

He that hearkeneth unto counsel  
is wise. *Proverbs xii, 15.*

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Written Ministry

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Spirit, Soul & Body

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Rivers of Living  
Water

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Spend and be Spent

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The counsel of the Lord, that  
shall stand. *Proverbs xix, 21.*



## “WRITTEN MINISTRY.”

Dear Brethren,—

What is our estimate of the function of the Gospel, Book, and Tract Depot?

Ministry may be viewed as threefold in character, viz., oral, by example, and written.

*Oral Ministry* is by word of mouth. Many of us contribute to it; we all prize it. It comes to us highly endorsed, as, for instance:—

“For of the abundance of the heart the mouth speaks” (Matt. 12: 34). N. T.

“As He spoke by the mouth of His holy prophets,” etc. (Luke 1: 70).

“In the opening of my mouth to make known with boldness the mystery of the glad tidings,” etc. (Eph. 6: 19).

This ministry needs no special plea; we all gladly accept it.

*Ministry by example* is vital to support the Word, and much could be said on it.

“Be a model of the believers, in word, in conduct, in love, in faith, in purity” (I. Tim. 4: 12).

“Affording thyself as a pattern of good works” (Tit. 2: 7).

“Be ye, therefore, imitators of God, as beloved children” (Eph. 5: 1).

Clearly the Ministry exemplified in manner of life to back up the testimony is supremely important.

*Written Ministry*: The great outline of all truth comes to us as written ministry—the Holy Scriptures. “They it is which bear witness concerning *Me*.” About them it may be said as of the Lord, “And there are also many other things which Jesus did, the which, if they were written one by one, I suppose that not even the world itself would contain the books written” (John 21: 25).

So written ministry fills a vital place.

“These things I write to thee, hoping to come to thee,” etc. (I. Tim. 3: 14).

“Write, therefore, what thou hast seen” (Rev. 1: 19).

“Ye also read that (letter) from Laodicea” (Col. 4: 16).

Written ministry to-day may be said to be, in part, the fruit of meditation on the Lord in the heart and mind of saints; in part, the preservation and distribution of that which is orally given by the Holy Spirit through living servants. As such, it is entitled to be supported and treasured by all of us.

As the Holy Spirit is one, the body is one; so true ministry is universal in its value and application to the Assembly, and, as such, must be acknowledged.

It is a distinct service that distribution centres (depots) are formed, with brothers

and sisters found to put at the disposal of brethren both the valued ministry of those who have been with us, now with the Lord, and of those who are still with us. In the main, this is a service not for financial gain (such gain, with scarcely an exception, is trivial or non-existent), but of much devoted labor, often at great sacrifice, to serve the saints.

One fears lest, with many, there is an indifference or coldness—a neglect of this valued ministry, multiplying, as it does, blessing to so many. Should we not show sympathy in this as in any other general service? I think so.

It is one scarcely to be weighed by the immediate evident gain we may get out of it for ourselves; we lend ourselves to support a *general* service in disseminating present light and ministry of the Spirit.

We may feel we have not time to read all that comes out (possibly a mistake on our part), but we can read *some* of it, and, meanwhile, we have fellowship in, and help to support, a great service, for many of us cannot get within the range of the oral ministry which is so valuable; written ministry keeps our brethren thus in touch with the oral. I would emphasise that written ministry should in no wise displace reading of the Holy Scriptures, but rather increase this, which may also be said of oral ministry.

We may feel we cannot afford the cost, especially if we do not read it all; but if we slack in one side of service we risk damaging our own spiritual health by not sharing in what is mutual and universal. After all, at the most, a standing order for publications costs us but a few cents a day, and such an order may surely be viewed as a service or sacrifice acceptable to God. Then, too, orders may be limited if necessary.

Another word: Are we not in danger of becoming self-centred? Many Christians, not walking with us, really value and are helped by the literature which may reach them through us, and we should make it a point to see that as many as possible get it.

Then, again, we have greatly slackened in the distribution of simple, pure gospel literature, which God has greatly blessed in the past, and is blessing still.

"They said one to another, We are not doing right; this day is a day of good tidings, and we hold our peace!" (II. Kings 7: 9).

"Suffer the word of exhortation."

Affectionately, your brother in Christ,

FRANK LOCK.

May, 1928.

## “SPIRIT — SOUL AND BODY.”

Scriptures read:

I. Cor. 5: 3-5; I. Cor. 6: 15, 19 (first clauses); I. Thess. 5: 23; Acts 7: 55-60.

I read these scriptures, dear brethren, with two thoughts in mind—first, that we might have it before us that God takes account of us in connection with every part of our being, so that as to our spirits, our souls, and our bodies, we may be in the good of salvation; and then, second—and it is this I desire to press specially—that the key to the whole position is in our spirits being maintained in relation to God.

It is a beautiful issue to salvation that the apostle prays for in regard to the Thessalonian saints, that in every part of their being they should be preserved blameless at the coming of our Lord Jesus Christ; and I think we see it all presented objectively in a most touching and living way in Stephen.

Now the spirit of man is that part of his being in which he has to say directly to God, as it says in Eccles. 12: 7, “The spirit shall return unto God who gave it.” My impression is that the spirit of man is not merely his mind, but something beyond that; and I believe people have had communications with God, and God with them,

by way of their spirit, when the mind was unable to exercise its faculty of thinking. The soul is the seat of the affections and desires in man, so that his aim and object in life are what are before his soul. The body is the vessel in which he gives effect to his will, desires, and affections. What grace it was on God's part to move towards man when ruined, in order to recover him in Christ, so that his spirit might be adjusted to God; that Christ might become the object of his heart, filling his soul with divine joy; and that his body might be held at the disposal of the Holy Spirit for the divine pleasure.

In the passage read from I. Cor. 5 I think it is most important to notice that the secret of the trouble in the case of that man who sinned so grievously with his body was that his spirit had not been held in relation to God. There can, I suppose, be no questioning this—that if the spirit is held in relation to God, Christ will become the object of the heart's desire, and then the body will not be misused, but presented a living sacrifice, holy, acceptable unto God. It is to be feared, dear brethren, that we look at things oftentimes in the wrong direction; we think first, perhaps, of the activities of our bodies, recognising that we should have Christ as the object of our souls, and thus be held for the will of God. But I want to press this—that it is in our



spirits being held to God, that Christ can fill our souls, and *then* our bodies will be used rightly. Salvation involves the complete adjustment of a man both to God, to Christ, and to the Holy Spirit, and thus has its application to his spirit, his soul, and his body.

None will doubt that the apostle desired for the Corinthians all that he prayed for in respect of the Ephesian saints; but he knew that if that was to be secured they must first be adjusted; and so, with hope in his heart for them, he goes to the root of the trouble and brings this home to them: "That man's spirit has not been held in relation to God, and your spirits have not been disturbed by the dreadful result." Then there follow the instructions as to the act of discipline, but with this end in view, "that the spirit may be saved in the day of the Lord Jesus." . . . The Corinthians, as well as the man, must be taught to hold their spirits as adjusted to God; they, *by* the discipline, and he *in* it. How blessedly fruitful were the exercises of the apostle's spirit, and of those who shared them with him, as seen in the second epistle! He was able to write to them in reference to the company that they had had grief *according to God*, which works repentance to salvation; while his concern for the man then was lest, repentance having been wrought, he should be swallowed up with excessive

grief. There can be no doubt that his spirit *was* saved for the day of the Lord Jesus. How wonderfully they were being adjusted and being prepared for Ephesian truth, as we term it, that they might be freed in their spirits to take up such a word as Eph. 1: 4—"that we should be holy and blameless before Him in love."

Coming now to the passage from I. Peter: Salvation here is in respect of our souls. "Receiving the end of your faith, the salvation of your souls." The faith of those saints was being tried by fiery persecution, but with their spirits held to God their souls were in the present good of salvation—exulting with joy unspeakable and filled with the glory. I have no doubt their souls were filled with the glory of Christ. Christ had passed through death for them, and they had a living hope through His resurrection. Hope is a great element in soul salvation—"We are saved by hope." So that the circumstances which sorely tried them as to their bodies could not hide the glory of Christ from their souls, and they were filled with it. I think you can see how, in this way, they had the salvation of their souls. Their hearts had been attracted to Christ and attached to Him in the glory, and that One who is great enough to fill the *coming* world with glory and delight is great enough to fill and satisfy their souls

in the face of all their trials in the *present* time—the faith period.

Then as to our bodies: I read from I. Cor. 6, because it speaks there of our bodies being members of Christ. It is “by the Spirit we have been baptised into one body”; and “he that is joined to the Lord is one spirit.” When Christ was here personally the Holy Spirit could rest upon Him; there was One who *responded* to every impulse of the Spirit. It was as such He could say, “My meat is to do the will of Him that sent Me, and to finish His work.” “I do *always* those things that are pleasing to Him.” Our bodies are *our* servants, and we are responsible for what we do with them; any wrong use we put them to results from our souls not having Christ as our object; and, as I said before, if Christ is not our object it is because we are not holding our spirits in relation to God. So our bodies now are to be regarded as members of Christ, and to be held at the Spirit’s disposal to carry out the will of God concerning us—to walk as He walked.

Now think of Paul’s desire for the Thesalonians, that their whole spirit, and soul, and body be preserved blameless at the coming of our Lord Jesus Christ. That would be normal in Christianity, and would any of us lower the standard? I think we see one who *was* preserved blameless in

Stephen. I do not know of any one thing recorded of Stephen to which blame can attach. I suppose in that way he is one of the pattern men of Scripture—a pattern man in being blameless as a Christian. Look at him in those last moments of his life here.

His spirit is held to the last in perfect relation to God. How do I know that? Because, like his blessed Master, he can say, without a cloud upon it, "Lord Jesus, receive my spirit." There was no complaint at the treatment God allowed him to receive from wicked men. In entire submission to the will of God even to death, and even to the manner of death, he is able, in holy confidence, to present his spirit at the end, as held and maintained in complete adjustment to God. What joy to the Lord Jesus to receive it.

Then his soul was preserved in the full joy of salvation. What a spectacle, to see a man with the stones being hurled at him, perfectly satisfied. His spotless soul had gazed upward and seen the glory of God and Jesus standing at the right hand of God. Unspotted purity of heart had enabled him to "see God." He attained the aim and object of his soul in seeing the glory of God, and Jesus there, and his joy *could not* now be disturbed either by their cries and rush upon him, or by the cruel stones.

And what of his body? Its strength and opportunity for any activity were now almost gone. But to the very end, to its last pulsation, it was held at the disposal of the Holy Spirit; so that, utilising all the remaining power in one final action, he kneels down and cries, "Lord, lay not this sin to their charge." Praying in the Spirit, he was unreservedly at the Spirit's disposal in regard to his body, both in life and death. So long as there was strength or life, he answered to the Spirit's impulse.

One feels glad at the little sentence that follows: "And, having said this, he fell asleep." No cloud on his spirit; no spot on his soul; and, morally, no blemish in his body as presented a living sacrifice, holy, acceptable unto God. The God of peace had sanctified him wholly, and his whole spirit, and soul, and body were preserved blameless. All that should be appreciated by us; it was *devout* men that carried Stephen to his burial.

Well, I thought, dear brethren, these considerations might be for our profit at this time; but I would like to emphasise again that the key to the position must be in our spirits being constantly held in relation to God.

F.W.

Sydney.

## “RIVERS OF LIVING WATER.”

John 7: 1-18, 37-39.

I have in view to speak of the *believer*, as seen in this gospel; what he is as following the teaching of the chapters preceding this—this being a sort of culmination of that teaching; the culmination being what the believer is as in this world—what he is to it on the part of God. He is regarded as having received the Spirit from heaven; hence he is to correspond with Christ in certain moral features that the Lord indicates in Himself in this chapter. The believer, as formed in the teaching of the earlier chapters and having the Spirit, comports himself here in such wise as to create in the religious world uncertainty as to whence he is, and how it is that he can be what he is. His features are unknown to the ordinary religionist; the Lord was an enigma to them, and I wish to dwell on the things that come to light in this chapter in Him as indicative of what the believer in Him should be.

You will observe that the Lord is said to be “walking.” He walked, it says, “in Galilee.” “And after these things Jesus walked in Galilee, for he would not walk in Judea, because the Jews sought to kill him” (verse 1). This gospel presents the Lord Jesus as serving at Jerusalem and in Judea more than any of the others; being

intended for the last days, it prepares us for a sterile soil in which we have to sow—the hard religious soil. The Lord sowed in it; the results were not as they are seen in the synoptical gospels, in which He is seen as laboring more at Galilee. Galilee was a more fruitful field; being despised and under reproach, the ear for His ministry was keener. The first three gospels mention abundance of miracles. John gives but a few isolated ones, and he gives them in order that *nominal* believers should become *genuine* believers. You can see, therefore, beloved brethren, the analogy between John's and our own times. We are living in times when there are multitudes of nominal believers in Christ who are not trustworthy—who have proved, times without number, to be faithless in crises. So that John tells us that many believed on the Lord because of His miracles at Jerusalem; but He did not commit Himself to them, for He knew all men; He knew what was in man (chapter 2: 24). As to the sign at the marriage, in chapter 2, there is not a word said as to the effect of it on the guests as such in a spiritual way. All that is said is that His *disciples* believed on Him. There is nothing said about the bridegroom or the bride believing on Him. It was an occasion, indeed, in which He plainly intimated that He was not there on merely natural lines, for, as His mother said,

"They have no wine." He said to her in answer, "*Woman*, what have I to do with thee?" He was introducing the spiritual where the natural, as I may say, was at its high-water mark—at a marriage festival. He was there on His Father's business, as ever, and so the sign—the turning of water into wine—is said to have been the "beginning of signs," and it was not fruitless—His disciples believed on Him.

In this chapter, as I said, the Lord is walking, and, as we follow the teaching of the previous chapters, we come out in a certain moral way, not governed or trammelled by any of the old things, religious or otherwise. It is an entirely new way, incurring the severest hostility, rising to murder. His brethren say, "Show yourself to the world." In their view, He should make capital out of His works to make a show in the world. How this exposes the natural heart of man! We see it exemplified in Simon Magus (Acts 8), who offered to buy with money the power to give the Spirit. "Thy money go with thee to destruction," says Peter, adding, "Thou hast neither part nor lot in this matter." And so, as I said, the Lord's brethren would have Him show Himself at the feast: "Why, these miracles are capital for you to make a name for yourself." How that manifests what our natural hearts are as governing us in the Lord's service! If the Lord has en-



dowed one with ability, the flesh in him would take advantage of this to make a show.

“Jesus, therefore, says to them, My time is not yet come, but your time is always ready.” “Your time is *always* ready.” The Lord says in effect that the natural man is just an opportunist. Naturally every one of us is an opportunist—we try to make the most of any situation that comes up. This has to be owned and refused constantly. The Lord says, “My time is not yet come.” Nevertheless, He went up “as in secret”; it was for testimony, not to show Himself. What is recorded here is for our learning; we should note the deliberate refusal to capitalise what is of God to make a name in this world. The Lord goes up into the temple and teaches; there is moral qualification to teach, as we refuse religious fame. The Lord had no thought at all of His own glory. God will use us and help us in our service if we are not thinking of our own glory, but of His who sent us. But, they say, “How hath this man letters having never learned?” As people say to-day, “He is not a college man; he has no degrees.” Where did He get all this? Need I enlarge on the corresponding features of the present time? It is God showing how entirely independent He is of man’s apparatus for turning out religious workers. God will not have it; He despises it! Does He need man’s

devices? Is not He God! If He sends His ministers, can He not supply them with all they need? That is the point here. The Lord says, "My doctrine is not mine, but that of Him that sent me." And, moreover, He says, I will tell you how to get the doctrine: if you practise His will. And that is the secret of so much ignorance of spiritual things—it is the want of practising the will of God. "If anyone desire to practise His will he shall know concerning the doctrine whether it is of God or that I speak from myself." If you are practising the will of God things will not be puzzling to you—the things of God will become intelligible to you, as it says in the book of Hosea: "Then shall we know"; and it adds, "If we follow on to know the Lord, His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth" (chapter 6: 3). That is how knowledge comes.

Well, now, all this leads up to that cry of the Lord in the 37th verse. He calls attention to what a believer on Him is to be in the very midst of one of the greatest religious convocations of that day—the feast of tabernacles. It was the last feast of the year, and much entered into it; it was the last day of the feast, too—the "*great* day of the feast." As it were, things had been reserved to make it a success, and the Lord cries. It is most interesting to

note the many times in scripture in which the Lord is said to have cried. I suppose what is meant is that the thing was urgent. He would have it heard; it was most important that it should be heard. "He that believes on me, as the scripture has said, out of his belly shall flow rivers of living water." Think of that! This passage has been read for nearly two thousand years, and it is perfectly simple to us. But what was it then? Think of the novelty of it! It was entirely different from current teaching. It was altogether a new feature. The Lord says, "As the scripture has said." Could the Jews have found the scripture? Not one of them! One can fancy those rabbis, doctors of the law, and scribes turning to the Bible to see where the scripture was. Could they find it? The truth is this, beloved brethren, that the appeal is to ourselves, as to whether *we* know our Bibles. If the Lord Jesus says, "The scripture has said," it is for us to find out where the saying is. The truth is, as I understand it, the scripture has said it in *effect*. It is not a question of a formal verse; it is what the scripture says in effect. We must know *all* scripture to correspond fully to the idea of believing, in John. After the Lord was risen the disciples believed the scripture and the word which Jesus had said. (John 2: 22.) We must understand "the voice of the prophets" to understand the prophets;

we must understand all scripture to know what it may say directly or in effect. You find the idea of *rivers* from the garden of Eden onwards; God indicated that there should be here a great spiritual influence flowing out. You get it in the garden of Eden, in Ezekiel, in the Psalms, and in Isaiah. What did it all mean? Surely not merely rivers of water. It meant the Spirit of God come down from heaven, who is "As rivers of water in a thirsty land." And so here—"This spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified." The Holy Ghost is here now from a glorified Christ, and in the believer, from the seat of his affections (that is alluded to), flow out rivers of living water.

Thus you see what a genuine believer in Christ is—what a benefactor he is under God as believing in Christ. The Holy Ghost being in him, he is a power for good here. Whether in his house, in his office, in the workshop, on the streets, or among the brethren, the rivers of water flow out. It is here in the desert, as it were, that the living water is a present existing thing; and thus we see the importance of saints, as representative of God in this world, making full room for the Holy Spirit come down from heaven so that He may influence others through them.

J.T.

Belfast, 19/4/28.

## “SPEND AND BE SPENT.”

Romans 8: 31-32; Isaiah 49: 3-4;  
II. Cor. 12: 14-19.

One has the desire, beloved brethren, that each one of us might be stimulated more fully to commit, without reserve, all that we have to the divine interests. One speaks for oneself, but I am sure most of us often feel humbled at how much there is with us that we reserve—reserve for ourselves. But one would desire that the Lord might increase the desire with us to be here for Him, with less reserve. One looks with hope at the potentialities there are with us in what the Apostle Peter speaks of as “the rest of our time” (I. Pet. 4: 2). Even the oldest have that. How long they will have it no one knows; but they have that—“the rest of our time.” When one thinks of the young men and women, and the children, who can measure what there would be for God if there was less reserve in our committal to Him in all that we have! The Apostle Peter said, “The time past suffices to have done the will of the Gentiles” (I. Pet. 4: 3). He says that it is sufficient, whether it be long, as, alas! it is with some, or whether it be short. The time past suffices to have done the will of the Gentiles.

And so I thought we might, with the Lord's help, speak of that which would influence the heart towards the spending that the apostle Paul speaks of. He says of himself that he is ready to spend, and be utterly spent. There is a man who, under a certain influence, says he is ready to be utterly spent. The word "utterly" implies that he will not hold back anything. That is not reached on the line of the sense of duty. It could never be reached like that. As one has said, "Not the sense of right and duty, but the sight of peerless worth." That is what effects things for God. The whole period of the law showed that the sense of duty, the laying of things down as a legal obligation, did not secure what God desired. God said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." God required it all, but the sense of legal duty never secured it for God or for man.

And so one would like to speak of what will secure it, and what did secure it in the apostle Paul's own life, and ways, and spirit, and steps. What secured it was what we have read in the second and third scriptures. There was, first, the knowledge of what God had done. It was the knowledge in his soul in power of the One who did not spare His own Son, and it was the

constraint of the love of Christ leading him to come to a certain judgment. He says, "We thus judge, that if One died for all, then were all dead; And that He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again" (II. Cor. 14-15). He judged that as under the influence of the love of Christ—the One who, in the scripture in Isaiah, says, "I have spent." So that we have in the first scripture what God has spent, speaking reverently, and we have in the second scripture the Lord as the great Spender, and, under the influence of these two wonderful powers we have the apostle saying that he is ready to be utterly spent. That is the secret of anything that has ever been for God, or that ever will be. That is the secret of all true devotion to Him now, and that is what we are really seeking to reach, that there might be with us increased devotion. Someone has said that if there was more devotion there would be more gift amongst us, and I am sure that is right. Gift springs out of devotion; it springs out of desire; it is given as the answer to desire. The line of it is devotion, and the secret of devotion is an apprehension of the love of God and the love of Christ.

There is another passage which speaks of spending. You remember the prodigal son? It says that he had spent all. That is

the position of the Gentile. It is the position of man as having received something of God, for man received something. There was one thing man had at the outset, and that was some knowledge of God. As it says in Romans, "When they knew God." There was a time when man as a race had some true knowledge of God. But all that God gave to man, as set forth in the prodigal, was spent, and spent in self-gratification. It says, "He wasted his substance in riotous living; and when he had spent all. . . ." I do not know all who are here; there may be young men or young women who, in their hearts, are looking that way, who chafe under the restraint of what is of God, as the prodigal did, and who look forward to the moment when they will be able to spend for themselves—spend all, spend their time, spend their affections, on objects of their own choosing; spend, perhaps, what money they may have, as they will. But what the Lord shows is that this man, in travelling that road, found himself eventually with the swine in the field. That is, he found himself in the world with all its uncleanness, and fain to fill his belly with the husks that the swine did eat, and he began to be in want. I would just call the attention of the youngest mind and heart here to-night to this—that, in giving up divine restraint, and in seeking to spend for yourselves, is the road to the field



where the swine are. It is the road to the husks which the swine eat. It is the road to want.

Leaving that for the moment, let us look at this scripture I have read. The Apostle Paul says, "He that spared not His own Son." I would like to suggest a little as to God as One who spent, as the great Spender of what He had, for scripture suggests the thought of God being rich. To spend, we must have something. No one can spend if he has nothing; but scripture shows that God was rich—rich in unfathomable, immeasurable ways. The Apostle Paul, as he thinks of it, says, "O the depths of the riches, both of the wisdom and knowledge, of God" (Rom. 11: 33). What a wonderful store of wisdom and of knowledge God has! Better than money, is it not? Even in this life wisdom is the principal thing, says Solomon. "Therefore, get wisdom." But God's riches, His treasures of wisdom and knowledge—think of them all!

I wanted to speak of God in connection with His *own* Son, implying that the Lord Jesus Christ, as man here, was God's. Apart from what God has, as God, in His omnipotent power, and wisdom, and knowledge, the heart is directed in this passage to God's own Son, meaning, dear brethren, that the Lord Jesus Christ, as man, was peculiarly for the heart of God. He was

*His.* The Lord Jesus, in taking a body and coming into this world, and in being here as man, was here for the heart of God.

Think of how that was proved and expressed! It was expressed on many occasions. It was expressed at the Jordan. There you have the divine review of the life of Jesus up to that point. The thirty years in secret are under the eye of God and for the heart of God. It says, "He increased in wisdom and stature, and in favor with God and men" (Luke 2: 52). But the message from heaven at the baptism in the Jordan is God expressing what joy, what pleasure, He found in His own Son; as He says, "This is My beloved Son, in whom I have found My delight." He found it in Him. "He is mine," He says. On the Mount of Transfiguration you have the review of the three and a half years, and the same word comes, "This is *My* beloved Son, in whom I am well pleased; hear Him," God in that way endorsing that wonderful life, and claiming it as His. "My beloved Son, in whom I am well pleased." What a thing for our hearts to consider—those wonderful days, lived to God—the life of Jesus—true wine that makes glad the heart of God and man, every day of that life bringing to the heart of God joy.

Those days are not all heaped together in the divine account. Every one of them has been observed; indeed, the Lord says

that days would come when men would desire to see one of them, just one. But, as God looked down, every day was observed, and the memorial of all those days is laid up before God in the golden pot that has manna. In the hidden manna there is the divine enjoyment and appreciation of each day of those days. They were the days of heaven upon the earth. Scripture separates them. John loves to separate them. He speaks of Jesus and says, "There stands One among you whom ye know not." He is standing there, and John is looking at Him as standing there on one day. And then it says, "*The next day* John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!" (John 1:29). And then it says, "*The next day after* John stood. . . . And, looking upon Jesus as He walked, he saith, Behold the Lamb of God!" (John 1:35-36). And then it says again, "*The third day there* was a marriage in Cana of Galilee," the thought being how each day is observed, even by God's servants, even by those who love Him, the friends of the bridegroom who stand and greatly rejoice. God's blessed eye and heart delighted to look upon each day, the eyes of the Lord being upon the righteous. How those eyes would rest from running to and fro as they had done, and still do, amongst men, and rest in blessed complacency on that

One who lived here for Him—"My beloved Son." How that ear would bow continually, and, indeed, did, to listen to His prayer! Whenever Jesus spoke to heaven the Divine ear was attentive always, for the Lord could say, "I know that Thou hearest Me always." All this and much more might be said, indicating what is meant by the word "His own Son."

When you think of Abraham, he was a rich man. He represented God in that way. What wonderful reserves he had! It says he was rich in sheep, and in cattle, and in gold, and in silver, and in man servants, and in maid servants. But there was one thing he had more precious than them all. They might all go, and yet Abraham have something left more precious to his own heart, and that was Isaac. God told Abraham to offer Isaac, "Thine only son, Isaac, whom thou lovest," and in the surrender of Isaac God was well pleased, because, dear brethren, He saw the expression of what was in His own heart—"that thou hast not withheld thine only son." And so He said, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven" (Gen. 22: 17). That was God's delight in seeing a feeble representation in a man, of His own character.

That was what the apostle had behind those words when he said, "He that spared not His own Son." He looked at Calvary.

He adds, "but delivered Him up," the word "delivered" meaning the deliberate act of God. It was no question of chance, there was nothing done hurriedly, but He was delivered by the deliberate counsel and foreknowledge of God, delivered as a sacrifice; but the thought is that *God* did it, and He spared not His own Son. He did not spare Him, the reference being to God's own heart, not in connection with the feelings of the Lord Jesus Christ at the moment, but what it was to the heart of God. It says, "He spared not His own Son, but delivered Him up for us all." In the light of that, the Apostle Paul says that there is nothing God will withhold. "How shall He not with Him freely give us all things?" (Rom. 8:32). A heart like that would withhold nothing. That is God. How little we appreciate it, one feels! How little the greatness of those words "His own Son" is really laid hold of!

The church is purchased; there again is the idea of spending. The church is purchased with the blood of His own. That blood was what Scripture calls "precious." The value of it, the value of the life of Jesus, who can estimate it to God? Worthless, I know, in this world, but Peter loved to speak of it. He called it "precious" blood. That is not what man, or even our own hearts, apprehend, it is what is seen by the heart of God. "When I see the

blood," we read. The blood is for the eye of God, and it is infinitely precious, and it represents the spending of divine love. That is what we come to in the Supper each Lord's day. The Lord Jesus would bring to our hearts, as the great Mediator of the new covenant, the divine spending—God's spending of that which was infinitely precious to His own heart—the precious blood.

Now, dear brethren, we come to the other side. We come to that which is expressed in the Lord Jesus Christ, and so in the scripture I have read in Isaiah 49 we find these words, "I have spent." It is the Lord undoubtedly speaking as the true Israel. He says, "I have spent my strength for nought, and in vain" (Isaiah 49: 4). The point to which I want to call attention is that He presents Himself to our hearts as spending. That He had whereof to spend, how we delight to recognise! For, dear brethren, He was unsearchably rich; coming into this world, I know, in poverty, in this scene as, in man's account, having nowhere to lay His head, having to say, "Show me a penny"—yet every heart would gladly see that He was unsearchably rich, that He had whereof to spend, and He spent it. He did not withhold it. It is the same idea as "He that spared not His own Son." So when you come to the Lord Jesus Christ in manhood you see the One who was here in this

world spending everything. He sold *all* that He had. No human heart could ever compass all that He had, but He spent it. He sold, and He bought.

The word I read in Isaiah says, "I have spent my strength." Have you ever thought (I am sure every heart *has* thought) of His strength, spent here for God, spent here for man? One loves to think of His strength, never weakened—the strength of that precious vessel, that holy body, never weakened an iota by the influence and effect of sin. There never was in that holy vessel a trace of human weakness that arose from sin. How much we suffer in that way God only knows; from our own sin and from the sin of our forefathers visiting the iniquities of the fathers upon the children, and the children's children to the third and fourth generation; but in that blessed vessel, the Lord Jesus Christ, that holy body, there never was a trace, from the beginning to the end, of the weakening of His strength through the effect of sin. But He spent His strength. Think of Him at the well of Samaria! He had spent His strength. It says, "Being wearied with His journey." Spent what for? Spent for Himself? Never at any time! Spent to secure a worshipper for God. He must needs go through Samaria. Why? Because there is a heart there that can be a worshipper of God, that can add to the chorus of wor-

ship that will fill the heart of God through eternity. That soul must be found, that heart must be sought and found for God, even though He be wearied with His journey. On the other hand, there is a longing soul, someone who wants something. She knows not what, but she is longing for something to satisfy her affections. His blessed feet must go there to minister living water, that she may thirst no more for ever, and He was "wearied with His journey."

Then on one of those wondrous days in the beginning of Mark we have the Lord again spending His strength. If you read the greater part of that first chapter of Mark you will see a most wondrous sight. You will see one day, beginning in the morning with prayer to God, and filled in in a way that makes any one of us ashamed of ourselves—a day that puts every other day that anyone has ever lived into oblivion. At the end of it it says, "At even, when the sun did set . . ." when everyone else was finished, for man goes forth to his labor until the evening, and then he returns. "At even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils." They laid them in the street, and it says He healed many of their diseases, and He cast out many demons, right into the night; spend-



ing His strength, dear brethren, not for Himself, but for God and for man.

We travel on in our thoughts. He is coming up to the grave of Lazarus. What for? He is facing the hatred of man, so that Thomas says, "Let us also go, that we may die with Him" (John 11: 16). What is He going for? The glory of God. "This sickness is not unto death, but for the glory of God," He says. For the outshining of what God is; for the ministering to those in sorrow; for the healing of the broken-hearted, He comes up, carrying with Him the load of sorrow that He had accumulated already, for it says, "He carried our sorrows." With the burden of sorrow upon sorrow weighing upon His blessed spirit, He comes there to take another sorrow; spending His strength.

We see Him at Gethsemane, sweating as it were, great drops of blood falling down to the ground; His strength going, not for Himself, but for God. "Nevertheless," He says, "not My will, but Thine be done."

We see Him at Calvary, in the midst of all the human suffering of the moment, spending His strength upon the thief. What for? To get a plant for the Paradise of God. He sees in that repentant man another plant for God's blessed Paradise, to minister to the pleasure of God, and He will have him. He ministers to the dying

need of a poor soul, I know, but He spends Himself.

We see Him in the weakness of death, crucified through weakness; His strength is spent for God, for man; spent, not because of any inherent weakness, as men have it, that must bring death, for it says, "He weakened my strength in the way." That blessed strength of Jesus would have endured eternally as man here on earth, but He accepted the weakening of it by the hand of God. "He weakened my strength in the way; He shortened My days." The Lord Jesus accepted that, for the service of God, and for the eternal blessing of man.

But He went on spending in other ways. We cannot speak of it to-night in detail, but He spent. It says, "He sold all." Indeed, what the Supper brings to us is that He spent Himself. "This is My body, which is given for you." His precious body represents Himself. "Christ loved the church, and gave Himself for it," and behind that word "Himself" is everything that He possessed. Indeed, not only can the church take up that language, but each one of us can take it up. Each individual can take up this wonderful theme—"The Son of God, who loved me and gave Himself for me," as the language of one's soul, as well as of the whole church. He is spending, spending for the church, spending for each one of us. That is what the Apostle

has in mind when he says, "The love of Christ constrains us." That is what helped him to produce that judgment—"that they which live should not henceforth live unto themselves." Those are the two great elements connected with the Supper. There is one other open to us, in the box. I do not say it is part of the Supper, but it is open to us to begin to spend. It is open to us to begin to contribute to the interests of God, as affected by what God has given, and by what Christ has given. There is the opportunity given to us to contribute.

That brings me to the Apostle again. One loves to come to the Apostle Paul, because Christianity finds its living expression in a man like ourselves. He belongs to us. He says, "All things are yours, Paul." We love to come to Paul and see the working out of what is to be seen in Christianity. Here is a man who says, "I am ready to be utterly spent; I am not holding back." God knows, it is under the eye of God. It is not that we want to talk about it to men, but God knows. "I am ready to be utterly spent." It was not always so with him. He had something to spend. What did he have? Well, he had what all of us have. He had a body, and he had a mind, and a heart; he had affections, and he had time, and sometimes he had even some money. But whatever he had he says, "I am not withholding any-

thing." Not a thing! As I said, it was not always so. We can think of days when his body was used very differently; when his mind was engaged with this: "I verily thought I ought to do many things contrary to this Name"; when his heart, instead of being filled with love to God, and to the church, and to each individual, was filled with insolence and persecution, breathing out threatening and slaughter; when those hands were used to hale men and women to prison; when at those feet were laid the clothes of the young men who stoned Stephen; and when those lips were giving consent to it.

But I had in mind to speak a little of one more thing, as teaching us what the Lord Jesus had, for, as we have observed, we can only spend what we have. What did Jesus have? As man here on earth He had the most wonderful thing of all. Not only did He have strength, but He enjoyed the unclouded light and favor of God. There never was, in the whole of that pathway to Calvary, a shadow. How much we know about shadows over our souls—the sense of darkness and shadow through the effect of sin. But the Lord Jesus sojourned here never having a shadow, able always to lift up His eyes to heaven. He lifted up His eyes to heaven and said, "Father." Not a shadow! He had the sense always of God being with Him. It says, "For God was

with Him." What a wonderful spectacle for our hearts to see! Like Abraham and Isaac, they two went together; and from Bethlehem to Calvary God was with Him.

Then, dear brethren, He had the divine ear. He had the ear of God, for He said, "I know that Thou hearest Me." This represents untold wealth. I am sure that if hearts were true in this world they would say, "Indeed, it is worth more than all things that this world can produce to have the favor of God, to have God with us, to have the divine ear." Such the Lord Jesus had absolutely; and He spent it! He did not keep it for Himself. It is wonderful to see that He spent it. When He gave Himself He spent all that He had. I am speaking of what He had as man. If we turn to Calvary again we see it spent. Instead of the blessed light of God shining without a cloud into His soul, He goes into the darkness—the darkness of the time of sacrifice that is referred to in Abraham's day, the horror of a great darkness. He is in the darkness. Instead of God being with Him, we have those terrible words, "My God, My God, why hast Thou forsaken Me?" He is forsaken. Instead of the divine ear always attentive, it says, "I cry in the day-time, but Thou hearest not" (Psalm 22: 2). What is He doing? Spending—spending the greatest treasure a man can have; what

He alone as man did have, for none other ever had it as He had it.

But here is a man in II. Cor. 12 who says that there is not a thing withheld. He could show his hands to the elders at Ephesus and say, "These hands ministered to my necessities; I have not been chargeable to you." Night and day he worked, so as not to be chargeable to them, making no claim on anyone, receiving at times the bounty of the saints, not because he wanted it, but only because he wanted it put to their account. "These hands have ministered to my necessities night and day." If a little money accrued to him, it was shared by those that were with him. Not only for his own interests, but there were those with him less able to work than he was—Timothy's often infirmities, Trophimus left sick, others of the Lord's servants needing to be brought on their way, such a man as Apollos. All this was in the apostle's heart when he had anything. Those blessed feet, beautiful feet, corresponding with Christ's, going from house to house, as it says in Acts 20, not to hale men and women to prison, but to carry into each house the knowledge of God, and the love of God, and the love of Christ. His heart open towards God, bestowed on the saints, even if there was no return—"though the more abundantly I love you, the less I be loved." But he went on, and held nothing back;

spending his time, night and day. Whatever arose, Paul was available. The brethren knew they could count on him, that he would not keep anything back. His mind—he says to the Colossians, “Set your mind on things above.” He could not say that, if his was not there. His mind was given to the things of God. He says in Timothy, “Meditate on these things.” Only one who had done it could speak like that.

And so we have the picture of a man—not a picture, but a living reality of a man—held by the love of God and by what God had contributed, the spending of divine love, the love of God, and the love of Christ, so held by it, so constrained, that he was delivered from the dominating principle of the world, and that is selfishness. What Satan put into the human heart, and what is the governing factor of the whole world, is self—“the lust of the flesh, the lust of the eye, and the pride of life.” Lust is that I want something for myself. Pride is that I adorn myself with it when I have got it—I call attention to myself. There is nothing else but that in the world. What a solemn indictment! “*All* that is in the world,” says the Apostle John. Those two principles are enthroned in every human heart, but they were not enthroned in Paul’s. He says, “I am ready to spend and be utterly spent for your sakes,” delivered from the domination of this world. How?

By taking it up because it is right to do it? No. He is so affected by the sight of peerless worth that, his heart dipping into the ocean of divine love, his soul constrained by the love of Christ, he is held here for God, and for Christ, and for the brethren, and for man, without any reserve.

Now he says, "Not only myself, but I sent to you Titus, and with him a brother." "Did Titus make a gain of you? Walked we not in the same spirit? Walked we not in the same steps?" Do not let us think that is apostolic, and that it is beyond every brother and sister, weak and feeble and insignificant as we are. It says, "I sent Titus, and with him a brother." We do not know his name, but it says, "Walked we not in the same spirit, and in the same steps?" Timothy is the man for our day. He says, "I have nobody like-minded who will care with genuine feeling how *you* get on"—not how *he* gets on. Timothy was a weak man naturally, but he says, "There is this concern with Timothy—he cares for you, how you get on." I love to think of Gaius. The Apostle Paul says, "Gaius, mine host, and of the whole assembly" (Rom. 16: 23). What is wrapped up in that? Here is a man who has a house, and he does not keep anything back. "Mine host and of the whole assembly." John takes it up in beautiful language, "The elder unto the well-beloved Gaius, who I love in the truth.



Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. . . . Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers" (III. John 1: 1-5). Above everything else he wanted for Gaius he desired that he should prosper and be in health. He was a man that could be trusted with prosperity and health. Why? Because he was a man who had been delivered from the domination of self. Self did not govern him. He had had a home, and he had used it for the saints. The apostle desired that God might prosper him and give him health to continue, not in the line of selfishness and self-seeking, but to continue to present to God, under the eye of God, something of His own blessed character, something of the features of Christ.

What a thing it is to think of what God sees, in this world! I know there is another side. What does He see? He sees everything, for everything is naked and open. If we think on the side of what is evil, what a spectacle for the eye of God! but, on the other hand, what a joy it is to think of what God sees going on all over the world—the expression in life of Himself, of His own character, of the features of Christ. You and I may contribute very little to it; I am sure one would feel that. It takes the whole church to express the glory of God.

It takes the whole church to be the body of Christ in its fulness, to express all that Christ is. But it is given to us, and it is true of us in the measure in which God's unbounded love and the love of Christ have really been operative with us, to fill in our day here expressing what is of God. How much God sees, unseen by this world, hidden away, of spending—spending time, spending strength, spending affections, spending money (may be), in some instances spending all, through the effect and influence of the love of God, who spared not His own Son. God sees every bit of that. We come across a little of it sometimes, but God sees every bit of it that is on earth. It is the only thing that makes this scene habitable. Scripture speaks of the habitable parts of this earth. The only habitable parts where the delights of Christ can be are where what is of God is lived and expressed in the saints.

The Lord help us. One only desires to stimulate the earnest longing with each one of us that the rest of our days might be more definitely and unreservedly held here for God, and all that we have as well. May it be so, for His name's sake!

W.J.H.

Adelaide, 14/4/28.



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