

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH.

JAN.-FEB., 1950

VOL. XXXIX. No. 1

CONTENTS

	PAGE
THE DOCTRINE OF CHRIST—9	1
"HE FOLLOWETH NOT WITH US"	3
NOTES OF AN ADDRESS	7
"GO YE"	10
SPARKLING GEMS	16
TO OUR READERS	page 2 cover
"AND SOME, PASTORS AND TEACHERS"	page 3 cover

London: C. A. HAMMOND, 11, Little Britain, E.C.1.

Tunbridge Wells: BIBLE AND TRACT DEPOT, 84, Upper
Grosvenor Road.

Philadelphia: J. D. ROBERTS, 300, Walnut Street.

Canada: OTTO MULLER, 7, Glen Castle Street, Toronto.

Australia: A. H. PERRETT, 68, Park Road, Hurst-
ville, N.S.W.

PRICE THREEPENCE

May be ordered through most Booksellers.

WORDS OF HELP

A Monthly Magazine for Believers

All communications for the Editor should be sent to W. G. TURNER, The Gables, St. Nicholas-at-Wade, Birchington, Kent. All business enquiries as to WORDS OF HELP, or other publications mentioned, must be addressed to the Publisher, C. A. HAMMOND, 11, Little Britain, London, E.C.1.

To Our Readers

With this issue we enter upon a New Year with its opportunities, privileges and responsibilities. That we are spared to do so, shows that there is still something for each of us to do that no one else can do so well, and "*Ye serve the Lord Christ.*" "*To every man his work, and commanded the porter to watch*" is how the word runs. To be waiting, watching, and working for the Lord will cause us to be "*redeeming the time, because the days are evil*" (Eph. v. 16).

EDITOR.

WORDS OF HELP

from the
SCRIPTURE OF TRUTH

The Doctrine of Christ—9

BY THE EDITOR

IN the Jewish synagogue at Thessalonica the Apostle Paul for three Sabbath days reasoned out of the scriptures, opening and alleging that the CHRIST must needs have suffered, and risen again from the dead; and that "this JESUS, Whom I preach unto you, is the CHRIST" (Acts xvii. 3). This bold, but carefully reasoned, statement as to the "doctrine of CHRIST" caused much conflict of opinion in the city: the resultant upheaval and disturbance of the peace being accounted for to the local magistrates because "these that have turned the world upside down are come hither also, saying there is another king, one JESUS." The Kingdom of God and things which concern the LORD JESUS CHRIST here, as at Rome, evidently formed the staple of the Apostle Paul's preaching and teaching.

In these historically earliest of Christian epistles, for the first time occurs a written statement of the "doctrine of CHRIST."

Nothing simpler, nothing more sublime than the truth of God being conveyed by this simple means of a letter from the Apostle to his converts.

He addresses these letters, stating, expanding and developing the same teaching he had already given orally during his brief stay in their city to them, as the Church of the Thessalonians in GOD the FATHER and in the LORD JESUS CHRIST.

They quite possibly, may never subsequently have seen any other portion of the New Testament; but in these two Apostolic letters, they now possessed what would furnish them with the true knowledge of God.

How to walk worthy of God; the position and present attitude of His people in the world; how to increase and abound

in love one toward another; how to walk honestly toward them that are without; how to comfort one another in times of bereavement; how to regard those who are over them in the LORD; how to endure persecution; how to hold fast the teaching received; how to wait for the SON of GOD from heaven; how to maintain godly walk in separation from evil on earth; in short, *how to please GOD*, and all in the compass of two short letters.

Is it possible that some to-day far more favoured than these Thessalonians in having the whole New Testament now in their hands, have not yet learned all this?

The delightful manner in which the "doctrine of CHRIST" is set out in these earliest of Christian writings is refreshing. With simple directness the Person of the LORD is presented here, His Name and full title appearing with such frequency that sometimes in one sentence both are twice repeated. Nine times, too, we find Him named here with GOD the FATHER as being equally joined in the special purpose or object stated. The church of the Thessalonians is in GOD the FATHER and in the LORD JESUS CHRIST. Her faith, love, and hope are in our LORD JESUS CHRIST in the sight of GOD and our FATHER. GOD Himself our FATHER and our LORD JESUS CHRIST guide the path of the Apostle and his companions. Thus *the essential Deity of our Lord Jesus Christ is tacitly assumed throughout*. The Divine Sonship and Messiahship which our LORD affirmed of Himself before Caiaphas was here plainly taught to these Thessalonian believers: "This JESUS, Whom I preach unto you, is the CHRIST;" "Ye turned to GOD from idols, to serve the living and true GOD, and to wait for His SON from heaven, Whom He raised from the dead, even JESUS, which delivered us from the wrath to come"; "The Jews who both killed the LORD JESUS, and their own prophets"; "His Kingdom and Glory"; "The LORD JESUS shall be revealed from heaven with His mighty angels (angels of His might)."

The CHRIST of GOD presented to the reader in these earliest epistles of the Apostle Paul, is unmistakably the same Person with the same claims as He Who stood bound before Caiaphas, the high priest, in the days of His flesh; "JESUS"—"the LORD JESUS"—"the Man Who died;" the Man raised again; the Man gone into heaven; "His SON," that is, the SON of the living and true GOD: JESUS the LORD; the LORD JESUS to be revealed from heaven with the angels of His might; another King, one JESUS;

so the inspired pen-portrait of our LORD is drawn by the SPIRIT through the Apostle.

“Again the high priest asked Him: Art Thou the CHRIST the SON of the BLESSED? And JESUS said: I am, and ye shall see the SON of Man sitting on the right hand of power, and coming in the clouds of heaven” (MARK xiv. 61, 62).

Oh! that to us may be granted to read with anointed eyes, as though for the first time, the familiar pages of these epistles, so that the LORD may direct our hearts into the love of GOD, and into the patience of the CHRIST (2 Thess. iii. 5).

May our consideration of the “doctrine of CHRIST” lead us to love and serve the BLESSED LORD better, while with ever deepening adoration we bow at the feet of Him in Whom dwells all the fullness of the GODHEAD bodily, JESUS CHRIST our LORD and only SAVIOUR.

“He Followeth Not With Us”

By J. C. KELL

(*St. Luke ix. 49*)

THE subject of our attitude towards those who are not walking with us is often raised among believers in the LORD JESUS CHRIST. “Walking with us” in this connection may cover the way we meet together to remember the LORD JESUS in the LORD’S supper, and for prayer, scripture-reading and ministry; and also the extent to which we separate ourselves from the amusements and occupations of the world in which we have to live. Our attitude towards other Christians who do not tread the same path as ourselves in these respects, whether expressed in our actions or speech or in the thoughts of our hearts, is a serious matter on which we need the light and guidance of Scripture.

We read in Mark and Luke that the apostle John, voicing the thoughts of other disciples, raised this subject with the LORD JESUS, and had even gone so far already as to rebuke the man concerned because “he followeth not with us.” Now John had perhaps more excuse for his attitude than we can have because he was actually in the company of the LORD at the time. He had not only shared the privileges of the other disciples in hearing the LORD teach and seeing His works of

power, but also had shared the special privileges of the twelve apostles and, further, he had been one of the privileged three who had seen the LORD transfigured. Yet his attitude towards one who was casting out devils in the Name of the LORD JESUS drew out the LORD's rebuke, "Forbid him not: for *he that is not against us is for us.*" Even if we are persuaded in our own minds, in the searching light of the Word of GOD, that we ourselves are walking in communion with the LORD in the right path, we cannot have better right to criticise others who are not following "with us" than John had, and if we do so *we merit at least as much rebuke as he did.*

Some have found a difficulty in reconciling what the LORD said to John in Mark and Luke with His words in Matthew xii. 30: "*he that is not with Me is against Me,*" but the connection in Matthew is entirely different. The Pharisees had said JESUS cast out devils by Beelzebub. The LORD said Satan would then be divided against himself and his kingdom could not stand. Similarly a man could not be both for *and* against the LORD. He must be one *or* the other. The man John rebuked was casting out devils in the LORD's Name. There is therefore no doubt, in view of the LORD's words in Matthew, that the man was "for" the LORD, not "against" Him. The consistency of the two passages is therefore clear.

At the same time it is well to remember that the LORD did not, of course, sanction John and the others leaving His company, and Peter's question, "*Lord, to whom shall we go?*" (John vi. 68) is sufficient to guard us against drawing a wrong conclusion on this point. Your concern and mine, dear fellow-Christian, is undoubtedly to see to it that *we ourselves* are walking in communion with the LORD, having the authority of the Scriptures for our conduct and our gathering together; but as regards those who do not appear to be "following with us" to remember the LORD's words, "*he that is not against us is for us.*"

Let us now make the very solemn assumption that, as far as the LORD has given us light, we are walking in obedience to the Scriptures, and that we are truly gathered in His Name when we come together, so that we have Him present in the midst. Do not let us make such an assumption lightly, but if we can make it with a clear conscience what has Scripture to teach us as to our actions towards those who are not in the same path? There seems to be much to learn.

PREVENTION

First of all, each of us is exhorted to "Make straight paths for your feet lest that which is lame be turned out of the way; but let it rather be healed" (Hebrews xii. 13). This is prevention rather than cure. It is so easy for older ones who are looked up to by the younger and the newly-converted to do something which becomes a snare to (offends) "one of these little ones which believe in Me" (see Matthew xviii. 6). Both in Romans xiv, and in 1 Corinthians viii. the SPIRIT of GOD through the apostle Paul points out that, while you yourself may have liberty before GOD to do certain things, your action in doing them may be "a stumbling-block or an occasion to fall" to your brother Christian. Each of these chapters conveys a solemn warning on the point. Many young Christians (and even older ones) have been turned away from the right path through failure on the part of others to carry out these Scriptures. Let us consider thoughtfully one another's consciences in the fear of the LORD and avoid what will ensnare or stumble others even if it means some sacrifice of what seems to us quite permissible.

SHEPHERDING

There is also very much more implied in the words "pastor", "shepherd" and "feed" than is usually appreciated. Popularly the word pastor is regarded as practically synonymous with teacher, but it means all that is covered by the word "shepherd." "Feed" also is used in several places in the Authorised Version to translate words in the original Hebrew and Greek which cover all the functions of a shepherd. Ezekiel xxxiv. helps us to understand what the mind of the LORD is in regard to shepherding. In this chapter there is a terrible indictment of the shepherds in Israel. "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost." All these duties towards the flock which the shepherds had neglected are included in "feeding" or "shepherding" according to Scriptural use. Let us take the last two of them particularly to heart in connection with the subject we are considering—bringing again that which was driven away, and seeking that which was lost. These expressions refer to those who were "of Israel," and in New

Testament circumstances apply to those who are really the LORD's but have been driven away or gone astray. We are not of course all pastors or shepherds in the full sense of the terms, but all believers in the LORD JESUS who are walking in communion with Him have a *pastoral responsibility* in some degree towards other believers, especially those who are younger, including the straying ones. Must we not confess with shame that our attitude towards those Christians who are not walking with us in what we believe to be the right path has often been one of complete indifference?

MISAPPLIED SCRIPTURES

The writer has heard three scriptures, two from the Old Testament and one from the New, quoted and terribly misapplied in this connection. The first is Jeremiah xv. 19, "Let them return unto thee but return not thou unto them," which has sometimes been applied to justify refusal to speak to Christians not walking "with us." Those who so apply this Scripture overlook the connection of it. It referred to the reign of Manasseh, king of Judah (Jeremiah xv. 4), who had erected altars to Baal, made groves, and worshipped all the host of heaven. He had even set up an idol in the Temple in Jerusalem, and made Judah and Jerusalem to err and to do worse than the heathen (2 Chronicles, xxxiii. 3-9). Who dares deliberately to compare Christians "not walking with us" with apostate Judah in the time of Manasseh? *It is terribly evil to do so.* The second Scripture is Hosea iv. 17, "Ephraim is turned to idols: let him alone," which has been quoted in the sense that no effort should be made to recover Christians who have strayed away into the world or into paths which "we" cannot tread. But Ephraim, representing the ten tribes, had abandoned the worship of the true GOD, JEHOVAH, and had set up idols "on the tops of the mountains" and "under oaks and poplars and elms," and at Gilgal and Bethel, etc. Judah, at that time still professedly worshipping JEHOVAH, was to leave Ephraim alone, for the LORD to deal with. Believers in the LORD JESUS who are not walking with us do not thereby become comparable with Ephraim of Hosea's day, and could not become so until they denied the Deity of the LORD JESUS, or became agnostic. It is necessary further to bear in mind that the present dispensation is characterised by grace *not* law, and that even towards the unsaved the attitude of the

Christian is to be that of one carrying good news. The third Scripture is 1 John, ii. 19, "They went out from us, but they were not of us," etc., which has been quoted as if it justifies an attitude of unregretful parting from those who "have left the narrow path for an easier one." But this passage applies to those who are described as "antichrists" (see the previous verse) and verse 22 says "he is antichrist, that denieth the FATHER and the SON." The 19th verse therefore refers to certain who had made profession of Christianity and associated for a time with those who truly believed in the LORD JESUS, but had denied the revealed truth of relationships in the Deity and doing so had made it clear that they were not "of" those whose fellowship was with the FATHER and the SON. These three Scriptures have been referred to as examples (and others could be given) of the way Scriptures have been misapplied to justify a mistaken attitude towards those who are not "following with us."

(To be continued, D.V.)

Notes of an Address

By F. LAVINGTON

(Continued from page 94)

IN 1 Cor. xii. 14-21 we find different members of the human body instanced to illustrate the spiritual relations into which you and I are introduced when we become Christians. All the members are interdependent, and not one can do without all the others. If we think of the whole Church of God on earth to-day in this way, it shews us what loss there is to the Body, as a whole, by the ruin and confusion that man's self-will has brought in. But GOD is faithful, and we may be assured will never allow us to come short if we keep His Word and do not deny His Name. If it were for His glory and for our real good the LORD *could* restore the Church as at the first, but it would never be at the expense of His holiness, or of the smallest portion of the Word. We may be sure of this, that all the human efforts to produce this effect in man's way and by man's principles will fail. When the LORD has come for us, and only professors will remain, they soon unite as Babylon, and receive the judgment of GOD (cf. Rev. xviii). Let

us not look then for the union of Christendom, but to be keeping the SPIRIT'S unity, as walking by, and led by, Him. It is also to be remarked that there is no mention of the "mouth" here as a member, though it is that member which for us has a great importance. And it notices the feeble members, and the unseen members also, as contributing to the unity. What a lesson for us! When we come together no member is unnecessary. Do we remember it? Are we all in communion with the Head, sisters as well as brothers? *Perhaps if the sisters prayed more for the brothers at such times there would be more liberty, and more edification.* One feels that sometimes saints are so little exercised in coming together that they virtually come as spectators, forgetting that they may by this be hindering and grieving the SPIRIT. The SPIRIT is not free unless all are really in the fellowship of the SPIRIT, not merely coming together to "Break Bread." May the LORD help us in these simple but very necessary exercises.

Then in verses 22-24 we have the precious subject of care for, and sympathy with, the weak and "less honourable" members. These are to have "more abundant honour," as those whom the LORD loves and honours by His grace, and in this we are to follow in His steps. A brother or a sister with gifts, in God's providence, and health and influence, does not need the same regard and affection as some in difficulties, in poverty, or in weakness of body. If we have weak eyes, or a deformed foot, we take every care of these deficiencies, either to hide or to correct them. It should be the same in the Body of CHRIST. "We that are strong ought to bear the infirmities of the weak, and not to please ourselves," says the Apostle (Rom. xv. 1-3) and then proceeds to give the Example of our blessed MASTER Himself. Think for a moment of the LORD'S Own life of patience and grace with His disciples. He was always the Strong with the weak. How often does He have to say "Where is your faith?" "O ye, of little faith." Not once was He really understood, or His disciples truly entered into His thoughts. Yet He never failed nor was discouraged, but bore graciously with their weaknesses, and bare their infirmities. May we have more of His SPIRIT, and learn of Him, so as to be more like Him in our ways. Mere knowledge of Scripture is not enough, it can only be learned in communion.

In verse 25 we learn the reason on God's part for all this.

It is that the unity among the saints should be as real in fact as it is in doctrine. If we see a man in whom the hands or the feet do not work together, but appear at variance or not under the same control, we know at once that proper connection of the members with the head has been interrupted by accident, paralysis, or some other reason. It is unnatural. Just so with the Body of CHRIST. If all are in communion with the Head—hands, feet, eyes, lips, and all the unseen members—then all is in harmony and divine unity. But the lack of this in one member will affect the whole. A speck of dust in the eye, scarcely visible under the microscope, will incommode the whole body, and there is no peace until it is removed. Let us be careful of the “motes” in the eye. The LORD Himself warns of the hindrance of this (Matt. vii. 3-5). This happy unity expresses itself in sympathy with the suffering, and rejoicing with those honoured—not by this world, I think, but by the Lord. If we are not in communion with Him we treat the first with a spirit of indifference, as a trouble to us to enter into the sorrow; and in the latter case with a spirit of jealousy, grudging an honour to another of which really we should not be worthy. Our Blessed LORD had sorrow like no other. Yet He had always the word of sympathy. Worthy of all honour in Himself He yet took the lowest place, and has given us a place of honour and blessing of which we are utterly unworthy.

And now in verse 27 we have that which fits very close to us all. “Ye are CHRIST’s Body (so it should read) and members in particular” (or individually). This is very important, and in all the wreck and ruin of Christendom abides true in principle. Each Assembly is a local expression of the Body of CHRIST as a whole. And each member of the local Assembly is individually a member of such expression. So that we must not wait for the other members to be carrying out their functions, until we show the presence of divine life and the SPIRIT in ourselves. The local Assembly is however supplied by our Divine Head, even in such a day of weakness as this, with all that makes for the healthy manifestation of the unity of the Body, by our “keeping the unity of the SPIRIT” in such a way that, if all the saints were walking similarly, the Church might be one. This will never be actually realised here, I admit, but it should be our standard, and nothing less—“the measure of the stature of the fullness

of the CHRIST," (Eph. iv. 13) and it is in this very way that the Apostle (and by him the SPIRIT) speaks of the saints at Corinth (v. 12) where for "CHRIST" we must read *the* CHRIST—CHRIST and His members one, "one new Man" (Eph. ii. 15). May the LORD keep ever before us, then, that in our local Assembly we are to be the expression of CHRIST'S Body, and take up by faith, and the power of the SPIRIT, that we are "members in particular."

"Go Ye"

TALKS ON THE GREAT COMMISSION—(I) PREACHING

(St. Mark xvi. 15, 16)

WE have here the commission given by our LORD just before His ascension. It expresses His will for His servants in his absence. This commission is given in each of the Gospels and we propose, God willing, to consider each in turn. We commence with Mark's record as being the simplest of all, "Go ye into all the world and preach the Gospel to every creature."

1. *To whom was this Commission given?*

Not to the Church as a company but to the eleven—men who had been drawn to CHRIST by His life and words, and who felt that He satisfied (though they knew not why) the deepest longings of their hearts. *The power for carrying out this commission* was the indwelling HOLY SPIRIT by whom these individuals, at Pentecost, were formed into the Church, the mystic Body of CHRIST. This power is implied in verse 20 where we read, immediately after the statement that the LORD was received up and sat on the right hand of God, and that He was working with them as they went everywhere. (John xiv. 26; Acts i. 8.)

The examples of the carrying out of this Commission are found in the Acts of the Apostles. They begin on the Day of Pentecost when Peter and all the Apostles preached to the crowds. Peter at Pentecost with Cornelius; Philip with the Eunuch; Paul at Mars' hill and by the riverside, are instances of this work and patterns for all succeeding preachers.

Ever since that day men and women, whose hearts were touched by the need of perishing souls, have gone forth with the Gospel, the Word of Life, seeking to fulfil their own prayer that the LORD of the harvest would send forth labourers into His harvest. Think, therefore of:

2. *The Need for This Commission.*

After nearly 2,000 years of Christian witness, two-thirds of the peoples of heathen in contrast to so-called Christian lands have not even heard of JESUS. There are many languages not yet reduced to writing and others in which there is no translation of the Scriptures. Many languages are represented only by one Gospel or by a few text-cards. The unevangelised areas are crying out for that Light, which only He who is "the Light of the World" can bring to them. The vastness of the need appals the missionary. As one such has said, "It is not hard work or bad living conditions that wear a missionary out, but the knowledge that *always there are more to be reached on beyond*, and that their need is desperate and the time is short."

And what of our own land? Only ten per cent. attending a place of worship, except for christenings, weddings, and funerals (only one of which is voluntary), and of this ten per cent. very few are men, though, in some cases, the proportion of younger men seems to be increasing. Evil is rampant— theft, deceit, murder, impurity, broken homes, neglected children—encouraged by all Satan's devices, particularly through Eye-Gate. One reason why we are not reaching the men may be that they demand reality and sincerity in religion, and because of the vast difference between the humility, grace and love of our BLESSED LORD JESUS and the pomp, riches and pride of His professed representatives they close their ears to GOD'S message. Therefore, as we strive to deliver the message, we need to guard against the charge, "Your actions speak louder than your words," and show the spirit of CHRIST in our words and actions.

Have you ever stood quietly for a few minutes to consider the crowds as they pass? Note the weariness, discontent and cynicism so evident on their countenances, and remember that to us is committed the message which can bring rest, contentment and joy. May our hearts feel for them

with the compassion of our BLESSED LORD, Who cried over the city, "O Jerusalem, Jerusalem! How often would I . . . but ye would not." (Matt. xxiii. 37). And now what is

3. *God's Method for Carrying out this Commission?*

It is contained in those two words, "Go Ye!" The late Geo. Cutting, in his booklet *How shall they hear?* points out the difference between God's method and ours. God says "Go, and preach!" We say "Come, and hear!" We provide the place and the preacher; we fix the hour and open the door. Has the result satisfied us? A man is told that a certain path will take him to his destination in two hours. After four hours there is no sign of his journey's end. Would he not stop and inquire if he had taken a wrong turning? That would be wise, certainly. After more than 100 years of our method, our buildings are often empty and the people unresponsive. Shall we then persist in methods which have proved useless for reaching the masses? Shall we not, rather, humbly respond to God's method and "GO"?

This was our Lord's method. His ministry was carried on principally in the open air and in the homes of the people; at the well-side and the lakeside; in the streets and market-places. This, too, was the method of the early disciples, and this must be our method if we are to be successful. This method is producing results at Hyde Park, Tower Hill, and similar places in all our large towns. The tradesman at the door, the neighbour over the fence, the man who asks the way or the time, anyone to whom we have the slightest right of approach, present a field, where the least of us may use God's method and make our individual appeal. Let men seek the men, and women seek the women, and the Christian soldier his unconverted comrade. The appeal will be more effective if it comes from one of similar age and interests, and of a similar station in life.

The old method of tract distribution should be revived, though great care should be taken in their selection. All must first be read critically. They must be up-to-date both in matter and style, but they must contain the pure words of Scripture and present some aspect of the Gospel message clearly. The tract must be offered politely and cheerfully; its importance may be stressed, and thanks expressed for its acceptance. Should the recipient pause to read it, one may

well draw near and, following the example of Philip, say "Understandest thou what thou readeſt?" Have ſome Gospels ready or larger tracts, ſuch as *Safety, Certainty and Enjoyment*, which can be offered as the message is preſſed home. To prevent anonymity and to give an opening for correſpondence, let each be impreſſed with the name and addreſs of the giver.

Is this work difficult? Then remember that He Who ſays "Go ye!" ſays alſo "Lo! I am with you always," and that the HOLY SPIRIT is here as the ſource of all power, wiſdom and courage. This ſimple ſervice is available to the youngeſt believer and will prove a valuable training-ground for wider ſervice. Then, note

4. *The Message we have to Deliver.*

It is *the Gospel*—the Good News. Good advice is uſeleſs without the power of the new life. God has intervened in the affairs of men and provided, if they will have it, a way of eſcape from the diſaſters and judgments ahead, and a preſent peace, joy and power which nothing can take away. This message is twofold: *Positive*—"He that believeth and is baptiſed ſhall be ſaved"; *Negative*—"He that diſbelieves (deliberately rejects) ſhall be condemned."

Faith in the Perſon and Work of CHRIST is the one eſſential to ſalvation. It involves confeſſion of guilt and of inability to clear oneſelf in the eyes of GOD but alſo the recognition that all God's holy claims have been met at the Croſs. As a man ſteps into a train, expecting to reach the deſtination named, ſo muſt a man caſt himſelf on CHRIST and His atoning work, believing God's teſtimony—"He that believeth and is baptiſed ſhall be ſaved . . ." Baptiſm is the perſonal witneſs to this faith, the teſtimony to the ſtep taken and to the change wrought.

"He that believeth not . . ." refers to a definite rejection of the Gospel message. In a heathen, there would be abſence of faith becauſe he had never heard, but here a man reſuſes to acknowledge the truth of the words ſpoken though underſtood to be a perſonal call to a perſonal act. In this caſe, baptiſm is not mentioned becauſe its preſence or abſence is immaterial if that vital queſtion is not answered—"Doſt thou believe in the SON of GOD?" Baptiſm is *in* God's plan of ſalvation but is *not* God's way of ſalvation. "How ſhall we

escape if we neglect so great salvation?" (Heb. ii. 3); "There remaineth no more sacrifice for sins." (Heb. x. 26). Then consider:

5. *The Measure of this Commission.*

It is "into all the world" and "to every creature." Christianity is the only religion which has had world-wide success beyond the country of its origin. The other religions of the East have never been welcomed by the weary multitudes of Western lands. They are of interest only to the few. But this message is for *the world*. GOD'S blessings in Old Testament times were principally for Israel and those who threw in their lot with them, but with the coming into the world of the SON OF GOD, His purposes for the blessing of the whole world were revealed. "The LAMB OF GOD that taketh away the sin of the world." (John i. 29); "GOD so loved the world . . ." (John iii. 16) etc.

That the message is for the whole world is shown by the translatability of the Scriptures. The whole Bible, or portions, have been translated into more than a thousand languages and dialects, and there appears to be no reason—apart from lack of translators—why any nation should not have it in a translation which will read as naturally to them as our A.V. does to us. What a challenge to our young people who have the gift!

But not only do we see here the *world-wide presentation* of the Gospel but also its *individual application*. The message is for "every creature." That big word "Whosoever" just means "ME." Each soul is dealt with by the HOLY SPIRIT alone, and it is in the solitude of each individual conscience and heart that the great decision for good or ill is made. Lastly, we have:

6. *The Resource promised for carrying out this Commission.*

"The Lord working with them" was the secret of the successes of the early Church. The late Dr. F. B. Meyer has said, "Nothing less than this will account for the marvellous successes of those early preachers. He Who sat at the right hand of GOD in the attitude of majestic rest was always beside them in the intensity of the most untiring work. What was done on earth by them was wrought by Himself. His right hand and His holy arm got Him the victory. This blessed

partnership has never been repealed." As the forces of evil gather strength for their final attack upon "Mansoul," we might well be appalled at the task before us if attempting it in our own strength.

But just here we need to get a wider view of God's purpose lest we be discouraged. This purpose was plainly stated by the Apostle James (Acts xv. 14) as "to take *out* of the Gentiles a people for his Name." While the Gospel is to be preached to every creature, it is not promised that all will be saved. On the contrary, we are warned of increasing sin—"evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13). What God will do (and is doing) is to take out from the mass of the unsaved one here and another there, gradually to build up that Church of living stones—that Body of CHRIST which shall praise Him and serve Him perfectly throughout eternity. For this, He deigns to use us as His instruments.

Yet, though all men will not be saved in this dispensation,

"Can we, whose souls are lighted with wisdom from on high,

Can we to men benighted the lamp of Life deny?

Salvation! oh, salvation! the joyful sound proclaim,

Till earth's remotest nation has learned MESSIAH'S Name."

When we think of the millions held in the grip of fear—fear of the unknown, of superstition, witchcraft and evil spirits—shall we not hasten to their relief and tell them of One Who is able to save to the uttermost? "We have no might against this great company . . . neither know we what to do, but our eyes are upon Thee." (2 Chron. xx. 12). Our sense of weakness will cast us upon His strength, and we shall never go forth without definite prayer and waiting upon Him, at Whose command we "Go," for the Gospel which closes with "Go ye" begins with "Come ye" (Mark i. 17).

J. E. MAYO.

(To be continued, D.V.)

One great evidence of abiding in CHRIST is quietness. We have our portion elsewhere and we go on . . . No matter what it may be, we bring quietness of spirit into all circumstances whilst dwelling in God.

Sparkling Gems

It is an amazing comfort for our souls to know that there is not a single thing all through our lives in which GOD as our FATHER has not a positive will about to direct us.

* * *

Pride is the greatest of all evils that beset us and of all our enemies it is that which dies the slowest and hardest

* * *

We do not know how to be weak, that is our weakness.

* * *

Communion with GOD is the retiring place of the heart.

* * *

It is by looking to JESUS that we can give up anything.

* * *

Following CHRIST wholly is what the world or the human heart will never stand.

* * *

Alliance with the world prevents our overcoming the world.

* * *

There is a danger of being too much occupied with evil; it does not refresh, does not help the soul on.

* * *

He has purchased us too dearly to give us up.

* * *

He can pity with the utmost tenderness for He came into the very centre of our misery.

(Selected by C. A. HAMMOND)

“And some, Pastors and Teachers”

(*Eph. iv. 11*)

ONE thing I would pray for, because I love the Lord's sheep, is that there might be shepherds. I know nothing next to personal communion with the Lord so blessed as the pastor feeding the Lord's flock; but it is the Lord's flock. I see nothing about a pastor and *his* flock: that changes the whole aspect of things. When it is felt to be the Lord's flock a man has to look over, what thoughts of responsibility, what care, what zeal, what watchfulness! I do not see anything so lovely. “Lovest thou Me? . . . Feed My sheep . . . feed My lambs.” I know nothing like it on earth—the care of a true-hearted pastor, one who can bear the whole burden of grief and care of any soul and deal with God about it. I believe it is the happiest, most blessed relationship that can subsist in this world.

J.N.D.

AN EXPOSITION OF THE TWO EPISTLES TO TIMOTHY

With a Translation of an Amended Text

By William Kelly

The Third Edition, Cr. 8vo, 364 pp., 12/6 (post 6d.).

HYMNS REVISED IN 1928.

	s.	d.
Cloth boards	3	0
Blue cloth boards, gilt edge, gilt title	4	6
Pluvisin Limp	6	0
Paste Grain	8	6
French morocco yapp	10	6
French morocco yapp, leather lined	13	6
Persian morocco yapp, leather lined	17	6
Niger morocco yapp, leather lined	21	0
THE BOTLEY TUNE BOOK, Companion to Hymns selected and revised in 1928, with copious indices	6	0
(Postage Extra)		

The Easibinder

Will take 30 bi-monthly parts which equal five years complete
WORDS OF HELP.

THE PRICE is only 12/9 post paid, which equals the small outlay
of 2/6 per year.

SIMPLE TO ADJUST, RELIABLE IN USE, OPENS QUITE
FLAT, AND SO MAKES IT EASY TO READ THE CONTENTS.

C. A. HAMMOND, 11 LITTLE BRITAIN, E.C.1

Telephone : MONarch 4950

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH.

MAY-JUNE, 1950

VOL. XXXIX. No. 3

CONTENTS

THE DOCTRINE OF CHRIST - - - - -	33
"HE FOLLOWETH NOT WITH US" - - - - -	35
"MY BELOVED" - - - - -	39
"GO YE"—3 - - - - -	40
THE LORD BLESS THEE AND KEEP THEE -	<i>page 2 cover</i>
SPARKLING GEMS - - - - -	<i>page 3 cover</i>

London: C. A. HAMMOND, 11, Little Britain, E.C.1.
Tunbridge Wells: BIBLE AND TRACT DEPOT, 84, Upper
Grosvenor Road.
Philadelphia: J. D. ROBERTS, 300, Walnut Street.
Canada: OTTO MULLER, 7, Glen Castle Street, Toronto.
Australia: A. H. PERRETT, 68, Park Road, Hurst-
ville, N.S.W.

PRICE THREEPENCE

May be ordered through most Booksellers

WORDS OF HELP

A Monthly Magazine for Believers

All communications for the Editor should be sent to W. G. TURNER, The Gables, St. Nicholas-at-Wade, Birchington, Kent. All business enquiries as to WORDS OF HELP, or other publications mentioned, must be addressed to the Publisher, C. A. HAMMOND, 11, Little Britain, London, E.C.1.

The Lord Bless Thee and Keep Thee

HE keepeth, yes, when suffering sore
Fills our poor hearts with woe;
What could we do, if not for Him?
Say, where else could we go?

He blesses as none else can bless,
He meeteth every need;
For if in Him we're truly blessed,
Then we are blest indeed.

If grief or care have come your way,
And filled your heart with pain,
And you perchance have doubted Him,
Then trust Him once again.

For come what will of grief or care,
Whatever may befall,
The blessing of the LORD makes rich,
And makes amends for all.

ELIZABETH RIGGS.

The Doctrine of Christ

BY THE EDITOR

IN none of the New Testament books do we find the "doctrine of CHRIST" more clearly taught than in the Ascension epistle to the Hebrews. Here, in a series of vivid contrasts, the essential Deity and real Humanity of our LORD JESUS CHRIST are strikingly set forth.

He is the SON, the Creator, the Upholder of all things by the word of His Own power, and yet a Person "Who in the days of His flesh having offered up both supplications and entreaties to Him Who was able to save Him out of death, with strong crying and tears (and having been heard because of His piety); though He were a Son, yet learned He obedience from the things which He suffered" (Heb. v. 7-8. New Tran.).

The suffering One, Who is to abide for ever; the Man Whom angels are commanded to worship; the *Same* Whose years fail not though elements melt, and the heavens and earth be moved, and the world in its present phase pass away and be discarded like an old vesture; He is JESUS CHRIST, the Man of Nazareth, yet the Same yesterday, to-day, and for ever" (chapter xiii. 8).

Again and again throughout this epistle the divine names of SON, LORD, GOD, the SAME, are applied to the LORD JESUS CHRIST. Yet one unique feature distinguishing it from other epistles is the eightfold repetition of our LORD's human Name of JESUS without prefix or affix. This arrests the reader, for in other epistles our LORD is referred to as the LORD JESUS CHRIST, JESUS CHRIST, or CHRIST JESUS, some title being usually attached to His personal name.

Here, however, is a chain of remarkable references linked together by the Name without any title:

"We see JESUS . . . crowned with glory and honour." (ii. 9.)

"We have a great High Priest . . . JESUS, the SON of GOD." (iv. 14.)

"The forerunner is for us entered, even JESUS." (vi. 20.)

"JESUS . . . the Surety of a better covenant." (vii. 22.)

"Boldness to enter in the holiest by the blood of JESUS." (x. 19.)

"JESUS the author and finisher of our faith." (xii. 2.)

"JESUS the Mediator of the new covenant." (xii. 24.)

"JESUS . . . suffered without the gate." (xiii. 12.)

It is of greatest significance and comfort that the Name of the exalted LORD appears in this interesting sequence, for the crowned One is JESUS our Saviour Who tasted death for every thing (ii. 9). And the SON of GOD, though now passed through the heavens (iv. 14) is still JESUS Who by His understanding sympathy encourages His tried and tempted people to approach boldly to the throne of grace to find mercy and all seasonable help on their pilgrimage homewards.

The Forerunner Who has entered in for us is the same JESUS Who had said, "I go to prepare a place for you"; and also to our adoring gaze is presented JESUS the Surety Who for our sakes was smitten beneath the rod of Divine justice, having in love and grace taken our place, thereby securing endless glory to GOD and eternal blessing for His people.

JESUS, the Leader and Exemplar of faith is the Man Who lived by faith, laboured in faith and loved in faith; the true Believer Who trusted in GOD fully and to the very end. Even when made sin and forsaken of GOD on account of the place He had voluntarily taken for GOD's glory and man's salvation on the cross He would still cry: "MY, GOD." He crowned a life of perfect obedience by a death of entire devotedness. Hence JESUS is the Leader and Exemplar of faith, having lived it perfectly to the very end.

JESUS is the Mediator, the true Jacob's ladder, by which all blessings descend from the Giver of all good, and all praises, aspirations, and confessions ascend acceptably to God. JESUS the Mediator is the true Joseph by Whom all the royal bounty is dispensed to needy souls; He is the true SAVIOUR of the world, the SON sent by the FATHER for this purpose; He is the One Who having removed all His people's guilt for ever from before the holy eye of GOD now brings them into that perfect joy and peace which were ever His. These have now been won for them by His death and resurrection in order that they may enjoy them for ever with Him.

A man whose heart is full of CHRIST will be able to say, and to say it without affectation, "Provided the work is done—provided CHRIST is glorified—provided souls are saved—provided the LORD's flock is cared for and fed, it matters nothing to me who does the work."

“He Followeth Not With Us”

By J. C. KELL

THE previous articles on “He Followeth Not With Us” dealt chiefly with our *attitude towards* other Christians with whom we do not gather to remember the LORD JESUS in the LORD’S Supper, nor for prayer meetings, Bible readings and gospel work, and from whom we differ in the extent to which they participate in worldly amusements. The writer has been asked to take up more fully the subject of our *association with* such Christians.

Underlying our *attitude* towards all those who acknowledge the LORD JESUS CHRIST as their SAVIOUR and LORD should be the true, warm-hearted, *love* of which the SPIRIT of GOD tells us so clearly in 1 Cor. xiii., in connection with assembly relationship, and in 1 John in connection with our family relationship as GOD’S children. This “love” is not simply an emotion but has its source in GOD Himself, and finds its outlet in many practical ways.

Our *associations* are however to be governed by *obedience* to the Word of GOD, and *loyalty* to our LORD, and in 1 John ii. the obedience of the members of “the FATHER’S family” is dealt with *before* the subject of their love towards one another. Certain aspects of association have already been touched upon in the previous articles and may be recapitulated here. In deciding whether we may do certain things or go to certain places in the course of service for the LORD, we are to consider whether our example will stumble or offend or weaken one of our brethren.

Will such a step make for peace and edification, or for disputing and disintegration? (See Rom. xiv. 19, 21). In seeking to help others we must not become involved in their evil associations or we shall forfeit the character “ye which are spiritual” which is the qualification for such a service (Gal. vi. 1).

Before the subject of our association with other Christians in their gathering together for worship, etc.; or in their way of daily life, can be properly considered in the light of Scripture it is important that our own position should be again examined. Do we ourselves gather in the way marked out in the Scriptures, i.e., to the Name of the Lord JESUS and to no other centre? Is His Presence in the midst when

we gather together a reality? Is the HOLY SPIRIT free to act, or is He hindered by humanly devised routine and humanly appointed speakers? Are we individually subjecting the details of our daily lives to the will of the LORD as revealed in the Scriptures, without reservation or uneasy consciences? These are *some* of the questions we need to apply to ourselves in the first instance. If such an examination of our ways condemns us we do well to amend them, bringing them into accord with the Word of God. In doing so we may find it necessary to disassociate ourselves from those with whom we have previously associated, and to associate ourselves with other Christians who are gathering together, and walking, individually, in a scriptural way.

Assuming that, as far as the LORD has given us light, we are walking in obedience to the Scriptures, and that it is truly to His Name that we gather when we come together, to what extent is it permitted by the Scriptures that we should *associate* with other Christians not gathering with us nor walking in similar paths? Although loving them and praying for them, ought we to cut ourselves off altogether from association with them? Let us endeavour to answer these questions from the Scriptures themselves. The subject can be dealt with under

- (a) friendly and social relations,
- (b) Christian work, and
- (c) worship.

FRIENDLY AND SOCIAL RELATIONS

Scripture is perfectly plain on certain aspects of this matter. The HOLY SPIRIT, through the apostle Paul, tells us "*not to keep company*, if any man that is called a brother be a fornicator or covetous" ("avaricious", New Tr.), or "an idolater, or a railer" ("abusive", N.T.), or a drunkard, or an extortioner; with such an one no not to eat" (1 Cor. v. 2). Further, we are commanded to withdraw ourselves "from every brother that walketh disorderly, and not after the tradition which he received" of the apostles. This disorderly walk includes "working not at all but meddling in others' affairs." "If any man obey not our word by this epistle, note that man, and *have no company* with him, that he may be ashamed. Yet count him not as an enemy but admonish him as a brother"

(2 Thess. iii. 6, 11, 14). These scriptures are plain. As regards 1 Cor. v., it seems clear that we are neither to keep company with (associate with), nor to eat the LORD'S Supper with, those described in verse 11, though they be called brothers. In 2 Thess. iii. it is clear that we are not to keep company with the brother concerned, but as we are still to recognise him as a brother it is not implied that he should be refused at the LORD'S table, as far as the writer understands the passage. From 2 John 10, 11 it is clear also that we are not to have any association with a professing Christian who does not abide in the doctrine of the CHRIST ("professing Christian" because he is described as a deceiver. An idolater or an atheist by confession would not be a deceiver). These examples from Scripture will suffice to show that there are definite instructions indicating those professing Christians with whom we should not associate in friendly and social relations. Let us be obedient.

In the days in which we live there are many earnest Christians in the sects and religious organisations, and in various other companies of Christians, who may be our next-door neighbours, our fellow-travellers, our fellow-workers in our places of employment, etc., and do not come under the descriptions of those with whom we are not to keep company according to the Scriptures. The question may arise to what extent we may rightly have friendly and "social" intercourse with them. The writer is convinced that it is a solemn thing to make any barrier between fellow-believers in the LORD JESUS CHRIST—fellow-members of the body of CHRIST—which is not specifically directed by Scripture. If the apostle, by the SPIRIT of GOD, could write "If any of them which *believe not* bid you to a feast and *ye be disposed to go . . .*" it seems clear that the HOLY SPIRIT does not teach us that invitations from those who *believe* (although they may not "follow with us" as it were) must be refused, except in the circumstances considered in the previous paragraph (cf. 1 Cor. x. 27-31).

Watchfulness is however necessary lest, while enjoying the company or hospitality of such Christians, we acquiesce in things which our own consciences are uneasy about or in which our consciences condemn us. A simple illustration may help. Some Christians have no scruples about playing cards. If I, having a conscientious objection to games of "chance", accept an invitation to their house and find myself expected to play,

it would be sin for me to participate. I may become unpopular, and may never be invited again, but that is *a very small price to pay for preserving a good conscience God-ward*. The enemy of souls would tempt us "to join in for this once", or to listen to the persuasion that "there isn't any harm in it," but directly we give way *against our consciences* our privilege of being a testimony to the LORD in that house is gone, and so often such a yielding has proved to be the thin end of a wedge that has led to thorough worldliness. Card playing, of course, is here only taken as an illustration. There are many other matters which *we* may feel we cannot do "to the glory of God" about which other Christians have no conscience. Let us see to it that *we* preserve a good conscience towards God and are not self-condemned in the things we acquiesce in (Rom. xiv. 22).

There is another point in this connection. We *may* find that the Christians whose friendship or invitation we have accepted, or whom we have invited to our home, endeavour to convince us that their religious organisation, or their particular characteristic doctrines, which are the cause of our not being in full fellowship with them in regard to the way they meet together, are correct or expedient in present circumstances. Reverting to the assumption we have made earlier in this article that we are fully persuaded in our own mind before the LORD, we must beware of being drawn into profitless arguments and discussions on the one hand, or of agreeing for the sake of peace to statements which are inconsistent with what we have learnt from the LORD on the other. Compromise on such subjects for the sake of friendship would not be *loyalty to the Lord*. We ought however to be able to live in friendly relation with many true Christians around us with whom we cannot agree on all points.

(To be continued, D.V.)

LORD, I must needs say Thou hast thought nothing either in earth or in heaven too good for me; and I, on the other side, have grudged Thee that weak and worthless obedience which Thou has required of me. Alas! what pleasure could I have done to Thee who art infinite, if I had sacrificed my whole self to Thee, as Thou commandest!

“My Beloved”

(*Canticles*, v. 8—vi. 3; viii. 13, 14)

JERUSALEM'S brave daughters, hear
 This charge, wrung from my lonely heart:
 If ye find my Belovéd dear,
 Tell Him I'm sick from Him apart—
 Sick with a love unsatisfied
 With everything Himself beside!

“Thou fairest among women, what
 Makes thy Belovéd more than all
 That can be claimed by right or lot,
 Why should we listen to thy call?
 Is there not one belovéd more
 Than He Whom you so much adore?”

“My Well-belov'd is pure and white,
 His glow encourages approach,
 His head, His locks, His eyes delight;
 No ill can on Himself encroach;
 His cheeks, His hands, His body, shine
 With lustre that is all divine!”

“His legs upon sure sockets stand,
 His countenance is excellent;
 Tried gold and jewels rare command
 Attractiveness, with sweetness blent;
 His mouth can pour out living streams
 He, ‘Altogether lovely,’ gleams!”

“Oh tell us where thy Loved One strays,
 Thou fairest among women dear,
 Your words, like rousing trumpets, raise
 A testimony we can hear:
 His Own resort will be the place
 Where we with thee will seek His face!”

He's gone into His garden fair,
 Where every sweetness can be found;
 The beds of spices all declare—
 His presence makes it holy ground,
 There He can feed, and gather those
 Sweet-scented lilies as He goes!

Thou dwellest in the gardens, and,
 Those dwelling with Thee, hear Thy voice;
 Thy company, a holy band,
 Have made Thee, Well-belov'd, their choice!
 Oh, I am His, and He is mine:
 To honour Him let's all combine!

G. S. PURNELL.

“Go Ye”

TALKS ON THE GREAT COMMISSION—(3) WITNESSING

(*St. Luke xxiv. 46-48; Acts i. 8*).

THE third aspect of the Great Commission is found in the above two passages, where the subject is *Witnessing*.

Again, the world-wide scope of the Gospel message is presented: Luke xxiv. 47 speaking of “all nations” and Acts i. 8 of “the uttermost part of the earth” as the sphere of witness.

Let us notice two expressions used in the passages. In Luke xxiv. we read “Ye *are* witnesses of these things” and in Acts i. “Ye *shall be* witnesses unto Me.”

In the first case, we see—

The Ground of their Witness.

The fact that they had companied with their Lord for three-and-a-half years, watching His acts of power and grace and listening to His words of love and wisdom, made them valuable witnesses. As Paul said to Festus, “These things were not done in a corner.” There were about 120 disciples gathered in the upper room at Pentecost, and Paul speaks of above 500 brethren who saw Him at one time after His resurrection; many of whom were still alive when he wrote, and available to confirm their testimony. When the disciples went out with the Message, it was greatly in their favour that they had themselves seen and heard. In choosing the successor to Judas, the disciples made this stipulation—that he must have companied with them all the time that the LORD JESUS went in and out among them. The whole of Luke’s record is based upon the testimony of these “eye witnesses”; and Peter uses the same expression in connection with the Transfiguration (2 Peter i. 16). They had

been witnesses of His earthly life, death and resurrection, and would be also of His ascension.

The Apostle Paul also takes the place of a witness—not, however, to the facts of CHRIST's earthly life but to the facts of His resurrection, ascension and present exaltation at God's right hand. He, alone of all the disciples, had seen Him after His ascension and this, together with the wonderful experience of 2 Cor. xii., gave a special character to his ministry. On the Damascus road he was arrested and sent "to bear My Name before Gentiles and kings and all the Children of Israel" (Acts ix. 15). And, in his defence, he quotes the testimony of Ananias: "Thou shalt be His witness of what thou hast seen and heard" (Acts xxii. 15).

These men were absolutely sure of their facts and this certainty made them willing to die for their testimony. The Greek word "*martus*", here translated "witness", is the source of our word "martyr", which is described as "One who, by his death, bears witness to the sincerity of his faith." How sure that faith must have been that delicate women, young women and even children could suffer torture and die in thousands rather than deny their LORD. If the godless forces in our land increase their power, persecution may come to us as to our brethren in Spain and behind the "Iron Curtain." To carry us triumphantly through such a test, we, too, need a firm hold on those things surely believed among us and a strong love for our blessed LORD.

Our faith rests upon the testimony of these first Christians, as recorded in the inspired Scriptures—records supported by history and archæological research, but above all by their results in the lives of men. The vicious become gentle, the debased pure and the hateful lovable, when these Divine records are accepted and acted upon. Peace, joy, the assurance of sins forgiven and the power of sin broken—these are the portion of those who accept CHRIST as SAVIOUR and acknowledge Him as LORD. Such can testify with the blind man—"Whereas I was blind, now I see" (John ix. 25); say, with the Apostle Paul, "I was before a blasphemer and a persecutor and an insolent, overbearing man (N.T.) but I obtained mercy" (1 Tim. i. 13); and thus witness to the long-suffering and mercy of God.

Besides this *passive* witness, which is often unintentional and simply the over-flowing of the new life within (John iv. 14),

there is to be *active* witness by deed and word, whereby the Gospel message of the love of God and of the Person and Work of CHRIST is proclaimed. This brings us to the second expression—“*Ye shall be witnesses unto Me.*”

THE METHOD OF WITNESS

The LORD's object in giving them personal acquaintance with Himself and with those historical facts, was that they might proclaim them.

Immediately upon the descent of the HOLY GHOST, they began thus to witness and, because these facts were so real to them, not all the power of their enemies could restrain them. When the rulers, elders and scribes tried to do so, they protested “We cannot but speak the things which we have *seen and heard*” (Acts iv. 20). And when, later, they were beaten for doing so, they “rejoiced that they were counted worthy to suffer shame for His Name” and “daily in the temple and in every house they ceased not to teach and to preach JESUS CHRIST” (Acts v. 41, 42). Moreover, this bold witnessing was not confined to Jerusalem but those who, through persecution, were scattered abroad “went everywhere preaching the word” (Acts viii. 4).

All the works of philanthropy which have blessed our Western civilisation have originated in the love of CHRIST in the hearts of His people. Wherever this Gospel has gone kindness to man has followed as shown by such records as “*Broken Earthenware*” and “*Finding them for Christ.*” We have never heard of an orphanage commenced and run by infidels, but we have heard of Dr. Barnardo, Spurgeon, Geo. Muller and Wm. Quarrier, and others. Only those who have experienced CHRIST's power to deliver from sin could run Jerry M'Cauley's Mission in Water Street or help the “down and out” on the Embankment and in the slums. Only missionaries gripped with the passion of CHRIST for souls will enter the heart of Africa, China or India to seek the lost and minister to the needy.

A social system without Christ is useless. Fifty years ago the “*Law Times*” reviewed a plan for the improved conduct of a certain charity and concluded with the pertinent reflection that “unfortunately this excellent scheme will depend for its working on *defective human nature.*” Precisely! In the 'eighties of the last century, Mrs. Annie Besant, atheist and

socialist, was spending herself freely in toil for the poorest of the poor in London slums. Here is her summary of that stage of her stormy career: "Ever more and more had been growing upon me the feeling that something more than I had was needed for the cure of social ills. . . Our efforts really to organise bands of unselfish workers had failed. Much indeed had been done, but there was not a real movement of self-sacrificing devotion in which men worked for Love's sake only and asked to give, not to take." (*Annie Besant: An Autobiography*, pp. 338 339.)

Where are these "bands of unselfish workers working for Love's sake"? Here is an example: At Totnes (Devon) Infirmary visitors' parcels are examined to prevent the entrance of intoxicants. A Salvation Army lassie appeared with a small suitcase which she did not wish to be examined but the porter insisted on doing so and revealed—a coarse apron, a scrubbing-brush and a floor-cloth. In such servants of CHRIST is found that "self-sacrificing devotion" which atheism can never produce. This service asks not for reward or public recognition, but is content to wait for the MASTER'S "Well done! . . ."

THE POWER FOR WITNESS

For this witnessing, our LORD promised special power: "Ye shall receive the power of the HOLY GHOST coming upon you" (Acts i. 8. R.V. margin). In Luke xxiv. 49 they were distinctly warned not to attempt this task until they were thus "endued with power from on high."

Simon Peter by denying and the others by forsaking Him revealed their need of a power which they did not then possess. Their experience with Him, their attachment to Him and even their faith in Him were insufficient without the power of the HOLY GHOST. In John xiv. 16 He had told them something of what the coming to them of this Divine Person would mean but now He tells them that He would not only be with them but in each one of them, manifesting His power through them. How fully this promise was fulfilled in their experience! Peter the timid, who had denied his LORD because of the remarks of a slave girl, became Peter the bold and this same courage was implanted in all upon whom the HOLY GHOST fell.

This anointing with power by the HOLY GHOST is imperative

if our service is to be effective. Every time we face people with the Gospel, we have to meet their ignorance, indifference and helplessness. Eloquence, argument and rhetoric are insufficient. Only the HOLY GHOST can make the message effective, though it pleases Him in His infinite grace to work through the SPIRIT-filled and SPIRIT-controlled child of God as he proclaims the Word of God.

In the Divine Plan, the HOLY GHOST is the author and power of all true service for GOD. He equips with the necessary gifts (1 Cor. xii. 4-21); He directs to the field of service (Acts viii. 26, 29, 39, etc.); He anoints with power for service and then sustains in the midst of service (Acts vii. 54-60; 1 Peter iv. 14).

Let us, however, lay hold of this fundamental fact that, while every true believer possesses the HOLY GHOST, the HOLY GHOST does not possess every believer. Too many keep rooms in their life marked "Private". All must be opened to Him. Every bookshelf, cupboard, and pocket must be open to His scrutiny and approval. Only so shall we be vessels "sanctified and meet for the Master's use" and fit to be (though always imperfect) witnesses for Him, Who is "the faithful and true Witness" (Rev. iii. 14).

J. E. MAYO.

(To be continued, D.V.)

To all brothers and sisters we should like therefore to put the question: will you through the spoken word, through the distribution of writings on divine truths help to make these better known? Very often we hear: "Such things I never heard or read of; I did not know there were such truths." Is not this partly our fault? Are we not responsible to make other believers acquainted with the truths, with regard to the Church, which we have found in God's Word?

And a second question: will you not seek to spread the Gospel in your own country and by your prayers and interest help the great work in the mission field?

Sparkling Gems

Let a man be much with God and his very face will show it.

* * *

Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility.

* * *

O world, world! how dost thou boil and foam like an ever-moving sea, which sooner, or later takes everything into its bottomless depths! Yet we fear thee not; nay, we rejoice with a joy full of glory, for we profess the Name of JESUS.

* * *

Come, my soul, and see help laid upon One Who is mighty, One chosen out of the people, able to do the REDEEMER'S work and fit to wear the REDEEMER'S crown. It is thy BELOVED, O my soul; behold, He cometh, leaping upon the mountains, skipping upon the hills.

* * *

The man is most blessed who receives his daily bread with gratitude and thankfulness from the hand of God; and he who does, experiences a pleasure that exceeds description. It is this that makes the coarsest morsel delicious to the taste, and it is the want of this that makes affluence a burden.

* * *

My brethren, if any of you are conscious that you have not forgiven a neighbour when he has trespassed against you; if any of you are conscious that you have taken a malicious pleasure in making a brother's offence known and injuring his credit; if you have pushed your rights to an extreme, and insisted on a severity of justice when you might rather have shown mercy and pity; you plainly perceive that the blessing bestowed on the merciful is not addressed to you; you must expect judgment without mercy if you have shown no mercy.

(Selected by C. A. Hammond)

JUST REPRINTED

GOSPEL HYMNS FOR CHILDREN

216 Hymns, alphabetically arranged in two parts. Two Indexes, First line and Subject.

Cloth limp 1/6; cloth boards 2/6
(Gilt edge binding in preparation)

Postage: 1 book, 2d.; 2, 3d.; 6, 6d.

SPECIAL OFFER OF GOOD READING

1	Christ and His Church	<i>W. J. Hocking</i>	5	0
1	Nothing is Without a Voice	<i>The Editor</i>		6
1	A Call to the Converted	<i>The Editor ...</i>		4
1	Isaiah	<i>W. Kelly ...</i>	17	6
1	Prospects of the Word	<i>W. Kelly</i>	1	0
1	The Church and The World	<i>M.C.E.</i>		1
1	The Deity of Christ	<i>J. N. Darby</i>		1

£ 1 4 6

SPECIAL OFFER

The above parcel sent for 20/- post free. QUOTE W.O.H. 101.

C. A. HAMMOND, 11 LITTLE BRITAIN, E.C.1

Telephone: MONarch 4950

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH.

JULY-AUG., 1950

VOL. XXXIX. No. 4

CONTENTS

	PAGE
THE DOCTRINE OF CHRIST—10	45
ON OVERCOMING THE WORLD	47
CHRISTIAN WORK, ETC.	51
"THINGS HARD TO BE UNDERSTOOD"	55
"GO YE"—4	58
SPARKLING GEMS	<i>page 3 cover</i>

London: C. A. HAMMOND, 11, Little Britain, E.C.1.
Tunbridge Wells: BIBLE AND TRACT DEPOT, 84, Upper
Grosvenor Road.
Philadelphia: J. D. ROBERTS, 300, Walnut Street.
Canada: OTTO MULLER, 7, Glen Castle Street, Toronto.
Australia: A. H. PERRETT, 68, Park Road, Hurst-
ville, N.S.W.

PRICE THREEPENCE

May be ordered through most Booksellers

WORDS OF HELP

A Monthly Magazine for Believers

All communications for the Editor should be sent to W. G. TURNER, The Gables, St. Nicholas-at-Wade, Birchington, Kent. All business enquiries as to WORDS OF HELP, or other publications mentioned, must be addressed to the Publisher, C. A. HAMMOND, 11, Little Britain, London, E.C.1.

O TEACH me, LORD, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O fill me with Thy fullness, LORD,
Until my very heart o'erflow
In kindling thought and glowing word
Thy love to tell, Thy praise to show.

O use me, LORD, use even me,
Just as Thou wilt, and when, and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

F. R. HAVERGAL.

The Doctrine of Christ—10

(The Pastoral and Personal Epistles)

By THE EDITOR

IN the pastoral and personal epistles to Timothy, Titus, and Philemon where the Apostle Paul specially addresses some closely associated with himself in the LORD'S service there is an exceptionally clear outline of his general teaching respecting the Person of the LORD JESUS CHRIST.

We may, in passing, briefly review what is common to all his epistles which has been already considered by us, namely, the frequent mention of the Name and titles of our LORD in the general salutations and benedictions with the careful conjunction of GOD our FATHER and the LORD JESUS CHRIST as being equally and jointly the bestowers of grace, mercy and peace.

The special teaching given and emphasised in these later epistles is arresting by its freshness and force. First, we note in 1 Timothy ii. 5, 6, that the sole mediator between GOD and man is "the MAN CHRIST JESUS, Who gave Himself a ransom for all;" then in chapter iii. 16 that "GOD was manifest in the flesh, justified in the SPIRIT, seen of angels, preached unto the Gentiles, believed on in the world, received up in glory;" again, in chapter vi. 13, "CHRIST JESUS Who before Pontius Pilate witnessed a good confession," and Whose appearing as our LORD JESUS CHRIST is to be shown in His times connected with "the blessed and only POTENTATE, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; Whom no man hath seen, nor can see: to Whom be honour and power everlasting. Amen." (vv. 15, 16.)

Further, in 2 Timothy, CHRIST JESUS is declared to be the One in Whom GOD'S gracious purpose and grace towards us centred before creation; "but is now made manifest by the appearing of our SAVIOUR JESUS CHRIST Who hath annulled death, and hath brought life and incorruptibility to light through the gospel (i. 10, N.T.); and this One none other than "JESUS CHRIST of the seed of David . . . raised from the dead" (ii. 8).

Then, in *Titus*, all sound doctrines and good practices are shown to spring from the grace of GOD bringing salvation;

but the objective and dynamic is found in "that blessed hope, and the appearing of the glory of our great God and SAVIOUR JESUS CHRIST, Who gave Himself for us" (ii. 13, 14, N.T.). Here indeed are truths as to His blessed Person, fresh and forcible. In *Philemon*, which is an even more intimate personal letter, the Apostle writes not so much of the "doctrine of CHRIST" as of the practical exercise of Christian love and fellowship, and the references therein to our LORD bespeak the writer's deepest devotedness to that holy Person Who is to him at once SAVIOUR and LORD, with all the full implications of His title, as the LORD JESUS CHRIST. None knew better all that was explicit and implicit in that title than the Apostle. His early days as a believer and subsequent experiences had specially fitted him for apprehending what he never wearied of affirming that JESUS CHRIST is the LORD. When this has been truly grasped and embraced, nothing fuller nor deeper of Him can be known, for "*in Him dwelleth all the fullness of the God-head bodily*" (Col. ii. 9). In the measure that our hearts are affected by this truth we shall seek to grow in grace and in the knowledge of our LORD and SAVIOUR JESUS CHRIST. Food for faith, and fuel for flame of personal devotion, are both abundantly furnished by these scriptures, for the HOLY SPIRIT, Who led the Apostle to write in the intimacy of affectionate association these personal letters of instruction, exhortation, and encouragement, in His wisdom also gave them that permanent character belonging to all inspired scripture, thus suiting them at all times to instruct, correct, or reprove the reader.

In such intimate communications one looks for the frankest expression of the writer's deepest convictions and belief, and rarely does the Apostle Paul speak or write more convincingly upon the "doctrine of CHRIST" than in his pastoral and personal epistles. These definite, dogmatic declarations of fundamental doctrines as to CHRIST are of first importance to him, and to his fellow-servants, and to the saints everywhere. The "doctrine of CHRIST" held, taught, and enjoyed by himself is the apostolic teaching everywhere in Scripture. Hence, in these latest of his writings, we find ourselves again moving in the familiar society and atmosphere of the great disclosures, confessions, affirmations, and revelations of the whole body of New Testament writers. There is no need to attempt to

produce a harmony amongst the writers: it exists, as with absolute agreement they affirm and declare that **JESUS CHRIST**, Who before Pontius Pilate witnessed a good confession was of the seed of David according to the flesh, and was raised again from the dead; that He is the **MAN CHRIST JESUS**, Who gave Himself a ransom for all; that He was **GOD** manifest in the flesh; that to Him belongs a glorious appearing and a heavenly kingdom: that though He moved amongst men in lowly grace and humility, yet in His inherent personal character He is the only **POTENTATE**, the King of kings, and the **LORD** of lords; that He is therefore both divine and human, **GOD** and **MAN**, the **LORD CHRIST**. Much more, but nothing less, is the true confession as to the "doctrine of **CHRIST**", and thus does the Person of our **DIVINE LORD** pass before our eyes as we read these short pastoral, personal epistles of the Apostle.

Inextricably woven into the texture of his thought; firmly and deeply embedded in his affections; springing with a delightful spontaneity from his deepest heart, is the sense of worshipful adoration of "our great **GOD** and **SAVIOUR**, **JESUS CHRIST**, Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus ii. 14).

May something of the same passionate devotion for our **Blessed LORD** take possession of both reader and writer as the **HOLY SPIRIT** graciously and lovingly takes of the things of **CHRIST** and shows them to us in the holy written word of **GOD**.

On Overcoming the World

AS it appears in the New Testament the term "world" bears a number of different meanings, including this planet, the Roman Empire, the Gentiles, humanity generally, the unregenerate, the sum total of things material and temporal, the world system, and the world spirit. We are here dealing with that form of "the world" which we are to overcome.

Put briefly, it is the spirit that characterises the unregenerate; the aims, motives, ambitions, outlook of men and women who try to find satisfaction in life apart from **GOD**, who try

to make a success of life in independence of their Maker and Lawgiver.

In this worldly spirit there enters certain ingredients. There is pride: of race, of wealth, of social position, of privilege, and this is characteristic of the ruling classes in every nation. There is lust for power: another characteristic of these classes, but not confined to them. There is greed, whether it is the greed that covets or the greed that amasses; it was one of the besetting sins of the rich "fool" described in Luke xii. There is the self-indulgence and the self-advertisement that masquerade under the much-used term "self-expression." And, needless to add, we have such evil things as envy, hate, fraud and deceit. There is also the violence and brutality that are the logical outcome of these evil things. Every one of these "ingredients" appeared in the rulers of the Jewish nation who hurried the SON of GOD to the Cross.

This world spirit works itself out into, or enters largely into, the composition of the world-system or systems which we see around us to-day. The world-system, generally speaking, is the projection of the world that resides in the heart of the unregenerate man; his heart within is a miniature copy of the big world outside.

The world-system is not all evil; it is the result of man's activities on the earth, and man originally was told by God to subdue the earth. Although what we call "civilisation" is permeated by the world-spirit, we nevertheless have to avail ourselves of it very largely, and in fact are often thankful to do so. We are bound to use the world's means of transport, the world's trade, the world's discoveries and inventions.

Nationalism is one mighty and impressive form of the world-spirit. In some countries it is so extreme that it amounts to "statolatry", the worship of the state. The man of Christian intelligence will remember that while he owes a duty to the nation where his lot is cast, his *first* loyalty is to GOD, and his *second* to the whole Christian church. National and political "ideologies" are largely artificial creations, fostered by rulers in order to increase or retain their power. Is not nationalism, the "spirit of the Empire" (that is, virtually, the war spirit) one of those things of which our LORD said that that which is highly esteemed among men is abomination in the sight of GOD?

Vitally connected with nationalism is *public opinion*, described as "a vulgar, anonymous tyrant." Through the press and radio announcements each government seeks to get all the people under its jurisdiction to think and feel in a certain way, that is, in the way that will best implement its own policy. Can any government be expected to speak "the truth, the whole truth, and nothing but the truth" even if it knows the whole truth? The radio, no doubt, has its advantages, but rulers know how to use it as an instrument of their policy, and at all times it is a hindrance to meditation, to depth of thought, and to independence of judgment, as well as a *plausible means of introducing the world into the Christian household*.

Then there also is the world of high finance (one of the most potent, although largely hidden, causes of war), and of business. There is no need to dwell upon the world of pleasure, for worldliness is usually associated in the minds of believers with such things as the theatre, card playing, billiards, the dance, and so forth.

And there is the world of art, with its aim to please the senses; and of science, with the wonderful modern mechanical contrivances which it has made possible.

Men of thought have created the world of philosophy, which in the First Epistle to the Corinthians is placed in contrast to the wisdom of God. "Modern thought" existed in Paul's day; and what is "modern thought" to-day will not be modern in 30 years' time. At best, philosophy can only speculate about the most important matters in life, and often keeps men from accepting "heaven's easy, artless, unencumbered plan" of salvation, for man naturally prefers his philosophic reasonings to Divine Revelation.

And, lastly, there is religion. Human religion—whatever forms it may take—is always one of ritual and self-merit, and therefore is utterly opposed to God's religion of Divine grace and faith.

Every child of God realises that worldliness is one great cause of backsliding and lack of spiritual power. In contrast to the spiritual mind, which looks at the things that are not seen, and pursues these things, the worldly mind looks at the things that are seen, things temporal, things material; and the heart goes after these things in hot pursuit, with the sure

result that the spiritual life droops and languishes, the vision of CHRIST is blurred, and spiritual usefulness may cease to exist.

What does it mean to overcome the world? The question has already partly been answered. In the wilderness, at the outset of His public ministry, our LORD was tempted to succumb to the world, to win the world, in the material sense, by making a wrong use of His power; to avoid going by way of the Cross. He was tempted to put the material before the spiritual, to lose confidence in His FATHER's care, to act presumptuously, and to gratify His nation's worldly hopes and ambitions by becoming a MESSIAH after their own heart. He overcame by doing the will of His FATHER.

And we overcome the world when we make GOD central in the heart and life. True success is to do the will of GOD. It involves putting the spiritual before the natural, the future before the present, the higher before the lower, the Kingdom of GOD before our own preferences and ambitions. It involves the application to ourselves of the principles of the Cross. In this way the world-spirit will be refused, we shall be saved from unnecessary and unprofitable world-entanglements; and while rightly using that part of the world-systems which is legitimate, we shall be free from worldliness and bondage to the evil world-spirit.

And how shall we overcome the world? That question, too, has already been answered in part. "Whatsoever is born of GOD overcometh the world; and this is the victory that overcometh the world, even our faith. "Spiritual understanding of GOD's will, and of the world that we are to overcome, will develop as the new life within us is strengthened by faith in the Word of GOD. As we trust Him Who said, "I have overcome the world," we shall share His victory. It is as we "walk in the SPIRIT" that we shall overcome the world.

E. ADAMS.

* * *

There is a vast difference between GOD using the creature to minister to me and my using it to shut Him out.

* * *

There is peculiar blessedness in leaving ourselves in GOD's hands.

Christian Work, etc.

By J. C. KELL

UNDER this heading we may consider the preaching of the gospel, the reading of the Scriptures (Bible study), and also fellowship in prayer. As regards gospel preaching, in order that we may rightly associate with the preacher in this work two things appear to the writer to be essential. The first is that the subject matter of the preaching is according to the word of God. The second is that we do not in any measure become identified with a human organisation whose constitution or characteristic doctrines are contrary to what we have learned from Scripture. Religious sects and organisations all involve, to a greater or less degree, the introduction of restrictions to the operation of the HOLY SPIRIT of GOD, e.g. by limiting the speakers to certain appointed men, or by pre-arranging the order (and even the very wording) of the "Service," or in some other way. This subject is too large to deal with here but it has been dealt with recently in this Magazine. As an illustration—Mr. X of "— church" (or chapel) may be a gifted gospel preacher. If he is preaching the gospel in the open air at a street corner I may feel perfectly free to support him. If however I go to his church (chapel) to hear him preach I acquiesce in the sect or system of which that church (chapel) is a part. Can I do so with a good conscience before the LORD? If so well, but if not I do better in staying away. That is an example of the clash that, alas, often occurs between fellowship in the gospel and fellowship in sectarian principles. The restriction of the liberty of the HOLY SPIRIT of GOD by human rules, when Scripture tells us He distributes gifts in the church to every man severally as He will (1 Cor. xii. 7-11) is a sin of presumption, which I ought to shun, however much its supporters may seek to justify it on the ground of tradition or expediency.

As regards reading the Scriptures (Bible study) and prayer, assuming that organisation of the character referred to in the previous paragraph is not present the writer is unaware of any Scripture which would prevent him meeting other true believers, in his own house or in theirs (or in some place not

bearing a sectarian "label"), for these purposes, of course with the exception of the cases dealt with in the first paragraph under the heading "Friendly and Social Relations" above. In so meeting together it would be as a few individual believers, not in the character of a local "assembly." There is a prayer meeting when believers are gathered to the LORD'S Name, with Him in the midst, which has a "church" (assembly) character (Matt. xviii. 17-20) but the Scriptures undoubtedly recognise also prayer by an individual, and by several individuals met together for the purpose. In China and Ceylon, and in this country too, the writer has enjoyed and profited by the reading of the Word and prayer with other Christians (in their houses and in his own) with whose sectarian associations he could not have had fellowship with a clear conscience. During the periods of the 1914/18 and 1939/45 wars many have had similar experiences. In such critical times and circumstances it frequently occurred that Christians met together in Scriptural simplicity, forsaking, in fact, all their sectarian routine for the time being. In reading the Scriptures together their object was not to propagate particular doctrines but to learn from the passage what the HOLY SPIRIT would teach them.

An underlying principle will be seen to run through the foregoing paragraphs i.e. that, for association in gospel work or in the reading of the Scriptures, or in prayer, to be according to the will of GOD, the liberty of the SPIRIT of GOD must not be impeded by humanly devised rules or ritual, nor must there be tacit acquiescence in doctrines contrary to Scripture. At this point perhaps a word of caution is desirable. It is necessary to distinguish between *differences in the interpretation* of Scripture, or in its application, and *erroneous doctrines*. The distinction is not easily defined, and border-line cases frequently rise. On the one hand we have no justification in Scripture for drawing up a creed and making it a test of fellowship. On the other hand the Person of our LORD JESUS CHRIST, the perfection of His work, and the all-sufficiency of the Scriptures are being attacked, and we are responsible to "contend earnestly for the faith once (for all) delivered to the saints" (see Jude 3). Each one must therefore make the distinction between differences in interpretation and errors in doctrine for himself, in the fear of the LORD.

WORSHIP

The position is different in regard to worship, with which may be included the act of remembrance of the LORD in the 'breaking of bread and drinking of the cup.' There are many types of worship in the Old Testament, such as the burnt offering, the peace (or thanksgiving) offering; the meat (or, better, "meal") offering, the sweet incense, etc. These all represent different aspects of the Person and work of CHRIST. In each type the components are very clearly laid down. There must be no blemish; leaven and honey are excluded. The primary thought in all these offerings was the burning of all (in the burnt offering and the incense), or of part (in the others), as incense to JEHOVAH—a sacrifice of a sweet savour. So it is with worship to-day. To be acceptable the Person and work of CHRIST must be the sweet savour of the theme. What is of the natural man, however pleasant to man himself, is unacceptable to GOD as worship. Every form of evil is to be excluded. There will always be failure in our worship until we reach the glory, but there is an essential difference between failure to attain what our redeemed spirits long to reach, and toleration of what we have learnt to be contrary to the mind of GOD. Will you search out and read the Old Testament instructions about these offerings and the incense?

In professing Christendom to-day there is much that corresponds with the practice of the Samaritans described in 2 Kings xvii. 33 "*They feared the Lord, and served their own gods 'after the manner of the nations';*" because the choral singing, vestments, incense, pomp and ritual, often so prevalent, are nowhere authorised in the New Testament, nor do we find any reference to such things in the historical account, in the Acts, of the early days of the church. Also there is widespread evidence of *man's will* in the existence of the various sects and organisations. The charge brought against Hezekiah by the king of Assyria that he had commanded Judah and Jerusalem saying "*Ye shall worship before one altar, and burn incense upon it*" was actually evidence of Hezekiah's devotedness and obedience to the word of the LORD (compare 2 Chron. xxxii. 12 with Deut. xii. 13, 14). If all true Christians had this attitude the divisions among them would disappear.

It seems clear from 1 Corinthians that, for a company of Christians to be gathered in worship acceptable to the FATHER,

everything that they have learnt from Scripture to be moral or doctrinal evil must be excluded, and that this should also be true in regard to coming together to remember the LORD in the 'breaking of bread,' an occasion which essentially draws out our hearts in worship. For this reason the writer has felt it necessary to refrain from 'breaking bread' (taking the LORD's Supper) with many Christians with whom he has been able to pray and to read the Scriptures. Coming together for worship in the proper sense of the word, including the occasion of the LORD's Supper, does not in fact seem to be understood at all by the majority of Christians. The place for collective worship is the place which the LORD has chosen, not man. That place is marked by (a) the LORD's own presence, which He has promised to those who gather to His Name; (b) unrestricted liberty for the HOLY SPIRIT to control the thoughts and utterances of those gathered; (c) separation from moral and doctrinal evil. It seems blasphemous to claim the presence of the LORD Himself or the HOLY SPIRIT's control where the matter (or even the procedure) of the service is pre-arranged, or what is known to be evil is tolerated.

There remain for consideration the occasions other than for the LORD's Supper when Christians come together in "assembly" (church) character, as described in 1 Cor. xiv. 23-33. Here it is very clear that no human organisation is contemplated but every activity is to be under the control of the HOLY SPIRIT, whether the coming together is for prayer, praise and thanksgiving, or for edification, exhortation and comfort, or for all combined. In such a company any individual propagating what was judged by those present, in the fear of the LORD, to be evil doctrine would necessarily be judged not to be guided by the SPIRIT of GOD.

CONCLUSIONS

Summing up the foregoing, the writer's conclusions are that the Scriptures allow more latitude to the Christian in his friendly and social associations with other Christians *not following with us* than in gospel work, study of the scriptures, and prayer; and that they allow more latitude in regard to the last three than in the 'breaking of bread,' worship, and gatherings of 'church' (or 'assembly') character. Let us however go back to the point laid down at the beginning. Our "associa-

tion" with other Christians who "do not follow with us" should be governed by our *obedience* to the Scriptures and *loyalty* to the LORD. May the LORD in His grace preserve readers and writer obedient and loyal, with clear consciences, until we meet Him in the air, when all failures will be manifested, that we may have His approval.

"Things Hard to be Understood"

IN the concluding chapter of his Second Epistle, the Apostle Peter, in confirmation of the teaching he was setting forth, wrote, "*Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest.*"

When reading Peter's Second Epistle, the mind may reason thus: "True, Peter; and are there not in this, one of your own epistles, 'some things hard to be understood,' which the unlearned and unstable may and do wrest? For instance, in chapter i, verse 4, you write, 'Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature.' What ought we to learn from 'that ye may be partakers of the divine nature'? Many find these words hard to understand."

Peter, of course, is not here to verbally explain them; but the Scriptures of Truth are, and also the SPIRIT of Truth to enlighten us as to them. Let us not, as unlearned and unstable, wrest the scriptures; but rather seek the guidance of the SPIRIT for enlightenment from the scriptures.

The wresting of the scripture is the taking of them out of their proper setting, and thus distorting them and robbing them of their proper meaning. In this manner (granted, unintentionally) 1 John i. 3, as to eternal life has been so wrested as to eternal life itself, the possession of eternal life, and the manifestation of eternal life, creating confusion of thought resulting in some the contention that "if you have eternal life you partake of Divinity." In like manner, it would be a wresting of 2 Peter i. 4 to imply that the words, "that by

these ye might be partakers of the divine nature," meant that thereby any were made partakers of Divinity.

Peter, in his Second Epistle, writes to "them that *have* obtained like precious faith," etc.; and, "According as His divine power *hath* given us all things that pertain unto life and godliness, through the knowledge of Him that *hath* called us to (by) glory and virtue."

It seems pretty evident, therefore, that what follows does not apply to the "new birth," but rather, as stated in his First Epistle, to the shewing "forth the virtues of Him who hath called you out of darkness into His marvellous light."

Two quotations from the Old Testament should be helpful as illustrating what is implied by being "partakers of the divine nature" (entering into the Divine thoughts, or acting according to the Divine character, as was said by **JEHOVAH** of David, "I have found David the son of Jesse, a man after mine own heart"):

(1) In Proverbs iii. verses 13 to 18, are recorded the ways and their results, of the man that findeth wisdom and that getteth understanding. Then, verses 19 and 20, "The **LORD** by wisdom hath foundeth the earth; by understanding hath He established the heavens. By His knowledge the depths are broken up, and the clouds drop down the dew." So, the man of wisdom and understanding acts after the same character as the **LORD** in wisdom and understanding: he is a partaker of, acts according to, the same nature as his **LORD**; but that does not constitute him a partaker of the **LORD's** divinity.

(2) A very striking and helpful example of man (Adam) being "partaker of the divine nature" (acting after the same character as his Creator) is to be found in Genesis ii. 19: "And out of the ground the **LORD GOD** formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof."

Reviewing the completion of the works of God in creation, a writer of long ago wrote: "The man, too, instead of subduing every beast, is seen exercising toward them something like divine power. . . . In the first three days, names were bestowed on parts of the creation by the Creator: 'God called the dry land, Earth, and the waters, Seas, and the expanse He

called Heaven.' . . . Man is permitted to show his likeness to his Maker by giving names to the living creatures, thus showing his insight into God's work: 'the LORD GOD brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.'

In his First Epistle, the Apostle John, desiring that other believers should share the fellowship enjoyed by himself and his then fellow-believers, wrote, "*And truly our fellowship is with the FATHER, and with His SON JESUS CHRIST.*" He had preceded those words with others describing the character of that life of fellowship, of the SON with the FATHER that he and his fellow-believers had been privileged to contemplate as they had accompanied the SON during those three years or so. John shows unto those to whom he writes, "that eternal life, which was with the FATHER, and was manifested unto us." That was the character of the fellowship which they had *seen* and heard; that was the character of the fellowship *declared* to those to whom he wrote; that was the fellowship he and his companions *enjoyed*; and that was the fellowship he wished the saints to be *partakers of*; fellowship of the same nature as enjoyed as with the FATHER and the SON; but in no wise thus constituting them part of the Same.

So Peter, in his Second Epistle, writes: "Whereby are given unto us exceeding great and precious promises: that by these ye may be partakers of the divine nature;" or, as previously stated, might show the virtues of Him who hath called them out of darkness into His marvellous light.

H. SAMBROOK.

* * *

God makes a promise, faith believes it; hope anticipates it; patience waits quietly for it.

* * *

Undoubtedly all God's children have something to do, something to suffer, something to learn, yet it ever holds good, that public service and private discipline are intimately connected in the ways of God.

* * *

It is a bitter and a painful thing for the child of GOD to mingle himself with the children of the world.

“Go Ye”

TALKS ON THE GREAT COMMISSION—(4) SEEKING AND SAVING
(St. John xx. 21)

WE have noticed that “*Preaching*”, in Mark xvi., engages the voice, and “*Teaching*”, in Matt. xxviii., occupies the mind, and “*Witnessing*”, in Acts i., is the concern of the life. The fourth aspect of this subject, as presented by John, “*Seeking and Saving*” exercise the heart.

In John xvii. 18; xx. 21 we read that CHRIST sends His servants forth as He Himself had been sent by the FATHER.

Why did the FATHER send the SON? The LORD stated this clearly in the synagogue at Nazareth when, reading from Isaiah lxi., He said by His coming, that prophecy was fulfilled: “*He hath anointed Me to preach the Gospel to the poor; to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the LORD.*” All these were displayed in His earthly ministry and, since we are sent as He was, they constitute the kind of ministry which His servants should engage in. It is not a question as to our ability; it is the programme set before us. He carried it through to completion; our best efforts will always be spasmodic and imperfect, but, if they follow His pattern, they will be of the right character.

Let us consider each phrase in relation to the work in hand.

(a) “Preach the Gospel to the poor” i.e. good news, not good advice. Confucius and the Greek Sages could give good advice but what lost mankind needs is good news of a SAVIOUR Who can deliver from the consequences of the past and give moral and spiritual power for the future. Dr. Edersheim says “Every moral system is a road by which, through self-denial, discipline and effort, men seek to reach the goal. *Christ begins with the goal*, and places His disciples at once in the position to which all other teachers point as the end. What the others labour for; He gives. They begin by demanding; He by bestowing, because He brings good tidings of forgiveness and mercy.”

(b) “Heal the broken-hearted”: this world is full of those who have found that “*Earthly friends may fail or leave us; one day soothe, the next day grieve us*” and it is our joy to direct them to the Friend Who will “*ne’er deceive us*”, “a

Friend that sticketh closer than a brother". The perfect friend is one who knows the worst about you and loves you just the same.

(c) "Preach deliverance to the captives", i.e. those who are finding that "the way of transgressors is hard", who are in the grip of evil habits which they cannot break. We can tell such that "He breaks the power of cancelled sin and sets the prisoner free."

(d) "Recovering of sight to the blind" (in our case the spiritually blind): the illuminating power of the Word of GOD by the SPIRIT of GOD will reveal themselves to themselves, as GOD sees them; and will also reveal the moral beauty of CHRIST and the value of the Scriptures.

(e) "Set at liberty them that are bruised": bruised by the weight of sin, soiled by the stain of sin, troubled by the conscience of sin. We are to tell them of One who can give them a new start, making them new creatures in CHRIST JESUS.

(f) "Preach the acceptable year of the LORD": now is the acceptable time. now is the day of salvation. We cannot promise them that tomorrow will dawn, but press the present need for decision.

The FATHER'S purpose in sending the SON is also stated "To be the SAVIOUR of the world"; "to be the propitiation for our sins" and, "that we might live through Him" (1 John iv. 9, 10, 14). As His purpose is to save men, so we should seek their salvation by wooing and winning them to Him Who is ready to be their SAVIOUR. What was the motive behind this great purpose? Surely it was *love*, for "GOD so loved the world that He gave His only begotten SON." One has said "the Cross of CHRIST is the symbol of GOD'S holy restlessness to win men to Himself." And the SON was moved by the same great love for mankind.

"What led Thy SON, O GOD, to leave Thy throne on high,
To shed His precious blood, to suffer and to die?

'T was love, unbounded love, to us
Led Him to die and suffer thus."

The truth is, we cry out in hours of sorrow for a friend, whom we can trust but whose love is so holy that it can by

no means clear the guilty, and the greatest moment is reached in any man's life when he can say, even through his tears, "He loved me and gave Himself for me!" Think how that love for the sinner marked His pathway here. As the crowds pressed upon Him, the needy appealed to Him, the hostile attacked Him, yet He went steadily onwards to the cross, the only place where their needs could be fully met and their eternal blessing secured, pleading at the very last "FATHER, forgive them for they know not what they do."

We, too, need this divine love for mankind—this passion for souls. How may we obtain it? We must glimpse eternity and realise the fleeting nature of this life into which men are putting their whole energy, to the neglect of their immortal souls. We need to realise the desperate need of all who are out of CHRIST (John iii. 18, 36; viii. 21, 24); we need to meditate upon Calvary, His passion and blood-shedding, to realise the depth of His love for sinners; then in communion with Him we may share His concern for the souls of men.

"Oh, for a passionate passion for souls!

Oh, for a pity that yearns!

Oh, for a love that loves unto death!

Oh, for a fire that burns!"

Then notice the *compassion* manifested by our LORD for the crowds who gathered to hear Him. *Love, compassion and sympathy* were seen in Him in perfection, revealing the grace of Him "Who, though He was rich, yet for your sakes became poor, that ye, through His poverty, might be rich." Anyone might be condescending in stopping to sympathise with a beggar in the gutter, but how much greater the condescension of the monarch who leaves his car to greet his humblest subject, takes him to his palace, clothes him and gives him a place in his family. Yet, this is just what God in CHRIST is prepared to do. "Ye shall be my sons and daughters, saith the Lord Almighty." Let us then concentrate upon the proclamation of these truths. Let us point to CHRIST on Calvary, and now in the Glory—first dying to deliver from the *penalty* of sin, now living to deliver from the *power* of sin, and soon coming again to deliver from the *presence* of sin.

J. E. MAYO.

(To be continued, D.V.)

Sparkling Gems

The way to know the divine purpose about the present evil world, is not to be mixed up with it, in its schemes and speculations, but to be entirely separate from it.

* * *

The Samaritans would not receive Him, and He turns aside into another village. Oh what a lesson that is! Because He had "stedfastly set His face to go to Jerusalem." The half-hearted would not receive Him because He was doing the very thing that marked His blessedness. And so it will be with you; if you set your face to go to Jerusalem you will not be received by those who are half-hearted. (J.N.D.)

* * *

To be a child of GOD is one thing, to be an *obedient* child of GOD is quite another.

* * *

When the GOD of resurrection fills the vision there is no limit to the soul's blessing, for He Who can quicken the dead can do anything.

* * *

The LORD's Day differs from the sabbath not by a lower but by a higher degree of sanctity, not by leaving Christians free to do their own will on that day, but by calling them out to do the LORD's will always, by a complete separation to the LORD's glory.

* * *

Unless we can find some circumstance too big or too little for "the ALMIGHTY GOD," we have no proper base on which to found a single anxious thought.

* * *

(Selected by C. A. Hammond.)

JUST REPRINTED

GOSPEL HYMNS FOR CHILDREN

216 Hymns, alphabetically arranged in two parts. Two Indexes, First line and Subject.

Cloth limp 1/6; cloth boards 2/6
(Gilt edge binding in preparation)

Postage: 1 book, 2d.; 2, 3d.; 6, 6d.

SPECIAL OFFER OF GOOD READING

1	Christ and His Church	<i>W. J. Hocking</i>	5	0
1	Nothing is Without a Voice	<i>The Editor</i>		6
1	A Call to the Converted	<i>The Editor</i>		4
1	Isaiah	<i>W. Kelly</i>	17	6
1	Prospects of the Word	<i>W. Kelly</i>	1	0
1	The Church and The World	<i>M.C.E.</i>		1
1	The Deity of Christ	<i>J. N. Darby</i>		1

£ 1 4 6

SPECIAL OFFER

The above parcel sent for 20/- post free. QUOTE W.O.H. 101.

C. A. HAMMOND, 11 LITTLE BRITAIN, E.C.1

Telephone: MONarch 4950