDE by Mrs. Grace Chang of Indonesia is most interesting to us who are in the Christian Book business; and I hope is of deep interest to the whole Church of God.

Mrs. Chang writes: "In 1961 the Japanese Government was negotiating with Indonesia concerning the payment of War Damage reparations. Japan could not make payment in cash, but could produce and supply goods of Indonesia's choice. This great land of Indonesia is predominantly Moslem, but there is freedom of religion. The leaders of the nation wanted the people to know the basis of their beliefs and so they

asked for 500,000 copies of the Koran to be printed in Japan and shipped to Indonesia.

"When this was announced by the government, the Christians of Indonesia saw their opportunity. Through the Indonesian Bible House they put in a request to the government that Bibles also be printed in Japan as part of the war reparations. The government granted the request and permitted 250,000 complete Indonesian Bibles to be printed in Japan and shipped to Indonesia. The first part of this shipment has now been received in Djakarta and is distributed there.

"In the front of each Bible is printed, 'This is a gift from the government of Indonesia'. Actually the government has set a price with the Bible Society at which the Bibles are to be sold, but they are printed and bound very nicely and the price set is one which the people can afford to pay. So it is still a gift, because the cost of printing when foreign exchange is involved is extremely high these days. Permission for the

Bibles to come into the country free of tax is another wonderful concession, but above and beyond all is the government's acknowledgement that the door of Indonesia is open for the Gospel and the distribution of God's Word.

" . . . It has taken five years for this large consignment of Bibles to be produced and delivered, but their arrival at this time is also according to God's clock. During the happenings of the past two months, 'men's hearts have been failing them for fear'. At such a time they are more open to receive God's Word whether through the testimony of others or by reading it for themselves. That is why on every hand there are greater opportunities than ever before for the distribution of Bibles and Christian literature. What has happened in this land has turned

out for the furtherance of the Gospel. Missionaries and Christian workers going to the villages and markets find a greater demand for Bibles and Christian books.

"Praise God for His wonder-working power in supplying His Word for the people of this land at such a time. Pray that the Holy Spirit will bring Life to their hearts as they read it. Continue to pray that the door may be kept open for the Gospel in this great land of Indonesia with its thousands of islands."

"Surely the wrath of man shall praise Thee." (Psalm 76.10).

(From *'Floodtide'*, slightly abbreviated, Mar.-Apr. 1966).

And as you pray for Indonesia, will you not also pray for Malaysia, with an equally great need!

THE ARROWS OF THE LORD

(A Story by William Haslem)

One Sunday a lady and gentleman came to the service from one of the neighbouring towns; they were both professors of religion, and members of some Dissenting body. My sermon that evening was upon wheat and chaff—the former was to be gathered into the garner, the latter burned with fire unquenchable. I said we were all either one or the other—to be gathered or burned. They went away very angry, and complained one to the other of my lack of charity; they also remarked that I took good care to let the people know that I was not amongst the chaff which was to be burned.

The arrows of the Lord had evidently found them, and had pierced the joints of their harness. They could not sleep all night for anger and distress. In the morning the gentleman rose early, and before breakfast got his horse, and galloped over eight miles to see me. He came with the intention of finding fault, but instead of this he burst into tears, and told me that he was the greatest of sinners.

He was in sore distress, which increased all the more as he gave vent to his feelings. I could not help rejoicing, and told him that God had wounded him, but that He only wounds to heal, and kills to make alive.

"Ah," he said, "That is the first thought of comfort I have had; it is like balm to my soul." We knelt down and prayed; then I had the privilege of leading him to Christ, and we praised God together.

I gave him some breakfast, and after that

rode back with him to see his wife, whom he had left that morning in great trouble of soul. We found her rejoicing. It was most touching to see the mutual surprise and joy of these two loving ones, when they discovered they were now united in the Lord.

She told us, that after her husband's departure she was in such terrible trouble that she got up to pray, and that while she was on her knees she saw a vision on the bedcover. Before her was printed in large visible letters, "THY SINS BE FORGIVEN THEE;" she could scarcely believe her eyes, but with her own finger she traced the letters, and was sure they were there.

Taking them as a message from Christ, she rose and thanked Him, and now felt quite sure she was saved. I could not help telling her not to believe in her eyes or her visions, but in JESUS, and the fact that He had died for her. Having thanked God together, they next began to think of their servants; so we sent for them, and both master and mistress told them what the Lord had done for their souls; and while we were praying, they all three cried aloud for mercy, and found peace.

This was the beginning of a good work in that town by drawing-room meetings, and many were gathered to the Lord. Amongst the number was the mayor of the town, who in his turn wished to have a meeting at his house. But time would fail me to tell of this, perhaps there may be another opportunity.

A COMPETITION

Prizes will be offered for correct answers to the following questions. The value of the prize will vary according to the number of correct answers. Age will be taken into account. All the answers are found in one of the most interesting and delightful parts of the whole Bible: a part that every young person (& old, too) should know well. You will find a reference Bible a help, and you are at liberty to use one. A concordance may be used if you cannot answer without: but please state if you have used one, or if you have had help from others. Please give references in the Bible for all answers, and mail to:—

Mr. G. C. Willis,
Box 535, Sandakan,
Sabah, Malaysia.

Write your name and address *very plainly*, and give your age.

1. Who was the prophet who rebuked David?
2. Name two men who were probably this prophet's sons; and tell what happened to them.
3. What was the name of the man who was called David's Friend?
4. What was the name of the man who is probably this man's son? What position did he hold?
5. Name an Ammonite amongst David's 'mighty men.'
6. Name a Hittite amongst David's mighty men.
7. Name one of David's mighty men who came from Saul's native town.
8. Name the mighty man who defended the field of lentiles.
9. Name a mighty man who helped David defend a field of barley.
10. Name two famous Gittites.
11. Who was Bathsheba?
12. Who was her grandfather?
13. What was her husband's name?
14. Describe her Grandfather's wisdom.
15. Why do you think he played traitor to David?
16. How did he die?
17. Who was Joab?
18. What relation was Joab to David?
19. Name Joab's mother.
20. Name his two brothers.
21. What act won the name of "The First Three" for three of David's mighty men?
22. What relation was Amasa to Joab?
23. Who killed Goliath's brother? What was this brother's name?
24. How did Joab die? Why?
25. What were the three special acts told about Benaiah the son of Jehoiada, and what do you think is their spiritual meaning? From what famous family have we reason to believe Benaiah sprang?

"The Steward" and "Feed My Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come," please address to: Mr. Walter E. Smith, Apt. 609 Edenbridge Court, 22 Allenhurst Dr., Islington, Ontario, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4355 Marcell Ave., Montreal, Canada.

Published by G. C. Willis, Box 535, Sandakan, Sabah, Malaysia.
Printed in Hong Kong.

Printed by Empire Printing Co., 653, King's Road, 2nd floor, Hong Kong.

"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4:13)

THE STEWARD

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

(1 Corinthians 4:2)

VOLUME 17: NUMBER 12

SEPTEMBER, 1966

THE BRIGHT AND MORNING STAR

Thou Lord Thyself, the Bright, the Morning Star
Wilt soon arise and chase our woes afar;
What gladness then, what bliss without a cloud,
Shall fill these hearts so oft with sorrow bowed!

Lord Jesus, shall we gaze upon Thy face—
That face of perfect beauty, love and grace?
That blessed form, once nailed upon the tree,
Lord, shall these very eyes in glory see?

We shall, we shall! for Thou hast said it, Lord,
And faith rests ever on Thy changeless Word:
"Behold I come, surely I quickly come";
E'en so, Amen: oh, take Thy loved ones home!

Lord Jesus, come: the Spirit calls for Thee,
The bride desireth sore Thy face to see;
Lord Jesus, come: our hearts within us burn,
We hasten forth to meet Thy glad return.

(Miss Von Posick)

WALK WORTHY!

It was with a very practical object that Paul had asked for the Colossians that they should be filled with the knowledge of the will of God. It was in view of their Christian walk, a walk which in this world corresponded to their heavenly hope. It is to "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." "To *walk worthy of the Lord.*" This expression tells the standard of the walk, or the conduct, of the Christian. We find it again in other epistles, but under different forms as to the incentive of the walk. So, in the epistle to the Ephesians, we read: "I beseech you that ye walk *worthy of the vocation* wherewith ye are called". (4:1) This vocation was that Jews and Gentiles (and ourselves also) were together one body and one habitation of God by the Spirit, by the Holy Spirit dwelling in

the Assembly. This standard of the walk is in harmony with the subject of the Epistle. The heavenly and exalted vocation with which they had been called, was a result of the counsels of God in regard to the mystery of the Church.

In the epistle to the Philippians, another standard of the Christian walk is presented to us: "Only let your conversation be as it becometh the Gospel of Christ" (1:27) (As it becometh is a translation of the same word translated 'worthy'.) Worthy of this good news which in bringing salvation, delivers man from the power of evil, and presents Christ to Him as life, as pattern, as end and as strength. The Philippians who had proved the power of this Gospel which Paul had brought to them and who tasted the blessings in it, took part heartily in the preaching of the Gospel. (1:5). They stood

fast in the faith which had been made known to them, and so could resist their adversaries, and could conduct themselves, direct their lives, in a manner which glorified the Gospel.

To the Thessalonians, Paul wrote: "That ye would walk worthy of God, Who hath called you unto His Kingdom and glory" (1 Thess. 2:12) It was to God that they had been turned when leaving their idols; it is this living and true God whom they had now to serve; as an assembly they were in God the Father, and they are exhorted to walk in a manner worthy of God, in the holiness which answers to His character. (See 3:13; 4:1-8; 5:23).

But here, in this epistle which brings everything back to Christ, and which places Him continually before the eyes of the Christians, the standard of the walk is in a manner *Worthy of the Lord*". All that Christ is, it is the authority with which He is clothed that this word expresses; we belong to Him; let our walk answer to this, and to be the glory of our "Lord". At the same time there is in this expression something which applies to our responsibility to Him.

(Notes on the Epistle to the Colossians. H. Rossier. Chap. 1.10)

There is the final and glorious result of the reconciliation of the persons: "To present you holy and unblameable and unproveable in His sight". Without doubt *in Christ* according to the eternal purposes of God, we are already before God "Holy and without blame in love" (Eph. 1:4) From another angle, we have to be in our walk through this world "Blameless and harmless, the sons of God without rebuke". (Phil. 2.15) But here it is the final end, in the glory, to be presented "Holy and unblameable and unproveable" before God, even as we read in Jude: "Unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy". (H. Rossier)

CHRIST IN YOU (OR AMONG YOU) THE HOPE OF GLORY.

Let us notice how often everything in this epistle is intended to bring us nearer to the person of the Lord. His grandeur as Son of the love of God; His deity manifested in creation; His place as Head of the new creation; the fullness of the Godhead dwelling in Him; the Reconciliation of all things and of sinners with God; and that is the One, it is HE who is *in us*, and *in our midst* "the Hope of Glory". (H. Rossier)

THE CHRISTIAN HOME OF THE EARLY SECOND CENTURY

Schemes of perfect human concord, whether in the home or in the state, (and certainly in the Church), which leave out the full Gospel, are predestined failures; they forget sin, and ignore its remedy; how can they but fail, while man is a sinner? But St. Paul approaches the Christian Home through the fullest possible "truth as it is in Jesus"; and then it becomes not *Utopia*, — the place that is not, — but *Eutopia*, — the happy place. A power is then introduced adequate to cause the happiness; for "Christ in you, the hope of glory," "Christ's peace, umpire in the heart," is a power which can really make men and women habitually forget their rights and remember their duties, on both sides, and all round. And *then* there is happiness indeed!

The beautiful ideal has been realized, from the first. Shall we listen to Aristides, the candid observer of the Christian life of the second century? An Athenian philosopher, writing about the year 130, he is probably the earliest of the defenders of the faith and life of the Church before its heathen

critics. And he speaks from the interesting standpoint of one who seems not yet to have identified himself formally with the believers. His picture of the brightness and beauty of Christian life, and let me add of Christian death, is the more remarkable; it is the voice of an observer more than of an advocate. Let us hear him as he describes some sides of Christian life:—

"Now the Christians, O King, know and believe in God, the Maker of heaven and earth, from whom they have received those commandments which they have engraved upon their minds, which they keep, in the hope and expectation of the world to come; so that on this account they do not commit adultery nor fornication, they do not bear false witness, they do not deny a deposit, nor covet what is not theirs; they honour father and mother; their wives are pure as virgins, and their daughters modest; and their men abstain from all unlawful wedlock and from all impurity, in the hope of the recompense that is to come in another world. But as for their servants or handmaids, or their

children, if any of them have any, they persuade them to become Christians, for the love that they have towards them; and when they have become so, they call them without distinction brethren. They walk in all humility and kindness, and falsehood is not found among them; and they love one another. They observe scrupulously the commandments of their Messiah; every morning and at all hours, on account of the goodnesses of God towards them, they praise and laud Him; and over their drink they render Him thanks. And if any righteous person of their number passes away from the world, they rejoice and give thanks to God; and they

follow his body as if he were moving from one place to another. And when a child is born to any of them, they praise God; and if again it chance to die in its infancy, they praise God mightily, as for one who has passed through the world without sins."

One beautiful sentence, just later than this extract, I must transcribe for its own sake: "And because they acknowledge the goodnesses of God towards them, lo, on account of them there flows forth the beauty that is in the world."

(From, "Colossian Studies", By H. C. G. Moule).

GOD'S WAY OF REST, POWER, AND CONSECRATION

— Part 3 —

Our last part of this important subject ended with the question, — How is it that so few enter upon this path of deliverance and holy liberty? The answer to this question leads us to the next part of our subject. It may be thus stated, and we entreat special attention to it, *That while these truths may be doctrinally apprehended, they must, if the power of them is to be enjoyed, be experimentally learned.* There are four things which must be acquired through experience, in order to enter upon their blessed enjoyment.

First and foremost, the character of the flesh must be practically known. God has declared this to us even in the Old Testament (Gen. 6. 11-13; 8.21), and in the New has set it forth again and again; and we may receive His testimony, unhesitatingly assent to it, but, we repeat, unless we have learned the nature of the flesh by experience, we shall always, more or less, be expecting something good from it. Thus how often does the saint think, I shall do better next time; or, if I had my time over again, I would avoid this mistake or that failure. Now such reflections as these could only be made in the entire forgetfulness of the real and incurable nature of the flesh; for if our evil nature is wholly corrupt, how could it act differently in the future from what it did in the past? No; we may, indeed, look to the Lord to keep us, by His grace, from former sins; but if we have really detected what the flesh is, we know at once that we shall continue to do in the future as we have done in the past, unless guarded by divine power.

Now in Romans 7 we have the case of one who, having life, but ignorant of the full grace of God in redemption, is trying under

law to produce some fruit for God. What is the conclusion he comes to? It is this, that what he would do, he does not, and what he hates, he does. He then proceeds to say, If then I do that which I would not, I consent unto the law, that it is good. Now, then, it is no more I that do it, but sin that dwelleth in me. That is, he has now discovered that the flesh will (in such a case as his) have its own way, and that having its own way, it is always sin. Hence he tells us, I know that in me, that is, in my flesh, dwelleth no good thing. He has learnt his lesson, and will therefore cease henceforward to expect anything from the flesh but evil. And surely this is a blessed conclusion for the soul to arrive at.

Now there are two ways in which we may learn the same thing; either in the presence of God, and in communion with God, or in the presence of Satan through failure and sin. Paul himself would seem to have been an example of the former. As a Jew he was so moral and upright that, led of the Spirit of God, he could afterwards say of himself, that "touching the righteousness which is in the law," he was "blameless." He had every temptation therefore to think that there was something good in himself. As he said, "If any other man thinketh that he hath whereof he might trust in the flesh, I more." But when a glorified Christ was revealed to him, an entire revolution was wrought in his soul. He saw everything now in the true light, the light of the glory of God which shone from the face of Christ, and he instantly perceived the worthlessness of the flesh and its fairest works. Now he could say, What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I (do) count all things but loss for the excellency of Christ Jesus

my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ (or, have Christ as my gain). His first estimate was the abiding one of his life, and he consequently refused the flesh in every shape and form as utterly evil—knowing that, like the fig-tree in the gospel, however it might be cultured and educated, it could never bear any fruit for God.

Peter is an example of one who learns the character of the flesh through sin. A warm-hearted, impetuous man, he loved his master with an ardent affection. When, therefore, the Lord warned His disciples, All ye shall be offended because of me this night, for it is written, I will smite the shepherd, and the sheep shall be scattered, Peter replied, Although all shall be offended, yet will not I. (Mark 14). He was ready, he said, to lay down his life for his Master's sake (John 13.) And what produced this unwavering trust in his own fidelity? Confidence in the flesh—in his own affection; but what was the result? Ah! what a commentary upon this evil nature of ours—step by step Peter went down into the deep abyss of utter denial of his Lord. He had been forewarned and admonished, but the flesh asserted its own corruption, and dragged Peter through the mire of sin and iniquity. His fall was overruled for the Lord's glory, and for the blessing of Peter, but in his fall and humiliation there is left for our instruction the plainest revelation of the fact that in the flesh, the flesh even of a true and devoted disciple, there dwelleth no good thing.

Now in one of these two ways every one, who would know what the grace of God in our redemption is, must also learn the same lesson. If we do not, we shall always be expecting something from ourselves, though we shall be always disappointed. A bad tree must always bear bad fruit, and when we have practically bowed to this truth, we shall have done with ourselves altogether, and shall expect nothing—except from the Lord. Through unwatchfulness the flesh may still assert itself and betray us into sin; but we are not deceived. We have learnt our lesson; and while we judge ourselves in the presence of God for our failure, we seek grace, at the same time, to be kept more watchful in days to come. Beloved reader, we press this point upon you most earnestly, for until you have gone through this experience, you can never have solid peace. Turn away from it, and you expose yourselves, like the children of Israel in the desert, to trials, chastenings, and failures of every kind; whereas, if you accept God's testimony as to the flesh, and so learn its truth in

your own soul, that you habitually take His part against yourself, you would enter upon the dawn of another day—a day characterised, whatever your trials and sorrows, by the sunshine of grace and joy, and one that will be spent with God.

The second lesson to be learned is, that we have no strength—that we are utterly powerless in conflict with the flesh, that while, as the apostle says, "To will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do." (Rom. 7:18,19.) And is not this, beloved reader, the exact description of the experience of thousands, and mayhap of your own? And the effect has been, that they have sunk into a state of listless indifference, if not of despondency, so that ceasing even to attempt to stem any longer the rapid current setting against them on every side, they conclude that nothing now remains for them but to float down the stream against which they cannot contend. Ah! if souls would be honest, many would confess that this has been their condition for years, a condition which brings no glory to God, and no happiness to themselves. What then is the cause? Simply the mistake of thinking that all depends upon their own efforts, instead of accepting the truth that they are utterly without strength, and that therefore everything depends upon God. Even the sinner has to learn, not only that he is guilty, ungodly, but also that he is helpless (Rom. 5); and the believer must likewise understand, not only that in his flesh there dwelleth no good thing, but also that he cannot, of himself, do a single good thing. And when the eyes are opened by the Spirit of God, the discovery is made, that this is the lesson God has been teaching by the past long series of unbroken defeats. You have fought with your foes again and again, with undaunted courage, but you have never gained the victory. Still you have again entered upon the conflict, resolved if possible to overcome; but alas! you have again been conquered. Pause, then, for a moment, and ask this simple question, What am I to learn by this sorrowful experience? The answer is clear as the noon-day. It is that the enemy is too strong for you, that you cannot cope with his power. Still you may say, May we not grow stronger? Shall we not grow in grace? And when we have found out the character of the enemy a little more fully, is it not possible that we may succeed?

No, we hesitate not to answer, for if you continue upon the present line of effort, it is only to court defeat in the future as in the

past. Your case is, as far as your strength is concerned, hopeless.

If, on the other hand, you receive the truth of your own perfect impotence, and come thus to the end of your own strength, it will bring rest to your soul, because, together with that, you will understand that your help, strength, and succour, come from without, and not from within; from Christ, in a word, and not from yourselves. Oh, the unspeakable blessedness of such a discovery! Ceasing henceforth to struggle, you will know what it is to rest in Another, and be able to take up the song of David, The Lord is my light and my salvation; whom shall I fear? *The Lord is the strength of my life; of whom shall I be afraid?* For if, on the one side, you have come to know that you are without strength, you will rejoice, on the other, to learn that His strength is made perfect in weakness.

The third thing to be known is the fact, that the believer has two natures: one which he has received through Adam, called in Scripture, the flesh, the old man, sin, &c.; and the other which he has received through the new birth from God. These two are utterly antagonistic. Thus John says, speaking of the latter: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." (1 John 3.19.) And Paul, speaking of the former, writes, as we have seen: I know that in me (that is in my flesh) dwelleth no good thing. It is impossible to conceive of two more directly opposite statements: and now we find that the soul, who is passing through the experience detailed in Romans 7, learns to distinguish between these two contrasted natures. We thus read: "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." (Ver. 20.) That is, he has learned to identify himself with the new nature: hence he says, no more I (compare Gal. 2.20, where Christ becomes the "I" of the apostle); and at the same time he regards the flesh, his old nature, as nothing but sin; and he traces back to it, all the evil from which he has been suffering. This nature, though within (and will always remain there as long as the believer is upon earth), he now treats as an enemy, as one who always seeks to hinder his doing the good, and to compel him to do

the evil. He thus proceeds: "I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man (and hence, he *desired* to do good); but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Vers. 21-23.)

Not only therefore is he helpless in the struggle against the enemy—indwelling sin, but he is worsted in the conflict, and overmastered; he is completely in the grasp and power of his foe. Still he has now learned that "sin," the flesh, is his foe, and that he delights in the law of God after the inward man. And this, beloved reader, is a happy discovery; for the want of which, many godly souls in all ages have been kept groaning in bondage, and writing bitter things against themselves, deeming that such was a necessary experience all the days of their lives. If you read, for example, the published diaries of some of the most devoted servants of the Lord, you will find that they are mainly made up with self-analysis and self-condemnation, springing from occupation with self instead of with Christ, in the vain effort to eradicate the evil found within their own hearts; and often leading to the question, If we are children of God, why is it thus with us? Ah! they misread, as many continue to misread, Romans 7; and hence, while they had their seasons of enjoyment of the presence and favour of God, they only alternated with times of darkest gloom and depression.

It is a blessed gain, therefore, when we know we have the two natures, and when we learn to distinguish between them; and it is still more blessed when we are brought, through our conflicts and struggles, as far as we ourselves are concerned, into hopeless captivity to the law of sin which is in our members. It is a painful, but necessary experience, because thereby we are taught to have done with ourselves. The end of all flesh, so to speak, is come before us, as it had long before with God; and we know now, that vain is the help of man (self), that we are completely without resource, and, alas! at the mercy of our inward foe.

(To be continued, if the Lord will)

MEDITATIONS ON THE TWENTY-THIRD PSALM

— Chapter 12 —

Take an illustration from scripture of His present watchful care over His people: an illustration, too, which is the result of His rejection on earth. (See Matt. 14.22,36; also Mark 6; John 6). "And straight-way Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away." It turned out to be a dark and stormy night, and, to outward appearance, the disciples were left alone in the midst of the raging billows. "The ship was now in the midst of the sea, tossed with waves: for the wind was contrary." But there was no Jesus in the ship with them—no blessed Master to compose their troubled minds, or encourage their drooping hearts. "And it was now dark, and Jesus was not there." Had the night been calm and clear they would not have felt His absence in the same way. But now everything seemed against them. The troubled sea, the stormy wind, the darkness of the night, the difficulty in rowing and the Lord's absence, made their position one of perplexity and distress. No doubt they were ready to conclude that, not only had their Master forsaken them, but that the elements had conspired against them.

But where is the Lord all this time, and whither has He gone? Has He ceased to care for His disciples? or, is He not aware of their distress? He has gone to the place of power, and that power He is using on their behalf. From the mountain, whither He had gone to pray, His all-seeing eye is following them unweariedly. Not a single wave has touched the vessel without His measuring hand; and not a breath of wind that He has not sent forth from its chambers. He is at the helm, we may say, of the winds, the waves, and the vessel. His hand lays hold on everything—He rules over all. Never was He more near to His people, or they more dear to Him, than when they were passing through the storm, apparently alone.

The whole scene is a living picture of the richest instruction, and sweetest comfort, and of what has actually taken place. Personally, of course, the Lord and His disciples

were apart, but in spirit and in power He was present with them. He permitted the storm to arise in His absence for the trial of their faith. And who does not find it hard now to pull against a strong head-wind? But so it is with the people of God in the present period. The world has crucified their Lord, and they have to cross the troubled sea of life alone. The church is to keep up the remembrance of her Lord's death, and her own identification with Him in it, according to His will, until He come. Her lonely path is never to be forgotten. To deny it would be to deny that her Lord was slain.

But let us return for a moment to the exquisite scene before us. Towards the close of that interesting day the ancient prediction was fulfilled: "I will abundantly bless her provision: I will satisfy her poor with bread." Thousands of the people were miraculously fed, and, as we read in John, they wanted to take Him by force and make Him a king. But Jesus perceiving this "departed again into a mountain himself alone." The hour was not come yet for the crown of David to flourish on the head of His Son and Lord. The people were in unbelief, and He would not be made a king to gratify their worldly desires. He departs from them, and goes up to a mountain to pray alone. He refuses to be king by the will of man, but He takes the place of priest before God. Blessed fruit of His rejection!

But here carefully observe, and mark well, the hand of the Master is drawing this beautiful picture. Before He ascends up on high He dismisses the multitude, or the unbelieving nation. Then He gathers His disciples, or the believing remnant, into a ship, and launches them on a tempestuous sea alone. And now He goes Himself to a mountain to make intercession for them. "And when He had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone." But during the long, dark night of His absence His eye of love, which neither slumbers nor sleeps, followed His loved, though tossed and tried, ones all the

way through the deep. O blessed Lord, what a night that was to Thee! Its silent watches must have pictured to Thy far-seeing eye these last nineteen hundred years and more. During the long dark night of man's day Thy beloved ones have had to meet an opposing current in this evil age, which is indeed hard to strive against. But the morning watch brings relief. This dark and dreary night, with its toiling and rowing, will soon be past. "Surely I come quickly" is the word of Jesus; and the Spirit speaks as if we could count on nothing more than "the twinkling of an eye" between us and the coming of the Lord.

"And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I, be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God." Peter may represent the church. He leaves the position of the Jewish remnant and goes out in faith to meet the Lord without the sup-

port of nature. But he fails, as the church has done; he fails as she has done, through not keeping Christ and His word before him. He looked at the waves—the circumstances—in place of looking to the Lord. So long as Christ filled his eye he imitated Him, and walked on the sea as He did. But the moment his eye is off Christ and on the billows, he begins to sink. Faith can walk on rough waters as well as smooth if the eye is kept on the Lord. The Lord had said, "Come," to Peter, and that was enough. He who created the elements could make the sea a pavement for His servant. When Christ and His word are kept before the soul, we can walk on the rough sea of life as well as on the smooth waters.

But, oh, gracious Lord, Thou art as ready to answer the cry of distress as the voice of faith! But the honour that belongs to the walk of faith is lost. "And immediately Jesus stretched forth His hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased." The Lord, in company with Peter, rejoins His disciples in the ship, and immediately the troubled waters are at rest. When the Lord and His heavenly bride return to Israel all their troubles and persecutions will be at an end. He will be owned and worshipped as their own Messiah, the Son of David, the Son of God. "Then they that were in the ship came and worshipped him, saying, of a truth thou art the Son of God." But the blessing flows out unto all the earth.

(To be continued, if the Lord will)

CONSIDER ONE ANOTHER

In an old copy of "Till He Come", the Editor referred to the Scripture, "Consider one another to provoke unto love and to good works." (Heb. 10.24). He commented on this Scripture as follows: "In this connection one might say how much disappointment, discouragement, and sorrow we would save if we really acted in accordance with the order in which this verse reads. How much also would we be able to impart of joy and happiness among our dear brethren if we followed the real meaning of the words.

"Not one of us can provoke another to love and to good works, if we have not first

considered one another. Before the priest of old could pronounce judgment on the leper, he had first to *consider* the leper's real state and condition. So we read: "Then the priest shall consider." (Lev. 13.13).

"Now in this act of considering one another we will often find out why others do the things they do, or act in the way they do. Not that these are always correct in themselves, but we would be in a much better state of mind and thought to act towards them in such a way that will provoke unto love and to good works. Every one of us must be careful not to rouse the 'flesh.' Let

us ever speak to one another in such a way that we will provoke unto love. Even if there must be censure, I should mix *love* with the means used to restore such an one. I must never forget such words as, 'Brethren, if a man be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.' (Gal. 6.1).

If the Lord dealt with us as we sometimes deal with one another not many would be saved. He loved us first. He went further, and took our sins upon His holy head, and suffered our punishment, that we might go free. He *considered* us,—He knew what we were, and instead of making us smart for it, He took the smart Himself. He now, as it were provokes us to love and to good works. Provoking is really stirring us up: something which causes us to do this or that. Fathers are enjoined not to provoke their children to wrath: not to stir up the flesh in them. Peter said, 'Yea, I think it meet, as long as I am in this tabernacle, to *stir you up* by putting you in remembrance.' (ii Peter 1.13). Surely we love Him because He first loved us. May these few words be helpful to each one of us. I need them. May He ever keep us mindful of His gracious love, His grace, His kindness, as we go along together,—"Till He Come."

In a later issue of "Till He Come" a letter appeared from a brother, who had written the Editor as follows, in reference to the portion just quoted:

"The 'CONSIDERS' of Scripture are very precious. I recall making a little study of some of them. I started with, 'Consider the Apostle and High Priest of our profession, Christ Jesus,' in Heb. 3.1. It is the same word as is used for 'Consider one another,' in Heb. 10.24, and means 'To take note of,' 'To consider carefully.' Then we are told to 'Consider the ravens' in Matt. 6.26. This is a different word, generally translated 'Look at;': while two verses further on we are told to 'Consider the lilies,' and a different word to any we have spoken of is used here. It means to 'learn thoroughly'; 'to learn as a disciple' learns from his Master. As the ravens fly by we could not learn in that way from them, but we can learn in this way from the lilies in the field.

In Heb. 12.3, we read: "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." This is still a different

word, found in no other place in the New Testament. It means to ponder over. It has the thought of reckoning in it. Another has said of this word: "The writer seems to say, 'Consider Christ, Reckon up His sufferings, point by point, going over them again and again. Not the cross only, but all that led up to it: to be done once for all.'" And speaking of the same verse, this writer says: "If the leader bears the brunt of the battle the soldier can follow."

But time would fail me to speak of all the CONSIDERS in the New Testament. There are eleven different Greek words used to translate this one English word.

May you be greatly encouraged and blessed in this sweet work the Master has entrusted to you. Blessed Master! I have been considering the parable of the talents in Matthew 25. If they were talents of silver, even, they must have been worth quite a bit; for in the story of Naaman in ii Kings 5.23, we see one talent was a load for one man: if my memory serves me rightly, one talent weighed a little over a hundred pounds. How slow most of us are to recognize the greatness of these talents the Lord has entrusted to us, and, therefore, the greatness of the responsibility to use them. Few of us stop to think that an 'Open Bible', 'Liberty of Conscience', 'Liberty to serve the Lord', 'Knowing the Scriptures from childhood', 'An education that enables us to read and write', — all these and many more such-like things are packed in the 'bags' (ii Ki. 5.23) that the Master entrusts to His servants. How often we are like the slothful servant who digged in the earth (his back toward Heaven) and buried these precious talents instead of using them for his Master. Yes, Let us consider well the enormity of the trust given to a 'Two-talent', or, indeed, to a 'One-Talent' servant—all he can carry, or, for the former, twice as much as he can carry.

Now, Consider for a moment the debt that was freely forgiven me, when I had nothing to pay, and I find it was *TEN THOUSAND TALENTS*: You must think of an army of Ten Thousand Men, marching by, each man loaded with all he can carry, and then I see my debt. I turn and look at my 'One Talent', or, 'two Talents', with which I am entrusted: and what have I done with them? It is enough to wither up all my conceit. May the Lord bless you very richly, dear Brother!

“FEED MY LAMBS”

(John 21 - 15)

ONLY A LITTLE SPARROW

I am only a little sparrow,
A bird of low degree.
My life is of little value,
But there is One who cares for me.

He gave me a coat of feathers,
It is very plain I know;
With never a speck of crimson,
For it was not made for show.

But it keeps me warm in winter
And it shields me from the rain.
Were it bordered with gold or purple
Perhaps it would make me vain.

And now that the spring-time cometh,
I will build me a little nest,
With many a chirp of pleasure,
In a spot I like the best.

I have no barn nor storehouse,
I neither sow nor reap.
God gives me a sparrow's portion,
But never a bit to keep.

If my meal is sometimes scanty,
Close picking makes it sweet.
I have always enough to feed me,
And life is more than meat.

I know there are many sparrows,
All over the world we are found:
But our heavenly Father knoweth
When one of us falls to the ground.

Though small, we are never forgotten;
Though weak, we are never afraid.
For we know there is One that keepeth
The life of the creatures He made.

And I fold my wings at twilight,
Wherever I happen to be,
For the Father is always watching,
And no harm will come to me.

(Author unknown)

HE IS RISEN !!!

An old man was looking into a shop window at a picture showing the sufferings of Christ on the cross. The old man's attention was so riveted on the picture that he did not notice a small boy who was also looking at it.

Presently the old man heard the child speaking, and he told the story of the cross as he had heard it at the mission. Not realizing the effect of his words on the old man, he slipped away leaving him still gazing intently at the picture, while the story of the Saviour's love laid hold on his heart.

Then he felt a pull on his coat sleeve. Turning he saw the little lad again, who jerked his thumb towards the picture, and said with great emphasis,

“Mister, HE'S RISEN AGAIN !!!”

THE GREAT CLOCK IN HELL

At the Sunday morning service, the manner and tone of the people, and their eager attention, implied that something was going to happen. There was a deeply solemn feeling in the church, both morning and evening, which made it very easy to preach. In the course of my sermon, I know not why, I was led to speak about the endless misery of hell; and some who were present said I asserted, "That there was a great clock in hell, with a large dial, but no hands to mark the progress of time: it had a pendulum which swung sullenly from side to side, continually saying, 'Ever! never!' 'Ever! never!'"

This seemed to make a profound sensation among the people: many stayed to the after-meeting—they would not go away until they had been spoken with. Among others, the churchwarden came to me in a very excited state, and said, "What ever made you say, 'Now or never!—now or never!'" He was like one beside himself with emotion when he thought of the pendulum which I had described. "Now or never!—now or never!" he kept on repeating to himself, till at last he went away. He was far too excited to talk of anything else, or to listen either.

Later on in the evening, we were sent for to come in all haste to his house. There we found him in great trouble of mind, and afraid to go to bed. After talking to him for a short time, he went on to say that he had a strange thing to tell us—"that that very morning he was lying in bed (he thought he was quite awake), and looking at a little picture of the crucifixion which was hanging over the fireplace. While doing so, he saw as plainly as possible some black figures of imps and devils walking along the mantelpiece with a ladder, which they placed against the wall, evidently for the purpose of removing this picture from its place. He watched them intently, and noticed that they seemed much troubled and perplexed as to how they were to accomplish their task. Some of the imps put their shoulders to the under side of the frame, while others went up the ladder; one, in parting, mounted to the top with great dexterity, to get the cord off the nail, but without success. Enraged as this, they made various other attempts, but all in vain, and at last gave up in despair, if not something worse; for by this time they appeared furious, and dashed the ladder down to the ground, as if it were the fault of it, and not of themselves. In rage and disappointment, they passed off the scene.

Presently the door opened, as he thought, and who should present himself but "Paul Pry" (that was the name he had given to a Dissenting preacher in the village, who was a portly man, and always went about with a thick umbrella under his arm)—the veritable Paul Pry, umbrella and all, standing at the door. He said to his visitor, "What do you want here?" The phantom pointed to the picture over the mantelpiece, and said, in a quiet, confiding way, "Now or never! Do you hear, man? Now or never!" The man was indignant at this untimely intrusion, and bade his visitor begone; but, for all that, he still stood at the door, and said, "Now or never!—now or never!" He got out of bed, and went towards the door, but the figure disappeared, saying, "Now or never!—now or never!"

Then he got into bed again, and all was still for a little while, when suddenly the door opened a second time, and the vicar appeared, just as Paul Pry had done, and came towards the bed, as if with a friendly and affectionate concern for his welfare, and said, "My dear fellow, be persuaded—it is 'now or never!'" Then, taking a seat at the corner of the bed, with his back leaning against the post, he went on talking, and saying, again and again, "Now or never!"

The poor churchwarden remonstrated in vain against being visited in this manner, and thought it very hard; but the vicar sat there, and persistently said, "Now or never!" He became very angry, and bade him go out of the room immediately; but the vicar said, "Now or never!"

"I will 'Now' you," he said, "if you do not be off;" and so saying he rose up in his bed; while the vicar glided to the door, repeating, "Now or never!" and went away. The poor man, in great distress of mind, turned to his wife, and asked her what could be the meaning of all this; but she only cried and said nothing.

Then, who should come next but Mr. F——, a quiet man of few words. He had thoughts, no doubt, but kept them all to himself. He came gliding into the room, as the vicar had done, sat on the same corner of the bed, leant against the same post, and in the quietest way possible repeated the same words, "Now or never!"

"Do you hear him" said the poor distracted man to his wife—"do you hear him?" "Hear him? Hear what? No! nonsense! What does he say?"

"My dear, there! listen!"

"Now or never!" said the quiet man.

"There, did you not hear that?"

"No," she said, "I can hear nothing," and began to cry more copiously.

He got up, and said he would take the poker and punish every one of them—that he would. The strange visitor made for the door, and like all the rest, said, as he disappeared, "Now or never!"

The poor churchwarden continued in a most distracted state, and during the day met all his three visitors who had caused him so much anxiety "Paul Pry," the vicar, and the quiet gentleman, none of whom looked at him or spoke to him as if anything happened; but when he heard me say over and over again in the pulpit, "Now or never!" pointing, as if were, to the ghostly pendulum swinging there saying, "Ever!—never!" and inquiring of the people, "Do

you see it? do you hear it?" it seemed to bring matters to a climax. He said he turned and looked at the wall to which I pointed, and almost expected to see that solemn clock.

I did not wait to hear more, but kneeling down, I begged him to close with the offer of salvation "now." "No," he said, with a sigh, "I am afraid I have refused too long!"

"Don't say so! take it at once, 'now;' or perhaps it will be 'never' with you." A man does not often get such a plain warning as you had. You had better take care what you are doing. 'Now!' why not 'now'?" He did accept salvation, and yielding himself to God, received forgiveness of his sins; and after that became a very different man.

(W. Haslam).

ANSWERS TO COMPETITION

1. Nathan. ii Sam. 12.1.
2. Azariah and Zabud. Azariah was over the officers. Zabud was Principal Officer, and the king's friend. i Kings 4.5.
3. Hushai. ii Sam. 15.37.
4. Baanah. He was one of twelve officials to provide victuals for the king and his household. He was in Asher and Aloth. i Kings 4.16.
5. Zelek. ii Sam. 23.37.
6. Uriah. ii Sam. 23.39.
7. Ittai the son of Ribai. i Sam. 2.39 & i Sam. 10.26.
8. Shammah the son of Agee the Hararite. ii Sam. 23.11 & 12.
9. Eleazar the son of Dodo, the Ahohite. i Chron. 11.12-14.
10. Goliath: ii Sam. 21.19. Ittai: ii Sam. 15.19.
11. The wife of Uriah the Hittite, whom David took to be his wife. ii Sam. 11.3; 12.24. Etc.
12. Ahithophel. ii Sam. 11.3; ii Sam. 23.34. (This is probably correct, but not absolutely certain.)
13. Uriah. ii Sam. 11.3.
14. "The counsel of Ahithopel was as if a man had enquired at the oracle of God." ii Sam. 16.23.
15. If our statement above is correct, that Ahithophel is Bathsheba's grandfather; it would seem likely that he had never forgiven David for defiling his granddaughter, and killing her husband.
16. He hanged himself. ii Sam. 17.23.
17. Joab was captain of David's army. i Chron. 11.6.

18. Joab was David's nephew by David's sister Zeruiah. i Chron. 2.15-17.
19. Zeruiah, David's sister. i Chron. 2.16.
20. Abishai & Asahel. i Chron. 2.16.
21. Amasa was Joab's first cousin. i Chron. 2.16,17.
22. The captain of Absalom's host was Amasa. ii Sam. 17,25.
23. Elhanan the son of Jair killed Lahmi, Goliath's brother. i Chron. 20,5.
24. Benaiah the son of Jehoiada killed Joab while taking refuge at the altar of God, at Solomon's command. He was killed for the murder of Abner the son of Ner, and Amasa; captains of the hosts of Israel and Judah respectively.
25. The special 'acts' of Benaiah the son of Jehoiada were: (i) He slew two lionlike men of Moab: That tells of victory over the flesh. Num. 25.1. (ii) He killed a lion in a pit in time of snow: That tells of victory over the devil under very difficult circumstances. i Peter 5.8: He slew an Egyptian, a goodly man, with the Egyptian's own spear: That tells of victory over the world: using the world while not abusing it. i Cor. 7.31. ii Sam. 23.20,21. Benaiah was probably son of the 'Leader of the Aaronites. i Chron. 12.27.

ANOTHER COMPETITION

Prizes will be offered for the best essays on the three men who came to David's help when he had to flee from his son Absalom: (ii Sam. 17.27-29). The essays must show clearly why we would not have expected help from the first two named; and suggest what caused them to show this kindness. Show also how the Spirit of God has covered a blot on the character of the third. Please write clearly, giving name, address and age. If you receive help from others, please say so. A reference Bible or a concordance may be used.

Send your essays to
 Mr. G. C. Willis
 c/o CHRISTIAN BOOK ROOM
 P. O. Box 535, Sandakan,
 Sabah, Malaysia.
 Mark "2nd Class Air Mail" if available.
 (*No correspondence allowed.*)

"The Steward" and "Feed My Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come," please address to: Mr. Walter E. Smith, Apt. 609 Edenbridge Court, 22 Allenhurst Dr., Islington, Ontario, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4355 Marcell Ave., Montreal, Canada.

Published by G. C. Willis, Box 535, Sandakan, Sabah, Malaysia.
 Printed in Hong Kong.

Printed by Empire Printing Co., 453, King's Road, 2nd floor, Hong Kong.