

"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4.13)

# THE STEWARD

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

(1 Corinthians 4.2)

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## THINE EYES SHALL SEE!

"Thine eyes shall see the King in His beauty: they shall behold  
the land that is very far off."

ISAIAH—33-17

THINE eyes shall see! Yes, thine, who, blind erewhile,  
Now trembling toward the new-found light doth flee,  
Leave doubting, and look up with trustful smile . . .  
Thine eyes shall see!

Thine *eyes* shall see! Not in some dream Elysian,  
Not in thy fancy, glowing though it be,  
Not e'en in faith, but in unvellèd vision,  
Thine *eyes* shall see!

Thine eyes *shall* see! Not on thyself depend  
God's promises, the faithful, firm, and free;  
Ere they shall fail, earth, heaven itself must end:  
Thine eyes *shall* see!

Thine eyes shall *see*! Not in a swift glance cast,  
Gleaning one ray to brighten memory,  
But while a glad eternity shall last,  
Thine eyes shall *see*!

Thine eyes shall see *the* King! The very same  
Whose love shone forth upon the curseful tree,  
Who bore thy guilt, who calleth thee by name;  
Thine eyes shall see!

Thine eyes shall see the *King*! the mighty One,  
The many-crowned, the Light-enrobed; and He  
Shall bid thee share the kingdom He hath won,  
Thine eyes shall see!

And in *His beauty*! Stay thee, mortal song,  
The 'altogether lovely' One must be  
Unspeakable in glory,—yet ere long  
Thine eyes shall see!

Yes! though the land be 'very far' away,  
A step, a moment, ends the toil for thee;  
Then, changing grief for gladness, night for day,  
Thine eyes shall see!  
(F.R.H.)

## THE PRAYERS OF SAINTS

"And when He had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints." (Rev. 5.8).

That latter clause is very peculiar, as connected with the grace of God in His own proper eternity. There are things His people suffer from, and that He never forgets. All their prayers are treasured up before God—their tears are put in His bottle, and treasured up. What! the sorrow I have forgotten, has God *put that down*? Is that one of the things that will shine? He can use all for His glory; but can the prayers and groans of a saint be kept and have a special place, be an odour of a sweet savour to God?

The sinner does not know this; but a poor broken one can say, "Not only does God remember my prayer, but He puts it by on His own throne, like the pot of manna which He liked to be laid up, to be remembered as a trophy of the way He carried His people through the wilderness." And so will their prayers tell *there* what their special need of His presence was *here*. "Golden vials." *Gold* marks the divine character of that by which they are kept; the odour, a fragrant incense going up; the fragrance ever the same.

Is that said of the prayers of saints? Yes; not one of them lost. The Lord Jesus knew them all; they were ever before God.

(G.V.W.)

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## SAINTS

Thank you for your note. . . Will you please express my gratitude to the saints.

I used to be rather afraid of that term "saints" as being rather pretentious, but latterly I have grown to love it, and we surely should when we think of the grace that has given us that calling!"

(From a Letter).

## "SAINTS BY CALLING"

(Rom. 1.7: *New Trans., Note*)

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## COMMUNION IN THE PSALMS

*Psalm 22:21,22*

*Our Association with Christ Risen*

This Psalm provides the utter contrast between night and day, between the death and the resurrection of Christ. First we find there the scene of the cross; and no part of the Old Testament gives so moving a description of it. Jesus is alone; no one is thinking of Him; the world, under the direction of Satan, rejects Him and inflicts upon Him the most ignominious torture. He is forsaken by all, even by His disciples; the hours of darkness surround Him, and invade His soul. He is made sin, accursed, forsaken of God. He submits to all these depths of suffering, because, in His love, God has determined to *save us*.

In this unique work, we have no part except our sins. We can believe it, but we cannot understand it: the love of God, which chose guilty lost creatures, His enemies, to bring them into His glory, is in fact beyond our understanding.

As soon as the resurrection of Christ has taken place (v.21) all is changed. His God, who had not answered Him when He cried unto Him day and night, now answers Him "from the horns of the unicorns". He searches for Him in death, after His precious blood has been shed; only then He grants His cries, His tears, His prayers and His applications, by saving Him *out of death* by

resurrection.

This deliverance gives to the Lord Jesus, from His God, a family, *brethren*, when previously He was entirely alone. Now He announces to them the Name of the Father, and they become the children of God. (John 20:17) Thus we have the most complete communion with the Father and the Son which can be imagined, the marvellous delight of the love of the Son, which surrounds us henceforth as His brethren, and of the love of the Father, the relationship into which the Lord Jesus has brought us, as being that which He enjoys Himself.

We find a second blessing as the fruit of His resurrection: "In the midst of the congregation will I praise Thee". The prospect which these two verses open up to us is certainly the most extensive and the most exalted which the Old Testament offers to us.

Intelligent Christians are familiar with the expression of worship which has for its object the *Lamb* slain in chapter 5 of the Revelation. There all the glorified saints are united around the throne; the centre of which is occupied by the Lamb. There is perfect communion among the saints, one with another in the praise which goes up around Him, and echoes into the infinite among the myriads of angels and in the whole creation. But this marvellous scene differs from that which we find in Psalm 22. There the *Father* is the object of adoration and it is Christ Himself, the risen Man, who starts the song of praise; He it is Who can measure in all its depth the forsaking of God, and in all its height a salvation which drew Him from the darkness of the grave, and raised Him to the full light of the presence of His Father.

He praises, but it is in *the midst of the congregation*, associating all His brethren with Himself in the joy of the presence of the Father. The hour of the true worshippers in spirit and in truth has come, following the resurrection of Christ. This hour is here announced prophetically; and it is done so in the same manner in John 4:23, although it was then very near. But in the same verse the Lord adds "*and now is*", for everything which would form this worship was already fully in view: the Father was known, the Spirit was revealed, the truth was come, in the person of Christ. So, in John 4 the true worshippers were still not come, but the objects, the substance, the power, of worship was there in the person of the Lord. In Psalm 22 The Lord Jesus is not the object of worship, any more than in John 4, because He Himself is offering praise, and associating us with Himself in a song of praise in which

*His* deliverance, which is *our* deliverance, is the object. Of this song He is the author, for a Man raised from among the dead alone could conceive it in all its reality.

Such is our part now when we praise the Father in the Assembly. When this praise is genuine, it is Christ in our midst who by His Spirit makes it rise to our lips. That is our present part, we say. All the same, this Psalm, in spite of its exaltation, does not go beyond the limits of the Communion which the Old Testament can show to us. We have no doubt that here the idea of "*the congregation*" only includes the Jewish elements—afterwards united at Pentecost—before Jews and Gentiles formed the Church by their union into a single body. This was a mystery altogether hidden from the saints of the old covenant. However this first Jewish beginning of the Assembly has a unique place here in the Old Testament. This place is mentioned nowhere else, but its mention was necessary here to present the results of the work of the cross in an extent which was worthy of such a sacrifice.

Today we fully possess this Communion of Christ and the Assembly in praise. Psalm 145 will present some new details which belong to it. But what a privilege to know deliverance such as Christ knew and realised; with Him to praise the Father who has gained this deliverance for us, by raising up His Well-beloved, after having delivered Him up for us. What a privilege to be the objects of His counsels of love, which are to bring many sons unto glory, by associating them with His Son!

The Jewish Remnant will enjoy similar blessings, but much less elevated, when Christ will say: "My praise shall be of Thee in the great congregation: I will pay my vows before them that fear Him." The great congregation was for Israel the Feast of Tabernacles. It will be realised in the Millennium, whereas, following after the Passover (v.1-20) the Feast of Pentecost (v.22) has already taken place for us in the descent of the Holy Spirit Who makes us worshippers in Spirit and in truth. What can be compared with Communion with Christ in the praise of the Father?

This association with Him in worship is one of the most elevated qualities of Communion. The Lord Jesus takes His place in the midst of the saints, gathered in His Name for worship. However shameful may be the ruin of the Church in the present day, this unspeakable privilege is not lost, and still belongs to those, be they only two or three, who are gathered around Him.

*(To be Continued, if the Lord will)*

# GOD'S WAY OF REST, POWER, AND CONSECRATION

## — Part 4 —

This prepares the way for the fourth lesson. Flesh has gained the victory, has its foot, if we may speak figuratively, upon the neck of the struggling and helpless soul; but its victory ends in defeat, and in the emancipation of its victim. Until this moment, the soul has been battling in its own strength; but now in the sorrow of its defeat and helpless bondage, it looks, not within, but without, and cries in its agony, "O wretched man that I am! who shall deliver me from the body of this death?" And the deliverance is reached. The moment the eye is upward, and not within upon itself, the victory is assured; for the answer comes immediately: "I thank God," I am delivered "through Jesus Christ our Lord." Deliverance is found, just as salvation is found, not through self, and the labour of self, but through Christ. It will consequently be noticed, that whereas we have nothing but "I" in the preceding verses, "I" now disappears, and it is all Christ instead. Blessed deliverance! Self is now done with and refused, Christ is accepted in its place; and, as we shall yet see, we find that we have in Him the answer to our every need: for of God are we, "in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i.30).

But before the Spirit of God proceeds to unfold the blessed portion of the delivered soul, one word is added: "So then with the mind I myself serve the law of God; but with the flesh the law of sin." This is added, both as instruction and warning. It teaches us that we shall always possess, whatever our attainments, these two natures; and, giving their character, admonishes us that they will never alter: that the flesh, though we are now delivered from its mastery, will always remain flesh, and can never be changed or improved. The enemy cannot be dislodged, or be converted to a friend; but we now know his character, and the source of our strength, and we keep watch accordingly.

We proceed now to point out the wondrous results in grace which may be the enjoyed portion of the emancipated soul. We may at once name them. They are REST, POWER, and CONSECRATION. Let us look at these separately, and in detail.

(1) REST. This is not only the rest that follows upon the cessation of the struggle with indwelling sin, but also the positive

rest which flows from the knowledge now enjoyed by the soul—of deliverance. Hence the first words of chapter viii are: "There is, therefore, now no condemnation to them that are in Christ Jesus." This is not simply the assertion that the believer is freed from all condemnation; but rather the discovery, that those who are in Christ Jesus are delivered from all possibility of it. Such is the blessed goal which the soul has now reached. Let us then examine a little into what is thus involved. There is now, then, the knowledge that the believer has been brought out of his old standing and condition, and set down in a new place before God in Christ; in Christ who is risen from the dead, and has passed into a new sphere beyond, and on the other side of, death, into which neither death nor condemnation can enter. Through death with Christ, as has been already shown, the believer is dissociated from the first man—from Adam; so that now, reckoning himself to be dead unto sin, he also counts himself as alive unto God in Christ Jesus. In the death of Christ God has judged, once for all, sin in the flesh—judged its root and branch: and the law of the Spirit of life in Christ Jesus as risen out of death, has made the believer free from the law of sin and death. Sin and death have to do only with those who are in the flesh; and since the believer is not in the flesh (ver. 9), but is in the Spirit, he has his standing where the law of the Spirit of life in Christ Jesus prevails. Yes,

"The Lord is risen: the Red Sea's  
judgment flood  
Is pass'd, in Him who bought us with  
His blood.

The Lord is risen: we stand beyond the  
doom  
Of all our sin, through Jesu's empty  
tomb."

We stand, we repeat, in a new place—a place, (because in Christ Jesus as risen), to which the flesh, and therefore condemnation, cannot have anything to say. As the blood of Christ cleansed us from our guilt; so in the death of Christ (for we were, in the grace of God, associated with Him in that death) the flesh, sin, met its judgment and doom; and we, now in Christ, are therefore completely delivered, and, as such, freed

from all condemnation. We can now rest—rest in Him in whom we stand before God.

Together with this, the soul discovers another thing. What had been the cause of all its dissatisfaction and sorrow? Its own state and condition—the condition springing from the presence of sin within. Now it learns that the question is *not, what we are, but what Christ is*. Is God satisfied with what Christ is? Then we may be satisfied too, for we, remember, are *in* Him, and what He is, and not what we are, marks our standing before God. In Christ, therefore, we answer to even God's own thoughts, so that He can rest in us with the same complacency as He rests in Christ. We are indeed accepted in the Beloved. Inasmuch, then, as every desire of God's heart is met, we have nothing left to desire; we are as perfect, as to our new standing, as God Himself can make us, and we have therefore perfect rest. As to the flesh, we have learned that it could not be worse, and that it could not be better; as to our being in Christ, we have been taught that God Himself is satisfied with us, inasmuch as we are before Him in all the perfection of what Christ is, as the glorified Man. It is not possible to desire more, and thus we enter upon the enjoyment of perfect rest—perfect rest in Christ; for just as we were enabled, through grace, to accept Christ as our Substitute on the cross, we now rejoice to accept Him before God instead of ourselves. God's

eye rests on Him, and ours rests on Him too, and thus in communion with the heart of God we find our true and unshaken rest.

Another blessed consequence at once follows. Ceasing from self-occupation (for having trodden that weary path to our bitter sorrow and found out its vanity) we rejoice to be occupied alone with Christ. Since it is what He is that determines what I am before God, I delight to trace out His perfections and moral glories, to meditate upon every ray of the glory of God that shines out from His glorified face (2 Cor. iv. 6); and in this blessed employment I am gradually transformed, even while here in this world, by the Spirit's power, into His likeness. (2 Cor. iii. 18.) Lost in admiration of the One whose face, unlike that of Moses, is unveiled, I grow like Him—grow daily, while waiting for His return, until finally I shall be like Him, for I shall see Him as He is.

It is therefore Christ as the measure of my standing, Christ as the object of my heart, and Christ as the One to whom I am to be conformed. What else can the soul need? Nay, I am abundantly satisfied, and I have perfect rest.

“Lord, 'tis enough, we ask no more,  
Thy grace around us pours  
Its rich and unexhausted store,  
And all this grace is ours.”

(To be continued, if the Lord will)

## HIMSELF

May He Himself be more with and before us! a *nearer* and *more real* object than ever!

Truth that gives *thoughts* is not fully the right thing; but truth that gives *Himself*—that is the thing.

Jesus once here—now in the heavens—again to be here and with us for ever—the *same* Jesus throughout—known for eternity as He was known is His track through the cities and villages of Israel—this is the mystery that gives us Himself.

And it is the business of *faith* to reach *Himself*. The centurion pierced the cloud, the *thick* cloud, of His humiliation, and got at the *divine glories*, which lay the other side of it, or under it. The poor sinner of the city pierced the cloud, the *dark* cloud, of her own sin and misery, and got at the *divine love* that could heal it all. Faith may thus find various excellencies in Him, but it is *Himself* it reaches.

Faith sits and sings

‘All human beauties, all divine,  
In my beloved meet and shine.’

Let not this evangelic age give you the *work* of Christ alone. It tends that way. Without His work, I know, all would be nothing. But let not doctrinal acquaintance with His work turn you from personal acquaintance with Himself.

(J.G.B.)

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He . . . put away sin by the sacrifice of  
*Himself* Heb. 9.26.

Jesus *Himself* drew near, and went with  
them. Luke 24.15.

Jesus *Himself* stood in the midst of them.  
Luke 24.36.

The Lord *Himself* shall descend from  
heaven with a shout. i Thess. 4.16.

# MEDITATIONS ON THE TWENTY-THIRD PSALM

— Chapter 13 —

“And when they were gone over, they came into the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.” (Mat. 14.34-36.) Here we have a bright millennial scene. The Lord is received joyfully. He has come down from the place of His intercession. His ancient people, who were in deep waters, He immediately brings to a peaceful shore. In the world, which is filled with the works of Satan, He exercises His power in healing and blessing. He relieves a distressed and groaning creation. The trail of the serpent disappears, and joy and gladness, health and beauty, fill all lands. Hasten, O Lord, hasten in Thy time, that promised, coming, happy day.

But, meanwhile, may those who are now toiling through the deep waters, in patience possess their souls. Surely we know Thee better than did Thy disciples of old. Thy love has been fully manifested, and we know Thine unflinching intercession for us at God’s right hand in heaven. The night may be dark, the billows high, the wind boisterous; circumstances may be cheerless, joyless and gloomy, but “the night is far spent, the day is at hand.” “The coming of the Lord draweth nigh.” “Yet a little while, and he that shall come will come, and will not tarry.” The tempest-tossed vessel will soon reach the shores of eternal rest, and be welcomed by many who have been safely landed there before. Till then, O most gracious Lord, may our hands be kept steady at the oars, and our hearts confiding in Thee, while we sleeplessly watch for the first radiance of the Morning Star.

“Go not far from me, O my strength,  
Whom all my times obey;  
Take from me anything Thou wilt,  
But go not *Thou* away.  
So let the storm that bears me home,  
Deal with me as it may.

“On Thy compassion I repose,  
In weakness and distress;  
*I will not ask for greater ease,*  
*Lest I should love Thee less.*  
Oh! ‘tis a blessed thing for me,  
To **NEED** Thy tenderness.

“Thy love hath many a hidden path,  
No outward eye can trace;  
And, through the darkest night, my heart  
Leaps to behold Thy face;  
And communes with Thee ‘mid the storm,  
As in a *quiet* place.

“‘Deep unto deep’ may call, but I  
With peaceful heart will say,  
Thy loving-kindness has a charge  
No wave can take away.  
So let the storm that speeds me home,  
Deal with me as it may.”

A. L. W.

“*Thou anointest my head with oil.*” How sweetly conscious the pilgrim is of the Lord’s nearness to him! This is the strength of his heart. The honour conferred is great, and may be duly esteemed; but that which the heart loves most is the presence of the Lord. Comparatively it matters little who may be at a distance, or even opposed to us, when the Lord is near. In His presence we enjoy a rest from all that surrounds us, which we can find nowhere else, and which, we doubt not, partakes of the perfect rest above.

Is this, O my soul, thine own experience? Knowest thou the sweet peace and the quiet confidence which conscious nearness to the Lord gives? Surely those who have experienced the power of that presence in days of weakness and trial can never forget it. There is a way of learning such things which neither time nor change of circumstances can efface, and which will be remembered with profit throughout eternity. But before the Lord teaches thus, the soul must be stripped of all self-dependence, and of everything that has its roots in nature. A destitution must be felt that looks to the Lord alone, and welcomes the supplies as coming directly from Himself. Then, the arms that enfold the fainting one, the power that raises

the stricken one, and the fulness that fills the emptied one, must ever be remembered with adoring gratitude.

But may not a soul enjoy great nearness to the Lord without having passed through trial, or known much of the difficulties of this present life? These, most surely, form no ground, but are often the occasion, of great conscious nearness. It is the happy privilege of all who, through grace, believe, to enjoy spiritual nearness to God in Christ, through the power of the Holy Ghost. This is their birthright. "Truly our fellowship is with the Father, and with his Son Jesus Christ." We are not only pardoned, but reconciled. Though, strange to say, I have talked with many who knew their pardon, but were strangers to reconciliation. Such, of course, knew nothing of that personal nearness to Christ of which we are speaking. The sweet, happy home feeling of reconciliation is unknown.

But why? it may be asked. Because the truth is not fully apprehended. And what is the truth? it may be further asked. As we are merely referring to the fact at present, we cannot go into the subject; but the reception of the prodigal son may be taken as an answer to the question, and as the divine illustration of the doctrine of reconciliation. The first thing the prodigal received from his father was the kiss of peace—of reconciliation. He is the living picture of a soul quickened, pardoned, sealed, accepted, reconciled, worshipping. Was there one in all the father's house that felt more at home than the prodigal? Not one. He was there in the full credit of Christ—radiant in His beauty—exalted in His dignity, and adorned with the jewels of heaven. The Father in His love, we may say, knows not how much to make of him. But how few, alas, drink deeply at the fountain of the Father's love!—a love that is unchangeable, and that is infinitely above robes and rings and fatted calves! O Father—Father of the Lord Jesus—give us to know more of the love that so receives and so welcomes every returning prodigal! O give us to taste of this perfect peace—this perfect reconciliation—this happy, joyous worship!

But may every truly converted sinner now read, in the prodigal's reception, the history of his own? He ought to. The

Father is not changed. And he may also connect with the love that receives, the love that *seeks*. So that he ought to rejoice in the love of the Father, Son and Holy Ghost. And with the additional light of the epistles, we see even something more than in that ever fresh, ever precious fifteenth of Luke. The *new ground*—namely, the death and resurrection of Christ, and His exaltation to the right hand of God—is unfolded and expounded in the epistles. This is the entirely new ground on which the believer is placed in *reconciliation* with God. Hence the doctrine so fully taught in the epistles of our *oneness* with Christ, as the risen and exalted Man in glory. There we read that the Christian is *in Christ Jesus—joined unto the Lord—seated together in heavenly places in Christ Jesus*. (Rom. 8.1; 1 Cor. 6.17; Eph. 2.6.)

But we return to the question of our experimental nearness to the Lord. True enough, it is our blessed privilege to know our place of nearness to Him spiritually, and His presence with us at all times and under all circumstances; but who can speak of it? Rather let us meditate on the experience of the man of faith, as recorded by the Holy Spirit. Much of the experience of this psalm will apply to Christ Himself, in His path down here, and to those in all ages who follow His footsteps. It is the path of a godly man, under the eye of the unfailing care of Jehovah. There is suffering and humiliation, honour and glory, in the way. The former for a time, the latter for ever.

But however much the Lord may be known and enjoyed in the simplicity of faith, it was by the way of Marah's bitter waters, and the dark shadows of death, that our pilgrim reached the King's table, and became an honoured guest in His banqueting house. It is better that the sufferings should be first, and the glory after, than that the glory should be first, and the sufferings after.

While the pilgrim is still seated at the table which the Lord prepared for his refreshment, new honours and richer blessings await him. The host, we may say, according to eastern custom, now rises from his seat, and pours the fragrant oil on the head of his guest. In oriental nations this is esteemed a mark of the very highest honour, and is usually reserved for distinguished guests and strangers. The oil is mingled with the most

costly perfumes, so that the banqueting hall is filled with its sweet odours. It is not unusual, on certain occasions, for the servant to anoint the head of each guest; but when the master himself performs this service on some favoured one, what must his honour be! Yet faith can say of Him who is King of kings and Lord of lords, "Thou anointest my head with oil." No servant is employed on this occasion; the royal Host takes the place of servant Himself.

It is quite evident, from what our Lord says in the house of Simon, that this custom prevailed amongst the Jews: "My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment." What self-righteousness so ungraciously withheld, the poor penitent supplied. The Pharisee did not think He was worthy of a little water for His feet, far less the costly oil for His head. But who ever heard of self-righteousness having either oil for the head, water for the feet, or a kiss of gracious welcome for the lowly Son of man? But the humble penitent finds them all. The foun-

tains of her heart are broken up to bathe His feet with tears. Like a man who once said to the writer, after the word had reached his heart, and who could scarcely speak from emotion, "I seem to have got a well in my heart, and it is constantly springing up to my head." This woman, too, found a well—a springing well in her heart; and also the means of finding the costly ointment, and every other tribute of respect for the Saviour of her soul. Oh, what a scene, what a lesson! A poor, fallen, degraded sinner—an outward breaker of the law, enters the abode of man's righteousness, bows at the feet of the son of David, and carries off the blessing in the very face, and from the very centre, of the Pharisee's vain glory. She is enriched with the noblest prize that soul ever found, while the chiefs of the people, who refused to bow to Jesus, are left poor and miserable, and blind and naked. "For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

*(To be Continued, if the Lord will)*

## PIPRASKO: I SELL

In Romans 7:14 the "wretched man" exclaims, I am carnal, *sold* under sin". The Greek word used here for "sold" is *piprasko*, and when used with a person it means 'to sell into slavery'. In the Septuagint translation of the Old Testament it is used metaphorically, of selling oneself to sin: of Ahab in 2 Kings 21:20,25; in 2 Kings 17:17; and in Isaiah 50:1 and 52:3. So Paul may have had these in mind when he cried in desperation, "I am sold under sin". But this is not the experience of the apostle Paul only. It is the condition of us all, though we may discover it only when the light of the Gospel shines upon our fallen state.

The Lord uses the same word in His parable at the end of Matthew 18. The King reckons with his servants and finds one owing the impossible sum of ten thousand talents (one talent is worth nearly Two Hundred Pounds,) and he had nothing to pay. Exactly my condition! And the condemnation is just—let him be *sold as a slave*, and everything, whatsoever he had; and still

it would hardly make a first payment on the debt.

What can be done? In the parable the guilty servant promises to pay all, and is released. But he has hardly gone out from the presence of the King before his wicked heart is manifested, and the wrath of the King falls upon him: he is delivered to the tormentors. This man is typical of those who seek to add Law to Grace; those, for example, who seek to keep the Seventh Day as the Jews were commanded to do; or to abstain from meats which God has provided for their good. This man thought he would take advantage of the King's mercy, but he must add his own work: he was not trusting to that mercy. It is no use thinking I can deliver myself by making a part payment. I can never repay: it is no use making promises, and seeking pardon on my merits. "By the deeds of the law there shall no flesh be justified in His sight . . . but now the righteousness of God without the law is manifested . . . even the righteousness of



God which is by faith of Jesus Christ unto all, and upon all them that believe." (Rom. 3.20-22).

But how can God righteously forgive that debt? Again we find the answer in our word *piprasko*. In Matthew 13 our Lord uses it in the parable of the merchantman. The "merchantman" here is literally "a man on a journey," one who has come from far. This Merchantman had come all the way from Heaven's highest glory, down to seek pearls in the depths of the sea of the nations. There He found one pearl of great price, and He sold everything, whatsoever He had. This is not the word used of the man who sold all to buy the field. It is our word, *piprasko*, "to sell as a slave". The Merchantman not only sold all that ever He had, but He even sold Himself as a slave, "emptied Himself, taking a bondman's form" (Phil. 2:7. N.T.), and bought the pearl.

The word has been used three times: (i) of my lost condition, (ii) of my rightful doom, (ii) of my Saviour's wonderful way of deliverance. It is used six times more in the New Testament; three times in the 3 gospels of Mary's precious ointment which "might have been sold for much"; and three times in the Acts, of those who "sold their possessions and goods". Mary had her own private treasure, that pot of ointment. And each of us has some special treasure, some

desire, some ambition. That treasure might have been sold for much if Mary had kept it for herself; but it would have been a selling into slavery. And if we withhold our treasure, if we refuse our best to God, we too are sold into slavery to that desire. It may not be a sin, but it is a "weight"; we must drag round with us a ball and chain of bondage to that desire, instead of walking in the full freedom of the sons of God. But if like Mary we pour out our treasure; if like those first Christians we surrender our possessions and goods, then it is the things which are in bondage, and we are free. Acts 4:34 says they sold the things:—This is the ordinary word for sold—and brought the price of the things "sold into bondage." It is a wonderful thing to be free from the bondage of *things*, to be their master, not the servant of house and lands, furniture, books, every treasure. Then we can take joyfully the spoiling of our goods, knowing that "we have in heaven a better and an enduring substance" The best reading here might be translated "knowing that ye have yourselves as a better and enduring possession" We possess our souls in the perfect freedom of His service, no longer sold unto sin, or sold in bondage to things. We have the privilege of giving our little all, for the One Who gave His unsearchable riches for, and to, us.

• • • • •

## HOPE

Elpizo: I hope . . . . Elpis: Hope (Noun)

*"Now abideth Faith, Hope, Love, these three."*

*(i Corinthians. 13.13)*

Prophecies shall fail: Tongues shall cease: Knowledge shall vanish away: but HOPE abideth. (i Cor. 13.8,13). Our God is called "The God of Hope." (Ro. 15.13). He is the author of Hope." He is its source. We read in i Tim. 1.1.—"Jesus Christ our Hope." (New trans.) He is our Hope and "He is our Peace." (Eph. 2.14). And because we have such a Hope,—it is absolutely certain: it carries with it "Most certain confidence." (plerophoria: Thayer). Heb. 6.11.

# “FEED MY LAMBS”

(John 21 - 15)

## THE SERVANT'S PATH IN A DAY OF REJECTION

Servant of Christ, stand fast amid  
the scorn  
Of men who little know or love thy Lord;  
Turn not aside from toil: cease not to warn,  
Comfort, and teach. Trust Him for  
thy reward;  
A few more moments' suffering, and then  
Cometh sweet rest from all thy heart's  
deep pain.  
For grace pray much, for much thou  
needest grace;  
If men thy work deride,—what can  
they more?  
Christ's weary foot thy path on earth  
doth trace:  
If thorns wound thee, they pierced  
Him before;  
Press on, look up, though clouds may  
gather round:  
Thy place of service He makes hallowed  
ground.  
Have friends forsaken thee, and cast  
thy name  
Out as a worthless thing? Take courage  
then:  
*Go, tell thy Master;* for they did the same  
To Him who once in patience toiled  
for them:  
Yet He was perfect in all service here;  
Thou oft hast failed: this maketh  
Him more dear.  
Self-vindication shun: if in the right,  
What gainest thou by taking from  
God's hand  
Thy cause? If wrong, what dost thou  
but invite  
Satan himself thy friend in need to stand?  
Leave all with God. If right, He'll  
prove thee so;  
If not, He'll pardon; therefore to Him go.

Be not men's servant: think what  
costly price  
Was paid that thou may'st His own  
bondsmen be,  
Whose service perfect freedom is. Let this  
Hold fast thy heart. His claim is  
great to thee:  
None should thy soul enthrall, to  
whom 'tis given  
To serve on earth, with liberty of heaven.

*All His* are thine to serve; Christ's  
brethren here  
Are needing aid; in them thou servest Him.  
The least of all is still His member dear.  
The weakest cost His life-blood to redeem.  
Yield to no "Party" what He rightly claims.  
Who on His heart bears all His  
people's -names.

Be wise, be watchful. Wily men surround  
Thy path. *Be careful, for they seek  
with care  
To trip thee up.* See that no plea be found  
In thee thy Master to reproach. The snare  
They set for thee will then themselves  
enclose,  
And God His righteous judgment  
thus disclose.

Cleave to the poor, Christ's image  
in them is;  
Count it great honour, if *they* love  
thee well;  
Naught can repay thee after losing this,  
Though with the wise and wealthy  
thou shouldst dwell,  
Thy Master oftentimes would pass  
thy door,  
To hold communion with His much-loved  
poor.

"The time is short:" seek little here below;  
Earth's goods would cumber thee, and  
drag thee down:  
Let daily food suffice; care not to know  
Thought for tomorrow; it may never come  
Thou canst not perish, for thy Lord is nigh,  
And His own care will all thy need supply.  
(J.J.P.)

## IS THE BIBLE TRUE?

We know that generally speaking the genuine inspired books were recognized immediately. Peter in his second epistle refers to Paul's writings as "scripture" (ii Peter 3.16), while Paul classes the Book of Deuteronomy and the Gospel of Luke in the same breath as "scripture" (i Tim. 5.18). This is exactly what we should expect as a matter of common-sense. The Holy Spirit who inspired the Bible naturally had the power to authenticate it. Those begotten again of the Word of God were naturally able to recognize that Word. It was and remains their very life essence. This is how it is that the true Church has always been able to recognize what books form part of the Word of God and what do not. The inspired books have life, and they give life

to those who believe them, a power which no other writing of course possesses. As the Lord Jesus said: "My sheep hear My voice" (John 10.27).

. . . . .

Sir Frederic Kenyon, one of the keenest students of the text, in his little book, "*Our Bible and the Ancient Manuscripts*" (1911), says this on page 11: "The Christian can take the whole Bible in his hand and say without fear or hesitation that he holds in it the true Word of God, faithfully handed down from generation to generation throughout the centuries."

From, "Is the Bible True?" by B. F. C. Atkinson, M.A., Ph.D, Under Librarian, University Library, Cambridge.

## BOUGHT AND PAID FOR

Two girls, Jean and Mona, were going to play in a hockey match. While waiting for the rest of the team to arrive they began practising between themselves. Quite by accident Mona hit Jean a sharp rap on the ankle. Pretending to be angry Jean cried, "Be careful! That leg is bought and paid for!" Mona, who was a Christian, looked thoughtfully at her unconverted friend, and said quietly, "You're right, Jean, it is bought and paid for."

"Bought and paid for"—her own thoughtless remark echoed in Jean's mind again and again. She couldn't get rid of it. "Bought—with the precious blood of Christ?" She had never yielded to Him, far less thanked Him. But *now*—Jean gladly owns Him as Lord and Saviour who has redeemed her with His own precious blood.

What about you? Have you thanked Him, and do you own Him Lord of your life? (From, "News of Salvation")

"Thine, Jesus, Thine!  
No more this heart of mine  
Shall seek its joy apart from Thee  
The world is crucified to me,  
And I am Thine.

## THE SHOEMAKER AND THE BIBLE

Many years ago, a Christian man living in the city of Gibraltar, traveled into Spain for the purpose of distributing a few Bibles and Testaments among the people. In those days one could be severely punished or even killed for distributing the gospel.

One day Mr. James visited the home of a shoemaker who was very unhappy and sad. He said he met every week with a group of friends to discuss the affairs of the country, but the meetings always ended with everyone being more miserable than before. Mr. James suggested that if the shoemaker and his friends would get a Bible and read it, their meetings would be more profitable. He found that the shoemaker desired to own a Bible more than anything else, so the Christian gave him one and several copies for his friends. He then gave him his address and left for his home in Gibraltar.

Several weeks later the Spanish shoemaker came many miles to tell him how much joy and happiness the Bibles had brought to him and his friends. They had found Christ was the One who could help them and many had trusted Him as their Saviour. The shoemaker then opened a package which contained a pair of shoes for his friend. The shoes fitted perfectly. The shoemaker said, "I knew you had risked your own life in order to bring me the Bibles—so after you left my house I knew you had to pass over some soft clay, so I followed you and from your footprints I took the size of your foot which enabled me to make the shoes for you. I want you to wear them as a mark of gratitude for the wonderful Book you gave me." Thus we can be encouraged to sow the good seed and speak for Him. Eccl. 11.6; Romans 10:17. —From "M.L."

## “COME IN”

*John v.6-8*

A WIFE and daughter who had received blessing at a mission came to ask prayer for the husband and father at home. “He cannot come out,” they said; “will you pray for his conversion?”

As the mission went on, the ladies became more and more urgent for their dear one.

This gentleman, it appeared, had been one in a high station of life, and “well off,” as it is called. “Well off”—that is to say, he did not want for anything, having plenty of everything; and under these circumstances he lived as if he were independent of God. There are too many who are “rich” in this sense.

This gentleman speculated with his money, and like others, sometimes he gained, and sometimes he lost. Ultimately he lost all! After this he was obliged to work, and was fortunate in obtaining a good situation, which provided plenty for himself and family. It was very galling, however, to him to have to do this; and instead of humbling himself under God’s hand, he tried to comfort himself by drinking and smoking. The former, he said, cheered him under his misfortunes, and the latter soothed his troubled mind.

In this way he did his best to make himself as happy as he could without God, and as it were in spite of Him. “Providence,” he said, “had not treated him well!” He did not see that the said “Providence” was dealing with him in love and mercy all the time. The Lord was hedging up his path, because He saw that he and his family were going wrong.

This gentleman was “blind” as to his perception of God’s dealings with him, “halt” as to his own actions, and “withered” in his prospects and joys. He could not bear up against the troubles that had come upon him, and instead of crying to God to uphold him, he fell deeper and deeper into drinking.

Of course he lost his job, and in so doing brought poverty and destitution upon himself and his family. His son and daughter, who had been brought up in affluence and well educated, had now to go out into the world, in order to provide the means of support for themselves and their parents.

At length the father fell ill. During this

illness he was brought to a better mind. He was told that if he repented and prayed, he would make his peace with God.

He did repent, as he thought; that is to say, he was sorry for his wasted life and ruined state. Because he had thus repented and repeated some prayers, he imagined he had a claim upon God, and that he ought to be saved. He heard of people being saved, and among them his own wife and daughter, and yet he was kept waiting.

Like the impotent folk, blind, halt, and withered, at the pool of Bethesda, he was himself waiting to be healed, and becoming somewhat impatient at the long delay.

Many impotent folk there are of this kind. They are sorry for the past—and well they may be; they have reformed themselves—it was full time they did; they have prayed for pardon—and now, they think that they deserve to be accepted of God. This is the state of mind in which I found the gentleman of whom I am speaking.

I said to him, “Do you really think that your repentance and prayers can save you?”

“Yes,” he said; “I do not know of any other way.”

I replied, “But Scripture tells us that salvation is not of works!”

“I know that, sir,” he said hastily.

I said, “But are you not disappointed that God does not save you in answer to your prayers?”

“Yes,” he replied, as if thinking, “perhaps I am.”

“You must remember,” I continued, “that God does not promise anywhere to save people because of their prayers as such. He offers to save sinners, as sinners, for Jesus’ sake.”

“I do believe in Jesus, sir, and read my Testament too!” he said sharply.

“Have you read that wonderful text, ‘God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life’?”

“Yes, sir; I know that text very well.”

I thought to myself, “That is just the text you do not know;” but I made no remark, for I did not care to provoke an

unnecessary collision, which I saw was imminent.

I continued, "Have you read, 'It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners?' (1 Tim. i. 15) God gave His Son to die for you; have you thanked Him for that? Christ Jesus came into the world, to save you; have you welcomed Him with thankfulness? He is standing before you and saying, 'Wilt thou be made whole?' What is your answer?"

"Do you see that salvation is not by your prayers or by your waiting, but by Jesus Christ Himself? You say, 'I cannot help myself.' God's Word is here; why do you not believe and act upon it? One man may tell you one thing, and another man may tell you a different thing, and you may think out something else for yourself; but, after all, God's Word is that which you have to rely upon.

"God loves you, or I am sure that you would not have been brought into all this trouble."

He was silent, so I prayed with him. After that I wrote out on a sheet of paper, "God so loved me, that He gave His only-begotten Son, that if I believe in Him, I shall not perish, but have everlasting life."

"Read that," I said, "And sign it; read it again and again, until my next visit."

The gentleman was very apologetic and

grateful. He said, "You will come again soon, I hope."

I replied, "I will see what I can do; but in the meantime, mind you do as I have told you, and read that paper. Let the fact stated there be well considered and let it sink down into your heart. The entrance of the Word gives light."

A few days after this I called again, and ringing the bell, waited for admittance. I had not waited long before I heard some one with a heavy footstep approaching the door. It was opened wide, and there stood my friend with a beaming face.

"Come in," he exclaimed, "thou blessed! God has blessed you to my soul."

I was taken all by surprise to see him up and walking about.

"Oh, yes!" he said, "God has made me well. My burden of sin is gone, and my rheumatism is going too; I am quite another man!"

Indeed he looked like it. His face was changed, and so was his tone of voice—indeed his whole manner.

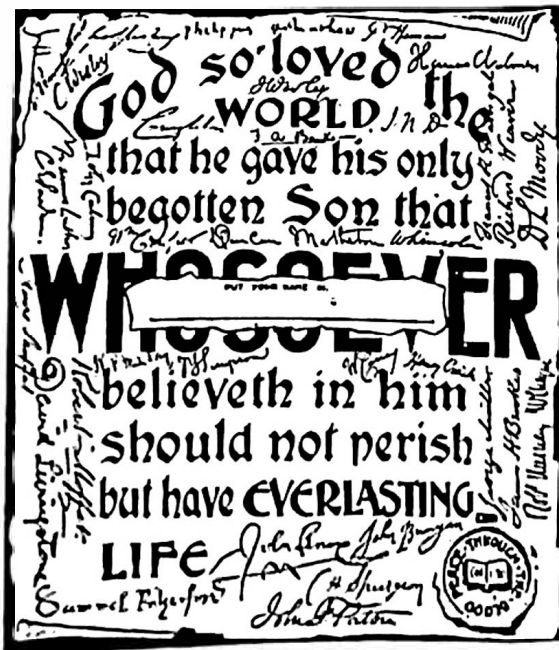
He said, "I cannot help thanking and praising God all day."

I cordially thanked God with him, and then we walked back to the room where he used to be so dismal. "Everything," he said, "looks bright to me now; but," he continued, "the thing I wonder at most is, why did I not see this simple and plain truth before?"

"Because," I replied, "you did not look at it. People cannot see a thing they do not look at. You were like the man at the pool of Bethesda. He was waiting for something; but the Lord said to him, 'Rise and walk.' So the Lord's Word came to you. He said, 'It is finished!—I have blotted out your sins! You believed that, and thanked Him for it, and then you found it was true. It is the simplicity of the Gospel which baffles so many people."

"Think," I said, "how long God has been striving, and with what patience and forbearance He has borne with you, and this will kindle your love and gratitude more and more. Now that salvation is come to you, let the Lord be master in your heart, and in your house too."

William Haslam.



## A TRUE TIGER STORY

I suppose all the children who read this book have seen a tiger, but I expect it was safely behind iron bars, and not able to get at them. Out in China there are plenty of tigers, living on the mountains, which are very lonely places, and have caves, and ravines, which made good hiding places for wild beasts; yes and for wild robbers too, but my story to-day is not about robbers, but tigers.

The hills all around the cities are covered with graves, sometimes up to the very top. It makes one feel very sad to see all these graves, and think of the hundreds and thousands of people who are buried there, who never heard of God, and died without hope. Between the graves, and all over the hills, long grass often grows and women go up to cut it, and then sell it for fuel, for wood is scarce and dear, and the people are mostly very poor. Sometimes you meet six or eight women coming down from the hills, each carrying two great bundles of dry grass; the bundles are fastened at each end of a pole, and carried on their shoulder. As they come towards you, there is not much to be seen, but a big hat, and big bundles of grass.

One day, some years ago now, a poor woman went up to the hills to cut grass. She had a baby tied on her back, and another little child by the hand; in the other hand she carried a sharp little sickle, to cut with. Just as she reached the top of the hill, she heard a roar. O! how it frightened her, and a mother tiger sprang at her, followed by two little cubs. I daresay the tiger thought the woman was going to hurt her babies, and I am quite sure the woman was afraid the tiger would hurt hers, so as the tiger sprang, the woman slashed at it with her little sharp sickle.

Now this poor Chinese mother was very ignorant, she had never been to a church, or a meeting, or a Sunday School in her life.

She had never seen a Bible, and she could not have read it if she had, but one day as she was walking on the street, she heard a white lady talking to a few women about someone called *Jesus*, who was able to help you if you were in trouble, and as the tiger tore her arm and shoulder with her great claws, she remembered this wonderful story, and as she cut at the tiger with her little weapon, she kept crying out,

"O! Jesus help me,"

Do you think He heard her cry? Yes, indeed, for His ears are always open to our cry, and His promise is, "Call upon Me in the day of trouble, and I will deliver thee."

We sometimes make promises and break them, perhaps we forget, or perhaps we find we cannot do what we said we would. But the Lord Jesus Christ is not like that. It is said of Abraham in Rom. 4. that he was "fully persuaded, that what He had promised He was able also to perform," and we may also be fully persuaded of the same thing. And so this poor woman found out.

She went on hitting at the tiger, and crying each time, "O! Jesus help me," and in a few minutes the answer came. The great beast, who could so easily have killed her, turned and ran away, and the woman turned also and managed to crawl back to her village. She was a good deal hurt, but her friends carried her to a missionary hospital, where she was cared for, and got quite well.

But best of all, she there learned to know more about that Jesus, who had saved her from death, and she found that He could also save her from eternal death which is banishment from God. David said in the 103rd, Psalm,

"Who forgiveth all thine iniquities, who healeth all thy diseases."

How glad this poor Chinese woman must have been to find such a wonderful Saviour, who could do so much for her.

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"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.

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**"TILL I COME, GIVE ATTENDANCE TO READING"**

(1 Timothy 4:13)

# **THE STEWARD**

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

(1 Corinthians 4:2)

**VOLUME 18: NUMBER 2**

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## **GLORY TO THE LAMB ONCE SLAIN**

The Gospel trumpet now doth sound!  
Glory to the Lamb once slain!  
Come all and spread God's news around!  
Glory to the Lamb once slain!

Chorus:

The Lamb, the Lamb, the risen Lamb,  
I love the sound of Jesus' name,  
It sets my spirit in a flame,  
Hallelujah to the Lamb!

See sinners how from far they run;  
Glory to the Lamb once slain!  
To hear the Gospel of God's Son;  
Glory to the Lamb once slain!

The Christ hath died upon the tree;  
Glory to the Lamb once slain!  
He tasted death for you and me,  
Glory to the Lamb once slain!

The Lord is risen from the dead,  
Glory to the Lamb once slain!  
Captivity hath captive led;  
Glory to the Lamb once slain!

His blood has washed my sins away,  
Glory to the Lamb once slain!  
God's justice now's my rest and stay,  
Glory to the Lamb once slain!

My life is now in Jesus risen,  
Glory to the Lamb once slain!  
And I am on my way to heaven,  
Glory to the Lamb once slain!

(A.P.C.)

# PSALMS OF COMMUNION

— Psalm 23 —

## *The Shepherd and the Sheep*

As we have seen in Psalm 22, the work accomplished on the cross is the starting point of our intercourse with the Father and the Son. It is also the starting point of praise, of which Christ is the leader in the midst of His own. But the cross is also the starting point of all the happy experiences of Psalm 23.

No man can have these experiences unless he is saved, and the world is entirely ignorant of them. They belong only to him who by faith has accepted the work of Christ. One must have been a lost sheep, and found again by the good Shepherd, to be able to belong to Him and to follow Him.

From that time the sheep knows the way that ends at the Father's House, but it must be led to it, supported and encouraged by a guide to whom the road is familiar, who knows its difficulties, its dangers, and its resources. That is where the many activities of the Shepherd come in. Guided by Him, the sheep fears no evil. It knows that its guide has passed through all the experiences of this road, He knows it perfectly, and is fully qualified to lead it there. It is from the fact that our Lord has passed along this road for us that arises our *association with Him in walk*. We have *Communion with Him* in this, because our pathway is none other than that which He followed Himself; we can arrive at the end of our journey, and attain the goal only by continually depending on the Shepherd who guides us. Our only resource is to follow Him who is "*able to save to the uttermost*".

The word "Follow Me" is the first that the Lord Jesus addresses to His disciples (Matt. 4:19). By this living word he produces the desire, and gives the strength to walk after Him, with Him, and like Him. This is the vocation of the sheep in this world. But with what tender care He surrounds them! He goes in front to show them the way; He goes behind to defend them, and by their side to keep them together and to encourage them. The sheep can say: He *leads* me; Thou art *with* me; goodness and mercy *follow* me.

The Shepherd knows what should be their food, and what they should drink. He Himself found in the midst of the desert food to eat which no one knew of: the will of the Father (John 4:34). Whether it be the "Way of Righteousness", or the "Way

of the dark valley", or the "Way of Life", He has travelled them all.

Psalm 16 offers a remarkable parallel with this; only the first presents Christ in the perfection of His service; the second in the perfection of His walk, and leading the sheep in the path which He has followed Himself. Communion with Him in the heavenly places is more elevated, doubtless, for there we have a share in all His associations and in all His glories; but let us not forget that our walk here below as sheep of the good Shepherd is *the only thing that the world sees*, for it cannot know "our life hidden with Christ in God". So this walk is our public witness before men, a witness which has their salvation as its object.

Psalm 23 is the happy meditation of the sheep over the resources which his Shepherd puts at his disposal. He marvels at His tender care; he lacks nothing. How well the Shepherd knows the place of abundant pasture which will restore his strength, the path of the refreshing streams, from which He himself has drawn in His journey across the desert! (Ps. 110:7) The sheep gather close round Him, as the way becomes more wearisome; He restores them; His love finds pathways for them which He knows, and which are familiar to Him, *where sin has never entered*. That is the meaning of "the paths of righteousness". Everywhere, even in the deepest darkness, He is with them, and the sheep have the happiness of *feeling* His presence, even though it is not apparent, known only by the rod and the staff of the good Shepherd.

There are two stages in this long and painful journey: in each of them the sheep resumes his way, strengthened and refreshed. Both of them are characterised by *rest* and *food*. The first stage is the rest in the green pastures where the sheep is nourished and given to drink. It is the rest of Heaven, and the food of Heaven, in the desert. In this stage the course is long, as was that of the prophet Elijah, as far as to Horeb, the mount of God, but it is necessary. What self denials it demands! what experiences of our weakness in the face of evil! What dangers, visible, or hidden from us in the shadows.

The Shepherd also is careful to provide us with a second stage. Again there is rest, but all the more precious, now the sheep



is more experienced, and realizes much more the strength and the number of the enemies who are seeking, his life. But how much more varied is the repast! \* The table is prepared, where one can sit down without haste, to enjoy delicious and various dishes: "My oxen and my fatlings are killed, all things are ready" (Matt. 22:4). The dishes of this table are a more intimate communion with the Lord, a greater enjoyment of the value of His sacrifice, as we approach the end of the journey. The cup again signifies Communion, a cup of blessing which we bless. The anointing of oil on the head is the gift of the Holy Spirit, which makes the sheep able to enter into these things and enjoy them. It can say: My cup runneth over. In every way, there is at this second stage, an advance in enjoyment. It is no longer a question of the individual enjoyment of the heavenly things, but a *collective* enjoyment such as the prepared table can offer. The Communion of the saints is much more appreciated towards the end of the journey than at the commencement. Again, see how much more intimate is the intercourse of the sheep with the Shepherd, which goes on increasing as the journey lengthens. The sheep begins by saying "*He*," and ends by saying "*Thou*" This per-

\* Note. The attempt to relate the table, the cup, and the oil to the customs of Syrian shepherds is certainly a misinterpretation. By it, to satisfy the poor claims of logical, one loses the true and deep meaning of this Psalm.

sonal intimacy with Him is worth more than even the very precious knowledge of the resources which are in Him.

The attitude of the Shepherd to His sheep varies according to circumstances, and gives them the opportunity of proving more and more His tender care, and His unwearying vigilance. Is it not worth the trouble of having made a long journey in His company to learn to know Him better? In all the varying aspects of the world which the sheep must cross, the Shepherd shows Himself always above the difficulties and the circumstances. Is it the desert? He opens the heavenly granaries to the sheep; is it a world stained with sin, filled with temptations for a poor ignorant and inexperienced creature? The Shepherd leads the sheep in the paths which He well knows, from having travelled them Himself, and where sin can find no opportunity to lead him astray, and make him dishonour the name of his Guide. Is it a world covered with the dark shades of death and mourning? The sheep is in the company of the One who crossed it "a Man of sorrows and acquainted with grief", who plunged into this darkness, but came out victorious, triumphing over death. "I am *with thee*, to save thee and to deliver thee, saith the Lord". (Jer. 15:20) Finally, is it a question of the world as an *enemy*? He will fight for us, and charges us to remain in peace. (Ex. 14:14).

Is it not true that the sheep has reason to exclaim "The Lord is my Shepherd, I shall want nothing."?

## GOD'S WAY OF REST, POWER, AND CONSECRATION

### — Part 5 —

(2) We have also POWER. Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. (Rom. 8.9) Yea, every one who is in Christ is indwelt by the Holy Spirit, and He it is who is the source of power for walk, conflict, service, and worship. Were it not for this blessed provision, we might be tempted to exclaim, Granted that we are in Christ Jesus, but how shall we be able to meet the insidious movements of the flesh which still remains in us? The answer is found in verse 13: If ye through the Spirit do mortify the deeds of the body ye shall live. Power is thus bestowed equal to all emergencies, and to enable us to enjoy the privileges of the place into which we have been brought, as well as to refuse everything which would seek to rob us of our blessings.

It must not be forgotten, neither could a child of God desire it should, that this power does not act independently of our own spiritual condition. The Holy Spirit dwells within, so that our bodies are His temples. If, therefore, we are careless, unwatchful, indifferent, if we seek our pleasure in the world rather than in Christ, if, in a word, we in any way—whether by word, look or act of the flesh—grieve the Holy Spirit of God, whereby we are sealed unto the day of redemption, let us not, for one moment, suppose that He will condescend to use us as vessels of His power. No—that were impossible. Take Samson as an instructive example of this important point. As long as he maintained his separation, his Nazariteship, his enemies were powerless before him. They were trodden, so to speak, beneath his

feet; but the moment, seduced by the arts of Delilah, he betrayed the secret of his strength, he became as weak as other men, and fell at once into the hands of his merciless enemies. *The action of the Holy Spirit in power, in and through the believer, can only be maintained while walking in communion with God.* Neglect self-judgment, and a walk according to the light in which we are set, even as God is in the light, and, though the Holy Spirit will not depart from us, we shall in vain expect the demonstration of His mighty power. But, on the other hand, if the eye be single, and a single eye sees nothing but Christ, if He is the object of our lives, the Holy Spirit, then ungrieved, will sustain us in every position in which we are placed, and bring us victoriously out of every conflict through which we may pass. If the flesh seek to re-assert its dominion, He will enable us to refuse it, to treat it as a foe already judged by God's judgment; if the world would charm us by its siren voices, He will remind us of its true character in the light of the cross of Christ, and its charms will disappear; if Satan assail us, He will embolden us to resist the devil, and he will flee from us.

Bear in mind, however, that we must not expect consciousness of power. It is on this point that so many stumble. They want to feel the power, and failing to do so, they conclude that they are in the wrong condition of soul for its exercise. No mistake could be greater. On the other hand, the Lord, as in the case of Paul, as given in 2 Corinthians 12, has to break down His servants, send them thorns in the flesh, bring death in upon them in every shape and form (see 2 Cor. 4.) in order to reduce them to the sense of their own utter impotence, that they may learn the lesson that His strength is made perfect in weakness. Hence it is that when we are weak we are strong, because realised weakness leads to, and is the condition of dependence, and it is only as we are dependent that we are strong with the strength of Him on whom we rest.

Nor shall we (and we desire to press this point), be always conscious of the power even though we are dependent. Thus Paul writes to the Corinthians, and I was with you in weakness, and in fear, and in much trembling. (1 Cor. 2.3.) Yet it is evident from the epistle, as well as from the historical account of his sojourn in Corinth (Acts 16), that he was at this time, in a very special manner, the channel of extraordinary power in his ministry of the Word. So now it will often be the same with the Lord's servants. How often have they been

permitted to know, after some season of felt weakness and incompetency in preaching the word, that this was the very time when the Lord used them most largely in the blessing of souls! The same principle applies to every department of the christian life, illustrations of which might easily be collected all down the line of scripture history. Take Gideon. "Oh, my Lord," he says, "wherewith shall I save Isreal? behold, my family is poor in Manasseh, and I am the least in my father's house." Was this a disqualification for the mission to which he was called? Mark the Lord's response. "Surely I will be with thee, and thou shalt smite the Midianites as one man." (Judges 6.13,14.) Gideon was in truth nothing, but the Lord was everything, and He can work where this nothingness is felt. In like manner, if the Lord is to shew forth His power in and through us, there must be the refusal of every form of self-dependence, of everything even which naturally would help us in our work or conflict, that our dependence may be wholly and solely upon the divine power of the Holy Spirit.

It is also a mistake to suppose that we can be *endowed*, so to speak, with spiritual power. God never gives a fund of strength to any of His servants on which they can ~~draw from time to time until the whole is used.~~ The power is always in Himself, and not in them, and therefore only supplied moment by moment, according to the need, to those who are walking with, and in dependence on, Him. The one, therefore, who may be to-day a mighty man of valour, may be to-morrow weak and timid. Such was the case with Elijah. In 1 King 18, confronted by a whole host of the worshippers of Baal, together with their priests, who were emboldened, too, by the knowledge that they were under royal protection and favour, Elijah, single-handed and alone, lifted up out of and beyond himself, challenges them to the conflict, and casting himself upon God for the vindication of the glory of His name, he is borne onward by divine power, and daring Satan in his own stronghold, he gains a splendid victory. But what do we find in the next chapter? This same Elijah fleeing before the threat of wicked Jezebel! Ah, yes, he had forgotten, for the moment, the source of his strength, and, as a consequence, the valiant man of yesterday is to-day weaker than a babe. The maintenance of constant dependence is thus a *necessary* condition of continued spiritual power. If this is forgotten, Satan will often succeed in worsting the Lord's servants.

There are, then, **as all true souls will at**

once admit, conditions for the exercise of the power which God has provided for His people in His indwelling Spirit. This acknowledged, it can be pressed that the power is all-sufficient in every circumstance, and in every need. Thus in this chapter alone (Rom. 8), we read of those who walk after the Spirit, who are led of the Spirit; who through the Spirit mortify the deeds of the body, those whom the Spirit helps in their infirmities, and in whom He makes intercession with groanings that cannot be uttered. And in many other scriptures it is shewn, that He enables us to overcome alike, as pointed out before, the flesh, the world, and the devil (see Gal. 5.16-25; Eph. 6.17,18; 1 John 2.14-27; &c.); that through Him we can understand and communicate the word (1 Cor. 2.); that it is in His power we enjoy access to God the Father (Eph. 2.18)—that, in a word, whether for walk, conflict, testimony (Acts 4.), or worship (Eph. 5.18,19; Phil. 3.3), our only and all-sufficient power is the Holy Ghost.

Now, beloved reader, admitting this as doctrine, is there no danger of forgetting it in practice? There are many of the Lord's people who have learnt in a measure their weakness, but who know almost nothing of the source of power as provided in the Holy Spirit; there are others who believe in the provision, but who have scarcely any skill in drawing upon it for use; and there are others again who act, even in the christian life, as if everything depended on themselves. Let us, then, look the question in the face, and ask ourselves if these things, which have been set forth, are true, and if they are true, let us not rest until we know practically something of being channels for the manifestation of divine power even in this world. And if it is our desire to bring glory in this way to the Lord's name, we shall soon discover that God will condescend to use us just in proportion as we are walking in dependence upon Himself, and in obedience to His word.

*(To be continued, If the Lord will)*

## — CHRISTIAN GRACES —

### — ENDURANCE —

*(Hupo-mone)*

This word is generally translated "Patience" in our Authorized Version, and by "Endurance" in the New Translation by J. N. Darby. The original meaning of the Greek word is "Remaining Behind." It comes from the verb, "I remain behind", which in Luke 2.45 is translated in this way.

We find a very beautiful example of this word in the lovely story of Shammah in the field of lentiles in ii Samuel 23.11,12. "After him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles; and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines; and the Lord wrought a great victory."

Shammah "remained behind." Shammah "endured." There are, perhaps, few things more difficult than to endure. When others have given up, to remain behind, is not easy. I suppose Shammah's friends and fellow-soldiers told him it was hopeless, it was certain death to stay where he was, and anyway for a field of lentiles (in the Chinese Bible it is "red beans") it was not worth

remaining behind. I expect David had given that field of lentiles to Shammah to defend. And you and I have been given a field of lentiles to defend, in the midst of which 'great David's Greater Son' has placed us. Our field of lentiles may be our home, or the office, or the shop; it may be the little feeble company of two or three gathered to our Lord's own Name, that others have despised and forsaken for something greater and more attractive. Our field of lentiles may not seem worth defending, and we may feel like giving up, or perhaps we are turning our eyes to fields that seem to us more attractive, and more worth while. Let us remember Shammah, who remained behind when the others fled. Let us endure, as he endured.

Our God is called "The God of Endurance"; "The God of Endurance and Encouragement." (Rom. 15.5, New Trans.) Many years ago some kind friends were urging a young man to give up some work the Lord had given him to do. He went in his perplexity to a dear old brother. He will never forget the way he exclaimed: "Give up? All *giving up* is of the devil!" Yes, our God is "the God of Endurance."

I suppose every Christian is willing to "boast in hope of the glory of God." (Rom. 5.2. New Trans.), but now many of us can truthfully add: "And not only (that), but we also boast in tribulations, knowing that tribulation works endurance." The word *tribulation* comes from the Latin word "tribulum", "a flail." The flail I used when a boy was a cruel looking instrument, made of two sticks of wood fastened together at the ends with a thong. You held one of the sticks, swinging it so that the other came down with a terrific whack on the wheat. The result was that the chaff and straw were separated from the wheat. The chaff and straw were blown away, while the wheat remained. The wheat endured. The flail brought tribulation to it, right enough, but by that tribulation the wheat obtained endurance.

It may be you have been having some pretty heavy blows with the flail. You may feel that you have been having more than your share of tribulation. May the God of Endurance give you to boast in tribulation also, knowing that tribulation works Endurance. You will have noticed the way James opens his epistle. Immediately after the greeting, (which only takes one verse), he plunges straight into his subject. "Count it all joy, my brethren, when ye fall into various temptations (Peirasmos: An Experiment, a trial, a testing, a temptation. We are put into the crucible, like the chemists do the substances they are testing). "Count it all joy when ye fall into various temptations, knowing that the proving of your faith works endurance." Bishop Ellicott says: "In the noble word *hupomone* there always appears in the New Testament a background of *andreia* (manliness) . . . it does not mark merely the *endurance*, but the *perseverance*, . . . the *brave* patience with which the Christian contends against the various hindrances, persecutions and temptations that befall him in his conflict with the inward and the outward world."

Yes, Endurance is so precious, and of such inestimable value, that we may count it all joy when we fall into these trials, because we know they work endurance. "But let endurance have its perfect work, that ye may be perfect and complete, lacking in nothing." (James 1.2,3). And the passage we looked at in Romans, says: "We also boast in tribulations, knowing that tribulation works endurance; and endurance, experience; and experience, hope; and hope does not make ashamed." Yes, Endurance works experience. That is what our hymn tells us:

"His love in times past,  
Forbids us to think,  
He'll leave us at last,  
In trouble to sink."

This is experience, and it was endurance taught it. Do you think Shammah would have missed the experience he gained by that fight in the lentile field? Never! And when we get Home, we will see that some of these hard places on the road were the bits we would not have missed for anything. They worked Endurance.

The first mark of a true servant of God is "Endurance." "In everything commending ourselves as God's ministers (or, servants), in much endurance," (ii Cor. 6.4). The false servant, the hireling, fled when he saw the wolf coming; but the Good Shepherd "remained behind." He endured. Endurance was also the first sign of an Apostle. "The signs indeed of the apostle were wrought among you in all endurance . . ." (ii Cor. 12.12).

Years ago my work took me to the woods in the North of Canada, far from any Christian services. One Lord's Day morning I was reading the first chapter of Colossians. I got as far as the eleventh verse, and I read: "Strengthened with all power according to the might of His glory . . ." and I stopped there, somewhat overwhelmed by the stupendous display of mighty power. And as I stopped, I dreamed of the great deeds I would some day do for the Lord, with all this mighty power on which I might so freely draw; what crowds might be converted; how the heathen might be won for Christ! Then I decided to finish the verse: "Strengthened with all power according to the might of His glory *unto all endurance and longsuffering with joy.*" It was a bit of a shock, for in those days I had never thought very much of endurance, or of patience either, as it is put in our ordinary English Bible. But God's thoughts are not our thoughts; and God knows the true worth of Endurance, and just the power that is needed for it, especially when "longsuffering", or "suffering-for-a-long-time", is connected with it; and the whole is done not with a spirit of being sorry for ourselves, but, "*with joy.*" Ah, my brothers, my sisters, you will find you do indeed need to be "strengthened with all power according to the might of His glory", if you are to have "all endurance and longsuffering with joy." We never, never can do it in our own strength, but Thanks be to God, He does not ask us to use our own strength, and He offers us all this vast store of power on which to freely draw, with un-

limited demands, and all for the sake of *Endurance*: "Endurance and longsuffering with joy." It is not easy, but, Thank the Lord, He can do it for us; He can work it in us.

The Apostle used to boast about the *Endurance* of his dear children in Faith, the Thessalonian Christians. "Remembering without ceasing your work of faith, and labour of love, and *Endurance of hope* in our Lord Jesus Christ." (i Thess. 1.3). And their *Endurance* kept up, for in the Second Epistle we find he is still boasting of it, "Your faith increases exceedingly, and the love of each one of you all towards one another abounds; so that we ourselves make our boast in you in the assemblies of God for your *Endurance* and faith in all your persecutions and tribulations, which ye are sustaining." (ii Thess. 1.4). They had the real, genuine thing; their *Endurance* did not break down.

There are some things that pursue us, *press after us*. This word "Dioko", "Pursue" or "Press after" is an intensely interesting word, but we may not stop to pursue it now. The things that press after us are very often troubles, (not always: for Goodness and Mercy are amongst the things that very earnestly press after us, as well as other good things); But *we* are to press after quite a lot of things; you will find a list of some of them in i Tim. 6.11, 12; and amongst these you will find *Endurance*. Yes, we are to press after *Endurance*. These days are apt to be soft days, and we do not like to endure hardness if we can help it; but remember, it is not wealth, nor ease, nor comfort, nor learning, we are to press after; but *Endurance*, as well as other blessed graces we may not mention now.

The Apostle could say to Timothy, his son in the faith: "Thou hast been thoroughly acquainted with my . . . endurance." (ii Tim. 3.10). Yes, Timothy knew how Paul had remained behind when John Mark gave up and deserted him, He knew how Paul had endured when Peter gave up the truth at Antioch, and all the others with him, so that even Barnabas was carried away; but Paul remained behind in the true faith. And in Second Timothy 4.16 the old Apostle, Paul the Aged, tells his child in the faith how "all deserted me." But Paul Endured, he remained behind, and faced Nero alone; "and I was delivered out of the lion's mouth." Few there are indeed who have Endured like Paul, and few were acquainted with his *Endurance* like Timothy.

Paul tells Titus that the "elder men" were to have *Endurance*, though this would indeed

include patience (See Titus 2.2, New Trans. Note). It may be that as we get older we learn to value this quality more. The urge and impetuosity of youth has passed away, perhaps. But, Thank the Lord, *Endurance* is one quality we old folks who are not good for much may, and should, have. Keep on in the race, dear old Friend, the goal is almost in sight, "Press toward the Mark!" Endure!

And Hebrews 10.36 tells us we have need of *Endurance* in order that, having done the will of God, we may receive the promise. We can see "the streaks in the sky." The Bright and Morning Star will soon appear, and make good all the promises. But now, in the darkest part of the night, just before the dawn, "Ye have need of *Endurance*." And those who have Endured, we call happy. "Ye have heard of the *Endurance* of Job, and seen the end of the Lord; that the Lord is full of tender compassion and pitiful." (James 5.11). Sweet attributes are these to link up with *Endurance*. It did not look like tender compassion and pity in the early chapters of Job. But it was true for Job, and it is true for us. Tribulation did work *Endurance*, and if we let it, tribulation will work *Endurance* for us too, and we also will prove the Lord to be "full of tender compassion and pitiful."

And in that famous addition sum of Peter's (ii Peter 1.5,6), we find our word once again: *Endurance*! To our Faith add Courage: to our Courage add Knowledge: to our Knowledge add Self-control: to our Self-Control add *Endurance*, and to *Endurance* add Brotherly Affection: and to our Brotherly Affection add Love. May God help us so to do'

"Let us therefore, having so great a cloud of witnesses surrounding us, laying aside every weight, and sin which so easily entangles us, *run with Endurance* the race that lies before us, looking steadfastly on JESUS the Leader and Completer of faith: who, in view of the joy lying before Him, *Endured the cross*, having despised the shame, and is set down at the right hand of the throne of God. For *consider well Him who Endured* so great contradiction of sinners against Himself, that ye be not weary, fainting in your minds."

(Hebrews 12.1 to 3).

ENDURE HARDNESS  
as a Good Soldier of JESUS CHRIST.

(ii Tim. 2.3)

# THE POSITION OF BELIEVERS, CALLED BRETHERN, TOWARDS OTHER CHRISTIANS

(Being the closing sheet of a Letter to a Friend)

As far as I can gather from conversation and their writings, the practical ground which Brethren occupy, with reference to receiving others at the Lord's table, is such as saves them from being charged with being a sect and acting sectarially.

Brethren (I refer to those called "exclusive"), walking (as they believe) "according to the vocation wherewith they are called," as "the body of Christ" and "the habitation of God by the Spirit," receive to the Lord's table the members of *that body* upon the simple ground of their being "members of Christ," and walking in truth and holiness. The door among them is open to all believers, from the sects and systems around, upon this simple and divine footing.

In coming to the Lord's table, and breaking with others there that "*one loaf*," they manifest their membership in the body of *Christ*, and by no means their association with "Brethren," so-called; and these "Brethren", in breaking bread as they do, by no means witness to their own special association, but to the general truth of the oneness of the body, and their association is simply the display of this blessed reality both in the breaking of bread itself, and the way they receive others to it. This is surely unsectarian ground.

Some outside may try to make them out sectarian in their position; and some inside may be inclined to act in that way by shutting out believers, unless they go in as judging and separating from the systems out of which they come, but that is not the ground "Brethren" as a body are gathered upon, and any attempt by individuals thus to narrow things is, I know, strenuously resisted and *disallowed*.

The privilege of receiving to the Lord's table all the members of *Christ's body* on the one hand, and the responsibility of maintaining the holiness of God's house on the other, make up practically (as far as I can gather, and I am pretty sure I am correct) their position towards others. This is surely Scriptural ground to occupy. Is any other so? What they have in their midst, meeting thus, for joy and food, is *Christ* and His grace and truth; what they have for power, for worship, for service, and discipline, is the *Holy Ghost*; and what they have

for authority and guidance, is exclusively the *Word God*; and those who go in say they find it so, whatever they may think and say before going in.

But, besides, on the other hand, I have no doubt they have among them plenty of weakness and failure; indeed, this is so, and they make no attempt to disguise or deny it; and were you and I going among them to "endeavour to keep the unity of the Spirit," we should find that nothing but lowliness, meekness, and long-suffering, and forbearing one another in love, would enable us to get along happily and steadily; but the church is the last place one should think of for settling down in ease—as long as we are in the body.

Nevertheless, seeing that these things are so (and what I have written will, I think, be endorsed by any leading brother around you), there seems to be that in the position of "*Brethren*" which more fully commands one's moral respect than in anything else one sees; and, if it is Scriptural, and brings us the true Christ-centre, why should we wait for another either in sectional membership or in Elijah isolation? If that is God's thing, what advantage is there in holding by our own things, or waiting until something else is produced?

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What but the Holy Spirit of God could have brought out and upheld such a testimony to Christ as they have been giving for about forty-six years!

• • • • •

I only wish to have the truth of God in doctrine and position, and I think I have been enabled calmly and *without* bias of any sort to consider the case of "Exclusive Brethren;" and these are my thoughts regarding them.

It is not at all in the way of instructing you or taking any place of superiority that I have written; but your decision against "Brethren", coupling them with "Rome," compelled me to be equally decided in showing that there is nothing known to me that

seems so right in position according to Scripture, and so far removed from "Popery."

I have confidence in your candour and love of the truth, and therefore I expect you calmly and prayerfully to consider what I have now written; and it would be a cause of boundless joy to hear from you that you had come to think along with me.

(From First Paper, in 'Miscellaneous Papers', Vol. 8)

• • • • •  
This letter was written a long time ago, and you tell me things have changed: but can you deny that this letter truthfully presents the Truth of God as held by those who sought in those days to walk according to God's Truth? And does the Truth of God change?

## CONFIDENCE DEPENDS ON KNOWLEDGE

General Sir William Dobbie, the well-known defender of Malta during the last great war, writes: "It is obviously impossible to have confidence, or to impose trust, in someone whom one does not know. But in God's great mercy to me, He had brought me to know Him when I was still a boy, and all through my Army service, in all its varied circumstances and scenes, I had been learning to know Him and experience His help in many different ways. The lessons I learnt about Him and His dealings with me were of the utmost value when I was suddenly faced with these great problems in Malta. For I was then dealing with One I already knew, and Who by His grace was no Stranger to me. I had already proved His faithfulness time and time again, and that in spite of all my unfaithfulness to Him; and this made all the difference. It was like meeting an old Friend in new circumstances, a Friend whom I had tested and proved times without number, and who had never let me down. I knew that not only was He all-loving, but all-wise, and all-powerful as well, and was fully able to help me through my present difficulties, and to bring Malta through her trials."  
(From, "A Very Present Help").

## "TO KNOW THEE"

You sent me Vaughan on Romans, and I find choice bits in it. Am still feeding on the thought that faith really depends on knowledge of the person. So much about knowledge in the first chapter of Peter, and such depths in our Lord's words: "This is life eternal, to know Thee and Jesus Christ." I think our faith is exactly in proportion to our knowledge, both God-ward and man-ward.

But just now I have had wonderful light, both for knowing Him, and for my walk in the wilderness from the last of Hebrews 2. He "suffered being tempted." Mr. Darby, in the Synopsis, points out that if we sin we do not suffer, for the flesh enjoys the sin, that is wherein the temptation lies. As long as we resist sin we suffer. And Westcott points out that sympathy with us in our temptations does not lie in sinning, but in resisting sin; so our Lord knows better than any, for He always resisted to the end, whereas we so often break down before the final strain.

So in that we can have fellowship in His sufferings. We do not all have the chance to be burned alive, and all that sort of thing, but we all may, and should, have fellowship in our Lord's sufferings, being tempted. This would also explain, He that hath suffered in the flesh hath ceased from sin; and also if we suffer, we shall also reign. Paul's fellowship of His sufferings in Phil. 2 is connected with "to know Him, and the power of His resurrection." And in that glimpse of his inner life which he gave Felix (Acts 24.16), it is because of his expectation of the resurrection that he exercises himself (lives as an ascetic, as Vaughan says) to have a conscience void of offence. That should be the effect on us of the Blessed Hope, and not a way out of our difficulties.

But it is a wonderful incentive to think that even our pin-prick of suffering for two or three minutes, in resisting a sinful desire, is having fellowship with His sufferings.

(From a Letter)

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"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. 909, 10 Allanhurst Drive, Islington, Ontario, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4355 Marcell Ave., Montreal, Canada.

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# “FEED MY LAMBS”

(John 21 . 15)

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## WHAT IS FAITH???

FAITH is a very simple thing, Though little understood; It frees the soul from death's dread sting By resting in the blood.	<i>i Cor. 2.14.</i> <i>Ex. 12.13,23.</i>
It looks not on the things around, Nor on the things within; It takes its flight to things above, Beyond the sphere of sin.	<i>Jer. 17.9.</i> <i>Heb. 1.3.</i>
It sees upon the throne of God, A Victim that was slain; It rests its all on His shed blood, And says, "I'm born again."	<i>Heb. 10.12,14.</i> <i>ii Cor. 5.15,17.</i>
Faith is not what we feel or see, It is a simple trust In what the God of love has said Of Jesus, as "the Just."	<i>i John 1.9.</i> <i>i Peter 3.18.</i>
The Perfect One that died for me; Upon His Father's throne Presents our names before our God, And pleads Himself alone.	<i>Rev. 3.21.</i> <i>Heb. 4.14,15.</i>
What Jesus is, and that alone, Is faith's delighted plea; It never deals with sinful self, Nor righteous self, in me.	<i>Eph. 1.6,7.</i> <i>Rom. 7.18.</i>
It tells me I am counted dead By God, in His own Word; It tells me I am born again In Christ, my Risen Lord.	<i>Rom. 6.6,7.</i> <i>Rom. 6.4,5.</i>
In that He died, He died to sin; In that He lives—to God; Then I am dead to nature's hopes, And justified through blood.	<i>Rom. 6.10.</i> <i>Rom. 3.24,25.</i>
If He is free, then I am free, From all unrighteousness; If He is just, then I am just, He is my righteousness.	<i>i John 3.5,7.</i> <i>ii Cor. 5.21; i Cor. 1.30,31.</i>
What want I more to perfect bliss? A body like His own Will perfect me for greater joys Than angels round the throne.	<i>Phil. 3.20,21.</i> <i>Eph. 1.17-23.</i>

(From, "Things New and Old," 1862)



## A WORD TO YOUNG CHRISTIANS: DECISION

It is always best for the young Christian to make a decided stand for Christ at the outset. Nothing hinders Christian progress and weakens Christian testimony more than a want of decision. The world presents itself in many ways and phases, each adapted to the tastes of different people; and it is, for this very reason, all the more deceptive and seductive. These are not days of outward persecution like the times of the early Christians: on the contrary, the effort of many seems to be to tack on the name of "Christian" to various things which are quite out of keeping with the place and calling of a true believer as we find it in Scripture.

We all have to meet the world in some way and transact our daily business in it, each according to our different position in life. It may be the soldier in the barrack-room, the clerk in his office, the tradesman in his workshop, or amongst our friends and acquaintances. No doubt God has so ordered it that His people should be found in many and various walks of life, so that they might be witnesses for Him wherever He has called them. What should be the attitude of the Christian toward the men and women of the world by whom he is surrounded from day to day? In the first place he is responsible, as belonging to Christ, to make a decided stand for Him. But he should not give a false impression of Christianity by being unfriendly, morose, or disagreeable. Nothing can be a more evident testimony to the power of the truth than to show practically to the world that we do not need to turn to its resources to find satisfaction.

What a bright witness it would be for an absent Christ if every young Christian were showing out practically that he had something so infinitely superior to all that the world can offer, that he did not need to turn to its broken cisterns to find joy and satisfaction! But for this we must drink of the perennial stream of true joy which is to be found in learning of Christ from His Word. There must be a going on with God in a sense of our own weakness and need of daily dependence on Him for strength. To depend upon ourselves, or to suppose that we have strength in ourselves, is the sure road to failure.

We see a very plain illustration of this in the case of Peter. He said, "Lord, I am ready to go with Thee, both to prison, and

to death," and no doubt he sincerely meant it. But, alas, how little he knew his own heart then!

He trusted to his own strength; and the result was, that when the test came, and he found himself in the presence of the enemies of Christ, he denied his Lord three times with oaths. Our need of complete dependence on God for strength to confess the name of a rejected Christ is a lesson we must all learn some day. Though the world, or at least a part of it has embraced Christianity professedly, yet the heart of man is unchanged and it is as bitter in its hatred to Christ as when it was said, "Not this man, but Barabbas," "Away with Him, away with Him, crucify Him."

Some are drawn into the world for the sake of position or worldly advantage; and thus they lose their place of distinctive testimony for Christ. Satan, ever active in hindering a decided witness for Christ, offers something which appears plausible and advantageous to nature. Just so it was in the case of Lot: he went gradually down an inclined plain until he found himself in Sodom. He first "beheld" the well-watered plains of Jordan, then he "chose him" all the plains, then he "dwelled" in the cities of the plain, then "he pitched his tent towards Sodom." Finally, he "sat in the gate" of Sodom. Drawn aside first by worldly advantage he took the downward road till he took the place of honour and distinction in that wicked city. What a place for a true saint of God to be found in! And what was the end of it all? While Abraham, the man of faith who had God for his portion, was communing with God on the mountain top and pleading for the guilty cities of the plain, Lot just escaped with his life and lost all.

It is one thing to meet the world in our ordinary business or occupation, as we all must do, and it is quite another thing to seek the company of the world and to join with the men and women of the world in their pursuits, their pleasures and amusements. The Christian never can go in with the world in this way without a loss of spiritual power and testimony. We have an illustration of this in the case of Jehoshaphat. While he went on humbly with God he had wonderfully prospered; but after this he "joined affinity with Ahab," of whom it is said, "There is none like Ahab which did sell himself to work wickedness, whom Jezebel

his wife stirred up." What an association for a true saint of God to get into! Then Ahab persuaded him to go up with him to Ramoth-gilead to battle; and Jehoshaphat yielded, saying, "I am as thou art and my people as thy people; and we will be with thee in the war." Here was complete identification with the man of the world.

And what did his alliance with the world come to in the end? Well—just this, that he would have shared the fate of Ahab, who was slain by the enemy, as a judgment from the Lord, had it not been that God in His mercy, took pity on His poor child, and delivered him from perishing by the sword of the Syrians.

The apostle says to the Galatians that Christ "gave Himself for our sins, that He might deliver us from this present evil world." The very same gospel which proclaims salvation from our sins through the death of Christ, proclaims also the fact of deliverance from this present evil world: both are bound together and we cannot separate them the one from the other.

We have another very distinct testimony of the inspired Word, in the address to the "young men" in 1 John 2:75, "Love not the world, neither the things that are in the world, if any man love the world the love of the Father is not in him." It is just when the Christian has advanced beyond the stage

of "little children" in the faith, and reached that of "young men"; in other words when he has been some little time on the road as a Christian, that there is the greatest danger from the world. When the first joy of finding peace and the freshness of "first love" may have somewhat declined, *then* it is, especially, that there is the danger that the old motives which governed him as a natural man will begin to act. But the true preservative is, "*The Word of God abideth in you.*" It is only as the young Christian meditates upon the Word of God, and seeks to learn from it in His presence, that he can be kept. And here the exhortation comes in most fittingly, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." The "world" is in direct antagonism to the Father; and all that it can offer, in its very best and most attractive form, is but passing, dying and fading.

May the blessed Spirit of God so fill the heart of every young believer with the knowledge of Christ from the Word, that he may find in Him that source of inward joy and satisfaction which renders him independent of the resources of the world, and which produces a clear and true testimony for an absent Christ till He comes!

(F.G.B.)

## THE COMPETITION

(From a Letter)

October 17, 1966.

Dear brother Willis,

I appreciated your questions in the July, 1966 issue of *The Steward*. It was a valuable exercise to search out the answers in the Word, and I must confess that it involved reading and re-reading the chapters in many instances. I was encouraged to study more the genealogies—often neglected in reading the Word. There is much in them for our learning and exhortation. It was also most refreshing to go over once again the life of David, that saint who in many ways brings before us typically our blessed Lord. At first I hadn't purposed to answer the questions, but when I found that I could only answer *two* of them, after reading them over, I was some what ashamed of my ignorance of this part of God's precious Word—Thank you once again for prompting the study of these chapters in the Scriptures.

(E.F.C.)

### ANOTHER ANSWER TO THE COMPETITION, VOL. 17, NO. 11

An old brother in Christ sends the following answer to Question 14, of the Competition in No. 11, Vol. 17,—

"2 Sam. 16:23 is David's estimate of it at the time. But I believe Psa. 55:12-14 was his true estimate in the presence of God."

(The question was to describe the wisdom of Ahithophel).

## BE IN EARNEST

Love will infuse into every true Christian the spirit of the Gospel, and will render him an evangelist in his own sphere. Let love to the Saviour—love for souls, be true and fervent, and it will naturally burst forth in earnest entreaties and exertions. It will appeal to souls, plead with them, lay hold of them, agonize for them. The Greek Testament tells us that Epaphras *agonized* in prayer for the saints in Colosse, Laodicea and Hierapolis. May love to souls do the same for us. It will never forget that with them it is a matter of life and death—of ineffable eternal blessedness, or of unutterable eternal woe. And wherever the Gospel is preached, it will realize the future in the present, and raise the cry in the heart to the God of all grace, that not one soul may go away unimpressed, unblessed, unsaved.

Dear reader, it is true this work is God's work from first to last. Yes, but He will work through *thy* zeal and *thy* energy. Oh, then, let the flame of thy love be unquenchable. And, remember, the Scripture says, "The Head *cannot* say unto the feet, I have no need of you." Be in earnest. Heaven is in earnest. Hell is in earnest. Be thou in deep, deep earnest. The Master wept over

a city. Thou hast a world to weep over. Love with *His* love, and let *His* tears flow through *thine* eyes.

Meditation on the Word, and watchfulness unto prayer, are the only means of keeping the soul in that freshness of communion with the Lord, which fits for His service. "*He that abideth in me, and I in him, the SAME BRINGETH FORTH MUCH FRUIT.*" Again it is written, "*If any man thirst, let him come unto me and drink.*" And then, when his own soul has been refreshed, from him shall flow forth "*rivers of living water,*" for the refreshment of others.

Every service we undertake ought to be the result of fresh personal communion with the living Head, the Fountain of all supply. Nothing short of this will meet the need. There must be enjoyed association with the Source of life and blessing, in order to become the channel of life and blessing to others. Ability, however great; gift, however distinct, are not enough without personal communion. Unless we drink ourselves from the fountain-head, our ministries will be dry and profitless.

(Writer unknown)

## THE STORY OF AMY

OR

### THE WILD ROSE

— Chapter 1 —

We have had a good many stories about Mr. Haslem, and his work for the Lord in England. I have felt it is time we had some stories of some other labourer in the Lord's great harvest fields: but I could not find the story I wanted. However, last week I had a parcel of books come to me from a second-hand book shop in England, and in it I found a delightful book of stories by Mrs. Frances Bevan. Those of you who read *The Steward* and *Feed My Lambs*, will not be entire strangers to Mrs. Bevan, for she prepared the two beautiful volumes, that we have often mentioned, called: "*Hymns of Ter Steegen and Others.*" And these included a special section that we have published separately, for the Children, and Young People.

Several of us have read the story I hope now to begin and tell you, and we have all enjoyed it very much: so, as a dear old saint used to say, I hope it is "good for all from seven to seventy,"—for the Lambs and the old sheep. And, best of all, it is quite true.

Mrs. Bevan says at the beginning:

"May some be encouraged, by hearing these stories, to carry the blessed message wherever they can find an open door, and trust to the Lord to guide them to the right place and the right person. Many happy surprises may still be in store for those who do so, and some day there will be many stories told in the glory, for which we must wait till that day comes." Now we will let Mrs. Bevan tell the story herself:—

The first time I saw Amy was on a summer afternoon, when I went with my mother to pay a visit to Amy's mother. Amy had no father, and could never remember having a father. Her mother lived in a large and beautiful house in a lovely park, where were shady woods of fine old oaks, and large ponds full of reeds and white water-lilies. As we were talking to Lady M. a little girl came in, who had a round rosy face, and large grey eyes, that were both very dark and very bright. Her hair was cut short, like a boy's. She was dressed in a print frock, with a white pinafore. She seemed about six or seven years old. This

was Amy. I often saw Amy after this, for her sister, who was ten years older, became a great friend of mine, and my little sister became a great friend of Amy's, and of her sister Fanny, who was a year or two older.

But for some time I took little notice of Amy, because I was so much older than she was. But at last I began to be very much interested about her. I don't know why one is more interested in the wild and mischievous children than in the steady ones. Perhaps you can find a reason. Amy's sister, Maria, used to call her "The Wild Rose," and the tall, quiet, well-behaved Fanny "The White Lily." The Wild Rose would, in any other family, have been in constant scrapes, but Lady M. liked her children to do as they pleased, and nobody asked Amy where she had been, or what she had been doing, when she drove the farm carts, or climbed on the roof of the gardener's cottage, and slid down into a haycock at the back. "Did she do no lessons?" you ask. Yes, sometimes, when she liked. And she did like some of her lessons, for she was very clever, and fond of reading, especially poetry. She was also very fond of arithmetic. So she managed to escape being altogether a dunce.

But a time came, when Amy was about eight years old, when it was found needful to look after her a little more closely. My little sister was found one day taking a letter all alone to the post. The village in which we lived was about six miles distant from Amy's home, and the little girls often wrote to one another. My sister's letter was directed to Amy. It was, as far as I can remember, as follows:—

"My dear Amy,

"I will meet Fanny and the ponies in the road, as you told me, at four o'clock in the morning. It will be great fun to live in the wood.

"I am, your affectionate

"C."

What could this mean? Little Carrie (my sister) thought it was best to tell the whole story. Amy had long thought that to live in a house was not nearly as nice as to live out of doors in a wood. She had, therefore, made up her mind to run away, and to live in the oak woods at the farther end of the large park. She decided that an unused boat, with a few wraps and cushions, would make a first-rate bed. As for food, Amy began, like a squirrel, to store up an ample provision. Every morning at breakfast she slipped one or two pieces of toast under her

pinafore. She also managed, now and then, to stow away figs, raisins, almonds, and biscuits. But the fun of living in the wood would be much greater if she had some friends to talk to. She therefore took Fanny, and her friend Carrie, into the secret; and they too had for some time been hoarding up toast and biscuits. As for drink, Amy assured them that she could climb in and out of the dairy window by night, with the greatest ease, as she had practised doing so; and she had provided herself with a large jug, which would hold milk enough for the whole party for a whole day.

All this being arranged, Amy had written to Carrie to say that she and Fanny would get the stable key, and harness the two little ponies in the middle of the night. Fanny would ride one, and lead the other, and would arrive at a certain turn in the road in the village of T. at four o'clock in the morning. There Carrie was to meet her, and return with her on the black pony to the oakwood, where Amy would be waiting to receive them, with the jug of milk and the store of toast. The ponies were to live with them in the wood. It was a great grief to Amy and to Carrie that this fine plan was knocked on the head. I rather think that it was a relief to Fanny to find that she was still to sleep in a comfortable bed, and have her pleasant schoolroom to live in, and her breakfast, dinner and tea at the right time and in the proper manner.

After this Amy's mother kept an eye upon her proceedings, but she still was allowed to do a great many things which other little girls would never dream of doing, or wishing to do.

All this time I was only amused with Amy's plans and doings, and I did not consider her very naughty. I remembered the time when I, too, would have liked to live in a wood, and sleep in a boat. But a day came when I began to think that there was something worse about Amy than her wild ways, and even than her doing things which she did not like her mother to know.

I ought to tell you that at that time I very seldom thought about the Lord Jesus Christ, for I grieve to say I had never believed in His great love to me, and therefore when I thought of Him, it was not with love but with fear, and of course one thinks as little as one can about anything which makes one afraid. So it did not make me at all unhappy to find that Amy knew nothing about the Lord Jesus, and never cared about Him, or wished to please Him. The things which made me unhappy, I will tell you in the next Chapter.

**"TILL I COME, GIVE ATTENDANCE TO READING"**

(1 Timothy 4.13)

# THE STEWARD

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

(1 Corinthians 4.2)

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## **"MY HIGH TOWER"**

(My Song in the day of the East Wind)

*"He only is my rock and my salvation: He is my defence;  
I shall not be moved."*

(Ps. 62.6)

\* \* \* \* \*

Is God for me? I fear not, though all against me rise;  
When I call on Christ my Saviour, the host of evil flies.  
My friend, the Lord Almighty, and He who loves me, God,  
What enemy shall harm me though coming as a flood?  
I know it, I believe it, I say it fearlessly,  
That God, the Highest, Mightiest, for ever loveth me;  
At all times, in all places, He standeth at my side,  
He rules the battle fury, the tempest and the tide.

A Rock that stands for ever is Christ my Righteousness,  
And there I stand unfearing in everlasting bliss;  
No earthly thing is needful to this my life from Heaven,  
And nought of love is worthy, save that which Christ has given.  
Christ, all my praise and glory, my Light most sweet and fair,  
The ship in which He saileth is scatheless every where.  
In Him I dare be joyful as a hero in the war,  
The judgment of the sinner affrighteth me no more.

There is no condemnation, there is no hell for me,  
The torment and the fire mine eyes shall never see;  
For me there is no sentence, for me death has no sting,  
Because the Lord who loves me shall shield me with His wing.  
Above my soul's dark waters His Spirit hovers still,  
He guards me from all sorrow, from terror and from ill;  
In me He works and blesses the life-seed He has sown,  
From Him I learn the Abba, that prayer of faith alone.

And if in lonely places, a fearful child I shrink,  
He prays the prayers within me I cannot ask or think;  
In deep unspoken language, known only to that Love  
Who fathoms the heart's mystery from the Throne of Light above.  
His Spirit to my spirit sweet words of comfort saith,  
How God the weak one strengthens who leans on Him in faith;  
How He hath built a City, of love, and light, and song,  
Where the eye at last beholdeth what the heart had loved so long.

And there is mine inheritance, my kingly palace-home;  
The leaf may fall and perish, not less the spring will come;  
As wind and rain of winter, our earthly sighs and tears,  
Till the golden summer dawneth of the endless Year of years.

The world may pass and perish, Thou, God, wilt not remove—  
No hatred of all devils can part me from Thy Love;  
No hungering nor thirsting, no poverty nor care,  
No wrath of mighty princes can reach my shelter there.

No Angel, and no devil, no throne, nor power, nor might,  
No love, no tribulation, no danger, fear, nor fight,  
No height, no depth, no creature that has been or can be,  
Can drive me from Thy bosom, can sever me from Thee.  
My heart in joy uleapeth, grief cannot linger there—  
While singing high in glory, amidst the sunshine fair;  
The source of all my singing is high in Heaven above;  
The Sun that shines upon me is JESUS and His Love.

(Paul Gerhardt, 1676)

(This poem is taken from "Hymns of Ter Steegen and Others", Vol. 2  
These books may be had from the Christian Book Room, P. O. Box 5413,  
Kowloon, Hong Kong; or any Christian Book Shop.)

## THE JUDGMENT SEAT OF CHRIST

Some of the Lord's people are, we believe, troubled and perplexed about the subject of THE JUDGMENT SEAT OF CHRIST. On this account we are reprinting the following article from "Things New and Old", by "C.H.M.", which we trust will be a help to some.

Mr. McIntosh says:

One dear friend writes thus: "I am, at present, in a difficulty. It is this: a very dear friend has, for some time past, been very unhappy in the thought that, at the judgment seat of Christ, every secret thought and every motive of the heart will be made manifest to all there. She has no fears or doubts as to her eternal salvation, or the forgiveness of her sins; but she shrinks with horror from the thought of having the secrets of her heart manifested to all there."

Another writes as follows: "Remembering those blessed and eternally-important truths in John 5.24; 1 John 2.12; Heb. 10.1-17, I wish to know how you understand the following texts, which I shall transcribe in full, in order to point out the particular words to which I refer.

"'For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' (2 Cor. 5.10.) 'So then every one of us shall give account of himself to God.' (Rom. 14.12.) 'But he that doeth wrong shall receive for the wrong he hath done: and there is no respect of persons.' Col. 3.24,25.

"It is on the above texts that I am anxious to be correct as to interpretation and application; and I have thought it probable that you would not regard it as trespassing on your time, if I were to ask

your opinion on the subject."

We have been much interested, of late, in looking into the various reasons of the perplexity which seems to prevail in reference to the solemn subject of "The judgment seat of Christ." The very passages which our correspondent quotes are so plain, so pointed, and so definite on the question, that we have only just to take them as they stand, and allow them to have their due weight upon the heart and conscience. "We must all be manifested before the judgment seat of Christ." "Every one of us must give account of himself to God." "He that doeth wrong shall receive for the wrong he hath done."

These are plain statements. Should we desire to weaken their force—to blunt their edge—to turn away their point? God forbid! We should rather seek to a holy use of them by keeping a pressure upon nature, in all its vanities, lusts, and tempers. The Lord intended we should use them thus. He never intended that we should use them, in a legal way, to shake our confidence in Christ and his full salvation. We shall never come into judgment as to our sins. John 5.24;

Rom. 7.1; 1 John 4.17, are conclusive as to that point. But then our services must come under the Master's eye. Every man's work shall be tried of what sort it is. The day will make every thing manifest. All this is very solemn, and should lead to great watchfulness and carefulness as to our works, ways, thoughts, words, motives and desires. The deepest sense of grace, and the clearest apprehension of our perfect justification as sinners, will never weaken our sense of the deep solemnity of the judgment seat of Christ, or lessen our desire so to walk as that we may be accepted of Him.

It is well to see this. The apostle laboured that he might be accepted. He kept his body under lest he should be disapproved of. Every saint should do the same. We are already accepted in Christ, and as such, we labour to be accepted of Him. We should seek to give every truth its proper place, and the way to do this, is to be much in the presence of God, and to view each truth in immediate connection with Christ. There is always a danger of making such a use of one truth as, practically, to displace some other truth. This should be carefully guarded against. We believe there will be a full manifestation of every one and every thing before the judgment seat of Christ. Every thing will come out there. Things that looked very brilliant and praise-worthy, and that made a great noise amongst men, down here, will all be burned up as so much "wood, hay, and stubble." Things that were blazed abroad, and made use of to surround the names of men with a halo of human applause, will all be submitted to the searching action of "the fire," and, it may be, very much of them reduced to ashes. The counsels of all hearts will be made manifest. Every motive, every purpose, every design will be weighed in the balances of the sanctuary. The fire will try every man's work, and nothing will be stamped as genuine save that which has been the fruit of divine grace in our hearts. All mixed motives will be judged, condemned, and burnt up. All prejudices, all erroneous judgements, all evil surmisings concerning others—all these and such like things will be exposed and cast into the fire. We shall see things then as Christ sees them, judge them as He judges them. No one will be better pleased than myself to see all my stubble consumed. Even now, as we grow in light, knowledge, and spirituality, as we get nearer and more like to Christ, we heartily condemn many things which we once deemed all right. How much more shall we do so when we stand in the full blaze of the light of the judgment seat of Christ?

Now, what should be the practical effect of all this upon the believer? To make him doubt his salvation? To leave him in a state of uncertainty as to whether he is accepted or not? To make him question his relationship to God in Christ? Surely not. What then? To lead him to walk in holy carefulness, from day to day, as under the eye of his Lord and Master—to produce watchfulness, sobriety, and self-judgment—to superinduce faithfulness, diligence, and integrity in all his services and all his ways.

Take a simple illustration. A Father leaves home for a time, and, when taking leave of his children, he appoints a certain work to be done, and a certain line of conduct to be adopted during his absence. Now, when he returns, he may have to praise some for their faithfulness and diligence, while he blames others for the very reverse. But does he disown the latter? Does he break the relationship? By no means. They are just as much his children as the others, though he faithfully points out their failure, and censures them for it. If they have been biting and devouring one another, instead of doing his will; if one has been judging another's work instead of attending to his own; if there has been envy and jealousy instead of an earnest hearty carrying out of the father's intentions—all these things will meet with merited censure. How could it be otherwise?

But then some, like our correspondent's friend, 'shrink with horror from the thought of having the secrets of the heart manifested to all there.' Well, the Holy Ghost declares that "The Lord will bring to light the hidden things of darkness, and make manifest the counsels of the heart: and then shall every man have praise of God." 1 Cor. 6.5. He does not say to whom they shall be manifested; nor does this, in the least, affect the question, inasmuch as every true-hearted person will be far more deeply concerned about the judgment of the Master than about the judgment of a fellow-servant. Provided I please Christ, I need not trouble myself much about man's judgment. And, on the other hand, if I am more troubled about the idea of having all my motives exposed to the view of man than I am about their being exposed to the view of Christ, it is plain there must be something wrong. It proves I am occupied about myself. I shrink from the exposure of "my secret motives." Then it is very plain that my secret motives are not right, and the sooner they are judged the better.

And, after all, what difference would it make, though all our sins and failures were made manifest to everybody? Are Peter and David a whit less happy because untold millions have read the account of their shameful fall? Surely not. They know that the record of their sins only magnifies the grace of God, and illustrates the value of the blood of Christ, and hence they rejoice in it. Thus it is in every case. If we were more emptied of self and occupied with Christ, we should have more simple and correct thoughts about the judgment seat as well as about every thing else.

May the Lord keep our hearts true to Himself in this the time of His absence, so that when He appears we may not be ashamed before Him! May all our works be so begun, continued, and ended in Him, that the thought of having them duly weighed and estimated in the presence of His glory may not disturb our hearts! May we be constrained by the "love of Christ," not by the fear of judgment, to live unto Him who died for us and rose again! We may safely and happily leave everything in His hands, seeing He has borne our sins in His own body on the tree. We have no reason to fear, inasmuch as we know that when He shall appear, we shall be like Him, for we shall see Him as He is. The moment Christ appears we shall be changed into His image, pass into the presence of His glory, and there review the past. We shall look back from that high and holy elevation, upon our course down here. We shall see things in a different light altogether then. It may be we shall be astonished to find that many things, of which we thought a great deal down here, will be found defective up there; and, on the other hand, many little things which were done in self-forgetfulness, and love to Jesus, will be sedulously recorded, and abundantly rewarded. We shall also be able to see, in the clear light of the Master's presence, many mistakes and failures which had never before come within the range of

our vision. What will be the effect of all this? Just to evoke from our hearts loud and rapturous hosannahs to the praise of Him, who has brought us through all our toils and dangers, borne with all our mistakes and failures, and assigned us a place in His own everlasting kingdom, there to bask in the bright beams of His glory, and shine in His image for ever.

We shall not dwell further on this subject, just now; but we trust sufficient has been said to relieve the minds of those dear friends who have consulted us on the point. We shall ever regard it as a happy service to communicate with our readers on any question which may happen to present difficulty to their minds. We can truly say, our desire is that the Lord would make this little Magazine a channel of help and blessing to the souls of His people everywhere, and that the name of the Lord Jesus may be magnified.

(And may I remind our readers of the verse already quoted (1 Cor. 4.5) that tells us that when the hidden things of darkness are brought to light, and the counsels of the hearts manifested, *then* (most amazing grace) *then* shall "every man have praise of God." Most of us might well expect the reverse, but thanks be to God, He will find in "*every man*" that which He can praise. Editor.)

## ON ENDEAVOURING TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE

(From a Letter)

It has occurred to me since your letter came, that if an assembly has power to give liberty to a new meeting to begin breaking bread, it would have power also to stop it. Indeed, it seems to me a fundamentally false principle (as to assemblies) is involved.

The Lord, say, works in a new place. The result is, a number of souls are converted, they meet together, the name of the Lord Jesus is their only rallying-point, they see that it is their privilege and the Lord's will that they should break bread. Well, if they do it, where do they get their authority? Must they get it from some neighboring, or perhaps far-away gathering? Or is the word of God sufficient? But if they must ask liberty from a gathering, does that gathering give it to them as a gathering or as individuals? If as individuals, then there is no gathering—no corporate expression of an assembly, and so if they break bread it is only as individuals and not in a corporate capacity. But if they receive authority as

a gathering, then the gathering—the corporate expression of the assembly—already existed, and you have one assembly dominated by another, telling them what they must do or not do. This would be disastrous indeed. May the Lord keep us simple. What I have feared is the existence of a party founded on these views that have been put forward. I can understand an individual having difficulty, but I fear there is more than this. I have been aware for years that some such question was at work. Some, I think, have been freed, but it seems not all. One dreads these new questions springing up, after all we have passed through to our sorrow. May the Lord keep us humble as well as simple.

I hope any who have been honestly disturbed will be helped, but I fear that those who take the lead will easily find an answer to anything I have written you. I don't mean, of course, a scriptural one.

A. H. Rule.



## GOD'S WAY OF REST, POWER, AND CONSECRATION

— Part 6 —

(3). We come now to the third thing spoken of, namely, CONSECRATION. That there is a widespread desire for fuller consecration to the Lord, is evident. And who can doubt that, spite of the large admixture of error with truth in the various "holiness" movements that have been witnessed, thousands of souls have found partially what they sought, and thereby entered upon largely increased spiritual blessing? It should, indeed, be always remembered that God meets the soul, not according to its intelligence, but according to its felt need. Wherever therefore saints have congregated, with yearning hearts, to wait on the Lord, they have found an ample response to their cries; and many have, from that moment, entered upon a life of peace and liberty with God. They may still use terms that are not exactly scriptural, they may mistake the exact relationship in which the Lord stands to them, they may still be ignorant of the full grace of God in redemption, and of the blessed hope of the Lord's return; but the Lord has now a place in their hearts which He never had before, and He thus becomes both the Object before their souls, as well as the Centre to which they gravitate, and the consequence is unspeakable blessing. All this we gladly admit—and admit to the full. The only thing we contend for is the importance, in order to even fuller blessing, of understanding God's own thoughts concerning the consecration of His people.

This, then, is the question now to be considered, what is consecration? The prevalent idea is that it consists in the giving up of ourselves wholly to the service of God in an act of self-surrender. Sometimes, indeed, it is said that this may be accomplished by an act of the will, that by a fixed and constant resolution we may offer ourselves, head, heart, soul, to the Lord for His disposal; and meetings are often held at which those who are assembled are exhorted, there and then, to dedicate themselves in this way to the Lord.

It is quite possible that when a soul is consciously in the presence of God (and this may often be the case at such meetings), some hindrance, some besetting sin, or some evil habit or association, may be brought into the light, and there and then confessed and judged; and there will undoubtedly be, in such a case, larger blessing. But this is

not consecration; and the question remains, whether this kind of setting one's self apart, or self-surrender, to which some are exhorted, is found in the scriptures?

The first thing to be remarked is, that all such exhortations suppose power on our part—that we are looked upon as competent to attain this end proposed, whereas one of the things we have to learn, as we have seen in Romans 7, is that the good we desire to do, we do not; that, in a word, we are utterly helpless to achieve, in and by ourselves, anything for God.

It will, however, certainly be asked, if we are not called upon to yield ourselves up to God, and to present our bodies a living sacrifice, holy, acceptable to God, our reasonable service?

Most certainly; but neither of these scriptures favours the above thought of consecration. In order to see this, let us examine a little into their significance. The first is found in Romans 6. Now the truth of this chapter is our death with Christ, and that, as dead with Christ, we are justified from sin (verses 1-7.) The apostle then proceeds: "Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom. 6.8-14.) Not only therefore are we viewed as dead with Christ, and justified from sin, but also we are to reckon ourselves as alive to God (inasmuch as Christ hath died unto sin once; and in that He liveth, He liveth unto God) in Christ Jesus our Lord. Freed therefore from sin, the body is no longer to be under its dominion; and we are consequently told not to yield our members as instruments of unrighteousness unto sin, but to yield ourselves unto God, as those that

are alive from the dead, that is, as those who are dead with Christ, but who have a new life in Him as risen out of death.

In what power, then, is this to be accomplished? In the power of the will? Nay, we are to reckon ourselves dead, &c.; and hence it is through the Holy Ghost in the power of the new life we have in a risen Christ. And it should be noticed, that the apostle expressly says, that, in using the figure of a servant, whether in respect of sin or of righteousness, he is speaking after the manner of men because of the infirmity of our flesh. In fact, the question here concerns our bodies—or our members. Now, through having part in the death of Christ, we are no longer the servants of sin—we are freed from it. What then shall be done with our members? The answer is found in the exhortation considered. Let them now become instruments of righteousness unto God; for if, on the one hand, we are to reckon ourselves to be dead indeed unto sin; we are, on the other, to count ourselves alive unto God through Christ Jesus; and the truth of this chapter flows from this verse 11.

The exhortation in Romans 12.1, links itself with the doctrine of Chapter 6; though the appeal is based upon the truth developed up to the close of Chapter 8. I beseech you, therefore, brethren, says the apostle, by the mercies of God. The mercies are those unfolded in redemption, and which have been detailed in this epistle. Reminding us thus of what God is for us in Christ, and what He has done, the apostle, on this ground, beseeches us to present our bodies a living sacrifice—holy, acceptable unto God, our reasonable service. Again, the exhortation, as in Chapter 6, concerns our bodies—bodies, it must be remembered, which have been emancipated from bondage to sin, and which, according to the teaching of Chapter 8, are now indwelt by the Holy Ghost. This will explain the apostle's meaning. Not now, as with the priests of old, are we to bring a dead sacrifice and lay it on God's altar; but in the power of the Holy Spirit we are to offer up a living sacrifice—a perpetual sacrifice therefore; one that is ever to be presented to God as long as we are here on the earth. But how is this, we ask again, to be accomplished? Is it by an act of will? Nay, this were impossible. It is by the application of death—it is in fact, the truth of Romans 8.10. "If Christ be in you, the body is dead because of sin:" it is Christ controlling our bodies instead of ourselves, as we hope to explain more fully afterwards; and this is both a sacrifice, holy, acceptable

to God, and our reasonable service—the recognition of what is due to God on the ground of redemption. Our bodies, in other words, belong to Him who has redeemed us; but the acceptance of this truth will involve their presentation to God moment by moment, as a living sacrifice; so that He may use them now for His own glory in testimony to His beloved Son.

The consideration of these scriptures will prepare us to enter upon the consideration of what Consecration really is. For this purpose we propose to turn to two passages: one in the Old Testament, and the other in Romans 8. We take first, that wherein is recorded the consecration of Aaron and his sons to the office of priesthood. (Exodus 29.) Without going into detail, we may point out the meaning of the rites that accompanied this service. They were, first of all, washed with water (ver. 4), a figure of the new birth—of being born of water and of the Spirit (John 3.5); that is, of the application of the word to the soul through the Holy Ghost. Next, they are brought under the efficacy of the sin-offering; their sins having been, in type, transferred to the bullock through the laying of their hands upon the bullock's head. Judgment thereon is visited on the bullock: the blood having been put on the horns of the altar, &c., and the flesh of the bullock, &c., is burnt with fire without the camp. (Vers. 10-14.) Their sins are thus taken away. Then they are brought before God in all the acceptance of the burnt-offering. (Vers. 15-18.)

All this was to *qualify them for consecration*; and in what follows, we have the consecration itself. First the blood was put upon the tip of their right ears, on their right thumbs, and on their right great toes; and the rest of the blood was to be sprinkled on the altar round about. That is, God, in virtue of the sacrifice of Christ, claims, according to the value of His precious blood, the complete devotion of His servants and priests; who, because they had been brought under the value of that precious blood, must henceforward hearken, act, and walk only for God. Bought with a price, they must glorify Him with their bodies which are His. Then with the blood, the anointing oil was to be sprinkled upon them, and upon their garments, significant of the power in which their service was to be accomplished: not in fleshly energy, or by the effort of their will, but solely in and through the anointing of the Holy Ghost.

It is in the ceremony that follows we have the actual truth of consecration. All

our readers will know that these sacrifices are types of Christ; and in the light of this knowledge, let them read what was done with the ram of consecration. Different parts of it, together with oiled bread, and a wafer of unleavened bread, were put in the hands of Aaron and his sons, and waved for a wave-offering before the Lord. *Their hands were filled with Christ*—Christ, in the devotedness of His life, as shown by the unleavened bread (the meat-offering); and Christ in His devotedness unto death, as testified in the burnt-offering. The meaning, indeed, of ‘to consecrate,’ is to “fill the hand” (see margin to verse 9); and thus Aaron and his sons were consecrated by having, in figure, their hands filled with Christ; and with Him, as the only acceptable offering they could present to Jehovah. We learn, moreover, that the food of these consecrated ones, was to be the affections (the breast) of Christ, and the strength (the shoulder) of Christ; for only in this way could their consecration be maintained and manifested.

Passing now to Romans 8, we shall find that consecration there exactly corresponds, though with a deeper meaning, with the truth of Exodus 29. Ye are not in the flesh, says the apostle, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of His. And if Christ be in you, the body is dead because of sin: but the spirit is life because of righteousness. (Ver. 9-18.) In verse 9 we have the whole Christian position—characterised by the possession and indwelling of the Holy Spirit. The word is very emphatic. If any man have not the Spirit of Christ—that is, the Spirit in whose power Christ Himself walked and wrought down here—he is not of Him: he is not yet marked out as belonging to Christ. Whatever he may be, a man cannot be said to be a Christian, in the true sense of the word, if he has not the Holy Ghost. Here therefore we arrive at the same point (only with a larger significance) as that where the priests were anointed with oil, previous and preparatory to their actual consecration. Hence we read in the next verse, if Christ be in you—which also is a characteristic of Christianity. (See Col. 1.27.) In other words, the believer is not only indwelt by the Spirit of God, but Christ also is in him. The Lord Jesus, speaking of the time when the Holy Ghost should have come, says, At that day ye shall know that I am in my Father, ye in me, and I in you. In verse 1 (Rom. 8), we are said to be in Christ Jesus, and now in verse 10, Christ is said to be in us, according to these words of our blessed Lord,

to be understood only when the Holy Spirit had come; and the truth of Christ in us is the source of our consecration, or it may be stated in another way, *that our consecration flows from the fact that Christ is in us.* We have explained that through deliverance we enter upon rest, and power, and now we shall see that the third blessing is consecration.

We call attention, in the first place, to the language of the apostle. If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. This (properly understood) is consecration, and it is this, which we hope, with divine help, to be able to explain. Before our conversion, as all know, we governed our own bodies. They served us according to our wills, whether in regard to duty, desires, or pleasure. The will in each one of us was the directing force; and this is what the apostle means when he says that formerly we were the servants of sin. (Rom. 6.16,17.) Our own wills (acted on and enslaved, it is true, by Satan through the flesh) were the supreme authority. Not that we were free-men, for whosoever committeth sin is the servant of sin (John 8.34), and alas! we did nothing but sin; for sin is just independence of God, lawlessness, as the Spirit of God terms it (i. John 3.4—see Greek); that is, having no law apart from self and the desires of self.

That is what we were, but now we read, If Christ be in you, the body is dead because of sin, which means, if we may venture to paraphrase it, Knowing that if the will comes into activity the consequence is sin; now that Christ is in us, we hold the body as dead, that it may no longer be used by us according to OUR will, but that Christ may take it up as a vessel for the expression of His will. We hold the body as dead because of the certainty of sin, if controlled by ourselves; and thus it is also added, The Spirit is life because of righteousness. Holding the body as dead, since Christ is in us, we now desire that He, and not sin, should be the master of it, and count the activity of the Spirit, who dwells within, as the only life which a Christian should know, if we would be filled with the fruit of righteousness which is by Jesus Christ unto the glory and praise of God. (See Phil. 1.11.) That is, practical righteousness can only be produced in our lives when the body is held as a vessel for Christ by the power of the Holy Ghost.

*(To be continued, if the Lord will)*

## THE MAN OF SORROWS \* \* THE MAN OF PATIENCE \* \* THE MAN OF JOY

What are the mistakes and failures of the Church, all put together, if they give occasion for the bringing out the sweetness of Christ's love? *That* Christ at God's right hand, now the Man of patience, once the Man of sorrows, and hereafter to be the Man of joy: three very different displays of Christ. In Christ down here—the Babe in the manger—despised and rejected, and acquainted with grief, we see the Man of sorrows; and yet nowhere do we get such divine glory as at the cross. And, as a sinner, what was I taken out of, and whither am I brought, by that cross? The next thought, where is the Christ *now*, whose death did it all? The answer is, "At the right hand of God; where as the Man of patience, He has been waiting nearly 2000 years for the glory and the people—*His*, as the meed of such service." And what is He doing? Why, turning to us, and saying, "I am occupied with you in the glory, I have an entrance into all your sorrows; turn your eyes up here, open your hearts to Me, let Me see everything; as a shepherd, I am occupied with each sheep, binding up each wound, making right each rent and tear in the fleece." But hereafter most blessed is the thought of seeing the One who was emphatically the Man of sorrows down here, as the Man of joy,

"anointed with the oil of joy above His fellows!" But it is well often to think of Him as the Man of sorrows, in connection with what we are passing through. Heap, pile up, all your sorrows, till you can heap no more; then turn to Him whose heart brake in woe, and talk of your sorrows, and of all that has worn you down if you can, in the presence of that One who says to you, "Was there ever any sorrow like unto My sorrow?" Yet shall He be the Man of Joy; and ah! is the thought of Christ's *joy* sweet to our hearts? Do you love to think that there will be no face so beautiful, no heart so bright and perfect in its joy as His? Nothing like *His beauty*! all the glory there will be but as the setting of that gem. And that new name of His shall be written on you; surely that ought to give a little patience as you pass along the wilderness, tried by the roughness of the way, as though He said, "Cheer up; only a little while more, and I will write upon you My name of joy." Christ's heart is not fed with the externals of glory, but with the joy of serving God; it will be the joy of *all* the children being brought home, whom God has given Him,—the new name written on them, that will be Christ's joy.

(G. V. Wigram).

### “JESUS WEPT”

JESUS Wept," Matchless words! He who divided the Scriptures into chapters and verses did well to let these two words stand alone in one verse. Precious, Matchless "JESUS WEPT."

Lazarus, he whom the Lord loved, had died; indeed he had been dead four days already, for the Lord had tarried two days where He was. His sisters had sent to tell Jesus, "Lord, behold, he whom Thou lovest is sick." And the sisters were right in sending to tell Jesus, and they were right in saying, "He whom Thou lovest," for we read, "Jesus loved Martha, and her sister, and Lazarus." He not only loved Lazarus, but He loved the sisters as well, and they knew it. And yet He tarried two days!

Why, then, that delay? Why did Jesus abide *two days still* in the same place where He was? Was He too busy to heed the cry of His loved ones? No, that could not be: we know our Lord too well to allow such a thought; and, besides, we find the "there-

fore", the reason, of the delay given us in the Word itself: "Now Jesus loved Martha, and her sister, and Lazarus, when He had heard *therefore* that he was sick, He abode two days still in the same place where He was." Strange as it may seem to our feeble sense, the reason of that two day delay was *because Jesus loved Martha, and her sister, and Lazarus. To us a strange reason indeed!* But so it was.

And has this no voice to my soul? Indeed it has. I have seen earnest, fervent prayers that have gone up day and night unceasingly for years; prayers that in the ultimate object, unquestionably were according to the mind of God, and for His glory, and the one who cried has been taken Home, where prayer is changed to praise, and on earth these prayers appear to be still unanswered. Does that mean that the Lord is either unable, or unwilling to respond to that fervent request? Far be the thought! We know well these are not the reasons of

that unanswered prayer; and this sweet story in the Eleventh of John helps solve the mystery. It is because He loves us so well that He abides still in the same place, and does not move to give us our heart's desire. We do not understand it; and we do not have to understand it; but we know it is so. Love, the Love of Jesus Himself, holds back the answer, only to give us something better, as He did to those two weeping sisters of old.

Martha heard that the Lord was coming, and goes outside the town to meet Him, with the sad cry: "Lord, if Thou hadst been here, my brother had not died." The Saviour tells her precious truths, but Martha does not take them in, but in her reply uses almost the same words that Peter had used in his grand confession of the Person of the Lord: the Rock on which His Church was to be built. Martha calls for Mary: perhaps she would understand better, she had been sitting at Jesus feet, hearing His word: but Mary uses the very same words as Martha, weeping aloud, as she cried: "Lord if Thou hadst been here, my brother had not died." And the Jews who had come to comfort her wept with her; audible weeping, that all could hear: for so the word means in the original. As the Saviour saw her weeping, and Jews with her weeping, in the sad, sad hopelessness of death, He groaned in the spirit and was troubled. The word translated "groan" tells of very deep inward feeling. It is used again in Verse 38. In Mark 7.34, we hear our Saviour groan once again, though this is a different word; and in Mark 8.12, we hear Him groan deeply. How deeply our Saviour suffered with the suffering ones around Him! And that is the truest sympathy; for the word 'sympathy' means 'suffering-together-with'; and none ever 'suffered-together-with' the sorrowing ones about, as He.

The Lord asks: "Where have ye laid him?" They said unto Him, "Lord, Come and see." All around were the heartbreaking cries and sobs of Mary and the Jews, (for the word means 'weeping aloud'). Then it was, not with audible weeping, but silently, the tears coursed down His cheeks; the pent-up sorrow within finds its vent in tears; but sorrow, deeper than the sorrow round Him, does not find relief by weeping aloud; but He alone, in all that crowd, wept in silence.

We find this special word for weeping nowhere else in the New Testament. It is one of those wondrous words reserved for the Lord alone. To me, it tells, as almost nothing else can, the deep, wondrous, loving sympathy of our Lord. As the Jews gazed on those silent tears, they exclaimed: "Behold, how He loved him!" No, it was not lack of love that kept our Lord still two days in the place where He was; on the contrary, it was the deep, deep love of His heart that would give His very best to those He loved. He knew that He was about to raise Lazarus from the dead, and *yet* He wept with those weeping sisters and friends.

And is He not the Same today, as He was yesterday? Is His love for you or for me less than His love for Martha or Mary? Has His sympathy changed?—We know the answer: then let those tears of Jesus speak comfort to *our* wounded hearts; let them say: "Behold how He loves us!"

There was an occasion, perhaps only a very little later, when our Lord did weep aloud. That was when he was come near, He beheld the city of Jerusalem, and He wept aloud over it: (Luke 19.41). But when He wept with those that wept, they were silent tears.

Yes: Precious, matchless, words:

"JESUS WEPT."

## MEDITATIONS ON THE TWENTY-THIRD PSALM

— Chapter 14 —

The practice of anointing is frequently spoken of in Scripture. The holy oil was largely used in the Jewish worship. Their prophets, priests and kings were consecrated and inaugurated with it. It formed an important ingredient in the offerings; even the vessels of the tabernacle were to be anointed with the "holy anointing oil." As compounded according to divine directions (Ex. 30) it was, no doubt, an expressive type of the Holy Spirit in His many and various operations; and in its noiseless flow

through the golden pipes (Zech. 4) may represent His silent, unseen working in the soul.

But the anointing of the head, as in our beautiful psalm, is more the emblem of a personal blessing than of a ceremonial observance. The man of God in the beginning of the psalm, under the similitude of the sheep and its shepherd, speaks of his perfect confidence in Jehovah; and that confidence never fails him; it characterises this psalm. "The Lord is my shepherd; I shall not want."

He is led forth by his shepherd's hand to the green pastures, and beside the still waters. But a day comes when a dark cloud passes over the whole scene. He goes through sorrow and suffering, though the hand that strikes may be unseen. Death crosses his path and leaves its dark shadow behind. The once joyous, peaceful, happy scene is turned into a vale of tears. Still, the Lord is there, and His presence is enjoyed. "Thou art with me; thy rod and thy staff they comfort me." And now the figure is changed—changed from the emblem of a sheep confiding in a Shepherd, to an invited guest at the King's entertainment.

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." The "table" may be the symbol of the soul's communion with the Lord Himself. It may be employed here to set forth a richer, fuller character of communion with Him. As He says elsewhere, "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3.20).

The anointing of the head seems to partake more of an open, public expression of the Lord's favour; and, in this distinguishing blessing, the anointed one is brought into blessed fellowship with the Master Himself. He was anointed, not with the oil of the sanctuary, but with the Holy Ghost sent down from heaven. "And Jesus, when he was baptised, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." (Matt. 3.16.) We elsewhere read, that "God anointed Jesus of Nazareth with the Holy Ghost and with power:" and again, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Acts 10.38; Heb. 1.9.)

Most marvellous, indeed, is the blessing to our souls that shines under the emblem of anointing. Here we are said to be the "fellows" of Christ; and as man, we know, He is addressed as the "fellow" of the Jehovah of hosts! (Zech. 13.) What a link! thou mayest well exclaim, O my soul, what a link between us and the living God! It is also said of all Christians, "But ye have an unction from the Holy One;" (i John 2.20; ii Cor. 1.21.) True, most true, He is anointed with the oil of gladness *above* His "fellows"; still we *are* His "fellows." The Spirit of truth affirms it, we believe it, and the day will declare it.

As the anointed kings and priests of our God and Father we shall, ere long, be associated with our blessed Lord in His dominion and glory. We shall then be the public companions of Him under whose hand will be the whole government of the heavens and the earth. "And I saw thrones, and they sat upon them, and judgment was given unto them. . . . They shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev. 20.) But let it not be thought that our reigning, or companionship with Christ, terminates with the thousand years. True, that will be the end of the time-period of the reign; and then Christ will deliver up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. "For he must reign, till he hath put all enemies under his feet." (i Cor. 15.) But our reigning with Christ will just be, as it were, commencing then; for we "*shall reign in life by one, Jesus Christ.*" (Rom. 5.17.) Our eternal life, and our reign with Christ, are co-equal.

Blessed Lord! what love! what a prospect! what can we say? O give us to walk worthy of the holy oil of our God that is upon us! Meantime, we can only worship and adore in the presence of such grace. In truth we may say, "*My cup runneth over.*"

"Hail to the Lord's Anointed,  
Great David's greater Son;  
When, to the time appointed,  
The rolling years have run.

He comes to break oppression,  
To set the captive free;  
To take away transgression,  
And rule in equity.

• • • • •

"For Him shall praise unceasing,  
And daily vows ascend,  
His kingdom still increasing—  
A kingdom without end.

The tide of time shall never  
His covenant remove;  
His name shall stand for ever,  
His great, best name of love."

(Andrew Miller: To be continued if  
the Lord will.)

# “FEED MY LAMBS”

(John 21 - 15)

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## “WHO LOVED ME”

Three little sunbeams gilding all I see  
Three little chords each full of melody  
Three little leaves, balm for my agony.

“Who”—

*He* loved me, the Father's only Son,  
He gave Himself, the precious spotless One;  
He shed His blood, and thus the work was done.

“Loved”—

He loved, not merely pitied, here I rest:  
Sorrow may come—I to His breast am pressed;  
What should I fear while sheltered on His breast?

“Me”—

Wonder of wonders, Jesus loved *me*,  
A wretch—lost—ruined—sunk in misery,  
He sought me, found me, raised me—set me free—  
My soul, the order of the words approve,  
*Christ first, me last—nothing between but love.*  
Lord, keep me always down, Thyself above,  
Trusting to Thee, not struggling restlessly—  
So shall I daily gain the victory;  
I, yet not I, but Christ, “Who loved me.”

(From, “Things New and Old”, 1874.)

## “TURN TO THE LORD”

The greatest and most important event, or series of events, in the life of every one of us is to turn to the Lord. A single event may be the matter of a moment, and the first turning to Him often is so; but for the present let us emphasise rather that constant and daily attitude of the soul that is maintained under difficulty. What does it mean? Let us “take with us words,” and examine that first.

Our bodies are so made that one side of us is all attention and activity, and the other side is all inattention and inactivity, and we can choose the objects toward which we turn our powers. The things behind us are then outside the field of attention, or they may hover in the margin, but no more. What is it then that we are asked to do? To turn our backs on everything but the Lord. To turn our backs on the endless and

subtle attractions of gratifying the desires of self; on the open view of the pride of life or the secret suggestions of envy and revenge; on even the current ways and careless fashions of our neighbours. To all these things we are asked to present that blind, dumb, handless portion of us that we call our backs, and have eyes open for the Lord, attention fixed to seek His face, lips to speak to Him, hands stretched out to touch the hem of His garment, and knees with which to fall at His feet and worship Him.

It seems as though our invisible souls must be formed somewhat after the similitude of our material bodies; for the strangely suggestive fact remains, that the ears of both body and soul are not influenced by the fact of turning, but that we go on hearing very nearly as acutely the voices from behind as we did those from in front. This is temptation; this is the great educative process; this is the appeal to our choice of two alternatives; this is the lofty peril of possessing a free will. Here also is a great truth embodied, that not by a single decision of the will, not by one fell stroke of faith, can we be rid of evil, but, however involuntarily, we know it is going on around us as it was before. The eyes represent our freedom, for we may see or not see. No movement of the body is so quick as that of the eyelids. We are looking at a thing, and then "in a moment, in the twinkling of an eye," it is shut out and we see it no more. But there is no covering, no protection for the ears; defencelessly open, they gather all sounds, from the crash of thunder to the buzzing of the fly on the pane. They represent the limitation of our freedom, and how we are surrounded by a thousand matters we have no power of changing. In these two things combined we find our spiritual education. Then comes the advice: "Take with you words." The schoolboy may fix his eyes on his book and write, but he cannot help hearing the whispered consultation of the two behind his back, and his only sure relief lies in the use of words, in murmuring over his task to himself. It is difficult to speak and to listen at the same time. Noise is not distracting if you make it yourself, especially a noise that appeals to reason, as words do.

Let us now subtract our attention from the sounds of the world, and fasten it firmly on the words we speak. Give no heed to the thousand things around you, but for two or three minutes listen only to your own whisper. You must take words, single words if you like, but best of all are short sentences so full of meaning that we have

to pause over every separate word and give it a few seconds of concentrated analysis. The Psalms are the great storehouse of such sentences. Easily and glibly we hasten over them; but, when we thus pause and consider, we find on every page several statements or appeals that seem to be written with the very heart's blood of the ancient writer.

Let us take one such. It is in Psalm 143.9:—

**I.**—Here I am, just myself, as I am.  
Alone. I want to speak about myself.

**Flee.**—That implies pursuit. It is not fleeing when I walk into my house, but it is, if there is a mad dog behind me. And there is evil running after me. I know there is, and I must do my best to escape it.

**Unto.**—Yes, this means there is an open road or way of communication between two different points: no insuperable barrier lies in the path.

**Thee.**—Who is this? It is my Friend, my King, my God. Never mind what is going on outside; here is protection, sympathy, understanding, the very home of my soul, all found at one stroke by flying to Him.

**To Hide Me.**—The conscience of the first transgressors bade them hide away from Thee. That is utterly wrong. It is overmastering temptation, it is sin, from which I want to be hidden; never from Thee, my Saviour, my powerful Redeemer, my only God.

Now one more, and only three words—  
Matt. xv. 25:—

**Lord.**—All-seeing, All-loving, All-mighty,  
I come to Thee.

**Help.**—I have got myself into difficulties.  
Do set it right again.

**Me.**—Thou knowest what I am well enough. I need not describe that. There are, just for the moment, only two people in the world, the Lord and me. And there is nothing between us but Help—He is to give it, and I to get it. That is the beginning and end of religion for me at present.

From "Take with you Words".  
Constance L. Maynard.



# THE WILD ROSE

## — Chapter 2 —

I was busy one summer's evening in my room, which was at the top of the tall house in which we lived. The window was shut at the bottom, but wide open at the top. Amy, who was then staying with us, and who had taken a fancy to me, came into my room, but I was too busy to notice what she was about. At last, on looking round, I saw her standing on the narrow window-sill outside the window. She had climbed over the two sashes. As far as I remember, I had enough sense left in my terrified mind not to speak, or to rush at her. I went very quietly and softly to the window, got on a chair, and before Amy was aware of it I had seized her firmly by the arms. I cannot tell you how I managed to drag her in, but I succeeded in doing so. Amy now flew at me in a fit of wild passion. She beat me, kicked me and even bit me, and poured out a stream of bad names, and of such terribly bad language, as I had never heard before. Perhaps she had learnt it from the farmboys with whom she drove in the hay-carts.

I took her down into the garden, and at last sent her to have a run in the large paddock, that she might forget her anger. But I could not forget Amy's bad words, and the hatred which she now seemed to feel for me, though I had perhaps saved her life.

It had been something quite new to her that anyone should interfere with her wishes, and she had been at the height of happiness when she stood on the window-sill, looking down on the tops of the trees in the garden below.

I found out at this time other things which convinced me that Amy was not merely a wild scapegrace, but a thoroughly naughty child. And yet there was still a charm about her which made me the more unhappy when I thought of the little Wild Rose; but I thought of her now rather as a wild bramble or a thistle.

Soon after this Amy's mother left England, and went to live in the beautiful valley of the Neckar, near Heidelberg, in Germany. So I saw no more of the Wild Rose, and heard no more of her for several long years. During those years I began to find out something which grieved and astonished me far more than Amy's naughtiness. I found out or, rather, God showed me—the wickedness of my own heart; and I came to see that, though I had never said such bad words as Amy had said, I was nothing more than a bad, helpless sinner: not only quite

as bad as Amy, but most likely much worse. Too bad to dare to think that God could love me, too helpless to make myself any better. I was, therefore, too unhappy to think much of anything else, and for a time I forgot Amy, or if I thought of her, I said to myself: "I am worse than she is".

I am thankful to tell you that God then showed me something more: something so wonderful and so beautiful and so sweet, that for a time I could scarcely think of anything besides. He showed me that He loved me just as I was—bad and helpless! He showed me that the Lord Jesus had suffered on the cross the punishment of all my sins—of all, all my sins—so that nothing remained for which God would ever punish me. But the best part of this great message from God was not that there was no punishment for me; the best part was the reason why the Lord Jesus Himself had been punished instead of me. Why had He died in agony upon the cross, with all my sins upon His head? It was because God the Father so loved me—me, wicked that I was—that He sent His Son to save me. It was because God the Son so loved me that He delighted to do the will of God in dying for me, and He would not be happy even in heaven without me. And God the Spirit brought this great message to my heart. I read it with my eyes in the Bible, but my heart saw it by the great power of the Spirit. He opens the blind eyes of the heart to see the love of God and the God of love. So now I became quite happy—I cannot tell you how happy. And then I thought again of the poor little Wild Rose, and I wondered whether she too would ever know the Lord Jesus and His wonderful love to sinners.

Soon after this, a friend who came from Germany, brought me some news of Amy. She was now thirteen years old. She had grown tall and slender, and had begun to study a great deal in her own way, chiefly languages and mathematics. She also liked to read anything about the ways and means for making poor people better off and happier.

Amy felt quite convinced, from all she read and from all she saw, that the misery and want of the poor were chiefly caused by drink. Now I would not contradict anybody who says that all kinds of misery and wretchedness are caused by drink. But then, we must think further: What is it that causes the drink? If you had a fever and lost your senses, and did harm to people,

we ought to try to find out not only how the fever can be cured, but how the thing can be cured that causes the fever. Perhaps there is some well of bad, dirty water about the place, which makes people have fevers. And there is something in you and in me, and in all men, women and children, which is like a well of bad water. To some people it gives the fever of drunkenness, to some of selfishness, to some of spite and ill-nature. And if that well could be stopped, the drunkenness and spite and ill-nature would be at an end. Do you know what I mean? Out of the evil heart come all the evil ways.

But Amy did not understand this. She was not concerned about the evil hearts of the poor drunkards around her, but she was very sorry for their rags and their misery, and for their ragged, starving wives and children. That was right, but it was only a small part of the matter.

Amy did not end, as most people do, in being sorry for drunkards. She determined that she at least would do something to cure them of drinking. She, therefore, made acquaintance with as many of the men and boys in the villages round Heidelberg as she could possibly get at. She talked to them

in a friendly way, and did any little kindness for them that she was able to do. Everyone liked Amy, and these men and boys became devoted to her. Then Amy began little by little to talk to them about the drink and to get them to promise not to go to the beer and wine shops. Everyday she would set off with a large dog, and walk through the villages within a few miles of her home. She would stop at every beershop and look in at the door, or watch the people who came to drink, as they do in Germany, at the little tables under the shady trees outside. If she saw any of her numerous acquaintance, she would walk boldly into the midst of the party and say: "Karl" or "Fritz", "you know quite well you have no business here: and I shall wait for you till you come home. But I am sure you will come home at once, to please me". Then Karl, or Fritz would get up and look rather silly, and walk away. Once or twice boys who met her in her walks would try to be rude, but the great dog soon settled that matter and sent them flying over the hedges and ditches, though Amy would never allow him really to hurt them. ~~His great bark was enough.~~ (To be continued, if the LORD will)

## ANOTHER COMPETITION

The answers to the first competition were so good that I am encouraged to give you another, and I hope that many of my readers will try it.

This time most of the questions are about PRAYER.

• • • • •

Describe very briefly at least one prayer of each of the following persons, and if told us in the Bible, describe the attitude when praying.

- |            |            |             |                  |
|------------|------------|-------------|------------------|
| 1. Abraham | 4. Solomon | 7. Daniel   | 10. The Publican |
| 2. Moses   | 5. Elijah  | 8. Ezra     | 11. Peter        |
| 3. David   | 6. Elisha  | 9. Nehemiah | 12. Paul         |
13. Find three prayers in Mark 5. Tell who had an answer, Yes? Who, No?
  14. In i Timothy 2.1 we read of 4 different kinds of prayer: what is the difference between them?
  15. What conditions do we find in Mark 11 that our prayers should be answered?
  16. What effect does iniquity in my heart have on my prayers?
  17. Can our prayers be hindered? Who hindered Paul going to Thessalonica?
  18. Who stirred up himself to take hold of God?
  19. Who was told to give the Lord no rest?
  20. Who had power over the angel, and prevailed?
  21. Whose prayers came up for a memorial before God?
  22. Who told the Lord he could not speak for he was a child?
  23. Who told the Lord he was slow of speech and of a slow tongue?
  24. Where does the Lord encourage prayer by saying: "Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."
  25. Whose prayers are sweet odours?

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"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4-13)

# THE STEWARD

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

(1 Corinthians 4-2)

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## THE VESSEL

Troubled, Perplexed, Persecuted, Cast Down; *ii Cor. 4.8.*

"That the excellency of the *power* may be of God."

"Troubled on every side" are we,  
"Yet not distressed"—we cannot be  
Because, O blessed God, from Thee  
Our consolations flow.

Thou'lt *comfort* us on every side,  
While in Thy presence we abide,  
There we can rest, whate'er betide,  
While this resource we know.

"Perplexed" but yet "not in despair,"  
We see no exit anywhere,  
But on Thyself we roll our care,  
And lift our eyes to Thee.  
Not knowing what to do, we own  
That power belongs to Thee alone,  
*Thy way is perfect*, Thine alone,  
And thus there's victory.

(From, "Helps in Things Concerning Himself": By L. W.)

Though "persecuted" we may be,  
Yet "not forsaken," Lord, are we;  
To know Thy blessed company,  
Is wondrous, matchless grace.  
The vessel is but *earthen*, still  
Thou dost Thyself the vessel fill,  
To carry out Thy blessed will,  
As all Thy ways we trace.

"Cast down," no lower can we be,  
"But not destroyed," we count on Thee,  
For now Thy strength can perfect be,  
While we our weakness own,  
*The Power, O God, is all of Thee*,  
Delivered unto death are we,  
That life may manifested be,  
E'en Jesus' life alone.

## DEBTORS

Katar Singh, a Tibetan, for professing his faith in Christ was sentenced to be sewn up in a yak skin, and exposed to the heat of the sun. The slow process of contraction of this death trap is the most awful means of torture ever devised by human cruelty. At the close of the day the dying man asked to be allowed to write a parting message. It was as follows:—

"I give to Him who gave to me my life,  
my all, His all to be,

My debt to Him, how can I pay,  
Though I may live to endless day?  
I ask not one, but thousand lives,  
For Him and His own sacrifice,  
Oh, will I then not gladly die,  
For Jesus' sake, and ask not why?"

. . . . .

One of the highest officials in the Lama's palace was gripped by the martyr's cry, and confessed Christ the same night.

# MEDITATIONS ON THE TWENTY-THIRD PSALM

## — Chapter 15 —

“*My cup runneth over.*” What a happy state to be in! The blessing of the King’s guest is now *unmeasured*. He who was a little while ago amidst the deepest shades of the valley, is now in the scene of highest joy, and receiving the most public assurance of the Lord’s favour. Nevertheless, we must not forget that the valley may be as strong an expression of the Lord’s favour as the banquet, though the results in experience be so widely different. Now, the cup of joy is running over. But this joy is only in the Lord. The whole scene below may be as joyless as ever. These two things are perfectly consistent in Christian experience, and well known to many. Earth’s scenes may henceforth be joyless though full of mercies, while the heart is in the boundless joys of the Lord. Everything around may be tinged with the dark shade of disappointment, bereavement, or with the most crushing, abiding trial; while all above is calm, cloudless, unmingled joy; standing before God in the full credit of Christ, and in the sweet confidence that we are the children whom He loves, the heart overflows with joyous praise.

This is the genuine fruit, O my soul, of being at the King’s entertainment. But how could it be otherwise? Seated at the King’s table—partaking of the repast which His own hand had dressed—the head anointed with the fragrant oil—the cup filled to overflowing with the King’s choicest wine; what else, tell me, could a soul say in such circumstances, than “*my cup runneth over*”?—my joy—my blessing—my happiness, is full,—yea, more than full; I can only love and praise.

From this expressive image thou mayest learn, O my soul, what *worship* is. And rest assured, that nothing is of more importance to the Christian, and nothing more honouring to God. He is robbed of His glory when His children fail to worship Him. The true principle and character of worship are seen here. How full and instructive is this remarkable Psalm! And in how many points it applies to the blessed Lord Himself. Oh! how full was His cup of joy, and of sorrow too, when down here as the dependant Man, confiding in Jehovah’s care! But what wonderful experience for a sinner saved by grace to say, when in deep, deep waters, “*My cup of joy is full, my cup of sorrow too.*” Such

was always the portion of the Lord’s cup as the Man of Sorrows. But He knew both perfectly. What a blessing to have fellowship with Him! What a privilege, however painful for the present, to taste His cup of sorrow, as well as His cup of joy—to know something of His earthly sorrows and of His heavenly joys. Of the cup of wrath, which He drank for us, we can never taste: “It is finished;” it is drained to its dregs: but of His cup of joy we shall drink for ever; Hallelujah! “Enter thou into the joy of thy Lord” will surely be His welcome greeting by-and-by. Not merely, observe, my soul, into the joy of heaven or of angels, but into the joy of thy Lord.

“Thou art my joy, Lord Jesus!  
Thou art my glorious sun!  
In the light that shineth from Thee,  
I gladly journey on.  
There is a hidden beauty,  
A healing, holy light,  
In Thy countenance, uplifted,  
Upon the inward sight.

“Oh, purer than the morning,  
And brighter than the noon,  
And sweeter than the evening,  
A thousand joys in one;  
Thou Brightness of God’s glory,  
And Lord of all above.  
Son of the Father’s bosom,  
And Image of His love.”

What then is the spiritual meaning of this emblem in our Psalm? We believe it represents a soul in the true spirit and act of worshipping. We know no other four words in Scripture which so emphatically express *the true idea of worship*.

The Master has so filled the vessel that it overflows. When the heart is filled with the truth, “as it is in Jesus,” and indwelt by the Holy Spirit, it overflows in thanksgiving and praise—it worships God, who is a Spirit, in spirit and in truth. The heart of the guest responds to the kindness of the Host. But, plainly, that which comes down from God to the soul in grace, re-ascends from the soul to Him in grateful praise. Like the smoke from the golden altar, it ascends in sweet odours of acceptable worship.

It is perfectly clear that a cup running over can hold no more; that which is poured in only increases its overflow. But what are the spiritual feelings of a soul that answers to this figure? They are heavenly in their character, and produced by the Holy Spirit. Nothing on earth comes so near the employment of heaven as worship. It will be our happy employment throughout eternity. But the soul must, in spirit, be in heaven—in the holy of holies—before it reaches this condition; and that is where the Christian should always be. He is in Christ, and Christ fills all heaven with His glory. In God's account there is no outer-court worship now, it must be priestly, and inside the veil. When the heart of the worshipper answers to the overflowing cup, it is evidently completely filled up—not a corner is left empty. This is the main thought. It feels spiritually that every wish is met—every desire is satisfied, and all the longings of the

soul perfectly answered.

True, the worshipper is not as yet in resurrection-glory, but he knows and feels that he has everything excepting glory. *That* he waits for, but not uncertainly. "For we through the Spirit wait for the hope of righteousness by faith." (Gal. 5.5). The *hope* which properly belongs to righteousness is *glory*. We have the righteousness now in Christ; we wait for the glory. And yet, in another sense, we have the glory, too, as the Lord Himself says, "And the glory which Thou gavest Me I have given them." And even in a still closer way we may say that we have it now, according to what the apostle says to the Colossians: "Which is Christ *in you*, the hope of glory." Here it may be said that we are already *linked* with the glory. "Christ in you, the hope of glory." But we wait for the glory of God in *full manifestation*.

*(To be continued, if the Lord will)*

\* \* \* \* \*

## WORSHIP

It is deeply to be regretted that much misunderstanding exists with regard to *worship*. Many believe that to go and hear a sermon or to be present at a prayer meeting is true worship. It is true that the presentation of truth may lead one to worship; but in preaching, (if indeed it is God's truth that is being delivered,) the servant comes with a message from God to those who listen. In a prayer meeting we

go to God with our needs and petitions. Though good, these are utterly different from worship. In true worship the heart overflows, and losing sight of ourselves and our blessings, we are occupied with what God is in Himself, and what He is for us as revealed in Christ.

*(From Preface of "Psalms and Hymns and Spiritual Songs")*

## UNREASONABLE

There is nothing so unreasonable in *the world* as the walk set before us in the Word nothing that so exposes us to the hatred of its prince. If, then, God be not with us, there is nothing so foolish, so mad; if He be with us, nothing so wise. If we have not the strength of His presence, we dare not take heed to His word; and, in that case, we must beware of going out to war. But having the courage which the mighty power of God inspires by His promise, we may lay hold of the good and precious Word of our God: its severest precepts are only wisdom to

detect the flesh, and instruction how to mortify it, so that it may neither blind nor shackle us.

The most difficult path, that which leads to the sharpest conflict, is but the road to victory and repose, causing us to increase in the knowledge of God. It is the road in which we are in communion with God, with Him who is the source of all joy; it is the earnest and the foretaste of eternal and infinite happiness.

*(Synopsis. 1.331.)*

# RIGHT WORSHIP

## EUSEBEIA

*"His divine power hath given unto us all things that pertain unto  
life and godliness." (ii Peter 1.3)*

\* \* \* \* \*

The Greek word here translated 'godliness' is *eusebeia*. It, and several words from the same root, are formed from two words *eu* and *sebomai*. The little word *eu* is very often found compounded with some other word (as here) to give the meaning of 'right,' or 'good,' or 'well.' *Sebomai* tells of the attitude of men towards God, to honour Him reverentially with holy awe: (Cremer). It is also used for 'worship:' (Arndt & Gingrich).

*Sebomai* is found ten times in the Greek New Testament. Six times it is translated *worship*: Matt. 15.9; Mk. 7.7; Acts 16,14; 18.7,13; 19.27. Three times it is translated *devout*, and once *religious*. So we may see that the basic meaning of *sebomai* is, 'I worship. But note, the worship may be right or wrong, true or false. Matt. 15.9 reads: "But in vain do they worship me, teaching for doctrines the commandments of men." And Acts 19.27 tells of the worship of the idol, Diana of the Ephesians. Both these are 'wrong worship.'

Nor let us flatter ourselves that we are exempt from wrong worship. I recall an old and honoured brother stating in a meeting that when we come together to remember the Lord's death, the bread should be broken and we should drink of the cup, within half an hour of the time the meeting began. This is an example of "teaching for doctrines the commandments of men;" and such worship is empty and in vain. They that worship the Father must worship Him in spirit and in truth.\*

But when we combine *eu* with *sebomai*, making *eu-sebomai*, we emphasize the *rightness* of the worship. Only worship that is in spirit and in truth is *right worship*, such worship must come from the overflow of grateful hearts, as we gaze upon our Lord Jesus Christ in all His loveliness and beauty, and as we ponder His love that passeth

knowledge. Looking upon Jesus as He walked, John exclaimed, "Behold the Lamb of God!" That was true worship, right worship: it is such worshippers that the Father seeks to worship Him.

Right worship is not obtained by magnificent cathedrals or beautiful music, or by any outward forms or ceremonies. Rules and regulations can never fill our cup, far less make it run over; and it is only as our hearts are filled with Christ, by gazing upon Him, that our hearts will overflow, and give forth Right Worship to Him and to His Father.

But let us deeply ponder the truth that God has by His divine power given us all things that pertain unto Life and Right Worship.

We have pondered the word *sebomai*, as meaning 'I worship.' But it is a remarkable thing that the word *eu-sebeo* is only used twice in the Greek New Testament, and only once is it translated 'worship.' We would expect this word to emphasize the fact that it was *right worship* when it was used: but it may surprise us to find that it is used of the Athenians who had an altar "To the unknown God." Paul says to them, "Whom therefore ye ignorantly worship (*eusebeo*), him declare I unto you." May it be that the wondrous Grace of God reckoned this ignorant worship of an unknown God, by those who were 'feeling after Him', as *right worship*? But He is not to us an 'Unknown God,' but One whom we know well: One who is our best Friend: One to Whom we owe all. As we gaze upon Him, well may our hearts rise up in true worship and adoration, until they overflow! May it be so, more and more!

"O fix our earnest gaze  
So wholly, Lord, on Thee,  
That with Thy beauty occupied,  
We elsewhere none may see."

\* Here a different Greek word is used for *worship* to that we have been considering.

# GOD'S WAY OF REST, POWER, AND CONSECRATION

## — Part 7 —

We may now state distinctly a few points which will enable the reader to understand in a simple way the truth of consecration. We say then at once, that consecration lies in Christ having full control over the bodies of His people, so that they may be organs for the expression of nothing but Himself. Two scriptures will make our meaning clear. I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life 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.) The same apostle writes, Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. (2 Cor. 4.10.) In both of these passages we have the same thing—that Christ only is to be manifested through the bodies of His people. The difference is, that in the first, self is altogether displaced—it is, “not I, but Christ liveth in me;” whereas in the second, the means are given by which the manifestation of “the life of Jesus” is secured. This, then, is consecration—Christ instead of self, Christ reigning supreme within, and using us as the vehicle for the display of Himself amid the darkness of this world.

It may now be helpful if we inquire how this consecration—the desire of every true-hearted believer—is reached. We have pointed out the fact that we gladly accepted, through the grace of God, Christ as our substitute on the cross; that when we are led into the truth of deliverance, we as gladly accept Him instead of ourselves before God; and now we must proceed a step further, and accept Him instead of self as our life in this world. Like the apostle, we must say, Not I, but Christ liveth in me. This will lead to the refusal of self in every shape and form, because we have learnt that self is only evil. Christ then will become the motive, object, and end of all we say and do. He Himself, though ever the perfect One, blessed be His name, has shewn us the pathway to this end. He never spake His own words, and never wrought for Himself; He did not speak for, or act from, Himself—that is, He did not originate His own words or actions. (John

5.19; 14.10.) Both alike were from the Father; or, as He Himself said, The Father that dwelleth in me, He doeth the works. On the same principle, He within us should, in the power of His Spirit, produce our works and actions, that both alike might be a testimony to Him and to His glory.

But we have hindrances—while He had none. He was a perfect vessel, and could therefore say, He that hath seen me, hath seen the Father. We have the flesh still within us, and the flesh ever lusteth against the Spirit, and seeks to hinder His blessed power in the soul. We thus read in one of the Scriptures cited, Always bearing about in the body the dying (or rather, the putting to death) of Jesus; and in Romans 8, If we through the Spirit do mortify the deeds of the body, &c. That is, there needs to be the constant application of death to all that we are, if there is to be the unhindered expression, in any measure, of Christ; and the power for this lies in our possession of the Holy Ghost. For example, suppose, under temptation, I am on the verge of giving way to temper, or of falling into sin of any kind; looking away from myself to Christ, and remembering that I through grace have been associated with Him in His death, I am enabled through the Spirit to refuse the flesh, to reckon myself dead to sin; and in this way Christ retains His sway, and He lives in me, and speaks through me, instead of myself. Hence, too, the exhortation not to grieve the Holy Spirit of God (Eph. 4.30); for if by any allowance of the flesh He is grieved, I not only obscure the expression of Christ through me, but I also lose the power, by grieving the Spirit into silence, to mortify the deeds of the body.

Even though therefore I start with the acceptance of Christ for my life here instead of myself, consecration can only be maintained by the constant—daily, hourly, habit of self-judgement in the presence of God. That which maketh every thing manifest is light, and in the light as God is in the light, if I am consciously there, I instantly detect everything which is not according to it; and then, if I judge myself, confessing my failure, my communion is restored, my

consecration is maintained. (See 1 John i.) So far, then, from the common thought that consecration is reached by one resolute act of self-surrender, we see that it commences rather with the acceptance of Christ instead of ourselves, with giving Him His true place of pre-eminence within us, and that it is maintained by the unceasing refusal of self in the power of the Holy Ghost. And such is the consecration to which God, in His infinite mercy, leads the delivered soul.

It should, however, be added that our consecration in this world will never be complete. The Lord Jesus Himself is the only perfectly consecrated One; and He is the model to which we are to be conformed. Our consecration now, is in proportion to our conformity to Him—no more or less. It is therefore a misconception of Scripture to speak of our being entirely consecrated, and a greater mistake still, as before noticed, to speak of this as attained in a moment by a single act of surrender. The Lord, in His prayer to the Father, on the eve of His crucifixion, said, For their sakes I sanctify myself, that they also might be sanctified through the truth. (John 17.19.) He was ever the true Nazarite, entirely separated unto God, but now He was about to sanctify Himself, to set Himself apart, to God in a new way, even as the glorified Man, and as such He would become the standard of our sanctification—that is, of our practical sanctification. He therefore says, that they also may be sanctified through the truth—through the truth of what He is as sanctified, set apart in glory. This sanctification consequently will be for us progressive—progressive in proportion to the power of “the truth” on our souls.

How this is accomplished is explained to us by the apostle Paul. We all with open (unveiled) face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, as by the Spirit of the Lord. (2 Cor. 3.18). With Christ in glory before our souls, as He is fully unveiled, revealed to us, beholding all the glory of God displayed in His face, all the moral perfections, all the blessed attributes, the sum of the spiritual excellency of God, concentrated, and told out, in that glorified One,—occupied thus with Him as the object of our contemplation and delight, we are, through the power of the Holy Ghost,

gradually (for it is from glory to glory) transformed into the likeness of the One on whom we gaze. But, we repeat, we never here fully attain to His likeness; for it is only when we see Him as He is that we shall be like Him. (1 John 3.2) Just in proportion to our likeness to Him will be the manifestation of His life through our bodies. Hence there can be no rest here in attainment, as also no attainment of perfect holiness. There may be the claim of holiness through faith, but it cannot be asserted too strongly that the holiness of which the scripture speaks is entire conformity to a glorified Christ. This is scriptural holiness, and we may attain, by God’s grace, more of this daily; but it will be ours fully only when we see our blessed Lord face to face. At the same time, those who have learned the truth of redemption, and have entered upon the joy of deliverance will have but one desire, namely, that Christ, and Christ alone should have His rightful place of supremacy, and therefore complete sway over their hearts and lives.

In conclusion we may point out briefly the characteristics of the consecrated saint. First, and foremost, he has no will. Like the apostle, he says, Not I, but Christ liveth in me. Crucified with Christ, the will, connected as it is with the old man, is gone before God, and we consequently treat it as already judged, and refuse its activities. The will of Christ is our only law; and we are His, for His sole and absolute use. Then also, the consecrated believer seeks only the exaltation of Christ. Take again the apostle Paul when in prison, and with possible martyrdom before him, and we find that it was his earnest expectation and hope that in nothing he should be ashamed, but that with all boldness, as always, so now also, Christ should be magnified in his body, whether it be by life or death. Self disappeared from his view, and the glory of Christ filled his soul. Together with this, we learn, that Christ was the be-all, and end-all, the motive and object of the apostle’s life—a sure mark of consecration. To me, he says, to live is Christ. And while to die would be gain, he has no choice, for the reason given, that Christ was everything to him, and He only knew how the apostle could best serve Him. Lastly, his hope was to be with Christ. When Christ is the object of our affections,



if He fills our hearts, we cannot but look forward to being with Him. Where your treasure is your heart will be also, and the heart ever craves to be with its treasure. If death, then, is before the consecrated believer, he will say with Paul, To depart and be with Christ is far better, and if death is not before Him, he will be living in the

power of the blessed hope of His return, that He may be with his Lord for ever and ever. For this is the hope which He Himself sets before the soul; so that if He says, Behold, I come quickly, the heart of the consecrated one will in the language of John, respond, Amen, Even so, come, Lord Jesus.  
(Edward Dennett)

*The End*

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“Thine, Jesus, Thine,  
No more this heart of mine  
Shall seek its joy apart from Thee;  
The world is crucified to me,  
And I am Thine.

Thine—Thine alone,  
My joy, my hope, my crown:  
Now earthly things may fade and die,  
They charm my soul no more, for I  
Am Thine alone.

Thine—ever Thine,  
For ever to recline  
On love eternal, fix'd and sure—  
Yes, I am Thine for evermore,  
Lord Jesus, Thine.

Then let me live  
Continual praise to give  
To Thy dear name, my precious Lord:  
Henceforth alone beloved, adored,  
So let me live—

Till Thou shalt come  
And bear me to Thy home,  
For ever freed from earthly care,  
Eternally Thy love to share,—  
Lord Jesus, come!”

## “JOSEPH, THE MAN FROM ARIMATHAEA”

It is by no means the rule to have the names of places attached to the names of persons in the New Testament, and wherever it occurs there is some special significance. Joseph is always called “the man from Arimathaea,” and he is almost the only case where the significance of the designation is obscure. Of course it means that Arimathaea was his home at one time or another. And while the probabilities are that it was his ancestral home, it is not impossible that he only settled there in the days beyond the Cross. It may have been to distinguish him from several other Josephs of note in the early Church—Joseph Barnabas, Joseph Barsabas, or Justus—just as “Iscariot” distinguishes Judas from at least one other in the band of disciples. But why it should have been “of Arimathaea”—an insignificant place—rather than a cognomen such as “Barnabas”, still remains obscure.

Assuming for the moment that his family belonged to the place, it must have been a

family of considerable social status in this “town of the twin hills.” Wealthy, too, for Joseph was a man of wealth (Matt. 27.57); and the rabbi’s profession was not lucrative. It was he who bought the fine linen grave-clothes in which Jesus’ body was wrapped. . . . He seems to have owned a piece of land in the outskirts of Jerusalem, beyond the Damascus Gate. It sheltered under the green knoll with its craggy out-cropping of rock which gave it the shape and name of “Skull”—Golgotha. “Now in the place where (Jesus) was crucified there was a garden, and in the garden a new-made sepulchre, wherein never man was yet laid.” Joseph had probably hewn that tomb out of the rock, to be his own last resting-place someday. It was honoured by another Guest. “There laid they therefore Jesus.” But we are hastening on too fast.

Joseph’s parents had evidently means enough and ambition enough to give the boy a liberal education. They sent him to college or the House of the Midrash in

Jerusalem. He had been a fine youth, mentally gifted, earnest-souled. Luke describes him in his later years: "a good man and a just"—not only a pious observer of the Law, but a man of lofty character. These two things did not always go together. Many a Pharisee, as Jesus' words about them indicate, was a pedantically scrupulous observer of all the fine points of the Law, but—a whited sepulchre. Joseph's ability is borne testimony to by the fact that he became a Rabbi; and so conspicuous did he become among his fellows that he was in due course elected to the Sanhedrin. He became a councillor, one of the seventy who not only interpreted but administered the Law. In Judaism at its hey-day, and even under the rule of the Romans, education, politics, and religion merged into one another. Education was the study of the Law of Moses: the Law of Moses was the Law of the land: and the observance of the Law was religion. The supreme ambition of the Jew was to become one of the Seventy. We might almost say it meant becoming a college professor, an ecclesiastical leader, and a member of Parliament—or at any rate of the Judicature—all in one. Joseph had reached that coveted position. Mark says he was an "honourable councillor"—a front-bench man, as we might say. And his chief friend in the Council Chamber was Nicodemus, who was a ruler of the Jews—one of the four chief men of the Sanhedrin—one of the Cabinet. These two men, to their everlasting honour, refused to vote with the Council on the momentous occasion when they condemned Jesus to death. Nicodemus protested indeed. Perhaps Joseph, a more youthful councillor, contented himself with silent support.

How was it that Joseph was led to take up this position in the trial of Jesus? The Gospel furnishes us with a considerable part of the answer. For Luke further describes Joseph as one "who also himself waited for the Kingdom of God." Now that is a phrase laden with a touching significance. We find it, or words to the same purpose, more than once in the Gospel story. There is Simeon, "who was waiting for the consolation of Israel" (Lk. 2.25), Anna, who belonged to a circle who "looked for redemption in Jerusalem" (Lk. 2.38), the two on the road to Emmaus, who had been expecting Him "that should redeem Israel"; blameless people like Zacharias and Elisabeth (Lk. 1.6), and others.

In short, Joseph of Arimathaea, and doubtless his family, belonged to that religious class in Israel, known as the

Chasidim. The Chasidim are not a sect, not an organised society. What they represent is a phase of religion which repeats itself in the religious life of almost every land. They are the devout people, simple, earnest, wistfully expectant, praying people, "the quiet in the land," hidden away often in the hills and the glens; the people who keep the light of real, experimental religion burning through the long dry times in the religious history of a nation.

There is almost a perfect parallel in the history of Scotland. During the long twilight of Moderatism which followed the Settlement after the Covenanting days, there sprang up spontaneously, often in remote districts, all over Scotland, what were known as "praying circles." People "waiting for the consolation of Israel," we might with perfect aptness describe them. They met in each other's houses. They had no recognised leaders, no programme. But after the day's work, they might be seen straggling in twos or threes along the hill-paths, by the side of the burn, or through the woods, as the gloaming gathered quickly, all making for a light that burned brightly in a little cottage window up the glen. They entered the cottage quietly, hardly even exchanged greeting, spent the evening in praise and prayer and meditation on God's word. And then at the end of the evening, shook hands silently and stole away. . . . In the Highlands it took a special aspect, which manifested itself at communion seasons in a body known as "the Men." In its earlier stages, these "Men" were just the bright stars of the Chasidim, the pious in the land. In its later stages, they came to bear a grotesque similarity to an outgrowth of Israel's Chasidim—the Pharisees. "The Men" sometimes became proud, rigid, censorious, self-styled leaders of religion.

(From, "*Hidden Romance of the New Testament*").

Is it possible there is a lesson for some of us today in the above? "Pharisee" means "a separated one." (Greek Lexicon of the New Testament: Arendt & Gingrich.) If we wish to be truly "separated ones", let us take earnest heed to the lessons taught by Joseph of Arimathaea. A Pharisee may be good, like Joseph; a true and faithful follower of the Lord Jesus, even when the whole world is against Him. Or, he may be "proud, rigid, censorious," and "censorious" means, "Fault-finding; Over-critical" (Oxford Dictionary). Yes, he may become a "self-styled leader of religion": a man like Diotrephes, loving to have the pre-eminence.

# PSALMS OF COMMUNION

## Psalm 32

### *How to Recover Lost Communion*

This Psalm describes the work of conscience which takes place in a saint with the object of making him recover Communion with God. This work leads the believer to confess his sin, and the answer to this confession is given by the cross: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," and "The blood of Jesus Christ, His Son, cleanseth us from all sin." (1 John 1:9,7). In fact Communion, the same as salvation, is based on the *work of Christ*. To be saved we must have the blood of Christ, shed for us; and if, after being saved, we have sinned, we must return to the source of our original cleansing, not to recover salvation, but to recover the lost Communion, the liberty and joy of our intercourse with God, which one had neglected by culpable carelessness, and by lack of watchfulness. In this Psalm\* this had been the case with David at the time of his sin with regard to Uriah.

As long as the conscience has not been cleansed, and the soul has not been restored, it is deeply unhappy: it roars all the day, and has no strength; its "moisture is turned into the drought of summer". The discipline of God does not leave the guilty one for an instant. What grace that it should be thus! Then the soul decides to acknowledge its sin unto God; and coming to Him in repentance he finds pardon. This is based on the work of Christ, who offered one sacrifice for sin, and who represents us continually before God, so that God owes it to Him, *to Him*, the Just One, to forgive our sins, and can bring us back to the Communion which we had lost. Then the humbled soul understands that God is *faithful* to His promises to those whom He has justified, and *just* to Christ who has accomplished the work of cleansing for us. (1 John 1:9). Communion is thus reestablished, but without confession of our sins it would be impossible ever to recover it.

\* Note. We do not refer to Ps. 51, which has much less to do with Communion than this one.

It is in virtue of the fact that Christ identified Himself with us under sin and judgment (Compare verses 3, 4, 7 of our Psalm with verses 1, 2, 25 of Ps. 22) that the soul can come before God forgiven; his sin is covered; God does not impute it to him; He remembers it no more, and reckons as righteous the one who draws near to Him; but he must draw near *without guile*, not seeking to hide anything from his Father; he must come like the prodigal son, confessing all his guilt, and finding with his Father a thousand times more than he had dared to hope for: the unmixed joy of the one for whom the question of sin has been settled forever, between Christ, and God. (v.7).

What we have said here makes us understand the points of resemblance between a forgiven *sinner*, and a forgiven *saint*, even though the difference between them is immense. In the first case, the sinner was entirely separated from God, without any point of contact with Him. In the second, relationship with God exists, but the joy of this relationship is entirely missing, and so causes the believer to resemble a sinner.

Now the soul has profited through grace from the time when he was able to find God as a favourable God, instead of meeting fresh judgments, "floods of great waters." (v.6)

None the less, the fact that the sin is wiped out for the "one that is godly" does not mean that he has not to pray, continually to draw near to the throne of grace to receive grace, and help in time of need. It is just his neglect of being diligent in his intercourse with God which has been the cause of his fall. Now he knows by experience how often Communion is easily lost, and betakes himself to prayer, so that it may not be interrupted.

In the two first verses, as we so frequently find it in the Psalms, it is the Holy Spirit who glorifies the work of Christ by applying it to the believer. In verse 5 the believer himself can say to God: That is

what you are to me; you have forgiven me. Happy condition of soul which can tell out afresh his communion with God his Saviour, and with the Son by whom the forgiveness has been won for him. Then he adds: "Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance" (v.7). What joy! what restoration, now that the weight of the past misery has been taken away! How many sad experiences have been wholesome, although no doubt it would have been better never to have had them. But through them the reality of the deliverance is henceforth better known. Deliverance can be learnt in *secret between the soul and God*, and thus the feet are guarded from falling. How happy a condition, in which the soul perhaps has less experience, but keeps its purity and freshness. But there was need of a fall, in order that an Abraham, a Moses, a David, an Elijah, a Simon Peter might learn to know themselves, and to rejoice in the extent of their deliverance.

This is not all. God Himself (v.8) now speaks, to make known to His child that he is the object of all His care. Not only has He provided for his entire restoration, but He says: "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee, having my eye upon thee". I will be concerned with your walk, just as I was concerned with your restoration. Precious assurance! I will instruct thee, and now that you are in the enjoyment of Communion with Me, you will need only a glance from My eye so that your walk should correspond with the perfect relationship which you now enjoy. I reply: Alas! This Communion is so easily interrupted! One movement of my own will destroys it! In that case, says the Father, I shall be obliged to

correct you, to discipline you: Be ye not as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle, when they *do not wish* to come near you." (v.9). To be led with bit and bridle is to be led by outside circumstances, raised up by divine Providence, when our *will* is opposed to that of God. When it is so, the will must be bridled and humbled, so that we find once again nearness to God; if not, we remain afar from Him. Communion is the fruit of this nearness; that we may attain to it, no movement of our own will must interpose itself between our soul and our God.

We find in this Psalm, as in many others which have Communion as an underlying principle: 1st. The Holy Spirit speaking to the soul. He shows him how he may recover the lost Communion (v. 1-2) 2nd. This soul speaking to God of the manner in which it has found the path of restoration (by the sense of need, repentance and confession). 3rd. God answering to give him fresh assurances, not only of his attitude towards God, but as to his walk; and also to warn him of His ways in discipline, so that the soul may recover Communion, when by the exercise of his own will he has had the unhappiness of losing it. 4th. The believer expresses the contrast between the lot of the wicked, and the grace which surrounds the one who trusts in Jehovah (v. 10) 5th. A general appeal by the Spirit to rejoice in Jehovah,—for us, in Christ—: Be glad in the Lord and rejoice, ye righteous! and shout for joy, all ye that are *upright in heart!*" (v. 11). It is the perfect joy of the righteous in Communion with Christ, a joy which will be fully realised in eternal praise!

(H. L. Rossier.)

## FIX YOUR EYES UPON JESUS

The Obernkirchen Children's choir have several nine year old girls in the front row, and then girls and boys up to the age of nineteen, all watching the conductress, without ever taking their eyes off her. They are very good, the singing beautiful, and so well disciplined. The secret is, of course, practice: but not only practice, but also keeping their eyes always on the Conductress,—never off her a second.

It makes a very good illustration of the importance of keeping our eyes always on the Lord. We learn the same lesson from Peter walking on the water: he was perfectly secure until he took his eyes off the Lord; then he began to sink.

# "FEED MY LAMBS"

(John 21 . 15)

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## THE WILD ROSE

— Chapter 3 —

When Amy was fourteen her mother came back to England; but it was not to the old home, but a long way off, so that I did not see Amy for some time. Her new home was about a mile from Bath, on the beautiful hills near the Avon. There were woods round the house, to which poachers used to come as soon as it was getting dark. Amy's brothers were not often at home, and her eldest sister had married in Germany, so now only Amy and Fanny were left. Amy considered herself the protector of her mother and sister. She was not one of those girls who like to talk schoolboy slang and behave like boys; but at the same time she had learnt to do most things that boys can do, in case it should be of use to her to know how to do them. She could harness a horse and load and fire a gun, but few people would have remarked that she was anything but a quiet, grave girl, fond of books and of her own company.

One evening, when everybody was out, she observed some men in the woods and felt sure they were poachers. She followed them and found that she had not wrongly suspected them. "You have no business here", she said, "and the sooner you are off the premises the better for you". The men were amazed and one of them in fun pointed his gun at her. "I can pull a trigger as well as you", said Amy coolly "and I strongly advise you to be off". The men thought it best to take her advice; and, having seen them safely over the park palings, she returned home.

Soon after this, she was sitting alone in her little study; her mother had given her this little room upstairs, where she might learn mathematics without being disturbed.

It was a hot summer's night, about ten o'clock and the window, which looked out on a balcony over the garden, was wide open. It was Amy's custom to study all the evening, and she was always allowed to do just as she pleased about this and everything else. On this evening of which I am telling you, Amy was roused from her studies by

the sound of two voices in the garden. One, was a man's voice, loud and gruff; the other was a woman's voice, in a tone something between speaking and crying. Amy went out on the balcony; nothing was to be seen but the black masses of the trees, for the night was very dark. The voices became louder. In a moment Amy had climbed the railing of the balcony and, by the aid of the creepers, had let herself down into the garden below. She went across the lawn in the direction of the voices. A white object was to be seen by the light of the stars near the little side gate which led into the road. Amy went straight up to this white figure, which proved to be one of the maids in her light print gown; she was crying bitterly. A man, who was standing in the road, moved away as Amy came up and went down the hill towards Bath.

"Who is that"? enquired Amy.

"It is my father, miss", said the maid; "and oh, miss, he's not fit to go home by himself, for he's been drinking, and he can't walk steady, and he'll have to go all along the narrow path by the side of the river. He lives in Avon Street, miss, and he'll have a mile to go in the dark".

"But you ought to go with him", said Amy. "Run after him as fast as you can and take him home, and come back tomorrow morning; I will tell Lady M. where you are gone".

"Oh no, miss", said the maid; "you don't know what father's like when he's had the drink! We none of us dare go near him. He'd knock me down and half kill me. But oh! father will be drowned! and what am I to do?"

"Will you go?" repeated Amy.

"No, miss—I durstn't. I couldn't go near him, miss."

"Then I must go", said Amy, and in a moment she had disappeared in the darkness down the hill.

She soon overtook the man, to whom she said, "John, I am going to walk home with you. So come on, and let me walk this side

of you, next to the river. And now, John, walk as steadily as you can".

John growled, but made no further objection. Several times he reeled half over, but Amy managed to keep him on his legs, and in course of time they arrived at the door of his wretched house in Avon Street.

Till now the man had not spoken a word, but the sight of his wife and children through the open door seemed suddenly to rouse him into fury. He sprang into the room with a shout of rage. The poor woman, with the screaming children, fled into the farthest corner of the room and cowered down on the floor in the darkness. The man seized a chair, the only one in the room and hurled it after them. The chair struck the wall, and fell to the ground in splinters, but none of them were hurt.

"Go up to bed", said Amy to the woman; "take the children with you, and leave him to me."

The women obeyed, and speedily vanished up the ladder staircase. Amy took the man by both hands and said, "Sit down, John." She looked round for a chair, but there was none. She said, "Sit on the table, and I will tell you something".

The man sat down, looking dazed and helpless. Amy sat by him, still holding his hands. "I will tell you a story", she said.

The man listened, with a puzzled stare at Amy's face. Every now and then he sprang up. Then Amy said, "No, John, I have not done; sit down again." And the man obeyed.

Somehow people felt that they must obey Amy. She spoke so quietly and firmly, and she looked so kind and friendly all the time.

Two hours passed. The man now seemed quiet, and in possession of his senses.

"Can I trust you to go up to bed?" Amy said.

"Yes, miss."

"Will you promise me to go up quietly, not to speak a word, and not to do anything to disturb your wife or your children?"

"Yes, miss."

"Now remember, you have promised me this; I think I may trust you. I will stay down here till you are safe in bed; then you may call out, and I will go upstairs and wish you 'Good night', and see that you are all right. Be as quick as you can".

John went up the ladder. By-and-by he called out, "All right, miss."

Amy went up to the bedroom door, and saw that all was quiet. "Good night, John", she said; "go to sleep, and be kind to your wife and children tomorrow morning".

At this moment two of Lady M.'s servants arrived. Amy had been missed, and the maid had been asked if she knew where she was. So her strange expedition had been discovered, and she was brought home safely.

I do not think that Amy is to be considered an example for other girls, either in the affair of the poachers, or in that of the tipsy man. But it proved to be well for her in later years that she had accustomed herself to have no fear of rough, wild people. God, who sees the end from the beginning, often allows us, whilst we are still far from Him, to be learning in all sorts of strange ways the things which will fit us later on for the work He means us to do. And Amy was one day to have to do with wild people, more dangerous than the poachers or the drunkards she had to do with in Germany and in England.

*(To be continued, if the LORD will).*

## **ANSWER TO SECOND COMPETITION**

(Essay on the three men who came to David's help when he fled from

Absalom his son: ii Sam. 17.27-29)

The three men who came to David's help were:

Shobi the son of Nahash of Rabbah of the children of Ammon.

Machir the son of Ammiel of Lo-debar.

Barzillai the Gileadite of Rogelim.

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They "brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness."

Nahash, the father of Shobi, was king of the children of Ammon. When Nahash died, his son Hanun succeeded to the throne. He was evidently the brother of Shobi. See ii Sam. 10.1. In ii Sam. 9 we find David shows "the kindness of God" to Mephibosheth, the son of Jonathan, and grandson of Saul, the former king of Israel, who per-

secuted David so bitterly. In ii Sam. 10, David seeks to show the same kindness to a Gentile king: but this king does not trust David, and refuses to accept the kindness shown, and grossly insults King David's messengers.

The result of Hanun's unbelief and insult was that David took the most terrible vengeance on Hanun and the children of Ammon. In ii Samuel, Chapters 10, 11 and 12 we may read of this awful vengeance: the account ends with these words "He took their king's crown from off his head, the weight whereof was a talent of gold with precious stones: and it was set on David's head. And he brought forth the spoil of the city in great abundance. And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus he did unto all the cities of the children of Ammon." (ii Sam. 12.30 & 31).

It seems an amazing thing that Shobi, the brother of Hanun, whose country had suffered so fearfully from David's hands, should now come to David's help, when driven from his home by his own son. It is, I think, a picture on the one hand of the vengeance,—the righteous vengeance,—of God on those who refuse His kindness shown out through His Son, the Lord Jesus Christ: and on the other hand it tells of one who does trust and honour David, and in his act of sharing David's rejection, he justifies David for the way in which he had treated his brother and his native land. In the same way a true believer in the Lord Jesus Christ does not question the righteous judgment of God in sending those to hell who refuse His grace and insult His beloved Son, who showed them kindness at such a cost.

The second one to show kindness to David in the time of his rejection, was Machir, the son of Ammiel, of Lo-debar. In ii Samuel 9.4, we may see that after Saul's death, David succeeded to the throne, but those guarding Saul's grandson, fled across the Jordan, getting as far away from David as they could, for they feared that David would now take the vengeance due, for the way his grandfather had treated him who now was king. He found a refuge in the home of Machir, who would appear to have been, in heart, on the side of Saul and his family, and provided a home for his grandson.

It was to this home of Machir that David sent to fetch Mephibosheth, not to execute vengeance on him, but to show to him the

"kindness of God", and to bring him to his own table, to treat him as one of his own sons: to bring him away from Lo-debar (meaning, "without pasture"), to the palace of the King. Such grace had won the heart of Machir, and changed him who formerly was, perhaps, his enemy, to be his dear friend and helper. Yes, it is the goodness of God that leadeth men to repentance.

The third friend in need for David was Barzillai the Gileadite. He was eighty years old at this time; and it was he who had "provided the king of sustenance while he lay at Mahanaim; for he was a very great man." (ii Sam. 19.32). It may have been that Machir the son of Ammiel was not a wealthy man, as he lived in a place "without pasture", whereas the pastures of Gilead had tempted the tribes of Reuben, Gad and half the tribe of Manasseh to settle on the far side of the river Jordan, instead of entering the promised land: and we find Barzillai to be of such immense wealth that he could provide for the rejected king and his followers. Whether rich or poor, Machir was true and loyal to David, and perhaps laboured in the work of bringing the supplies, as a man of four-score years could not do. But let us not think this in any way casts a slight on Barzillai.-- His name means "Iron of the Lord," intimating that he was "most firm and true:" a loyal and loving subject of the king, whether in glory or rejection.

But what about the blot on his character? You must turn far over in the Bible for this to Ezra 2.61-63. There you will find that one "of the children of the priests... took a wife of the daughters of Barzillai the Gileadite, and was called after their name: these sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim."

Barzillai was a very great man, and a very wealthy man, and doubtless the young priest felt he was making a very good match when he became engaged to a daughter of this great man. But how little did he realize that for these earthly, temporal gains, he was forfeiting his precious place and privilege of being priest to the Lord God Almighty.

We cannot be sure that it was the fault of Barzillai, but how sad to find the fair name of this great and honoured servant of the Lord, mixed up with such a sad story

of one who lost the things of heaven for the things of earth. But I cannot help but delight in the grace and wisdom of God that hides this blot, so that there are, I suppose, few who have ever noticed it.

As you know, the bride takes the name of her husband. But when this young priest married into such a famous family, he "was called after their name." Notice it says "their name", not "his name." Does this

intimate that it was the younger generation; the brothers and sisters of the bride, who brought pressure to bear that the husband should take *their* name, rather than the bride should take (as she should have done) the name of the priestly husband? If this were the case, how glad we are that the fair name of Barzillai is, to some extent, cleared of blame!

## COMPETITION NO. 4

(On Meaning of Words and Names)

1. Translate "My God" into Hebrew.
2. Translate "King of Righteousness" into Hebrew.
3. Translate "Eli-melech" into English.
4. What does "Abba" mean? Where is it used?
5. What does "Ab-raham" mean? (The margin of your Bible can help you).
6. What does "Abi-melech" mean?
7. Who called his child Abimelech?
8. Why was he specially wrong to do this?
9. What did Abi-melech do, perhaps because of his name?
10. How does Eli-melech link together Judges and Ruth? Point out the peculiar beauty in the way this name is used here.
11. What does *Jacob* mean?
12. Why is the expression, "The God of Jacob" used so often, but "The God of Abraham" so seldom?
13. What does "Bethel" mean? (The margin of your Bible tells you)
14. What does "*Ephphatha*" mean?
15. What does "*Talitha cumi*" mean?
16. What does "Peter" mean?
17. What does "*Jehovah Jireh*" mean? Where is it found?
18. What does "*Jehovah Nissi*" mean? Where is it found?
19. What does "*Jehovah Shalom*" mean? Where is it found?
20. Translate "The Lord is there" into Hebrew. (The margin of your Bible can help you with all these.)
21. What does "The King of Salem" mean?
22. In what other form is the name *Joshua* found in the New Testament?
23. What do you think it means?
24. What man, whose name means "dog", is said, four times, to have fully followed (or words to that intent) his Master? Give the four references.
25. What is the meaning of the sweetest Name of all, . . . "JESUS"?

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"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. 909, 10 Allanhurst Drive, Islington, Ontario, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4355 Marcll Ave., Montreal, Canada.

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"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4-13)

# THE STEWARD

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

(1 Corinthians 4-2)

VOLUME 18 NUMBER 6

NOVEMBER, 1967

## THE DWELLING-PLACE OF GOD

*(Paraphrase of the 84th Psalm)*

"O Lord of hosts, how lovely in mine eyes  
The tents where Thou dost dwell!  
For Thine abode my spirit faints and sighs—  
The courts I love so well.

My longing soul is weary  
Within Thy house to be;  
This world is waste and dreary,  
A desert land to me.

"The sparrow, Lord, hath found a sheltered home;  
The swallow hath her nest;  
She layeth there her young, and though she roam,  
Returneth there to rest.

I, to Thine altars flying,  
Would there for ever be:  
My heart and flesh are crying,  
O living God, for Thee!

"How blest are they who in Thy house abide!  
Thee evermore they praise,  
How strong the man whom Thou alone dost guide,  
Whose heart dost keep Thy ways.

A pilgrim and a stranger,  
He leaneth on Thine arm;  
And Thou, in time of danger,  
Doth shield him from alarm.

"From strength to strength in Baca's vale  
of woe,

They pass along in prayer,  
And gushing streams of living water flow,  
Dug by Thy faithful care:

Thy rain is sent from heaven  
To fertilise the land,  
And wayside grace is given,  
Till they in Zion stand.

"Lord God of hosts, attend unto my prayer!  
O Jacob's God, give ear!

Behold, O God our Shield, we through  
Thy care

Within Thy courts appear:  
Look Thou upon the glory  
Of Thine Anointed's face;  
In Him we stand before Thee,  
To witness of Thy grace!

"One day with Thee excelleth o'er and o'er  
A thousand days apart;

In Thine abode, within Thy temple-door,  
Would stand my watchful heart.

Men tell me of the treasure  
Hid in their tents of sin;  
I look not there for pleasure,  
Nor choose to enter in.

"Own thou the Lord to be thy Sun,  
thy Shield—

No good will He withhold;  
He giveth grace, and soon shall be revealed  
His glory, yet untold.

His mighty name confessing,  
Walk thou at peace, and free;  
O Lord, how rich the blessing  
Of him who trusts in Thee!"

(German Choral Music)

## HE IS NOT HERE

There are three things that seem to me chiefly to give character to the Christian's path on earth, and to form him in it:—The Lord Jesus is not here; the Holy Ghost is here; and, lastly, the Lord Jesus is coming again.

Now before ever the presence or absence of any one can be anything to me, I must first have learned to know them; and if I have learned to know one that has drawn out my heart to himself, and become everything to me, his presence or absence is of the greatest possible moment to me, and gives its whole complexion to my life. Now I ask my own heart, and yours, beloved, How far has the Lord Jesus so become known to us, that His absence tells upon us, and affects the whole scene of our path through the world? Have we learned to know Him well enough to miss Him? It is a solemn question, involving so much for the heart of Christ in us; and I feel must deeply humble each one of us before Him. At times, perhaps, some of us may have known what it is to feel His absence as that of the One we love; but, oh, how quickly He is forgotten again, and the blank scarcely felt at all! Is this, beloved, as it should be? Why is it thus with any who know Him? But I fear the truth is, that few of us have the person of the Lord Jesus Himself sufficiently before our hearts. I am not now raising the question as to whether we know His work—or rather the benefits resulting to us from it. You know your sins are forgiven. You know that your peace is made. But do you know the *One* that has accomplished all for you? Has His love—displayed in what He has done for you—led you to such a knowledge of Himself, as has made Him everything to you? “Unto you therefore which believe He is the preciousness” (i Pet. 2.7).

It may well humble us, in reading the Gospels, to find how hearts there were attracted to Christ for what they found in Him, when they could have known so little of Him or of His work, compared with what we might know.

Look at the two disciples in John 1. John the Baptist's eye marked Jesus as He walked—he is filled with the sight, and speaks as though involuntarily, “Behold the Lamb of God!” The Spirit of God bears home to the hearts of two of his disciples these precious words. It bursts in upon them what Christ was, and at once detaches them from all else, even from their religious teacher (often the hardest link to break), by attaching them to Him. “And they fol-

lowed Jesus!”

But the Son of Man had not where to lay His head in the world that was all His own. It had rejected Him; will it make any difference to them? “They abode with Him that day,” casting in their lot with the One who had now become their all. Precious unison with the heart of God that found all its delight in that lowly One! Well does the Holy Ghost take care to record the very hour of the day on which, in the midst of the heartless rejection of the world, two hearts found in Jesus that which attracted them away from every other object.

Look again at Mary at the sepulchre in John 20. “The disciples went away again to their own home,” but Mary had no home for her heart where Jesus was not. “She stood without at the sepulchre weeping.” She wept because she could not find the dead body of her Lord. Your intelligence might readily rebuke her tears; but there is something more precious to Christ than intelligence, and that is a heart that loves Him. The tears told Him of one that loved Him on earth, and missed Him, now that He was dead, or that she knew not where to find Him. All her affections were about the spot where they had laid Him. Bright, heavenly visions are seen; angels are at the tomb; but what are they to one who had known *Christ*? They can but say, “Woman, why weepest thou?” Beloved, what place has our risen Lord—revealed to us now from the glory where He is, with its light shed back on all that He has done—in our hearts? He is gone from the earth, where we are still. Do we miss Him? Not that I would undervalue intelligence. Only intelligence of Christ risen could have dried Mary's tears. But do our hearts and consciences keep pace with our intelligence?

Yet there is a necessary condition of being able to love Christ, and, therefore miss Him here; and that connected with intelligence of what He has done for us. It is that we should be free to be occupied with Him. Now, this would be impossible if there was still a question as to our interests for eternity to be settled with God. But even when Christ is known as the One that has borne our sins and put them away, there is still a deeper need, in order that the heart should be fully set free for Christ; namely, that we should know how God has dealt with the nature of sin within us. Christ not only “loved us and washed us from our sins in His own blood;” but God “hath made Him sin for us, who knew no sin,” so that He

has there executed judgment on *all that I am*, as well as upon all that I have done. He has judged *me*, "condemned sin in the flesh." Thus in the cross of Christ a full end has been made before God for the believer of all that he was in the flesh. He can say, "I am crucified with Christ" (Gal. 2.20). Until he sees this there will inevitably be the attempt to improve and make something of the flesh; but this is impossible; and the result is wretchedness in proportion to the sincerity of the effort. "Oh, wretched man that I am," may then lead on, through the Lord's mercy to the cry, "Who shall deliver me from the body of this death?" But until I see that the first man is gone from before God in the judgment of the cross, and that I am now in the second Man—Christ risen out from that judgment—the flesh still in me, but I no longer in the flesh—self is still the object, and not Christ.

So blessed and perfect is the way that God delivers us from all that would otherwise come in between us and Christ, that the affections may be free to go out after Him. All *my need* being more than met by Christ, I may now be occupied in learning of the One that has met it. He has loved and given Himself for us, and now counts upon our hearts for Himself.

Hear Him in John 14, "Yet a *little* while I am with you . . . . Let not your hearts be troubled." Oh, beloved, has His absence ever caused us a tear? It is in the measure we have known the sorrow of His absence, that we can enter into the provisions He has made for our comfort while He is away—opening the Father's house to us, with the promise of His coming, and of the Holy Ghost being given to throw us into that wondrous circle of divine intimacy, that we may know Him as we never could have known Him on earth.

And this is just the significance He gives His Supper in 1 Cor. 11. 23-26. Listen to the voice that, speaking to Paul from the glory, tells us what we are to Him even there, "This do in remembrance of me." He cannot bear to be forgotten by those He loves on earth to the end. Worthless hearts! we may truly say. Yes; but Jesus cares for

them; He has died to make them His, and counts on our remembrance of Him—giving us only that that may be the sweet expression of it. If the Supper of the Lord means anything, then, as we partake of it, it means this—that we love Him, and miss Him in the world that has cast Him out. He invests it with just this character Himself: "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come."

It is the weeds (the marks) of the Church's mourning in a scene that has been desolated for her by the death of Christ, and in which she finds no rest for her heart, only lingering round the spot where His cross and sepulchre express the heart of this world towards Him. We know Him by faith in the glory, and have rest in communion with Him there: but this only makes the rejection of Him more keenly felt, and the cross, that by which the world is crucified to us, and we unto the world, as we turn to our path through it. "Away with Him, away with Him! crucify Him, crucify Him!" rings in our ears. It is the judgment of this world; and the links which connected us with it are broken. The cross, the death of Christ, henceforth characterises the one that loves Him. We call in our hearts from the blighted scene, and get away in spirit as far as possible from it; only seeking more complete identification with Him in His rejection, as the best and brightest portion He could give us in such a world. It is not the attainment of an advanced Christian, but what Christ looks for from every heart that knows Him.

Well—He is gone; and the opened heavens show Him to us,—the One to whom the world refused a place, raised as Man to the highest point of heavenly glory. And this is the consequence of having glorified God on earth as to every question of sin, so that He is able to give us a place with Himself there. But for a little while, we tread the scene of *His rejection*; yet not to be left comfortless in the desolation of it.

(John Alfred Trench. *To be continued, if the Lord will*)

## MEDITATIONS ON THE TWENTY-THIRD PSALM

— Chapter 17 —

Having briefly dwelt in our meditations on the only *foundation* of worship—the sacrifice of Christ—we will now refer to the only power of worship—the Holy Spirit. When "born again" we receive a new nature, which

is holy and suited to the presence of God. It is also capable of enjoying Him, which truth surely gives us the highest thought of creature-happiness; and yet, as the apostle says, that blessed state may be enjoyed even

now. "But we also joy in God through our Lord Jesus Christ." (Rom. 5.11). Without this new nature there could be no worship. It is the *children* that the Father seeks to worship Him. Sonship is essential to worship. But the Father delights in the worship of His children. Not only does He accept it, but He *seeks it*. Wondrous, gracious truth, O my soul! our God and Father *seeking* worshippers! "For the Father seeketh such to worship Him."

But besides the accomplished work of redemption, the new birth and our union with the risen Christ, the *gift of the Holy Spirit* is indispensable to christian worship. Nothing can be plainer than our Lord's own teaching to the woman of Samaria on this subject. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Here our Lord insists on the moral necessity of the presence and the power of the Holy Spirit in christian worship. And surely He knows best what suits the Father, from whose bosom He came, and even then He was "in the bosom of the Father." (John 1.18). It is by the Spirit, though children of God, that we understand, enjoy, and worship Him. God being a Spirit, He must be worshipped, in His own nature—"in spirit." A son is the same nature as his father.

As children we are feeble and dependent, but we are "strengthened with might by His Spirit in the inner man." As children we are ignorant and foolish, but the Holy Spirit communicates to us the mind of God, and gives us an understanding in divine things, so that we can draw near to Him in thought and feeling suited to His holy presence. It is the Holy Spirit dwelling in us that gives us the *consciousness* of our oneness with Christ, and our nearness to God. He is the seal of redemption, and the earnest of the inheritance. The anointing of the head with oil is like "*the unction*" that we receive of God, whereby we may know all things. (See i John 2.20; i Cor. 2.12). And it is by the same Spirit that the love of God is shed abroad in our hearts (Rom. 5.5), which love, we may say, is the source of all our blessing, and the spring of all our worship. If, then, the Holy Spirit be thus absolutely necessary to the worship of Christians, surely it becomes a matter of first importance that He should have His right place in the assemblies of the saints. "For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles,

whether we be bond or free: and have all been made to drink into one Spirit." (i Cor. 12.13). How can we render to God the glory due unto His name if the Spirit, by any means, be quenched or practically displaced? This is a solemn question. Would not the contrast, so strongly drawn by the apostle, be in some way applicable in such a case? "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." (Phil. 3.3).

Here it is not the *sin* of the flesh, but the religion of the *flesh* which the apostle warns against. In God's sight the one is as bad as the other. The true worshippers are known by worshipping God in the Spirit, and rejoicing in Christ Jesus. The flesh can be very pious in its own way, and can be largely occupied with good works; but it will never "rejoice in Christ Jesus." It knows nothing of Christ as despised on earth and honoured in heaven; nor of setting our affections on things above. But even when Christ has His right place in the heart and the Holy Spirit is owned as the alone power of worship, we have need to watch against mingling the thoughts of the flesh with the guidance of the Spirit. It will be the constant aim of the enemy, where he cannot substitute flesh for spirit, to mingle the two.

One solemn question—one grand test, remains for each—for all: *Do I rejoice in Christ Jesus alone?* This is the true standard to judge by—the touchstone of spiritual worship. Do I answer to this standard? Is Christ my all in all? Do I come before God? Do I stand in His holy presence—*rejoicing in Christ Jesus alone?* He is the delight of the Father's heart—the Object of the Spirit's testimony—the joy and glory of His people. Happy, thrice happy, they who in this day of wide-spread fleshly pietism, "worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

"O God, we come with singing,  
because Thy great High Priest  
Our names to Thee is bringing,  
nor e'er forgets the least;  
For us He wears the mitre,  
where 'Holiness' shines bright;  
For us His robes are whiter  
than heaven's unsullied light."

It may be well, before closing our meditation on the cup of joy, to dwell a little on its contrast, *the cup of sorrow*. In the saint's experience the latter often goes before and accompanies the former. The one being *natural* and the other *spiritual*, both may be full at the same time. It is only while in the body, and on the earth, that we can

meet with the cup of sorrow. It will be unmingled joy in heaven. There, we shall be met at the threshold with, "Enter thou into the joy of thy Lord." Then we shall drink, and drink for ever, of the Master's own cup. We shall drink from the same fountain as Christ Himself. Having the same life we shall have the same relish for the joys, the employment and the blessedness of heaven; though not, of course, to the same degree.

Without this divine nature there can be no relish for divine things. To mere human nature the light of heaven would be more intolerable than the darkness of hell. Oh, what a thought! An immortal soul so driven to despair, through a sense of guilt in the presence of holiness, as to seek a shelter in the depths of darkness—as to cry "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. 6.16). But even now, when the Gospel of God's grace is preached to sinners, it is said of such, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil," (John 3.19). O that all such might be induced now to come to the light—the light of eternal love—the light of the cross of Jesus—the light of the boundless grace of God! Come, O sinner, come! Better far be revealed now in the light of the glorious Gospel, where all is grace and love—where thy many sins can be pardoned, and where eternal life is received as the gift of God, than be revealed before the face of the Judge, when the door of mercy is closed. Why not come? Is there not a terrible sting in sin, even now, when the pleasure of it is past? Hast thou not tasted this, O my fellow-sinner? How many are maddened to deeds of violence through the remorse and bitterness of sin, when the pleasure that led on to it is turned into gall and wormwood! But what must its bitterness be in that place where hopeless despair seizes the soul in all its dread reality? There nothing but sin and the sting remain, with the fearful conviction that no relief can ever come.

Why not then, my fellow-sinner, be entreated to come to Jesus now—just now? If so guilty, so far down in the social scale that thou art ashamed of thyself in the presence of others—yet thou mayest freely, trustingly, come to Jesus. Thou wilt be welcome there. And rest assured of a present pardon, salvation and acceptance through His precious blood. Such was the experience of the woman that was a sinner, and of the penitent thief on the cross; and

such may be thine. He who died on the cross for thee and me is surely fit to be trusted. And say, would He have died for us if He had not love us? Oh, lift thine eyes to that cross and see His unquenchable love bleeding there! Seekest thou another sign save the sign of the cross? God forbid! The great reality in the universe is the love of Jesus! For a time, all were against the sinner's Substitute. All refuge failed Him. (Ps. 142.4). But then it was that His love burst forth through every weight and pressure, in all its native strength and glory. Many waters could not quench His love, no floods could drown it, though He could say in spirit, "The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head." (Jonah 2.5).

Again and again we would ask thee, Wilt thou, dost thou value the love that willingly passed through all this suffering for the chief of sinners? And with what end in view, thinkest thou? That sinners might one day share with Him His throne in glory. Do lean all thy weight on Jesus—trust all to Him. His eye can never grow dim—His arm can never become feeble—His heart can never turn cold. For time and for eternity, thou art only safe and happy in trusting Him.

But see, O my soul, how far thou hast wandered from the footsteps of the flock—from their joys and sorrows. Well, be it so. The Good Shepherd was content to leave the ninety-and-nine that were secure, and go far into the wilderness after a single lost sheep, and seek until He found it.

We were speaking of the twofold aspect of the Christian's experience: the cup of natural sorrow and the cup of spiritual joy. He may know at times, what it is to have both cups filled to overflowing. The poor human heart may be so broken with sorrow that it cannot look up; strength, motive, object, as to this life, may be gone. At such a moment he feels a pressure as if he were down and could never rise up again. And surely, but for the Lord's helping hand, he must have gone a step beyond the rallying-point. Such is the crushing, exhausting weight of human sorrow—and such the Lord's loved ones may be allowed to experience. The blessed Lord Himself, as the Man of Sorrows, had deeper experience therein than any of His people ever can have. And now as the living Head, the great High-Priest of His people, He knows how to succour and raise up the sorrow-stricken soul.

Just at this point the Lord may so reveal Himself to the soul as to draw the eye away

from its own sorrow, and turn aside the keen edge of its anguish. Not that the trial is removed or made less; nay, it may be deepening and that which is dreaded may be unmistakably drawing near. But the soul, we may say, is now in two regions, two states of being: in nature, amidst the desolations of earth; in faith, amidst the unchangeable realities of heaven. Both are real; but the spiritual joy changes the character of the earthly sorrow and strengthens to bear it. Quietness of soul being restored, it now remembers that the happy soul is only called up to wait with the Lord, and to enjoy a quiet time with Him, before the public display of His glory. But, oh! what experience; and how real! To have poured out at the same moment a full cup of joy, and a full cup of sorrow, too! The latter we know shall ere long be clean forgotten; but the former will be remembered throughout eternity as one of the strongest, sweetest expressions of the Saviour's compassion, love and tender sympathy.

In Romans 5.1-11 we have this line of christian experience clearly set before us. It may be profitable to glance at it. It is a rich inheritance to the soul to have a personal and spiritual acquaintance with these eleven verses. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." In these two verses the full blessing of the soul with reference to the past, present; and the future is summed up. The work of Christ is the basis of it all. "Who was delivered for our offences, and was raised again for our justification."

As to the *past*, in the case of every believer, all is blotted out—all connected with the old man came to its end, in God's sight, on the cross. Both the root and fruit of sin were judged there. All that needed putting away was put away, according to the claims of God's glory and the sinner's need. Hence, the Christian is now one with Christ in resurrection. Death, judgment, the world, sin and Satan, are behind him. On this ground, the ground of death and resurrection, there is perfect peace for the Christian, peace with God. "Being justified by faith, we have peace with God." As to the *present*, we are introduced to the full favour of God. Our standing is in grace. "We have access by faith into this grace wherein we stand." And as to the *future*, we "rejoice in hope of the glory of God." We are placed between the cross and the crown; our yesterday was Calvary, our tomorrow is glory.

This is true christian *condition*; not *experience*, but *faith*. Being justified, having peace, standing in grace, waiting for glory. Experience flows from this condition. The Spirit of God having conducted the Christian to the very height of his condition, as a new man in Christ, and even given him a glimpse of the glory behind the veil, He brings him back, as it were, to taste, in experience, the trials of this life. Still he can glory. He glories in the depths as well as on the heights. None can glory in tribulation as those who are rejoicing in the immediate hope of the glory of God. So it was with the great apostle who was "caught up to the third heaven." There he found Christ as the only ground of his glorying; but when down here again and in tribulation through "a thorn in the flesh," he found the same Christ in the depths with him. "Most gladly therefore," he exclaims, "will I rather glory in my infirmities, that the power of Christ may rest upon me." And such experience we also find in the eleven verses before us. "And not only so, but we glory in tribulation 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." Thus the wheels of his soul are set in motion, and through deep exercise he again, we may say, reaches the heights. He has now the blessed enjoyment of the love of God shed abroad in his heart, and the gift of the Holy Ghost. What a blessed state of soul to be in, though under the very shadow of death! But this is not all; he has more to learn in this vale of tears, he must go through another kind of experience. The Christian is again brought back, not to the lesson of tribulation, but to an experimental acquaintance with the depths of his own moral ruin. What he was, as *without strength, ungodly, a sinner, and an enemy* he is now taught; but he learns these humiliating truths in the light of God's perfect love and the Saviour's perfect work and the Holy Spirit's presence. And mark now the point he reaches by this process; higher he can never be raised. "But we also joy in God through our Lord Jesus Christ." Surely joying in God Himself surpasses all our enjoyment of the things He gives.

Well may we wonder at what may be known, experienced and enjoyed by the poor pilgrim saint in the wilderness. In the eyes of men he may appear a poor, heartless inhabitant of the earth. But oh, what depths he penetrates! to what heights he rises! what sights he sees! what power he com-

mands! and what glory gilds his path! With him it is glory on the threshold of heaven and glory in the valley of humiliation. He knows the history of the future better than the past, and divine light sheds its rays on the present. The poor blind world knows nothing of this. Oh that they would come to Him who is the light of life and the light of men! Grace has no evil thoughts; what it has, it longs for thee to share. It preaches, prays, watches that thou mayest

know and love the only Friend of sinners. Were one candle to light a dozen, its own light would be none the less, but the united light would be far greater.

Now, just now, cast in thy lot with those who are walking in the light of the Lord; and may thine own path be as the shining light that shineth more and more unto the perfect day.

*(To be continued, if the Lord will)*

## THREE LOOKS

"Looking upon Jesus as He walked." (*John 1.36*).

These words were spoken of John the Baptist, and we are constrained to ask what was the wondrous sight on which this dear man's eye rested? What was it that made him so eager a disciple, so faithful a witness, that led him to testify, "He that cometh from above is above all." (*John 3.31*). Why was he willing to decrease that Jesus might increase? willing to see his followers leave him, if only they went after Jesus?

He had seen the Lord of Glory, the Maker and Upholder of all things, moving among guilty men, full of grace and truth; coming to His own, only to be refused by them, yet unchanged by their hatred, unwearied in His love and compassion. He had seen the Anointed of Jehovah, on Whom the Spirit descended and remained, to Whom the Voice from heaven had said, "Thou art My beloved Son; in Thee I am well pleased." (*Luke 3.22*). And John, as he gazed on Jesus, found strength for a life of toil and testimony, and for a cruel death in prison, by the sword of Herod.

Beloved, let us ask ourselves, Is it our habit to look upon Jesus as He walked? There is power in this look, peace and joy. In Him we see the kind of walk that pleased God, and on which He looked with unchanging delight.

Stephen 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." (*Acts 7.55*).

Here was another look indeed! Stephen beheld Him, not as the lowly, soon-to-be-crucified One, but as the One who had passed through death, having broken the bars of the grave—a risen Lord, standing, waiting,

if even now His own would receive Him; and Stephen, looking, is conformed in measure to His likeness, and kneeling down prays, "Lord, lay not this sin to their charge. And when he had said this he fell asleep." (*Acts 7.60*).—the Church's first martyr.

Lord teach us, we pray, who come after these, so slowly and with such halting steps, how to look thus.

Yet another look! A strong man on the Damascus road, breathing out threatenings and slaughter, smitten down and blinded by the glory of the light that shone from One saying to him, "Saul, Saul, why persecutest thou Me?" (*Acts 9.4*). And he arose, and ever after, the glory of that light filled his vision, impelling him to a life of pain and labour, of bitter persecution, of famine and nakedness, of stripes and imprisonments, to end, as with John and Stephen, in a martyr's death, all most gladly endured, because, as he himself explained, "last of all He was seen of me also." (*i Cor. 15.8*).

May we, as these who have gone before, be "looking upon Jesus." "We see not yet all things put under Him, but we see Jesus . . . crowned with glory and honour." (*Heb. 2.8,9*).

If we look around we see an ever deepening darkness; if we look within our hearts must needs be sad; but "looking upon Jesus," and by the help of His Spirit, the mighty Comforter, sent by Him, "Looking unto Jesus" we can say:

"We look until His precious love  
Our every thought control,  
Its vast constraining influence prove  
O'er body, spirit, soul."

## GOD'S ACROSTICS

What is an *Acrostic*? Let me give you an example. In the catacombs under Rome a picture of a fish may be seen on some of

the graves, and this tells us that a Christian is buried there. Why does the picture of a fish indicate the grave of a Christian? The

reason is this: The Greek word for *fish* is *ichthus*, and this is the *Acrostic* for the Christian's Lord and Master. So the word *fish*, or the picture of a *fish*, tells the secret that one of His servants lies there.

Let us write this word ICHTHUS vertically, instead of horizontally. Then let us use each letter for the first letter of our Lord's Name—JESUS CHRIST GOD'S SON (the) SAVIOUR.

I	Iesus	Jesus
Ch	Christos	Christ
Th	Theou	God's
(h)U	'Uios	Son
S	Soter	(the) Saviour

In the above you will notice: The Greek Alphabet has no letter "J", so they use "I" instead.

"Ch" is only one letter in Greek.

"Th" is only one letter in Greek.

(h) is only marked by an apostrophe in Greek, and is not recognized as a letter.

In the Scriptures we find some Acrostics that God, by His Holy Spirit, has Himself designed. Perhaps the best known of all God's Acrostics is one that appears three times in the Book of Revelation:—

"I am Alpha and Omega, the Beginning and the Ending." "Alpha" is the first letter in the Greek alphabet; and "Omega" is the last. So when we read the words, "I am Alpha and Omega" God is saying to us that everything is to be found in His Son, the Lord Jesus Christ. It is as if we said in English: "He is everything, from A to Z." We find the words, "I am Alpha and Omega" in the following passages in Revelation: 1.8; 21.6; and 22.13. (Rev. 1.11 almost certainly should not be there.)

This three-fold witness in the last book of the Bible that Christ is *all* is very striking, and very beautiful.

As far as I know, this is the only one of God's Acrostics found in the New Testament; but He has given us several others in the Old Testament. Perhaps the best known is Psalm 119. As you know the Old Testament was almost entirely written in Hebrew; and in the Hebrew Alphabet there are only 22 letters,—not 26, as in the English alphabet.

God's Acrostics in the Old Testament are mostly (though not all) formed by taking the first letters of each verse in some passage; as, for example, the 119th. Psalm; and arranging them in the form of the Hebrew Alphabet.

Let us look at the 119th Psalm. You will see there are 176 verses in it. These are arranged in 22 sections, with 8 verses in each section. 8 times 22 makes 176. In some English Bibles at the top of each section you will find the corresponding Hebrew

letter. For instance, at the top of the *first* section you will find "Aleph", the *first* letter in the Hebrew Alphabet. And each of the eight verses in this section begins with Aleph. Similarly the second section has "Beth", the second letter, as the first letter of each of the eight verses in it. And so it goes through the whole Hebrew Alphabet.

Each letter in the Hebrew Alphabet has its own meaning. Aleph means "Ox", "Beth" means "House", and so on, to "Tau", the last letter in the Hebrew Alphabet, which means "Cross."

There is another thing about these letters. Not only is "Aleph" the first letter of the Alphabet, and means "Ox", but it also has a numerical value. "Aleph" has the value of "1", and has the first place. "Beth" represents "2". Thus every letter has its own value as well as its own meaning. But they do not increase consistently from "1" for the first letter, to "22" for the last. On the contrary, the last letter "Tau", which you remember means "Cross", has the value of "400", by far the greatest value of any letter.

I need hardly tell you that there are most precious lessons for us in these Divine Acrostics. They surely did not happen by chance. For instance we find in the account of the Sacrifices in Lev. 1, that the Ox, (or Bullock), has the first place. See Verse 5. Then the offerings descend in value to the Turtle Dove or Young Pigeon: see Verse 1.14. Surely this tells us that in all things our beloved Lord must needs have the first place,—the pre-eminence. And you will notice that the Ox is the only offering that is suited for both Service and Sacrifice.

We must also remember that the last letter is "Tau", the Cross, and its value is 400, far beyond any other:

"God forbid that I should glory, save in the cross of our Lord Jesus Christ."

(Galatians 6.14)

You will also remember that in Philippians 2, where the Spirit of God traces for us the Saviour's path from the Throne of Glory to the Cross, He ends by saying: "Even the death of the Cross."

There are other Acrostic Scriptures. You will remember that the Psalms are divided into five books. The First Book is Psalm 1 to Psalm 41: the Fifth Book is Psalm 107 to Psalm 150. In the First Book of Psalms there are said to be five Acrostic Psalms: Numbers 9, 10, 25, 34, and 37. In the Fifth Book of Psalms there are said to be four Acrostic Psalms: 111, 112, 119, and 145. Some of these are not entirely regular when compared with the letters of the Hebrew Alphabet. It must not be supposed there is



any error in this irregularity: on the contrary, as we ponder these Scriptures, we may learn from these very irregularities precious lessons in the Word of God.

There is a very beautiful Acrostic in Proverbs 31, Verses 10 to 31 (again 22 verses). This Acrostic follows "the words of King Lemuel," and tells of "The Virtuous Woman." Perhaps this would point us to the King of kings and His Bride.

The next is, I think, Lamentations, and seems to be one of the most touching. You will note that there are five Chapters in Lamentations. The first two, and the last two chapters each have 22 verses. The Third Chapter, the central one, has 66 verses, or, three times 22. This little Book tells of the sorrows of Israel, but also the sorrows of Israel's Saviour: "Behold, and see if there be any sorrow like unto my sorrow" (1.12); "Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance." (3.19,20).

The first four chapters are each in the form of an Acrostic, but the last is not, though it has 22 verses, like Chapters 1, 2 and 4. Perhaps the Spirit of God would have our minds so taken up with the sorrows, that He would have nothing that might distract us from them. Note the last verse: "Thou hast utterly rejected us; thou art very wroth against us." And yet in the

Third Chapter, three times over do we find the word "hope." (Verses 21, 24, and 29.)

The last Acrostic in the Old Testament is, as far as I know, in Nahum, 1.1 to 1.10. Here we read of the Glory of the Lord in both Mercy and in Judgment.

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet."

(Nahum. 1.3.)

There is one more Acrostic we must mention, though of quite a different form to those we have been pondering. In the Book of Esther, you may have noticed that there is no mention of *Lord* or *God*. Perhaps God's people had so forgotten Him that He does not even let them mention His Names. However, it is said that the Divine Acrostic for the wondrous Name, JEHOVAH, is woven into some of the verses of this little book. This may tell us that though God might hide His face, so to speak, from His people, yet He had not forgotten them.

As we ponder these Acrostics, may the Spirit of God reveal to our hearts some of the treasures which undoubtedly God has hidden away for us in them.

(Based on a pamphlet by H. J. Vine)

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We have had many kind inquiries from those concerned about our safety in Hong Kong during the riots. By the good hand of our God we are all being kept in perfect peace. Reports have exaggerated the troubles. Some terrible things have happened, but the police are managing everything very efficiently, and we have been in no danger, and there is no interference with our work, either in the schools or the Book Room; nor with the post office. There has been shortage of fresh vegetables, eggs and pork, and prices have about doubled. This is largely

due to the terrible conditions in China, which have interfered with communications, and prevents the movement of food to Canton, and thence to Hong Kong. For a time water was scarce, but we have had abundance of rain, and the reservoirs and our well have filled up. We thank you very much for your kind thought for us, and especially for the prayers which have been called forth. And so, as we know so well, all works together for good.

Hong Kong, Sept. 8, 1967.

## FROM A LETTER

Some weeks ago, Mary shared some experiences with us. Five years ago she left Shanghai, where she was studying medicine. She told how 60 Christians at the college used to rush to their meeting room after their full day of classes and fall on their knees on the hard floor and pray until all had gathered and then spend a few minutes in fellowship together. 25 of them made it a habit to go to the roof of the college at 5 a.m. and spend time with the Lord before

their work commenced. These young people are now scattered, many to isolated parts of China. The fanatical Red Guards have made it much harder for Christians in recent months. Mary triumphantly asserted "they will never give up their faith in Christ." Pastor—'s daughter, sentenced to ten years imprisonment, writes after 8 years "My heart is full of joy." She dare not add "in the Lord." Uphold, please, those who suffer for putting God first!

# “FEED MY LAMBS”

(John 21 - 15)

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## THE CRY OF THE LOST ANSWERED

That was the Shepherd of the flock; He knew  
The distant voice of one poor sheep astray;  
It had forsaken Him, but He was true,  
And listened for its bleating night and day.  
Lost in a pitfall, yet alive it lay,  
To breathe the faint sad call that He would know;  
But now the slighted fold was far away,  
And no approaching footstep soothed its woe.

Oh! would He now but come and claim His own,  
How more than precious His restoring care!  
How sweet the pasture of His choice alone,  
How bright the dullest path if He were there!  
How well the pain of rescue it could bear,  
Held in the shelter of His strong embrace!  
With Him it would find herbage anywhere,  
And springs of endless life in every place.

And so He came and raised it from the clay,  
While evil beasts went disappointed by.  
He bore it home along the fearful way  
In the soft light of His rejoicing eye.  
And thou fallen soul, afraid to live or die  
In the deep pit that will not set thee free,  
Lift up to Him the helpless homeward cry,  
For all that tender love is seeking thee.

A. L. Waring.

# THE WILD ROSE

— Chapter 5 —

## *Life Really begins for Amy*

And now began the second part of Amy's life—or rather, now did her life really begin—her life as the dear child of God, her Father. We had very pleasant days together after this. Amy would come over very early in the morning, and by seven o'clock we were out in the garden under the great mulberry tree with our Bibles. We both agreed to learn Hebrew, that we might read the Psalms and Proverbs more carefully. In the meantime we read the Gospels and the Epistles. Amy said all seemed new to her. The third chapter of John was a great delight to her, especially the verse about the brazen serpent in the wilderness. She told me she had been talking to her brother Richard about this verse, and she hoped that he would see that it is nothing that we can do or feel that saves us—only Christ—Christ's great work on the cross, done for us not when we loved Him, but when *we* hated Him, and *He* loved us—a great work done and finished, and we only have to look up to Him and thank Him for it, believing,—not that God *will* give us, but that He *does* give us, as soon as we look to Christ, the eternal life that is in His Son—not only forgiveness, full, free, perfect forgiveness, but the glorious life that is in Christ in Heaven, the life that can never end.

You may be quite sure that Amy's whole life was changed after this. She cared now more than ever for the poor and miserable. But it was not only for their bodies that she now cared: she told them of Jesus—Jesus, the Saviour not only from drunkenness, but from all sin, and from all misery.

"What a glorious life it is that God gives us!" she said to me, "Not only we know we are safe for ever, and are going to be with Him in Heaven, but now, down here, we can please Him and do His work."

She showed me three verses in the Psalms which gave her great pleasure. First, "They also do no iniquity: they *walk* in His ways." Psalm 119.3: Then, in the same Psalm, verse 32, "I will *run* the way of thy commandments, when Thou shalt enlarge my heart." Then, in the last Psalm, Number 150, Verse 4, "Praise Him with the timbrel and *dance*."

"Is not that beautiful?" she said, "First we learn to walk in God's ways; then, as we get on, He teaches us to run; and at last, when we get near to the end, and there is

no further to go, we dance. It is all joy then."

But these pleasant readings with Amy soon came to an end. Her mother died, and Amy went away to live with some relations at a distance. She did not remain there long, for when they found that Amy had no pleasure in their balls and parties, and even refused to go to them, they were glad that she should find a home somewhere else. So she went from one relation to another, finding few who quite understood all that God had done for her, and many of them were displeased with her, or amused at her odd ways, as they thought them.

Thus time went on, and one day I heard that Amy was going to be married to a missionary, and was going to India, but afterwards she lived in a part of England far away from her old home, for she did not stay long in India, and I heard little about her. In time God gave her three little girls, and she was kept busy teaching and caring for them, and as she was not rich, she made their clothes, and worked very hard, besides all that she had to do outside the house.

She was not very strong, and had for some time to leave England to live in a warmer climate. So for a year or more she had a home in the quiet old town of Pisa, where the little girls liked to see the leaning tower, and to wander about in the beautiful old marble cloisters, called Campo Santo. The green space inside these cloisters is said to be made of earth brought in ships from Jerusalem, many hundred years ago. The people who lived then, knew less than you know about the Lord Jesus and His blessed work. But some amongst them loved Him in a simple way, and they liked to think that the green grass, and the wild daffodils, that were so nice to look at, grew out of the earth that His feet had walked upon. But it is better to know Him as we know Him now, where He is, in heaven.

Amy did not stay long at Pisa. For a short time she came back to England. But she began to cough, and grew very thin and weak, so the doctors said she must go away, and live always near the Mediterranean. They thought of several places, but at last it was decided that all the family should go to Syria, and find a home there. They went first to Beyrout, and lodged with a lady who

had under her care a great number of schools for Syrian children.

These schools were scattered about over the mountains of Lebanon, and on the great plain below. There were Mohammedan girls, Druse girls, Jewish girls, and the daughters of the Christians of the Greek Church, who all came to these schools. They were all taught the Bible, besides other things that are useful for girls to know. I have had many letters from some of these girls, and have been glad to hear of some of them being afterwards true servants of God, and teaching the Gospel in their turn to other children.

Amy was very glad to help in this work, and it was agreed that several of these schools should be put under her care. She undertook to visit them from time to time, and look after both teachers and children. Of course it was needful to learn Arabic, though most of the children are taught French and English as well. Amy could learn languages very quickly. Less than three months after they arrived at Beyrout, I had a letter from her. She said, "We are living a sort of gypsy life in a very odd house. I have only an Arab servant, so I am obliged to talk as much Arabic as I can. Willie (that is her husband) went to the mountains today for a few days, and as my servant goes home in the evening, and the chicks are all alone." The chicks were then ten and seven and five years old. Her husband had gone to the mountains to look for a house, and discovered one in a little village called Sook, on the top of Lebanon. Formerly American missionaries had lived there. It was now in a rather ruinous state, neglected and untidy. Little May complained that if they wanted to hang up anything, the nails would not stick in the walls, they were so damp and mouldy. "The road up to it," a friend wrote, "is a most extraordinary one; the path is very narrow, and like going up the steps in a house till you reach the top."

But Amy was quite contented, and the fine mountain air made her feel strong and well again. She had to spend a good deal of time out of doors, because the schools she had to visit were many miles apart, some thirty miles distant. The only way to get about was on horseback, and for a time the only horse they could get was one who was never contented till he had kicked off his rider. But with Amy he was always good and gentle. She was the only person who could groom and harness him, and she felt quite safe on his back riding along over the lonely mountains, up and down the rocky paths. The little girls remember how some-

times she was sent for in the middle of the night. Perhaps someone was ill, or there was something to be attended to in a hurry, and the messenger had loitered, and was late. But by day or by night Amy was ready to go, and the Lord watched over her, and kept her from harm.

This house at Sook was not at all like an English house. It was built round three sides of a square court, which was roofed in. The fourth side stood open, and looked over the flat roof of the house in front, which stood lower down on the steep hillside. The little girls had their gardens round the pillars in the court, and they went out to play on the flat house-top. From their playground they had a magnificent view over the great plain which stretches from the foot of Lebanon to Beyrout, and Tyre, and Sidon. And fourteen miles off they could see the blue Mediterranean, with the white sails passing to and fro. At the back of the house was a mulberry garden, which ran up the hillside above. There were large shady plum trees in this garden as well. The village of Sook was down below. It was inhabited by Greek Christians and some Mohammedans, and in summer Europeans came from Beyrout to have some mountain air.

A few months after Amy had taken up her abode in this mountain village, she wrote me a letter. She said: "I should have written sooner, but I have much to do here. Our life is very patriarchal. I have only a girl of fifteen as servant (an Arab), and yet there is much more to be done in the household than in England. For instance, we cannot get wholesome flour for bread, so we have to buy wheat, which has all to be washed and cleaned at home. There is a mill near, where we get it ground, but have to make the bread. My maiden has also to clean the barley for the horse, and to make the butter, so I often have to help in many ways. Then I have to teach the children. I spend as much time as I can learning Arabic. I can do little amongst the people until I can speak it more. I can read easy books pretty well, and also the Bible I can understand tolerably with a dictionary, but I feel the need of learning to talk. A few days ago a Druse sheikh was at our house. I spoke to him of Christ as the only Saviour. He came over from the other side of the room, and sat close to me, trying so earnestly to understand all I was saying to him. I think he is one of the most sincere of the Druses, and one who is almost persuaded to be a Christian, but is kept back by fear of persecution. I cannot help feeling much compassion for the Druses; they are such a

fine race of men, and though there is very much to be said against them, it is unjust to lay on them the whole blame of the massacre of Christians in 1860. The Greeks and Maronites had provoked them almost to desperation, and the Mohammedans fanned the flame, hoping to exterminate the Christians by means of the Druses, and they *really* caused the massacre, though they managed to screen themselves. A Druse village near here has entreated several times to have a Christian school. It seems so hard to refuse such a request, but one cannot do it without money."

Amy goes on to say how she longs for some people to talk to, who really know the love of Christ, and that though the quiet village was very pleasant, she seemed to be far away from any who could understand her thoughts. "But," she says, "the Lord keeps me near Himself, and the way will be made plain by-and-by. As to my body, I am quite strong and well, and the children too. They live rather a wild mountain life, but learn to be useful in many ways. I find it very pleasant riding over the mountains. The cassia trees in flower all along the mountain paths are so sweet. In the mountains it is rather cold, but though it is December we have not yet had a fire. The cyclamens are all in flower, and the scarlet and purple anemones. The crocuses are almost over; they were very pretty, purple, white, and gold peeping amongst the grey rocks."

But before telling you any more, I must explain a little about all the different kinds of people who live on the Lebanon and all around it. In the village of Sook most of the people called themselves Christians. Some went to a church where the service is like the Scotch service. Some belonged to the Greek church, which is very much the same as the Roman Catholics in most things, but the Pope is not owned by the Greeks; they consider that the Patriarch of Constantinople is the chief bishop. All these people at Sook were Syrians. In some of the villages near there were Syrian Roman Catholics, and other villages were Mohammedans. Some villages were inhabited by a sect of Roman Catholics called Maronites, who have lived on the mountains of Lebanon for many centuries. But a great many of the villages were inhabited only by Druses.

The Druse religion I cannot explain to you. It seems they were at first a Mohammedan sect. But at present they differ very much from the Mohammedans. If you ask a poor Druse what he believes, he says, "I believe what the learned believe." If you ask those who are considered "learned,"

they say their religion is a secret.

Many of the Europeans had an idea that the Druses worshipped the golden calf. Amy once asked a "learned" Druse if this were true. The tall, grave man drew himself up and said, "We leave idolatry to the Christians."

This poor man knew little of Christianity except from the Greeks, whom he had seen kneeling before their pictures, and from the Catholics who knelt down before their images. And he knew that they all professed to believe that the wafer consecrated by the priest is God Himself.

The Druses had small square buildings on the highest peaks of the mountains near. In these places they had their worship; but as Europeans might never go inside these buildings, I can tell you nothing of what was said or done there. The Druses are a finer race than the other Syrians. Amy felt a great interest in them, because the native Christians seemed to consider it almost impossible that a Druse could be converted. Even the Protestants seem to have understood very little of the power and love of God. Amy said of them, "At all events, one must feel thankful that many of these Protestants *are* saved, though they do not realize it, and go on praying earnestly for forgiveness."

How often we ask God to do that which He has done already! If we have truly believed in Jesus, it is said of us, "we *have* forgiveness of sins, according to the riches of His grace." And again it is said, "By Him" (Jesus), "all who believe *are*" (not *shall be*) "justified from all things."

"Sometimes," Amy went on to say, "I think of all the preaching and teaching you hear in England, and feel somewhat as Moses may have felt on the barren Moabite mountains, looking over into the land flowing with milk and honey. Yet sometimes, though I long to be with you, I almost feel as if Christ became more and more precious the more one is cut off from all outer help, and brought into communion with Himself alone."

She goes on to say, "We were calling on a Druse sheikh a short time ago, and on my saying that I could read Arabic better than I could speak it, he went to a table, and brought from it a Bible, the only book in the room, and probably in the house, and asked me to read. We saw his wife, too. Poor thing! I longed so for her to know the love of Christ. I cannot understand how Christians go on as they do; saved by the blood of Christ, but beyond that seeing nothing more. Oh, that we may know more of *Himself*! I have very much to be thank-

ful for, though I do long sorely for communion with the Lord's faithful people. Still, the Lord Himself is enough to fill our hearts, and perhaps when we feel left alone with Him only, we learn most of His love and sympathy. There are, I believe, some true Christians amongst the Arabs here, but I cannot speak Arabic enough yet to have much conversation with them. I have been reading lately with the children the history of David and Solomon, and have been very

much struck with the contrast between David's devotion to the house of the Lord and the coldness of Christians towards that which is the house of the Lord now."

But I must ask you, before I go on with Amy's letter, if you know what this means? What is the house of the Lord now? And I think we must leave the answer to this question till our next issue.

*(To be continued, if the Lord will)*

## SOME REPORTS FROM CHINA

From a Christian in northern China February, 1967 "Since last October the Church in China has gone underground. All church buildings have been closed, torn down or converted to other purposes. Because the Red Guards tried to destroy any literature that appeared Western or revisionist, most Bibles were also destroyed. Many Christians rely totally on their memories for a recollection of Biblical teaching." But "A good many of the believers still continue their Witness." This Christian's little two-room house always has people in it. As they sit and discuss many topics, he finds the opportunity to share his knowledge of God and of Jesus Christ.

A recent visitor to China, a Christian, visited several churches, now closed, used as warehouses, offices, community nursery etc. Other religions have suffered the same fate. One temple was being used as a museum.

Repeatedly he was struck by the superficial resemblance to Christian practice. At least five times daily their Chinese guides led the group in reading from the *Quotations of Mao*. They were welcomed in a hall with a picture of Mao, and songs and dances were performed before the picture.

A Christian in Hong Kong returned in February from a five month visit in Shanghai. He told of some of his Christian friends there. The Christians, the intellectuals, those with higher incomes or material possessions or who had studied abroad were singled out for "struggle". The first act of the Red Guard was to confiscate all gold, jewelry, books, Bibles, Hymnals. A close family friend, a professional man and an earnest Christian was questioned continuously for ten days. He was degraded to the

level of coolie and his monthly salary cut to J.M.P. \$48.00 (about U.S.\$20.00). He and his family were ordered out of their large, comfortable house and all packed into a small, dirty house. His daughter, 30 years old, because of her forthright Christian convictions was accused of being a spy. She was sentenced by the Red Guard Committee to be a street cleaner without salary.

According to this Christian, returned from Shanghai, there is no longer a visible church in Shanghai. The Christians themselves, even in their homes, dare show no visible marks of their faith. The Red Guards have seized all of the Bibles, hymn-books, religious pictures, and other worship materials.—The-Christians-do not dare to exchange visits—not even to telephone—each other. There is no longer any Christian meeting—even among neighbours. Nor do they dare listen to Christian radio broadcasts from outside. In his own family, formerly very regular in their practice of daily family worship, there are now only simple, clandestine prayers together on Sundays.

A Protestant woman in the fall of 1966 had a letter from her son, a teacher in Shanghai, telling of the seizure of all Bibles. But he said he had not given up his Bible and hymnal. He asked his mother to pray for him. A second letter told of his being confined in his school for "self examination and confession". He said "This is a very dangerous time for us. We can only walk the way of the cross. Don't worry. Don't be agitated. Pray for us". A month later he wrote that pictures of Mao were replacing all Christian symbols. He concluded, "We don't know the future. We only know that God rules".

*(With acknowledgement to "China Notes")*

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"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. 908, 10 Allanhurst Drive, Islington, Ontario, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4355 Marcell Ave., Montreal, Canada.

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"TILL I COME, GIVE ATTENDANCE TO READING"

(1 Timothy 4:13)

# THE STEWARD

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

(1 Corinthians 4:2)

VOLUME 18 NUMBER 10

OCTOBER, 1968

## MY WEB OF LIFE

No chance has brought this ill to me;  
'Tis God's sweet will — so let it be!  
He seeth what we cannot see.

There is a "need be" for each pain:  
And He will make it one day plain—  
That earthly loss is heavenly *gain*.

Like as a piece of Tapestry,  
Viewed from the back, appears to be  
Nought but threads tangled hopelessly.

But, in the front, a picture fair  
Rewards the worker for his care—  
Proving his skill and patience rare, —

Thou art the Workman—I the frame;  
Lord, for the glory of Thy Name,  
Perfect Thine image on the same!

## THE REFINER OF SILVER

Some time ago a few ladies who met together in Dublin to read the Scriptures and make them the subject of conversation, were reading the third chapter of Malachi.

One of the ladies gave it as her opinion that the "Fuller's Sope" and the "Refiner of Silver" were the same image; both intended to convey the same view of the sanctifying influence of the grace of Christ; while another observed, "there is something remarkable in the expression in the third verse, "He shall *sit* as a refiner and purifier of silver."

They agreed that possibly it might be so, and one of the ladies promised to call on a silversmith, and report to them what he said on the subject. She went accordingly, and

without telling him the object of her errand, begged to know the process of refining silver. This he fully described to her; but, said she, "do you *sit* while the work of refining is going on?"

"Oh, yes, madam," replied the silversmith, "I must *sit* with my *eye* steadily fixed on the *furnace*, for if the time *necessary* for refining is exceeded, the silver is sure to be injured."

At once she saw the beauty and the comfort of the expression, "He shall *sit* as a refiner and purifier of silver."

Christ sees it needful to put the children *into* the furnace—but He is seated at the side of it—His eye is steadily intent on the work of purifying, and wisdom and love are

both engaged in the best manner for them. Their trials do not come at random, the very hairs of their head are all numbered.

As the lady was leaving, the silversmith called her back, and said he had further to mention that he only *knew* when the work was complete by *seeing his own image* reflected in the silver.

A beautiful figure! When Christ SEES His own image in His people the work of purifying is accomplished!

It has been well said, "If thou art a child of God, there is no exemption from the household discipline. The voice that speaks may *seem* rough, but the *hand* that smites is gentle. The furnace may be seven times heated, but the refiner is seated by. His object is not to consume, but to purify. All, be assured, will yet bear the stamp of love. The saint on earth can say regarding his trials, in faith and in trust, "I *know*, O Lord, that Thy judgments are right." The saint in glory can go a step further, 'I *see*, O Lord, that they are so!'

Believer, on a calm retrospect of thy

heaviest afflictions, say, were they not needed? Was this what Augustine calls 'the severe mercy of God's discipline'—was it too severe? Less would not have done. He may have led thee to a Zarephath ('a place of furnaces'), but it is to show thee there 'one like unto the Son of God!'

"When was thy God ever so near thee, or thou to thy God, as in the furnace-fires? The spices in the temple of old were *bruised*. The gold of its candlestick was *beaten* gold! My soul, be still, Thou hast in affliction one means of glorifying God which even angels have not in a sorrowless world: *Patience* under the rod,—Submission to thy Heavenly Father's will."

"Yes, patience! there may come a time,

When these *dull ears* shall hear aright,  
Strains that outring earth's drowsy chime,  
As heaven outshines the taper's light!"

"That the trial of your faith, being much more precious than of gold that perisheth, *though it be tried with fire*, might be found unto praise, and honour, and glory at the appearing of Jesus Christ" (i Peter i 7).

## FROM AN OLD LETTER FROM CHINA

AUGUST, 1921

We spent two very interesting weeks on our own little boat, just before leaving Yeung Kong. The first week we visited our old boatman's village, "Gow Tow." Unfortunately most of the people were away in Yeung Kong, at the Dragon Boat Festival, but some of the old women and children gathered round and listened to the "Old, Old Story." One woman in particular who could not get into the boat, stood at the side listening through the window. She was very old and very poor, and for many years had been a Vegetarian, which is a strict form of the Bhuddist religion, adopted by many who feel the burden of their sins. She

asked many questions, "What is sin?" "How can it be got rid of?" "Who is Jesus?" "How can I reach Him?" "Will He bear the sins of a poor Chinese woman?" When the truth of the Gospel really penetrated into her heart, her whole expression changed. "I understand," she said, "It is a heart affair. I do believe in Jesus, and trust Him." Her whole expression changed. It is at such times heat, and weariness; and loneliness are entirely forgotten, and one has a little taste of the joy so graphically described in Luke 15.

(AFW)

## THE LORD'S DAY MORNING AT MANSFIELD

SEPTEMBER 5th, 1954

Brought from among the Gentiles,  
Made now sons of the King,  
Tho' beggars from the dunghill,  
As princes now we sing.  
And at the King's own table,  
Through His own sovereign grace,  
Redeemed by blood, though sinners,  
With joy we take our place.

We worship Thee our Father,  
Well may we join to sing  
And praise our great Redeemer,  
While in our hearts we bring  
The spikenard, spice so costly,  
Kept for Thyself alone,  
The sweetest odours mingling,  
As each presents his own.



SEPTEMBER 12th, 1954

Lord Jesus, Thou dost gather us  
Around Thee by Thy grace;  
A foretaste we may have while here,  
Until we see Thy face.  
And as we see Thee on the mount,  
Thy glory we behold,  
Our hearts in deep communion filled  
With peace and joy untold.

We hear Thee ask Thy Father  
That we may with Thee be,  
Thy glory which we've seen in part,  
In fullest blaze to see.  
We hear Thy voice still praying,  
"O Father, let that love,  
The love wherewith Thou lovest Me,  
Be in them from above."

## "TILL HE COME"

"Till He Come" —	<i>He will direct.</i>	John 21.15-22.
— Ditto —	— <i>We must hold fast.</i>	Rev. 2.25.
— Ditto —	— <i>We should diligently trade.</i>	Luke 19.13.
— Ditto —	— <i>Show the Lord's death.</i>	i Cor. 11.26.

## THE NUMBERING AND SERVICE OF THE LEVITES

(Numbers, Chapters 3 and 4)

The Levites were taken up that the ways of God toward His redeemed firstborn might specially be shown out in them.

The Lord took them from among the children of Israel, instead of all the firstborn. "Therefore," said He, "the Levites shall be mine; because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt, I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the Lord." (Num. 3. 11-13).

They who were the special witnesses of the grace of God, in the day when judgment was poured out, were in a special way to be His own, serving Him in the ways of redemption, as set up in the mercy of God—the ways of His mercy and love to poor sinners lying under judgment. Such, in the shadows of the law, was the service of the Levites; and such, in the good things that have come to us in Christ, is the service of the saints.

There are two numbers of the Levites marked, one in the third chapter, and the other in the fourth chapter of Numbers; but with striking difference between them. In chapter 3 they are reckoned from a month old and upwards; but in chapter 4 they are numbered from thirty years old and upward, even unto fifty years old: they are reckoned according to the days of their strength in this chapter, and, accordingly, their several services are here revealed to them; but they were set in blessing as God's firstborn in the days of their weakness; for, not what they did for Him, but what He did for them, was the ground of their standing.

Here two things are taught us. First,

the question of service does not come in, when we are taken up as the redeemed in Christ. Second, the demand for service begins at once, when we are looked at as strengthened by Christ. In this service He reveals His mind, and we obey it.

Among the Levites, some had one service to do, and some had another: but responsibility to God made each do what he did. The sons of Kohath carried the sanctuary; the sons of Gershon carried the curtains of the tabernacle, and the hangings of the court; and the sons of Merari bore the boards of the tabernacle, the bars, the pillars, the sockets, and the pins. Such was the choice of the Lord for them, not of them for themselves.

Had the sons of Gershon carried the ark, this would be self will in them, not service for God, because He said to them, Carry the curtains. Responsibility to God made each do what he did, and kept him from interfering in other things: and so it is now with the brethren in the Lord. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. 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. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation" (Rom. 12.1-8). The brethren are entreated by the mercies of God, to holy devotedness of themselves to God, and exhorted against being conformed to the world. Conformity with the world blinds men's perception of the will of God, and sets them doing their own will; but he who is transformed by the renewing of his mind, *proves* what is that good, and acceptable, and perfect will of God: his affections and purposes are after his renewed mind; and the Lord has promised to him who has a single eye, that his whole body shall be full of light. All are called to their labours in subjection to God, as were the families of the sons of Levi. If the mercies of God are not kept before our hearts, then we fail in presenting ourselves aright. If conformity to the world comes in, and we lose spiritual energy in our renewed minds, then we fail in proving what is that good, and acceptable, and perfect will of God. And if we go beyond our measure of faith, then we assume what we are not fit for.

This varied labour in service is all for perfect order. He among the sons of Merari who carried even the pins, bore what was necessary for the perfection of the tabernacle: better for him to do this for God, than to despose his work, and assume another. Equally would subjection to God keep the sons of Kohath happy in the holy service of bearing on their shoulders the ark, and table of shew-bread, and all that belonged to the sanctuary.

We have God to serve as our purpose: we have His word and Spirit to guide and lead as to the way of service; and all as His redeemed, through the blood of Christ.

The burden of a Levite, as he went forward through the dreary wilderness, was a glorious burden: it belonged to the sanctuary of God, and was the witness of His grace and mercy to sinful men: and so with the service of the saints in the world; their service is in what belongs not to the world. "The bread of God is He which cometh down from heaven, and giveth life unto the world." (John 6. 33.) I came forth from the Father, and am come into the world; again I leave the world, and go to the Father". (John 16.28).

In the sanctuary the uncovered ark of

pure gold, with the cherubims overshadowing the mercy-seat, rested in the most holy place: the priest alone could there see and enjoy it. In Levite service, the ark was covered over: still it was the ark; from the sanctuary it came; and inside that covering lay all the hidden splendour in which, in the sanctuary, it appeared. This made the burden a precious one to a devoted Levite: he knew whence it came, and what it was: and so, if it was *only a pin*, it belonged to the tabernacle, and the Lord told him to carry it.

In all this, the service of the Levite waited on and followed the service of the priest: this was the order established of God; and in all our service of testimony in the world, communion in the holiest with the things of which we testify, should ever go before. Thus it is that in responsibility we shall be led out, but also controlled. In the holiest we have our communion *with* Christ: in our service in the world we have our testimony *about* Christ; but this should follow, and be connected with the other.

If the acts of service of the sons of Kohath were made the standard to judge the conduct of the sons of Merari, then they might be despised in their service: but they did unto the Lord what they did, according to His will concerning them; and in *rus* good will the sons of Kohath and the sons of Merari were all fellow-labourers in the same tabernacle.

So it was, that when Gaius, for the Lord's sake, received the strangers who, for His name's sake, went forth, taking nothing of the Gentiles, the apostle adds, "We ought therefore to receive such, that we might be fellow-helpers to the truth." The poor preacher was a *helper* to the truth when he proclaimed Christ's name; and Gaius was a *fellow-helper* when he took him into his house, and fed and lodged him.

So again, "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward." Here is one who is not a prophet himself; but he loves a prophet, and receives him as such, and thus becomes associated in blessing with a prophet. Did he assume to be a prophet when he was not one, then there would be no such association, and no blessing.

In all this we may learn subjection to God, knowing that if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

Such is the grace of God our Father, and our Lord Jesus Christ.

(From Demerara.)

## ANOTHER QUESTION

Is the Sparrow in Psalm 84.3, and 102.7 an unclean, or a clean bird?

As far as I know there is no certainty as to this bird, whether clean or unclean. "The Biblical Treasury" says of the Sparrow in Psalm 102.7: "The word in the original, is a general term for all the small birds, insectivorous and frugivorous, denominated clean, and that might be eaten according to the law: the thrushes, larks, wag-tails, finches, as well as sparrows." You recall that our Lord told us that two sparrows were sold for a farthing, or five for two farthings. This would seem to indicate that these birds, being commonly sold in the market place, were in use for food, and so to a Jew would be clean.

The Sparrow in Psalm 102.7 is specially noted for its loneliness. This might suggest that a different bird to our common "city sparrow" is in the Psalmist's mind. The book, "Bible Animals" by J. G. Wood, suggests "The Blue Thrush" is the one in mind. He says: "We may accept the Blue Thrush as the particular bird intended. It sits alone upon the housetops. The colour is a dark blue, whence it derives its popular name. Its habits exactly correspond with the idea of solitude and melancholy. The Blue Thrushes never assemble in flocks, and it is very rare to see more than a pair together. It is fond of sitting on the tops of houses, uttering its note, which, however agreeable to itself, is monotonous and melancholy to the human ear."

Andrew Miller has the following beautiful meditation on the swallow, in Psalm 84.3:—

"Yea, the sparrow hath found an house, and the swallow a nest for herself where she may lay her young, even Thine altars, O Lord of Hosts, my King and my God. The tender care of God over the least of His creatures, is here most touchingly alluded

to. The Psalmist, while in exile, envies them their privileges. He longs to be nestling, as it were, in the dwelling place of God. The believer finds a perfect home and rest in God's altars; or rather, in the great truths which they represent. Still his confidence in God is sweetened and strengthened by the knowledge of His minute, universal, providential care. It becomes his admiring delight. "God fails not," as one has beautifully said, "to find a house for the most *worthless*, and a nest for the most *restless* of birds. What confidence this should give us! How we should rest! What repose the soul finds that casts itself on the watchful, tender care of Him who provides so fully for the need of all His creatures! We know what the expression "nest" conveys, just as well as that of a "house". Is it not a place of security—a shelter from storm—a covert to hide oneself in, from every evil—a protection from all that can harm—a place to rest in, to nestle in, to joy in?"

But there is one thing in these highly privileged birds which strikes us forcibly in our meditations—they knew not from Whom all this kindness flowed—they knew neither His heart nor His hand. They enjoyed the rich privileges of His tender care; He thought of everything for their need, but there was no fellowship between them and the Great Giver. From this, O my soul, thou mayest learn a useful lesson. Never rest satisfied with merely frequenting such places, or with having certain privileges there; but rise, in spirit, and seek, and find, and enjoy direct communion with the living God, through Jesus Christ our Lord. The heart of David turns to God Himself. "My heart and my flesh crieth out for the living God." (Andrew Miller: From "Things New and Old).

## DIOTREPES

"I wrote unto the assembly: but Diotrepes, who loveth to have the pre-eminence among them, receiveth us not." (3 John 9).

It is probable that the aged apostle wrote a letter of commendation to this assembly, commending these itinerant preachers, or teachers. Notice, he did not recognise the man Diotrepes, but wrote to the assembly. There is no thought in this Epistle of John having presented himself there. Galus had done well in receiving these teachers. They

had no salary, but went forth in dependence on God. And, "We therefore ought to receive such, that we might be fellow helpers to the truth." They held no official position, but if they preached the truth we ought to receive them.

As to the word *receive*; there are many Greek words translated "receive", but this one in the New Testament, is only found in these two verses, 8 & 9: the meaning is plain. The subject, however, is of great im-

portance, as it is just the turning point of the history of the church, from ministry as of the Holy Ghost, in the first century, to the terrible clericalism that followed after. And simple as it is, yet it proves, that so far from ecclesiastical apostolic succession (in a man taking the place of pre-eminence over an assembly) being of God: it is so utterly opposed to apostolic ministry, that where it had commenced, even the apostle John would not be received. The same thing was working in Paul's day, thirty years before this. (See ii Cor. 10:8-11; xi:13, 15:) It is well for the Christian to know that the system of ministry, or clericalism, falsely called apostolic succession, is the very opposite to that which Christ set up in the beginning.

How important is every part of the inspired scripture, including even this short letter to Gaius. He had received those whose only credential was the truth. To bring them on their journey preaching the truth, was to do well.

They went forth as the servants of Christ, for the love of the truth, for the truth is Christ. "We therefore ought to

receive such, that we might be fellow helpers to the truth." They came with no pretensions of apostolic ordination. They were what men call "laymen." And the man that took the place of what is called a "clergyman" now, would not receive such men, as John the apostle, and these fellow labourers.

Does John, does the Holy Ghost approve of this? Let verse 10 answer the question "Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." (3 John 10). So widespread has the system become, that system seen in Diotrephes, that very few could even explain what that principle of ministry was which John defends. Thus the path of individual faithfulness is approved by God, as may be seen in Gaius. How much that may be highly esteemed among men may be utterly contrary to the mind of the Spirit, as revealed in the word of God.

(From "Things New and Old", Vol. 30)

## EXTRACTS FROM A LETTER FROM MR. PINKERTON

Alexandria, Egypt,

Dec. 31st, 1886

Dear Brother—,

I now have reached Egypt. I am in perfect peace, although, if I would look forward a little in a human way, it would seem that a good many sorrows are in store. However, I am in peace, and desire to go forward step by step, as guided and sustained by the Lord. I have already had some joy here, in finding that the Arabic speaking brethren in this place have not been mixed up with the recent troubles.

I forwarded a large box of books last month. I too, like you, have been much encouraged in that line. I do not remember whether I mentioned to you previously, that, for some time past, there has been a good deal of interest in reading, in a district just north of Mount Hermon. I have sent them supplies of books and tracts, and had another request just before I left Beyrout. It is a place I have never visited, but, by means of some we know who are there from Mount Lebanon and Beyrout, and who have a good knowledge of the simple truth, an interest sprang up in the minds of many there since the early part of the summer, and it is still increasing. Among others, my correspondent mentions some school masters,

some Greek priests, and in his last letter, he tells me that the Bishop himself was recently visiting there, and by chance found a Gospel volume, called "Grace and Truth", in the house of one of his parishoners, and got to reading it, and he became so much interested, he took it away with him, telling its owner that he could go and get another copy where he obtained that one.

I have learned to greatly value awakenings of this nature here in the East. When God's Spirit moves minds and hearts, in a quiet and unofficial way to read and hear the precious truth, without any excitement, and without the thought that they are getting a hold of a new religion, they seem to find in the books an unfolding of Christianity, which they have so long professed without understanding it. We do not attack what they have got, but quietly, on the part of God, explain in love what the Christianity is which we all profess, or, rather what Christ is whom we all confess as our Saviour. The great thing we all need is, to go on patiently with God with the eye and heart set on Christ and coming glory.

Your brother in Christ,

B. F. PINKERTON

# DIVINE LOVE

(Notes of an address given by Mr. F. Lavington

At Walkley, Oct. 17th, 1934)

## Part 2

“Though I have the gift of prophecy, and understand all mysteries, and all knowledge.” (Verse 2). A man who has the gift of prophecy, we may think is a very desirable person to have. It is a privilege, but it is an immense responsibility also, because as he seeks to show, even though you and I may be prophets, and although we may understand all mysteries, and we may have all knowledge, and have all faith (Well, you say, Surely that is good), and have not love, I am nothing. In that respect does he speak of faith? Well, it is the faith here that removes mountains. This evidently is not justifying faith, nor the practical faith that works by love, and it is not in harmony with the graces that we have given to us in I Thess. 1, and where we have faith, hope and love walking together in blessed companionship along the pathway, in order that the Apostle might be gladdened in his heart that he needs not to say anything. Now, let us lay this to heart. God has given us prophets, not of course in the super-excellence, as we may say of the apostolic age, but in His mercy He has left to us gifts, that we are able to tell forth the mind of God, and those who have the wonderful knowledge of the centre of God’s testimony now with us, and that is the mystery of Christ—the mystery of the Church, and we have those who have, as it were, model faith—faith in God’s full revelation, which might move mountains, but is it actuated by divine love? Is the whole object the glory of Christ, and the blessing of His saints, or is there something in my ministration—whether of prophecy or whether of showing my knowledge—which is the consciousness on my part, that I have more than those to whom I am speaking, and therefore a specious pride of heart? If it is not divine love, it is nothing; it is not written in heaven; it is not in the Lord’s sight that to which He can award that “crown of righteousness”, which the Lord gives to all those who love Him appearing, to those who have been faithful in that which they have had committed to them.

“And though I give all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. (Verse 3). Well, I suppose there is not much danger in our case of our giving *all* our goods to feed the poor, or giving our body to be burned, nevertheless the Spirit of God looks upon us here as being an expression of those who can be brought to that point. It has occurred in years gone by, but the practical testing of our faith in our days has not proceeded to this point, “Ye have not yet resisted unto blood” (Heb. 12.4). God has not tested us to the point of having to give all our goods or suffer the despoiling of our goods (Heb. 10.34), (here it is the willingly giving of our goods to feed the poor) or giving our body to be burned, as the martyrs have done. He insists that in it all there is no glory to Christ, unless the motive power that actuates the soul is the divine love of the Lord Jesus Christ, and devotedness to Him.

Then he proceeds to say what love is in itself. I must hurry over these verses. They are more fit to look at, as it were, face to face with the Lord, in communion with Him, and to question our own hearts and to judge ourselves in the presence of the fact of how little we know of this divine love, this “love that suffers long and is kind” (v.4). When we suffer a short time, we are inclined to be unkind. Do not let us think that this is a sort of thing that you have got to keep in a frame, and look at as unobtainable. This is every day Christianity, and it is the expression of divine love. The “new commandment” which the Lord Jesus gave, if you remember, was this “That ye should love one another, as I have loved you,” and His love is bestowed upon us when there was nothing in us to call it forth, and when there was no response, and His love is bestowed upon us now continually without great return on our part. Every day of our lives we are the objects of His faithful, never-ending love; a prevailing love, which in the end will break every barrier down; which will reduce all this self-will within us,

all this pride of heart, which comes in to spoil and to hinder the flowing forth of divine blessing to others.

"Love envies not." Oh! what a searching word that is. Is there one of us, who has not in our hearts envied some other, and has thought if our lot had been cast in the lines of someone else, we should have been happier, or more prominent perhaps, before our brethren? If the law said: "Thou shalt love thy neighbour as thyself," even in the light of that, we should be just as glad, if one of our brethren is richly endowed with the highest of spiritual and natural gifts, as if we possessed them ourselves. In the light of the love of Christ, we should be willing, for the good of the members of the body of Christ, to strip ourselves of everything, in order that they might be blessed and brought near to the heart of this blessed Saviour.

"Love vaunteth not itself, is not puffed up (v.4). Well, beloved brethren, I do not know, whether you can look this in the face without a blush, but one has to confess oneself, how often there is the self-vaunting, how often we have thought of our own credit, of what was due to us, of our place, (may be amongst our brethren) and not of the place that Christ should occupy. Oh! it is sad, is it not that because of what God has given us (and there is not one of us has a single thing for which we are not debtors to mercy alone) that we should have to own, (but we have to) after examining our hearts, that we have desired truly, only in part, that souls should be blessed, and that the Lord should be glorified, but there has been the puffing up of ourselves also. I daresay we have heard of the servant of God, when he was passing out of time into eternity. His ministry had been greatly enjoyed, it had been a blessing to many, and yet he said to his brethren when they came to see him, "Brethren, I have to own before you, and before the Lord, that many times I have loved my service, more than I have loved my Master." The Lord help us to be more entirely for Christ.

"Love doth not behave itself unseemly." (V.5). Oh! Beloved, we have heard, have we not, and this not long since, of saints who are ostensibly gathered, whose behaviour has been not only unseemly, as becometh saints, but a dishonour to the world? The Lord has His eye on our behaviour. We

should behave as in the presence of Him, whose eyes search to the very depths of our hearts.

And it goes on to say, "It seeketh not her own things". No, the motive in the service, that the Lord has been pleased to give us, is not our own things, not to have a place in natural things here; our activities and our gifts, which He may have given us, are not for our own profit, but everything is to be laid under contribution to the Lord Jesus, and those who are His, seeking the good of His own.

"Is not easily provoked, thinketh no evil" (v.5). How easily we are provoked! It may not be that we show it. It may be that we have sufficient rein upon our anger, that we do not express it in an unseemly way; but the Lord sees in our hearts, that we are provoked. Provocation as we have here, is that which occurs within us when that happens, either individually, or in connection with the Assembly, which we regard as against our own rights, and against ourselves. And, whether anger or enmity, it is not divine love. If divine love were acting, we should immediately go to the Lord about it, and we should immediately plead with Him, that those who are so acting against us, should be blessed with a sense of His presence, of His joy, and of all that was due to Him, so that their hearts might be restored. If we are easily provoked, well, the next thing is that we are led to "think evil". We impute motives. We so easily impute evil motives to those who have done us what we think an injustice. Now that is not divine love. If we love our brethren for their edification, we shall not be provoked, and we shall think no evil, but on the contrary, we shall give them in all cases, the benefit of any doubt that might be in our minds. They have the same Lord that we have, they have the same motives as ours, and instead of being provoked against them, and imputing an evil motive to them, we, on the contrary, should think good of them, and seek to wash their feet and do them good.

We come now to verse 6, "It rejoiceth not in iniquity but hejoiceth in the truth". This is a word that is extremely important for us today, because the enemy is tempting the saints of God with all kinds of iniquity or lawlessness. The old paths are not those, to which the younger saints often seem to turn. It is sometimes because we, who are

older, have not shown that we are satisfied with these paths, and we have not always commended the doctrine of Christ as we should do. We find today that the enemy is seeking by all kinds of lawlessness to draw aside the hearts of the saints. The Word of God puts before us, you see, not only what is a possibility, but what is a probability, and that is, that we may be really finding our joy in a scene of lawlessness, or in lawlessness itself. "Sin is lawlessness." But the thing for the soul, in order to prevent that is that our hearts may be "rejoicing with the truth". If the truth in power be within us, then we shall find, that there will be no place for that, which he speaks of as "iniquity"—doing our own wills.

Then we find the different words, which would all of them bear our examination at length, but which we cannot look at in detail, as our time is failing. "Beareth all things, believeth all things, hopeth all things, endureth all things." Now this is what the Lord expects from each one of us, and, mind you, this is not the conduct, which the Lord would have only, as it were, in what I might call an experienced Christian. This is not that, which the Lord expects from a person, who may have been a long time on the path. But this is the model for each one of us, the youngest as well as the oldest. Have we this capacity to bear all things? The Apostle says he "bore all things and suffered all things for the elects' sakes." We cannot do it in ourselves. We cannot believe all things in our own strength. The tendency with us all is to have suspicion, to suspect everything. But the simplicity, which is in Christ, is that which, trusting to Him for wisdom and guidance, believes all things.

"Hopeth all things". I must admit that this is extremely difficult. We may have firstly with ourselves the experience, that, though we might have desired many times to walk according to this rule, we have grievously failed. I must say that we have to give up hope of *ourselves*, but we find such difficulty in hoping all things as regards others. Though a brother may have failed often, we still have divine hope, and we know that he is in the Lord's hands. We know that after all, God is only working in him for one end, that is that he should be conformed to the Image of Christ. Why not

"hope all things"? It is not for me to enter into any local matters, but now there must be in connection with this meeting, as there are with others, distressing cases, in which we may have given up hope. We have prayed for them, that they might be converted perhaps, or we have sought to help them, if they were the Lord's people, and it has always been greeted with the same hardness of heart; and we have left off hoping and praying for them. Let divine hope spring eternal in our hearts. If our hope is in Christ, If our hope is in His faithfulness only, not in any of our own efforts, we shall not give up hope, we shall hope all things.

And we shall "endure all things". It is easy to read this word, but, Oh, how difficult it is for nature. We more easily endure, (shame that it should be, but we are of this character) an affront against Christ, than what we consider an affront against ourselves. Oh! how little we can endure for the Lord's sake. The moment that we think that our pride or place or credit is touched, we are up in arms at once. Oh! beloved, we shall soon have to meet the One Who showed in His own blessed Person all these bright and glorious virtues, these bright jewels to His crown, as it were, to perfection, as a Man. Will it be that you and I will be able in that day to look Him in the face and say, "We have been faithful in a few things", have been able to endure that which was not right, been willing to take a low place if it be for His glory, we have endured—not all things—but a few things? They could be but few. "Anything for His sake" we sing so easily. But when it comes to some little thing, we find we fail. Well, Love never fails. The Church would never have failed, as she has so grievously if she had been walking in love. "Love never fails." All else will fail.

"Prophecies will fail," they have failed greatly, because of man's unfaithfulness. God is not free to minister to us, because of the little apprehension we have of our privileges and our responsibilities. Yet prophecies have not been altogether taken away from us. "Tongues" have ceased, "whether there be knowledge it shall vanish away". Yes, the time is coming, when all human knowledge shall vanish, and all the advancements that men have made, all that is so vaunted today, as being to the credit of man; his glorious achieve-

ments, whether in science or in the different branches of knowledge, will all go, as though it had never been. God says, "The world also and all the works that are therein shall be burnt up." And it will only be that which is the fruit of the knowledge of Christ that will remain for the new heavens and the new earth.

"We know in part" (v. 9). Oh! how little we know, but in the trifle that we do know, we have merely scratched the surface of God's Word, and we have often treated it as that which makes greater men of us, by making our knowledge greater. That is not the reason for which divine revelation has been given at all. How feeble indeed is the telling forth of God's mind. "When that which is perfect is come, that which is in part shall be done away." (v. 10). We are all here like children, we often speak as children, we think as children. When we come to man's estate, we put away childish things. The Lord would not have us being here as children, as those who are amusing themselves with toys, and thinking only of their own pleasure; but, as men have motives before them, and have the assurance of the reason why they are here, and seek to use their powers in such a way as to meet the circumstances in which they are found, so God would have us, as Christians, to look at things according to the new man, as those are in our measure, being conformed to Christ, who are not children in understanding, but men of God.

We put away "childish things." But, Oh! when we are not walking as men of God, how easily we take up the toys again! And one has seen it not once, but many times, in those who are advanced in age, that they become incompetent to deal with their own affairs. Or the affairs of life; and we find them like children, looking at picture books, and playing with toys. And there are many of the Lord's people, who figuratively, are just like that. They are like children, going on with trifles that please children, instead of being occupied with the solid and blessed things, which are ours.

"Now we see through a glass darkly

(literally, in an enigma or riddle) but then face to face." (v. 12). We do not know unless we are in the Sanctuary of God, the end of the things through which we pass, but the time is coming when all will be plain. Let us be patient unto the coming of the Lord to fully understand. These things cannot be acquired by merely saying, "I should like to be patient, to suffer long". It is only by occupation with Christ. These things will be fully produced by seeing Him face to face. In the power of the Holy Ghost these things are produced in measure in us now, but then we shall see face to face. "We now know in part, but then shall we know even as also we are known." No veil between, we shall see Him face to face, see Him as He is.

Well, Beloved Brethren, these three things will, while here, remain to us, faith, hope, and love. But the Apostle says (and Oh, may we lay it to heart) "The greatest of these is divine love", and he commences the next chapter by,— "Follow after love".

May the Lord give us, in His mercy, not to be content with receiving His own love, but may we know the love of Christ, which passeth knowledge, in order to be filled unto all the fulness of God. (Eph. 3.19,20). If we say, "Well, that is entirely beyond our attainment", the Apostle says, "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", and even in the young and simple of the flock of God, He looks that we should be "walking in love even as Christ also hath loved us." (Eph. 5.2).

BELOVED, LET US LOVE ONE  
ANOTHER, FOR LOVE IS OF GOD.

(i John 4.7)

O Lord, Thy love's unbounded!  
So full, so vast, so free!  
Our thoughts are all confounded  
When e'er we think of Thee:  
For us Thou cam'st from heaven,  
For us to bleed and die,  
That, purchased and forgiven,  
We might ascend on high.

(Hymn 85, Little Flock)

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# “FEED MY LAMBS”

(John 21-15)

## MY CLASS FOR JESUS

“My class for Jesus:” Saviour mine,  
’Twas grace inspired this wish divine:  
And now my prayer through life shall be  
That each dear soul be won for Thee:  
A trophy saved by grace.

“My class for Jesus:” Lord each one  
Convince, convert, and make Thine own:  
Fill each young heart with love divine,  
To choose the better part incline—  
Let them too live for Thee.

“My class for Jesus:” Ere they go  
Forth to the world, Give me to know  
That each for Thee will brightly shine,  
Confess Thy name, show light divine,  
Bring others, too, to Thee.

“My class for Jesus:” Lord reveal  
In them Thy love, and give the seal—  
Blest token of Thy Spirit’s power  
To guard and keep in evil hour,  
Till faith be lost in sight.

“My class for Jesus:” when below  
I leave the work, and Homeward go,  
What joy to meet my class up there,  
And learn that Thou hast answered prayer—  
And brought them all safe Home.

“My class for Jesus:” Oh! how sweet  
To bring the dear ones round Thy feet:  
And praise through endless years the grace  
That brought us all to see Thy face—  
My class, dear Lord, and me.

## A CHRISTIAN MOTHER’S LEGACY

“Faith’s Triumphs” was the subject of an address in a village in the West of England. At the close a Christian man came forward and, referring to one of the portions of Scripture read, said, “That portion was our dear mother’s *legacy!*”

I had known this Christian mother for many years, and was well aware that she was one of that honoured company spoken of in the Scriptures as “The poor of this world, rich in faith.” (James 2.5),—“poor yet making many rich; as having nothing and possessing all things.” (ii Cor. 6.10). So to hear of a *legacy* being left by her for the whole of her family was, at first, a very great surprise! On further enquiry, however, it was found that it was *not* the mother, but the son who made use of this word.

But before referring to this mother’s *end*, it will we trust, be profitable, as well as a cheer to our readers, to get a few particulars of the *beginning* of her Christian course.

An earnest Gospel preacher, well known in the West of England, visited the village where Mrs. W. lived. At this time she was greatly troubled about her salvation, so went

to hear him. The Scripture from which he spoke that night was the Philippian jailor. Acts 16.29,30: “*What must I do to be saved?*” This struck her greatly, for it was her own personal question, so made her ready for the apostle’s answer: “*Believe on the Lord Jesus Christ, and thou shalt be saved.*” By what she heard that night of Christ personally, and His atoning work on the cross, her heart’s confidence in Him was won, and her conscience set at rest. She believed the Gospel message, and thankfully accepted the gracious announcement that went with it—“*thou shalt be saved.*” After the meeting, with gladness of heart she turned her steps homeward; and her first thought was to get her Bible and look at the text which had made her sure of the salvation she had been longing for. But when she came to it, she found, to her great surprise, that the preacher had stopped at a comma, and only given them *part* of the verse he had been speaking of; for it reads, “*Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*” (Acts 16.31.) So in the simplicity of faith she

just accepted it as it stood, and there and then counted on God to save her whole house. At that time her husband, her children, her father, her mother, her brothers and her sisters were all unconverted: but she rejoiced in the assurance that they all were embraced in God's message to her; and that, in God's own way, they would each be brought to trust and confess the Saviour. Her parents lived at a village a few miles away; she had four brothers, two sisters and a brother-in-law there also, These were now all embraced in the arms of faith. Her newly found blessing was much too good to be kept to herself; and much too good to be missed by them. So again and again she went to see them. "Faith *worketh* by love;" and God, who is "the rewarder of such as diligently seek Him" (Heb. 11.6), richly rewarded her simple faith, and gave her, in His own time, to see every one of them converted! Nor was the only evidence of it in her father's family; for before her departure, her *own* husband, and the whole of her family of nine sons and daughters, with grandchildren, nephews and nieces, were brought to trust and confess the Saviour.

But let us now consider the matter of her "*legacy*," and how it was that such a term came to be used. A legacy is usually considered to be the expression of some friendly desire on the part of one departing for the benefit of those remaining. When this honoured mother had reached seventy-six years, she became conscious that the end of her happy stay on earth was approaching. The real secret of her devotedness was once expressed in two simple sentences,—

*Her Master loves her, and she knows it;  
She loves her Master, and she shows it.*

All her children knew that her daily purpose had been never to miss an opportunity of speaking of Christ to those who came in her way, and that her simple motto had been—"Say little; Serve all; Pass on!"

But now she was dying; and her husband with all her children who could, came near to hear her last words. They reviewed together God's ways of grace and mercy with them as a family;—and she expressed the earnest desire that when she was gone they might all be kept in a path that would be for God's pleasure. Then her mind evidently turned to the gracious possibility, not only of *triumphing* in the midst of what

was *opposed* to God, but of being a sweet savour of Christ in the midst of what was offensive to Him. She referred them to ii Cor. 2.14,15; found the place in her Bible, and asked one of her sons to read it. This is well worthy of special note. In two scriptures the Spirit definitely brings before us the apostle's remarkable mission to Macedonia (Philippi included)—Acts 16 and ii Cor. 2. The prominent feature in Acts 16 is what *man* gets—the jailor and his house get salvation. In ii Cor. 2, it is what *God* gets—a triumph for His servants and a sweet savour of Christ *in* them for Himself. And in this humble disciple's Christian history we find a striking connection with these two Scriptures. At the beginning we find her taking up her Bible and turning to Acts 16, her desire being to be confirmed in the assurance of her own salvation; and we have seen that she found the assurance of the salvation of her household. At the close of her sojourn down here she is again taking up her Bible but turning to ii Cor. 2; not to be confirmed in the salvation of her household, for they were standing round her bed as the living witnesses of it, but to let them know that her parting desire for them was that *their lives might be a sweet savour of Christ to God*. These were the verses she wanted them to value when she had gone,—

*"Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved and in them that perish."*

When this had been read, she said, "There! I will leave that Scripture with you: *I have nothing more to leave!* May that be true of you all." What a heavenly-minded "legacy" it truly was!

The writer recently passed through the village, where for many years she had lived and testified. The happy mother was with her Lord, and the humble cottage, which had so often been filled with hearers of the Gospel, was pulled down; but the savour of her memory was as sweet and refreshing as ever!

"Bless the Lord, O my soul, and all that is within me, bless His holy Name." May every reader be made a rich sharer in this wealthy "legacy."

(Geo. C.)

## “THE WILD ROSE”

— Chapter 10 —

Amy wrote in the year 1873: “I am really longing for some preacher of the Gospel to come here. As to myself, it seems so useless for me to be here, and yet I cannot help feeling that the Lord placed me here, and I can only wait for Him to use me. The odd thing is, that I only have to remain here as long as I do what seems to be nothing, for no one is allowed to come to the house except for a few minutes.

I suppose if it had not been for this rule, the house would have been filled with Druses from morning to night, for they seem to have come to Amy about all their concerns, knowing she cared for them, and always believing she could help them. For instance an Englishman who came from Syria, told me that he was one day at Beyrout, when some men from the mountains were bringing in horses for sale. In the narrow streets the horses suddenly began to fight, and became so wild the men fled to a safe distance, and looked on in dismay. At last one said, “Oh! if only our kind lady were here! she would tell us what to do.” “She is here,” said one, “I saw her go down to the market.”

Immediately the men ran off to the market, and returned with Amy, who walked quietly amongst the horses and separated them. It was strange to see the little, delicate-looking Englishwoman managing the restive horses, whilst their owners, ten strong men, stood at a distance, afraid to go near them. So I can well believe that the faith the Druses had in Amy would have been rather inconvenient, had they always been able to call her to the rescue in all their difficulties.

“However,” Amy wrote, “I believe I am in my right place. When I speak to those amongst the Druses who are a comfort to me, and tell them how difficult it is for me to do anything to be useful to them, they say, ‘Have patience; we will never come to the house,—only come to us when you can. Do not go away: wait, and the Lord will make it all plain by-and-by. John the Baptist could, at all events, say he was a *voice!*’ And so I stay on, though I sometimes feel like a stick stuck in the wilderness—all alone, as far as helpers are concerned. But, in the meantime, I can be learning, and the Lord teaches me. The Druses ask me to say to you that they want you to pray for them, and I entreat you to do so. One of

them this morning, for the first time, prayed himself. It was very cheering to hear one of these poor despised ones praying in the Name of Jesus, though the Syrian Christians speak of them as dogs and swine, to whom the pearls and the holy things are not to be given.”

Amy goes on to relate how the little girls were enjoying their life on the Lebanon. They now could read and talk Arabic, and their mother hoped that they would be able to read the Gospel to some who could not read themselves. Persis, was, however, making plans of her own, whilst she was playing with her tortoises, or working in her garden; but I do not know whether she told them to her mother. She was allowed to play about near the house, and sometimes wandered as far as an old convent of Greek monks, into which no women were allowed to go. Persis, however, was only a small child, so the monks were not afraid of breaking their rule by talking to her.

At last they invited her into the convent, and took her into their chapel, hoping that she would admire the painted pictures before which they knelt to pray. But Persis knew too much of the Bible to enjoy the sight, and she felt quite sure that if only she could get the monks to listen to texts, and hear all that she had to say, they would become Protestants. She therefore paid them constant visits, and was disappointed at last to find that the pictures still hung in their places, and the monks showed no sign of repentance. Poor little Persis had to learn long afterwards that Protestants had to be converted just as much as Greek monks, and the time came when she found out that she too was blind and deaf, and that she needed herself to have her eyes opened to see the Lord Jesus, and her ears opened to hear His voice.

When some of the Druses had become Christians, Amy was allowed to have them at the house for about a quarter of an hour every morning. They then all prayed together. One day some poor Druses came from a distant village to the house of Sheikh Chatar. They told him they had heard something said amongst their people about One called Jesus. They wanted someone to go to their village, and tell them about Him.

Sheikh Chatar replied: “If you think you will get any money by that means, or get off some punishment for your crimes, it

is no use to come to us, for the Gospel is not to make people better off, it is to tell them how God saves us from our sins."

They said they wanted only to be taught, and nothing more whatever. Next week they came again with the same request; but Sheikh Chatar, though he was very much interested in them, did not feel inclined to trust himself in their village.

He told Amy that nobody in the village had ever died a natural death; so when they came the second time, he sent them to her. She was quite ready to go, so, taking little May as a companion, she set off on horseback for the ride of twenty miles.

"It is such an odd place," she said, "a little village half in ruins, on a hill in a sort of basin, surrounded by much higher hills, and between it and the sea is a great mound, or rather rocky steep, which shuts out all view, except a tiny bit of the sea at each side of it. The road to it is so bad, I could hardly believe the horses *could* get down to it, and yet we had not to get off, even once. The people in the village seem in perfect darkness. They know there is a God, and that they are Druses by name, but beyond that they know *nothing*. There is no one in the village who can read, except one lad, and he reads very badly. They are thought to be extremely wicked people; but they were quite civil and kind to May and me. They gave us sherbet and coffee, and watered our horses, and wanted to kill some chickens and cook them for us. I read and spoke to them from house to house as simply as I could, and they listened very attentively, saying "We never heard anything like this, neither we nor our fathers.' We stayed with them about an hour, and I promised them, if the Lord permitted me, to come back before long."

However, Amy was very anxious to find some Christian man to go there, for she did not think that God means women to be preachers. Accordingly she went to a Syrian Christian who lived at Sook, and entreated him to go. She said, "He surprised me by saying he was not ordained. I still entreated him to go, but he replied, 'What will Sheikh Shibley say?' Of course I said, 'It does not matter whether Sheikh Shibley wishes it or not. If we ask everybody's leave we shall never speak of Christ at all.' Then he said, 'People will laugh at you for going to such a village.' I told him that did not matter either; the people of Sarachmool had asked for someone to go, and they should not be refused. He offered

to send one of the teachers in his school to go with me, but I knew this young man, Joseph, and did not think he had any care for the souls of others. So I said, "Why will not you go yourself?" He then said he would write to England, and ask for an evangelist to be sent out. 'But as to myself,' he explained, 'I have too much to do. I have to see to a large quantity of wheat I have been buying, and it has to be stored away. I will see about it by-and-by.'" So from one to another did Amy go in vain. Some said the Maronites and Greeks must be converted first. Others said it was no use to go to Druses. The only person who could be thought of who was willing to go, was a converted Druse. "But," said a Christian lady, "those converted Druses belong to no sect, and that is so awkward."

Amy could do no more but pray that the Lord would send labourers into His harvest. I cannot tell you what has happened since to the people of Sarachmool: I should like to know.

It was not long after this that a preacher came. He was an American, who had worked for God for a long time in Egypt, and could speak Arabic easily. You can well believe what a great joy this was to Amy. It was not a grief to him that the converted Druses were of no sect. They met together, and heard the Word of God, and prayed, and praised the Lord, and then with some Syrian Christians they ate the Lord's supper. Amy wrote in November 1873, "Mr. P's\* visit has been an unspeakable comfort. I only beg of you, and all who care for the Lord's work in this land, to pray earnestly and constantly. Never did we need it so much as now, or at least never did our need so much appear. When the light comes we see better how deep is the surrounding darkness. I can but most earnestly repeat the request, '*Pray for us.*' Pray for those who, few in number, are standing up boldly for the Lord, and pray for the poor weak ones who have been so long like sheep without a shepherd. Oh, that more did but know the peace and joy of going straight to the Lord, and depending only upon Him! It is such a cause of thankfulness that we can now meet together and break bread in remembrance of Him."

*(To be continued, if the Lord will.*

*By Mrs. Frances Bevan)*

\* "Mr. P" was, I think, Mr. Pinkerton. You will see a long extract from a letter from Mr. Pinkerton in this number of *The Steward*, between "The Steward" and "Feed My Lambs."