

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH

Edited by
W. G. TURNER

VOLUME XLI

London :
C. A. Hammond
11 Little Britain, E.C.1
1952

December, 1952

TO OUR READERS,

With this issue of *WORDS OF HELP* we render thanks to the LORD for thus enabling us to complete another year in this branch of His happy service. St. Paul's words, "Having therefore obtained help of God I continue unto this day," awakens a sincere echo in our hearts as we write.

Then many thanks to our readers at home and abroad for encouraging letters still received, with assurances that the Magazine continues to live up to its title. Very gratefully we make our acknowledgments to those who give valued help so regularly by their contributions to our pages.

Also, we are very conscious of the debt we owe to our Printer and Publisher for their very practical assistance in the production and circulation of *WORDS OF HELP*.

The prayers of our Christian readers are still needed and valued by your friend

THE EDITOR.

INDEX

		Page
Blessedness of the Bible, The	(C. S. Purnell)	90
Christian Freedom, Our	(E. Adams)	33
Cross, The	(D.E.B.)	39, 58, 68
David's Psalm of Praise	(J. C. Kell)	81
Deborah	(Editor)	51
Delusion	(G. S. Purnell)	60
Eternal Lover, The	(C. Moss)	31
Fellowship, The Joy of	(H. Sambrook)	87
Fellow-Workers	(H. Sambrook)	20
For My Sake and the Gospel's	(E. Adams)	45
Gentleness and Meekness	(W. G. Turner)	134
God's Faithfulness	(J. C. Kell)	105, 116
Gospel of the Kingdom	(G. S. Purnell)	47
Grace and Glory, A song of	(Editor)	123
Hebrew Servant, The	(Editor)	111
Hebrews, Thoughts on	(Quartus)	121, 135
Hymnic Page, A	(C. A. Hammond)	6, 22, 37, 49, 56, 72, 96, 120
Is anything too hard?	(W. Kelly)	38
John iv., On	(H. Sambrook)	73
John xvii., On	(H.F.W.)	113, 131, 140
Jonah	(Quartus)	102
Levi, The Sword, Service, Praise of	(D.E.B.)	77, 92, 99
Making David King, On	(Editor)	75
New Year, The	(Editor)	1
New Year Address, A	(Editor)	15
Patronage, On	(J. G. Bellett)	18
Psalm cv., On	(***)	4
Regeneration, In the	(Editor)	63
Rhythm	(E. Adams)	67
Rightly Dividing the Word, On	(H. Sambrook)	42
Shewbread, The Table of	(H. Sambrook)	8
Soul Exchange	(E. C. Hadley)	23
Sprinkling of Blood, The	(C. Moss)	2
Temptation, The	(Editor)	27
Things hard to be understood	(H. Sambrook)	54
Unity and Diversity	(J. P. Bull)	126, 136
Wells, The	(***)	50

BOOK NOTICES

Exposition of Acts	(W. Kelly)	97
Holliness	(J. C. Ryle)	98

POETRY

A High Aim	(G. S. Purnell)	71
The Hour	(Sir E. Denny)	41
Serve the Lord	(L. Ball)	p. 2 cover

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH.

JANUARY, 1952

VOL. XLI. No. 1

CONTENTS

	PAGE
THE NEW YEAR	1
THE SPRINKLING OF THE BLOOD	2
PSALM CV	4
A HYMNIC PAGE	6
"THE TABLE OF SHREWBREAD" AND "THE LORD'S TABLE"	8
SPARKLING GEMS	<i>page 4 cover</i>

London: C. A. HAMMOND, 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, Milner Avenue, Hornsby, 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.

If my soul rests entirely on the work of CHRIST and His acceptance as the One who appears in the presence of God for me, that is a finished work, and a perfect infinite acceptance—"as He is, so are we in this world:" so that "herein is love with us (see margin) made perfect, that we may have boldness in the day of judgment." (1 John iv. 17).

* * *

Now what men substitute for this is the examination of the effects of the SPIRIT in me; the effects of regeneration are put as the ground of rest instead of redemption; whence I sometimes hope when I see those effects, sometimes despond when I see the flesh working; and having put the work of the SPIRIT in the place of the work of CHRIST, the confidence I am commanded to hold fast never exists, and I doubt whether I am in the faith at all.

* * *

All this results from substituting the work of the SPIRIT of GOD in me, for the work, victory, resurrection, and ascension of CHRIST actually accomplished; the *sure* (because finished) resting place of faith, which never alters, never varies, and is always the same before God.

* * *

If it be said, "Yes, but I cannot see it as plain, because of the flesh and unbelief," this does not alter the truth; and to whatever extent this dimness proceeds, treat it as unbelief and sin, not as the state of a Christian, or as God hiding His face.

* * *

The discovery of sin in you, hateful and detestable as it is, is no ground for doubting, because it was by reason of this, because you were this, that CHRIST died, and CHRIST is risen; and there is an end of that question. J.N.D.

WORDS OF HELP

from the
SCRIPTURE OF TRUTH

The New Year

BY THE EDITOR

A PROCESSION passing with a banner bearing the inscription The Order of the Juniper Tree, recalled the incident of Elijah's great season of despondency when he sat down to rest under a juniper tree. Then, overcome by physical exhaustion, he wished to die, and gradually slipping into a more comfortable posture "lay down and slept"

GOD (who ever cares for His people, but especially when everything in life appears to go awry), sends an angel to minister to His tired servant. He has ministering angels for every desert of life through which His people are called to pass, and this truth may become a spring of refreshment by the wayside to some reader of these lines.

Arriving at Horeb refreshed and strengthened, Elijah broods gloomily over what he regards as the hopeless apostasy of all the covenanted people of God. "I, only I am left" is his mistaken conclusion. He has striven mightily, using force, terror and law, to recall the nation from their sad and evil condition, but without avail. The hardened king, vindictive queen and fickle people are unchanged in spite of all.

Now he is to learn that neither power, force nor terror can dispel his own dark moods. For as though for his own sake the terrors of Sinai are almost re-enacted. "A great strong wind rent the mountains, and brake in pieces the rocks before the LORD: but the LORD was not in the wind; and after the wind an earthquake; but the LORD was not in the earthquake: and after the earthquake a fire; but the LORD was not in the fire." Sinai all over again and the LORD not in it at all! "After the fire a still small voice," which makes Elijah veil his face. What the majestic tempestuous.

awe-inspiring display of force could not do the Voice did. It is still easy for one to slip into the desolating delusion of I, only I am left a faithful witness to the truth. "Go, return," said the LORD, for He knew that the future held a period of further usefulness, increased fellowship and glorious privilege for the despondent prophet. The best is yet to be, therefore let us thank GOD and take courage as we journey on.

The Sprinkling of the Blood

(*Lev. xvi. 14. Heb. xii. 24*)

NO typical action in Israel's ritual could exceed in importance that of the sprinkling of the blood in the sanctuary. It set forth in figure the death of CHRIST as fully answering the righteousness of GOD and the need of the sinner, by providing a place and a means of blessing, yet maintaining the holiness of GOD.

"Oh! matchless way of grace divine,
To which Thy Cross gave right."

The blood-stained lintel and door-posts in Egypt; the sprinkled sanctuary and altars, and most significant of all, the blood-sprinkled mercy seat with the sevenfold sprinkled way of approach to it, is the very graphic manner in which GOD set forth in those types of old the eternal truth as to the blood-shedding and death of our BLESSED LORD and REDEEMER.

Let us remember, however, that these things were but *shadows* and not the very image of the good things to come (Heb. x. 1). Now, the true light shines, for the High Priest of the good things has come, and by the greater and more perfect tabernacle has entered by His own blood into the Holy Place, having obtained an eternal redemption for us.

The shadows, while setting forth the needed sacrifice and character of the One competent to do the work, proved their own insufficiency. Then it was, in view of the proved weakness of all, the impossibility of the blood of bulls and of goats to take away sins, that "once in the end of the world

He appeared to put away sin by the sacrifice of Himself" He came as man to suffer and to die for men, since "Without shedding of blood there is no remission (Heb. ix. 22). To Him then, the SON of GOD and SON of MAN, we therefore sing:

"That all was borne, that all was done,
Thine agony, Thy Cross can tell."

Firmly, I believe and truly that *the work of redemption was finished* when CHRIST died on the Cross. Every need is met there; every detail of type and shadow had an answer there in the glory of the Atoning Sacrifice which excels them all.

One might have sympathy with simple souls who have been led to think that some kind of ceremony needed to be carried out in heaven. But we can have neither sympathy for, nor fellowship with, intelligent propagators of such fundamental error in doctrine.

If I am asked, How was the blood sprinkled or presented in heaven? I find a reverent comparison of Scripture most helpful. It was by the ETERNAL SPIRIT He offered Himself to GOD (Heb. ix. 14), and Gen. iv. 10 speaks volumes to me. "The voice of thy brother's blood crieth unto Me from the ground" Can we suppose that the precious blood of CHRIST shed on Calvary had less power effectively to reach the throne of the ETERNAL than that of Abel? No! It could not be so, for He gave Himself for our sins, and the moment His life was given, physical testimony on earth was given to its spiritual efficacy in heaven by the rending of the temple veil, earthquake and rent rocks. Compare further (1 Sam. v. 12) "the cry of the city went up to heaven"; also (Rev. xviii. 5) "her sins have been heaped on one another up to heaven." (J.N.D. Trans.).

These Scriptures show that the deeds of men, their acts, spiritual or physical, have *spiritual values* that are taken full account of in heaven; as, on the other hand, "There is joy in heaven over one sinner that repenteth." (Luke xv.).

If these things are registered in heaven, how much more appealing to GOD, indeed to all heaven, those flowing wounds of the Sacrifice on Calvary of the fore-ordained LAMB of GOD!

The HOLY SPIRIT has come down here to witness to the value set upon that precious blood in heaven (Heb. x. 15); and also to the response given to the LAMB, whose blood it was (Rev. v.).

How and where do we ourselves "enter into the Holiest by the blood of JESUS"? Is it on some mountain, or in some building ordained for it, or in some upper room, or even beyond the skies?

The question provokes its own answer—for none of these have anything to do with it (John iv. 21).

It is, however, a blessed spiritual reality where the LORD JESUS Himself leads the praise; where He Himself is the centre of the gathering, and also the object of worship as truly as the FATHER. Then again (1 Peter i. 2), How are we sprinkled with the blood of JESUS CHRIST? It is a spiritual application, and could be in no other way.

"The sprinkled blood is speaking,
Before the FATHER'S throne;
The SPIRIT'S power is seeking
To make its virtues known."

C. Moss.

Psalm CV.

IN the reading of the Psalms how helpful it is to notice how carefully they have been collated, or gathered together in books or groups.

Many of the Psalms are prophetic. Some set forth "the sufferings of CHRIST and the glory, that should follow" Some, CHRIST in His associations with or for GOD'S people. Others, the experiences through which GOD'S people have passed, or will have to pass. In some are found, closely allied, "supplications, prayers, intercessions, giving of thanks" Others, again, are largely, if not altogether, the outflow of praise.

Among the latter, for the purpose of the article, Psalm cv. may be singled out. It is a call to thanksgiving and praise, produced by a meditation on all that the LORD has done for His people.

"O give thanks unto the LORD; call upon His name: make known His deeds among the people. Sing unto Him, sing psalms unto Him; talk ye of all His wondrous works."

From beginning to end the note of thanksgiving and praise is tuned to what the LORD has wrought for them, and His

purpose in so doing. Well may it end with "Praise ye the LORD".

There is one verse in this harmonious psalm that would be spoken of in musical terms as a dominant-seventh: but what a beautiful chord it creates!

As the Apostle Paul writes his epistle to the saints at Rome, relating the wondrous works and purposes of God in grace, he strikes a similar dominant note as he meditates upon the governmental ways of God with His people Israel, for the bringing into blessing the Gentiles, according to His eternal purposes.

What a beautiful melodious chord that dominant note struck: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out."

Verse 25 of Psalm cv. reads, "He turned their heart to hate His people, to deal subtilly with His servants."

It seems like a discordant note in that psalm of harmonious praise. The LORD (JEHOVAH) turning the heart of the Egyptians to hate His people and to deal subtilly with them. Could that be in harmony with the riches both of the wisdom and knowledge of God in the wondrous works He wrought for them? Yes, indeed. As those wondrous works are reviewed, that dominant note, that seemed like a discord, vibrates in the heart of the psalmist as on an instrument of ten strings.

The children of Israel had been brought into Egypt. This psalm is silent as to their wicked conduct that preceded their coming there; but it does recall that the LORD sent a man before them, Joseph, who was exalted as Ruler. They were blessed through him, and were given the best of the land. They dwelt there many years, and the LORD "increased His people greatly; and made them stronger than their enemies"

In the purposes of God *they* were only to sojourn "in the land of Ham" Under the above conditions of prosperity and power, how naturally had they settled down in their comfortable circumstances. How natural that they should forget that they were only sojourners in an alien land. Undisturbed, forgetting the promises to Abraham, Isaac and Jacob, and

the almost last words of Joseph, they probably never would have desired to leave Egypt. But "He turned their hearts to hate His people, to deal subtilly with His servants."

Whilst passing through that long period of cruel hatred, they were filled with groans and sighs; but afterwards, they saw in those very circumstances something of the riches both of the wisdom and knowledge of their God in His way of detaching their hearts from that into which they otherwise would have been content to settle; and their sighs and groans are changed into singing and praise.

"The LORD's portion is His people," and He would not be content to have them settle, either in Egypt or the "waste howling wilderness"

"As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the LORD alone doth lead him" (His people). (Deut. xxxii. 9-12.)

These things "are written for our admonition, upon whom the ends of the ages are come"

The LORD's people to-day—at any rate in this country—may not be subjected to the outward hatred of the enemy as shewn by persecution; but that hatred is there. Rather may they be lulled by his subtilty into a settling down in this world, of which he is god and prince.

If the affections were truly set on things above (on CHRIST), and not on things below, there would be little need for a stirring-up of the nest. But, alas, there is much need. Therefore there is found, if not much outward persecution, much that perplexes and perturbs the LORD's people. If, however, they could view these things as of the riches both of the wisdom and knowledge of GOD, intended to detach their hearts from settling down as citizens of this world below, and giving them to realize that they were sojourners only, the perplexities and perturbations would be turned into paeons of praise.

* * *

A Hymnic Page

AT Newport, in the Isle of Wight, on 23rd January, 1825. Albert Midlane was born. For many years he engaged in business in the town of his birth.

At Carisbrooke Castle in September, 1842, he wrote his first hymn: *Hark! in the presence of our God*. The number of hymns written by him since that time was over three hundred.

To his Sunday School teacher he ascribed the honour of prompting him to poetic efforts; and it was the same teacher who did much to shape his early life.

Of Midland it was said: "His hymns are full of spiritual thought and careful in their wording. A marked feature of his hymns is the constant and happy use of Scripture phraseology."

From the large number of hymns written by the author I quote the following, which was composed on the 22nd April, 1862.

Sweet the theme of JESU'S love!
Sweet that theme all themes above;
Love, unmerited and free,
Our triumphant song shall be.

Love so vast that naught can bound,
Love too deep for thought to sound,
Love which brought the LORD of all
To the wormwood and the gall.

Love which led Him to the cross,
Bearing there unmeasured loss;
Love which brought Him to the gloom
Of the cold and darksome tomb.

Love which made Him hence arise
Far above the starry skies;
There, with tender, loving care,
All His people's griefs to share.

JESUS, LORD, accept our praise;
Now our hearts to Thee we raise,
Though we know Thy boundless love
Earthly praise is far above.

The hymn, *There's a Friend for little children*, so much loved by children, and used to such an extent among them, was also written by him, and sung by children at his burial in Carisbrooke Cemetery.

(Adapted from Dr. Julian's Hymnology by C.A.H.)

The Table of Shewbread” and “The Lord’s Table”

(*Ex. xxv. 23-30; Lev. xxiv. 5-9; Num. iv. 7, 8; 1 Cor. x.*)

A Table is a symbol of fellowship, communion, relationship, association, and a gathering point.

The First Epistle to the Corinthians is occupied largely in correction of disorders in the Assembly, the corporate body of saints who had been called of God “unto the fellowship of His SON JESUS CHRIST our LORD”

Chapter x. introduces the LORD’s Table. It sets forth that all the saints have, may it be said, right or privilege to be partakers of the LORD’s Table; but may be debarred the exercise of that right or privilege through misbehaviour or wrong association.

The Apostle unfolds his corrective by citing incidents in the history of the people of GOD in the old economy. *All* the fathers were under the cloud; *all* passed through the sea; *all* were baptized unto Moses in the cloud and in the sea; *all* did eat of the same spiritual meat; and *all* drank of the same spiritual drink.

“But with many of them GOD was not well pleased: for they were overthrown in the wilderness.”

The Apostle then cites instances of misbehaviour or wrong association on the part of the people of God.

They *all* had right or privilege to the blessings which GOD, in sovereign grace, had called them unto; but many of them were debarred from partaking of them because of bad behaviour or wrong association.

Now all these things happened unto them for ensamples (types): and are written for our admonition, upon whom the ends of the ages are come.

The Apostle was in this way leading up to the kernel of this part of his epistle, the LORD’S TABLE. He does not go into much detail as to the TABLE; but what little he does write unfolds much. (The LORD’S SUPPER he deals with in chapter xi.).

“The cup of blessing which we bless, is it not the communion of the blood of CHRIST? The bread which we break, is it not the communion of the body of CHRIST? For we being many, are one bread (loaf), one body: for we are all partakers of that one bread (loaf).”

The TABLE, therefore, sets forth the blessedness of sweet fellowship: the cup on the Table speaks of the communion of the blood of CHRIST; the bread the communion of the body of CHRIST; the one loaf also sets forth the oneness of the body (the Church, or Assembly). Those who partake of the TABLE are partakers of all the blessedness set forth by the TABLE.

Whilst it is a TABLE spread for *all* who are "called of GOD unto the fellowship of His SON JESUS CHRIST our LORD", it is also an *exclusive* Table; and only those who are walking in separation from, or known association with, evil, whether moral or doctrinal, are agreeable partakers.

The Apostle, to make clear his teaching, draws ensamples from the old economy. It should, therefore, be helpful to consider a little the "Table of Shewbread" as the prototype of the LORD'S TABLE in connection with the present Church economy.

In verses 23 to 29 of Exodus xxv. are given details as to the nature or character of the Table and of what appertains thereto. "Thou shalt also make a Table of shittim (acacia) wood; . . . And thou shalt overlay it with pure gold, and make thereto a crown of gold round about . . . And thou shalt make a golden crown to the border round about . . . And thou shalt make four rings of gold, . . . And thou shalt make the staves of shittim wood, and overlay them with gold . . . And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal (to pour out withal); of pure gold shalt thou make them."

Thus, the Table, with all that appertained thereto, would be a magnificent display of divine righteousness.

Then, verse 30, "And thou shalt set upon the Table shewbread *before Me alway*."

Whilst in Exodus xxv. precious truth is presented concerning the Table, like precious truth is presented in Lev. xxiv 5-9, concerning the shewbread. "And thou shalt take thee fine wheaten flour, and bake twelve cakes thereof, each cake shall be of two tenths. And thou shalt set them in two rows, six in a row, upon the *pure table* before JEHOVAH. And thou shalt put *pure frankincense* upon each row; and it shall be a bread of remembrance, an offering made by fire to JEHOVAH. Every sabbath day he shall arrange it before JEHOVAH continually, on the part of the children of Israel: it

is an everlasting covenant. And it shall be Aaron's and his sons': and they shall eat it in a holy place; for it is most holy unto him of JEHOVAH's offerings by fire: it is an everlasting

Such was the *Table of Communion*, designed by JEHOVAH Himself to be spread in the place where He would meet with His people. What a delightful sight for the eye of JEHOVAH as He looked down to the place where He had set His Name: a Table of pure gold, and upon it twelve cakes of fine wheaten flour (fruit of the Corn of Wheat which was ordained to fall into the ground and die); and upon those cakes pure frankincense (those excellencies of CHRIST and His work which ever ascended to GOD as a sweet savour); a bread of remembrance (a memorial), and offering by fire to JEHOVAH; and the communion of His people (as represented by the priestly family), as they ate of that bread of remembrance in the holy place.

Such was the LORD'S TABLE, with its accompanying blessings, *as ordained by Himself for His people Israel.*

Sad and strange indeed that in the days of Malachi it had to be said of His people that by their idolatry and wicked ways they had lost not only the blessedness of communion with their GOD, but the sense of that blessedness, that they profaned His name and were saying, "The Table of the LORD is polluted: and the fruit thereof, even His meat, contemptible."

He reminds them that *He* does not change (neither does His Table); and it is instructive, refreshing, and encouraging to find a remnant, with consciences reached and hearts touched, again in the enjoyment of communion with their GOD: they, not now profaning His Name and accounting His Table contemptible, but delighting together to be thinking upon His Name; and He pouring out blessings upon them, and having a book of remembrance written of them (Mal. iii. 16).

One further reference to the Table of Shewbread. It had to be carried with them as they journeyed through the wilderness. How? (See Num. iv. 5-8). "And when the camp setteth forward, Aaron shall come, and his sons, . . . and upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal; *and the continual bread shall be*

thereon; and they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins."

Thus is seen closely identified with that Table of pure gold, spread over with its cloth of blue, and with the golden dishes, etc., laid thereon, *the twelve baken cakes of fine wheaten flour*, spread over with that cloth of scarlet, during its journey through the wilderness. What joy would that give to those who had intelligence as this!

But there was that further covering of badgers' skins. To the inhabitants through whose land it journeyed that Table with its covering of badgers' skins probably would not appear very attractive, nothing to be desired, they having no knowledge of, nor interest in, the precious things hidden underneath. But those badgers' skins witnessed that those precious things must be protected from all defiling elements during the journey.

There is undoubtedly a striking analogy in the Table of Shewbread and the TABLE of the LORD.

The Church (Assembly), to whom has been entrusted the carrying of the LORD'S TABLE during her wilderness pilgrimage, if she has not lost the sense of the heavenly and royal characters of the TABLE (the cloths of blue and scarlet), has lamentably forgotten or ignored the instruction, "and cover the same with a covering of badgers' skins."

Badgers' skins may be suggestive that death had taken place; that those associated with the TABLE were not only those associated therewith as the fruit of the Corn of Wheat which had fallen into the ground and died; but that to the world they were dead, and the world to them. In the partaking of the bread and the cup off the TABLE in the LORD'S SUPPER it is recorded, "For as often as ye eat this bread, and drink this cup, ye do shew (announce) the LORD'S *death*, till He come." It should be noted the LORD'S SUPPER introduced here is more as a *corrective* than a *comfort* (See 1 Cor. xi. 17 to end).

In 1 Cor. x., where the LORD'S TABLE is introduced, the Apostle is very jealous to present it with the "covering of badgers' skins" His citations of what was displeasing to God in His people, and, therefore, a bar to communion with Him, are significant. They are written for our admonition.

There may be an idolatrous system. It may have a *golden* but man-produced, and made from the ornaments that adorn

the flesh. A magnificent altar may be reared for it; there may be early attendances at its services; the people may sit down to eat and drink in connection with it; they may rise up to play (rejoice in what they are engaged in); BUT, "With them God was not well pleased"

"Neither let us commit fornication". "Neither let us tempt CHRIST"; "Neither murmur ye." Intermingling with the world; counting the path too narrow; loathing or lightly esteeming the "True Bread sent down from heaven;" these, and all other things displeasing to GOD *are* preclusions to the fellowship or communion of the LORD'S TABLE.

The Church, having largely lost the sense of her own sanctity, instead of presenting the TABLE of the LORD as with a covering of badgers' skins, enshrouds it with various kinds of man-spun cloths: some, maybe, of the gaudy tinsels of ritual; others of the coarser textiles of woollen and linen (worldiness and loose principles). All this takes place as in the Name of the LORD; but thereby the Name of the LORD is profaned, and the TABLE of the LORD viewed (but wrongly so) as polluted and contemptible.

Not so as ordained by JEHOVAH, the One who changes not. He ever views the LORD'S TABLE in its spotlessness of pure gold, set up in the holy place with the light of the seven lamps of the golden candlestick shining upon it; with that bread of memorial, ever kept in all its freshness through all the changeful scenes, representing His people as holy and without blame before Him in love. That TABLE, too, around which the priestly family could gather and know themselves as accepted in the BELOVED, in the fragrance of that frankincense that was a sweet fragrance of memorial kept continually under the eye of GOD. That TABLE was the place of blessed fellowship and of communion with GOD.

Is such a TABLE of Communion available for the LORD'S people to-day? The spiritual condition of the Church to-day is pretty much the same, though on account of her greater privileges even worse, as in the days of Malachi. There were found then, notwithstanding all the general indifference to the things of GOD, the corruptions associated with the so-called worship, etc., some, who with exercised consciences and touched hearts, had communion with their GOD and fellowship with each other.

In the Church to-day there is general deep consciousness

that matters are far from right. On many hands the expression is heard that christianity has failed; and because of the sad condition of the Church (brought upon himself by her own unfaithfulness) there is the spirit of "it is vain to serve GOD;" "the TABLE of the LORD is contemptible".

Even among those who have retained at least something of the true sense of the LORD'S TABLE many are perplexed, as they become conscious of perverse things which have "crept in", as to where, or with whom, they should "come together to break bread".

There are cries and prayers for revival and restoration. *But revivals and restorations do not as a rule come about nationally, or corporately. We do not read in Malachi of any great revival movement among the people as a whole.* The revival then was wrought in the consciences and hearts of those who obeyed the word of the LORD; and then we find that "they that feared the LORD spake often one to another": were found in fellowship together.

A little over one hundred years ago the SPIRIT, by the Word, exercised one or two Christians in Ireland as to the corruptions associated with the professing Church: they separated from what they saw to be dishonouring to the LORD. It was not long ere those several exercised Christians in their paths of separation from evil found themselves drawn together in happy fellowship. The same kind of thing took place about the same time in other parts of the Christian world, quite unknown to those passing through similar exercises elsewhere. They, too, soon found themselves drawn together in happy fellowship in connection with the TABLE of the LORD.

The privilege of true fellowship at the LORD'S TABLE is the portion of the LORD'S people even in the days of the Church's outward ruin, and the House of God in a state of disorder: but the appropriation of that privilege is conditional upon separation from evil, whether as seen in persons or practice or in doctrine.

It is the responsibility of the Church (Assembly) to see that the TABLE is covered with the badgers' skins as it is carried through the world. When the TABLE is set up uncovered in the place where the LORD Name is, it is the responsibility of the priestly attendants to see that all things are in order. It is the individual responsibility of every desirous partaker to first be in separation from evil. H. SAMBROOK.

ERRATUM: The Title in December issue, page 124, should read. "Union by Mutual Concession".

Sparkling Gems

Paul commenced with a SAVIOUR in glory, and had the wondrous truth communicated to him from the first, that CHRIST and the Christian are one. "Saul, Saul, why persecutest thou me?" A Christian now is also a member of CHRIST'S body.

* * *

It is *not* so easy to be a Christian as some men think.

* * *

Prayer, to a Christian, is as necessary and as natural as food to a natural man.

* * *

A true Christian is as vitally united to CHRIST as my hand or foot to my body.

* * *

Where ~~there~~ is true faith there will be obedience and the fear of GOD.

* * *

As the lark which soars **and** sings only in the light, as bees which are attracted only by **the** flowers that exhale sweetness, so are the possessors of that love which thinketh no evil but rejoiceth in the truth.

* * *

Do not go about saying that if you only had a little private place of your own to which you could retire, you would enjoy now and then a few moment's communion with God. Make a private place, create silence in the city, in the great seething tumultuous mob find a sanctuary. A brief prayer, a cry, the upward lifting of an eye may bring to you all needful angels and chariots of fire and help divine.

* * *

If Satan does fetter us, it is indifferent to him whether it be cable or a hair; nay, perhaps **the** smallest sins are his greatest stratagems.

* * *

To requite good for good is civil courtesy; evil for evil, malicious policy; evil for good, hateful ingratitude; but good for evil is Christian love.

* * *

Let the day have a blessed baptism by giving your first waking thoughts into the bosom of GOD. The first hour of the morning is the rudder of the day.

(Selected by C. A. Hammond)

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH.

FEBRUARY, 1952

VOL. XLI. No. 2

CONTENTS

	PAGE
NEW YEAR ADDRESS IN THE VILLAGE HALL, ST. NICHOLAS-AT-WADE	15
PATRONAGE	18
"FELLOW-WORKERS"	20
A HYMNIC PAGE	22
SOUL EXCHANGE	23
A STRIKING VERBAL LINK	26
SPARKLING GEMS	<i>page 3 cover</i>

London: C. A. HAMMOND, 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, Milner Avenue, Hornsby,
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 Activities of Christ on behalf of His People

HE gave Himself for their sins. Gal. 4.

He quickens them by His voice. John v. 25.

He seals them with His spirit. Eph. 13.

He feeds them with His flesh and blood. John vi. 56, 57.

He cleanses them by His word. John xiii. 5; Eph. v. 26.

He maintains them by His intercession. Rom. 34;
Heb. vii. 25; John ii. 1.

He takes them individually to Himself. Acts vii. 59; Phil. i. 23.

He watches over their ashes. John vi. 39, 40.

He will raise them by His power. John vi. 39, 40; Cor. xv.
52; 1 Thess. iv. 16.

He will come to meet them in the air. 1 Thess. iv. 17.

He will conform them to His image. Phil. iii. 21; 1 John iii. 2.

He will associate them with Himself, in His everlasting
kingdom. John xiv. 3, xviii. 24.

Thus the activities of CHRIST on behalf of His people, take in, in their range, the past, the present, and the future. They stretch, like a golden line, from everlasting to everlasting. Well may it be said, "Happy is the people that is in such a case; yea, happy is the people whose GOD is the LORD."

New Year Address in the Village Hall, St. Nicholas-at-Wade

(*Exodus xii. 2*)

BY THE EDITOR

THE words of our text come with a message of hope as we enter upon the quite untried path of another New Year. "This month shall be unto you the beginning of months: it shall be the first month of the year unto you." A change of calendar at the command of God; a fresh start with a hopeful prospect before them. The long years of hard oppression, of bitter affliction, of hopeless sorrow, degrading slavery and soul-withering lapses into idolatry are to end. And, as a redeemed people by blood and by power, a new life of freedom is to begin for them. Instead of remaining a horde of down-trodden slaves, they are from now to enjoy a corporate life as a free people; and a new way of living is to mark them in the future.

Like the calendar changed at the command of God marking their New Year, so this new start, this new life, and their new status is brought about solely on God's initiative, not by any good resolutions on their part. This is quite clear from an earlier chapter of the book where He says to Moses, "I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them."

All is of God in this great change whether in the calendar or circumstances. As a prophet centuries later experienced, and then exclaimed, "Salvation is of the LORD."

The lessons this story has for us now may be considered under three simple heads:

- The message of hope with which it commenced.
2. The means whereby the new life began.
3. The meaning and measure of the blessing—then for them, and now for ourselves.

The message of hope with which it all began for them was brought by Moses to whom it had been given by God Himself. It came at a moment of wellnigh absolute hopelessness in their history. Things had been steadily getting worse with them

until present conditions had become unbearable. Nothing they could do to alleviate their hardships and sufferings was possible. Despondency had so settled upon them on account of their hopeless helplessness that they found it difficult at first to accredit the message of hope brought by Moses. Yet He, Who makes no promises which He cannot fulfil, in due course disclosed the means whereby His purpose of deliverance was to be accomplished. Hence the notice that the calendar was to be changed; a new reckoning to be adopted; for in spite of appearances at the moment, life was to take on a new meaning for them with the first month of the New Year. May it be so with us.

2. We come now to consider the means by which this was to be brought about; by which this new life and liberty were to be enjoyed by them. In a score of verses in this chapter it is explained, by something else entirely new at that time, but known thereafter as the PASSOVER. It was like this: A lamb was to be taken from the flocks of sheep or goats on a specified day and kept under close observation for the next four days when it was to be killed and some of its blood sprinkled on the door-posts and lintels of the houses where they dwelt. After this the flesh roasted was to be eaten with a special kind of bread, seasoned with bitter herbs.

In Egypt that night God was about to deal with the sins of the Pharaoh and his people in judgment, and a warning had been given that an angel of destruction would visit the land to execute this. With the warning, however, a gracious assurance was given that perfect safety from the destroyer was assured to all who, believing the message, obeyed the word as to the blood of the slain lamb. "*When I see the blood I will pass over you.*" Their only part in it all was to believe the message of warning and safety, and act upon it in simple confidence in the GOD Who had appointed this way of escape.

But what, may be asked, has this to do with us to-day? Well, the New Testament gives the answer where the LORD JESUS is referred to as "CHRIST our PASSOVER sacrificed for us," because He is the LAMB of GOD the Bearer away of the sin of the world, and they who trust Him are saved, and safe. The very core of the gospel message now is not as then in Egypt "*sprinkle the blood upon the door-posts and lintels of your houses,*" but, "*believe on the Lord Jesus Christ and thou*

shalt be saved." For the type has found its fulfilment in the great Anti-type in the one true *Paschal Lamb of God's own providing*. It is of Him by Whose precious blood we are redeemed that St. Peter writes "of a LAMB, fore-ordained before the foundation of the world, but manifested in these last times for you, who by Him do believe in GOD."

Now the Israelite in Egypt having carried out the instructions given him, would shut the door and with his family eat the PASSOVER feast. He could not see the sheltering blood because that was outside, but GOD's assuring word would give him confidence, "When I see the blood I will pass over you."

So the believer in CHRIST our PASSOVER Who was sacrificed for us is *saved, safe and sheltered* by what GOD sees in that sacrifice of our SAVIOUR, and simply rests there.

"Here we have a firm foundation,
Here the refuge of the lost;
CHRIST the rock of our salvation,
His the Name of which we boast."

Not what the Israelite *felt* about it on that dread night, nor what his *thoughts were* on that great occasion, but just what GOD had said, was the sole ground of his confidence. It was indeed "a night to be remembered throughout all your generations," Moses reminded them.

3. Having considered the message with which it all began, the means whereby the new life commenced, we now turn to the meaning and measure of the blessing *then* for the believing Israelite, and *now* for the believing sinner.

For the believing Israelite there was now to be no more making bricks without straw; the brickfields of Egypt with the bitter bondage and oppression by cruel taskmasters were now forever a thing of the past. "This month shall be the beginning of months; it shall be the first month of the year unto you." The changed calendar, the changed reckoning, the changed life all now commenced for them. They started by partaking of the flesh of the sacrifice which would impart strength for the journey to the new land whither they were bound. With loins girded and shoes on their feet, and staff in hand as a pilgrim people seeking their new home in the land promised as an inheritance to their forefathers, they presented a picture of the essential things in the story which have a message for a New Year.

For the world to-day, like Egypt, in that day, is lying under the threatened judgment of God on account of manifold sins and mighty transgressions, and the refusal of the claims of CHRIST. Sooner or later it must inevitably fall upon this guilty scene. But the LAMB of GOD, the Bearer away of the sin of the world, slain once in the end of the world to put away sin by the sacrifice of Himself, has become the means of a new life, the food of the new life, and the new way of living to all who have taken shelter under Him. And just as the girded loins, the shod feet and the staff marked the Israelites out as a pilgrim people, so with us it should be to-day.

The new habit of living as pilgrims because of this, with the new home awaiting the end of the pilgrimage in the place prepared by CHRIST for all His redeemed people, should lead us to pray,

“LORD, since we sing as pilgrims,
O give us pilgrim ways.”

The New Year then may well speak to us each of a fresh start *either* as a true believer, *or* as a true pilgrim. For, “this month shall be to you the beginning of months: it shall be the first month of the year to you.” May God in His mercy grant it may be so in the case of us each to the glory of His holy Name.

Patronage

THE nearness to Himself to which the LORD invites the soul—the intimacy with which He invests the heart of a believing sinner, it is most blessed for us to know. He does not deal with us in the style of a patron, or benefactor: the world is full of that principle. “They that exercise authority upon them are called benefactors” (Luke xxii. 25). Man will be ready enough to confer benefits in the character of a benefactor, or patron, occupying all the while the distant place of both conscious and confessed superiority—but this is not JESUS; He can say “*Not as the world giveth give I unto you.*” He brings His dependent one very near to Him; He lets him know and feel He is dealing with him as a kinsman rather than as a patron. Is it the condescendings of a great

one that we see in CHRIST? "*I am among you as one that serveth,*" says He. Is it the distant and courtly benevolence of a superior that we receive from Him? "*The glory which thou gavest Me, I have given them,*" is not of that kind. He is, it is eternally true, "*Master and Lord,*" and He would have us know Him such; but He sits at our table with us. As of old, He could command Moses to take off his shoes in His presence, but speak to Him face to face, as a man speaketh to his friend.

And was it not thus to perfection in the days of His flesh on earth? Every case, I may say, tells us so; it was never the style of a mere benefactor, the distance and elevation of a patron. "*He bore our sicknesses, and carried our sorrows.*" Just look at Him at Jacob's well. A woman was there who had the most exalted thoughts of Him. "I know that MESSIAH cometh who is called CHRIST; when He is come, He will tell us all things." This was her high and just sense of the MESSIAH, not knowing that He to whom she was thus speaking face to face could say immediately in answer to her, "*I that speak unto thee am he.*" But where was He, the exalted CHRIST, all this time? Talking with her as they had met together by the side of a well; and in order to give her entire case in His presence, He had asked her for a drink of water. Was this patronage after the manner of men? Was this the distance and condescension of a superior? Was this heaven or the world, man or God? Condescension, or the world, will confer what favour you please, but will have the elevation of a superior, and the reserve of a dependent kept and honoured. But heaven, or love, acts not thus. Blessed, blessed be GOD, JESUS, GOD manifest in the flesh, was kinsman to them, He befriended, and as a kinsman he acted, and not as a patron. He seeks to bring us near—to invest our hearts with ease and confidence. He visits us, nay, He comes to us upon our invitation, as He went and dwelt two days with the Samaritans who came out and sought His company at the report of the woman of the well. He asks a favour at our hand, that we may take a favour from His without reserve; He will drink out of our pitcher while opening his eternal fountains for us, and eat of our kid at the tent door while revealing eternal secrets to us (Gen. xviii.; John iv.).

And so it was (as another once observed) after He rose from the dead: he meets His disciples again, gets the dinner

ready for them, but tells them to help Him to load the board (John xxi.). All this being still the way of love and of heaven. He has now done with His sorrow and His humiliation in the world, it is true; but He has not done with His essential way of love; He is still the *kinsman*, and not the *patron*.

J. G. BELLETT.

“Fellow-Workers”

“*We are God’s fellow-workers*” (1 Cor iii. 9, N.T.)

THESE words were written by the Apostle Paul with reference to himself and his co-labourers; but they may be appropriated by every true servant of God. On the one hand, the consciousness of such exalted service gives confidence and dignity in the service; on the other hand, it tends to sobriety as to self, and an extolling of the grace that takes up mortals for such service.

“*We are God’s fellow-workmen.*” Wondrous thought! Before considering it, a reference to the late J.N.D.’s note on this translation of the Greek may be helpful. The Authorised Version translates the passage thus: “We are labourers together with God. (The Revised Version, and the New Translation give it as above, to which J.N.D. adds this note: “‘Workers, or labourers *together with God*,’ goes too far. I have no doubt that the Greek has the sense of journeymen, but they are fellows doing the chief’s work, as *Gesell* in German, and even as *compagnon* in French.”)

Consideration of three examples of God’s fellow-workers” may suffice; the first from the Prophets, the second from the Gospels, and the third from the Epistles.

First. “Now Joshua was clothed with filthy garments, and stood before the Angel. And he (the Angel) answered and spake *unto those that stood before him*, saying, Take away the filthy garments from him. And unto him (Joshua) he said, Behold, *I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the Angel of the LORD stood by.*” (Zech. . . . 3-5).

Much comment would be superfluous here to show how "fellow-workers" ("those that stood before him") were engaged in "doing the chief's work," in the helping to make one clothed in filthy garments practically suited to the high position to which he was being called.

Second. In Luke xv. is the parable of the return and reception of the younger son. Clothed, no doubt, in filthy garments, and, of a surety, with a sin-stained conscience, "he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

This was reconciliation. It was the work of the father alone with and for the son; the latter confessing his sin. The conscience of the son was set at ease; the father's heart was filled with joy at receiving the wanderer back to himself.

The son, however, needed to be made suitably presentable for taking his place as son in his father's house, at his father's table, and in the enjoyment of the music and dancing. In this the "fellow-workers" have their part.

"And the father said to the servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet." Here again, "fellow-workers" are called to be helpers in "doing the work of the chief."

Third. "Giving thanks unto the FATHER, WHO has made fit for sharing the portion of the saints in light, WHO has delivered us from the authority of darkness, and translated us into the kingdom of the SON of HIS love; in WHOM we have redemption, the forgiveness of sins." "And you, who were once alienated and enemies in mind by wicked works, yet now has He reconciled in the body of His flesh through death; to present you holy and unblamable and irreproachable before Him (in His sight)" (Col. i., N.T.).

All that was the alone work of the GODHEAD in constituting as fit sharers of the inheritance of the saints in light, those who erstwhile were in darkness, "enemies in mind by wicked works," and alienated.

In chapter iii. of the same Epistle Paul is seen as a "fellow-worker," engaged, by the ministry of the word, in making conditionally fit those who had been made constitutionally fit "for sharing the portion of the saints in light." In figure, by his ministry, he is stripping off the filthy garments, and

putting on the clean, so that the saints may be in the enjoyment of the portion into which they have been brought.

“But now, put off, ye also, all these things, wrath, anger, malice, blasphemy, vile language out of your mouth.” But further: “Put on therefore, as the elect of GOD, holy and beloved, bowels of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving one another, if any should have a complaint against any; even as the CHRIST has forgiven you, so also do ye. And to all these add love, which is the bond of perfectness. And let the peace of CHRIST preside in your hearts, to which also ye have been called in one body, and be thankful. Let the word of the CHRIST dwell in you richly, in all wisdom teaching and admonishing one another, in psalms, hymns, spiritual songs, singing with grace in your hearts to God. And everything, whatever ye may do in word or in deed, do all things in the name of the LORD JESUS, giving thanks to GOD the FATHER by HIM.”

Happy the service of God’s fellow-workers”; and happy those thus made fit for sharing, and brought into the enjoyment of the portion of the saints in light.

H. SAMBROOK.

A Hymnic Page

1836-1879. Forty-three years. Such was the sojourn on earth of Frances Ridley Havergal. In August, 1850, Miss Havergal entered Mrs. Teed’s school, whose influence over her was very beneficial. In the following year she said: “I committed my soul to the SAVIOUR, and earth and heaven seemed brighter from that moment.”

“Miss Havergal’s scholastic acquirements were extensive, embracing several modern languages, together with Greek and Hebrew. She does not occupy and did not claim for herself a prominent place as a poet, but by her distinct individuality she carved out a niche which she alone could fill. Simply and sweetly she sang the love of GOD and His way of salvation. To this end and for this object, her whole life and all her powers were consecrated. She lives and speaks in every line of her poetry. Her poems are permeated with

the fragrance of her passionate love of JESUS The burden of her writings is a free and full salvation, through the REDEEMER'S merits, for every sinner who will receive it and her life was devoted to the proclamation of this truth."

Among her well-known hymns are "I gave My life for thee"; "Take my life and let it be"; "Tell it out among the heathen"; "I am trusting Thee, Lord Jesus", which was the Author's favourite and was found in her pocket Bible after her death; "Like a river glorious, Is God's perfect peace"; "Precious, precious blood of Jesus"; "Who is on the Lord's side?"

"Lord, speak to me, that I may speak" The original MS. was headed "A Worker's Prayer", "None of us liveth to himself" (Rom. xiv. 7). This hymn is highly esteemed by those engaged in Christian work. We have only space to give the first and last verses:

LORD, speak to me, that I may speak
 In living echoes of Thy tone;
 As Thou hast sought, so let me seek
 Thy erring children, lost and lone.

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.

(Adapted from Dr. Julian's Hymnology by C.A.H.)

Soul Exchange

"What shall a man give in exchange for his soul?"
 (Matt. xvi. 26)

YES, his soul! Not his house, nor his lands, nor his fortune, but his soul!

We like to get the highest price for our merchandise. We endeavour to sell in the best markets, and are greatly disappointed if these things go beneath the figure we had placed them.

We judge with great accuracy of the value of all such commodities, and in the great barter-market of this world—the vast Vanity Fair of Time's Commerce—he who continues to miscalculate must assuredly go to the wall.

But the value of the soul has never been estimated correctly by man—*never!* Have you ever sat down, my reader, and asked yourself at what price you set your soul? If not, do so now.

Your soul, that by which you not only live, but which carries in itself your responsibility to Him as a creature, as intelligent, as moral, as having to do with GOD consciously, as privileged beyond all lower creatures to own Him, to serve Him, to render Him honour and worship, possessing faculties denied to such—your soul, have you weighed its preciousness? Have you? How have you treated it hitherto?

Now, assuming that a choice between the “pleasures of sin” and “the way of life” has been made, which have you taken? Esau preferred a mess of pottage to his birthright; he is called a “profane person”. Judas betrayed his MASTER for thirty pieces of silver, and “went to his own place”. Agrippa, by hesitating, took the world. But Moses chose “rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.”

“Give me your soul, and I’ll give you drink,” says Satan.

“Done,” says the drunkard.

“Give me your soul, and I’ll give you pleasure,” says Satan.

“Done,” says the pleasure-lover.

“Give me your soul, and I’ll give you money,” says Satan.

“Done,” says the miser.

“Give me your soul, and I’ll give you the racecourse and gambling table,” says Satan.

“Done,” says the spendthrift.

“Give me your soul, and I’ll give you worldly fame and glory,” says Satan.

“Done,” says the man of selfish ambition.

“Give me your soul, and I’ll give you fun and frolic, jolly days and boon companions,” says Satan.

“Done,” says the prodigal.

“Give me your soul, and I’ll give you superstition,” says Satan.

“Done,” says the devotee.

“Nav, give me your soul, and I’ll give you an imitation of Christianity itself, such as none can detect the counterfeit. I’ll spare you its cross, its reproach, its lack of worldly favour, by a large multiplication of external devotions. I’ll make your

coat so like the real pattern that you'll be acceptable before men, and, of course, before God also," says Satan.

"Done," says the immense majority of Christendom.

And thus the soul is bartered away according to taste, or choice, or fancy; but bartered to the devil for the merest trifle of flesh or the world. Sorry choice! Poor exchange!

But it shows how little man does know the worth of his soul: - Satan can buy it for a trifle; JESUS could not redeem it but at the cost of His life! What did Satan ever do for you? What sacrifice did he ever make? What true counsel did he ever give? In what path of peace, or joy, or light, or purity, or truth, did he ever lead you? How has he proved his friendship? Ah, he is God's enemy! He is the world's enemy! He is your enemy!

But what has JESUS done? He "gave Himself". Heaven's bright home He left for the manger, the wilderness, the shades of Gethsemane, the cross of Calvary. What did He not leave for you? "He died for us." He could purchase and redeem and save your soul at no lower price than that of His own blood—the blood of One Who was both SON of GOD and SON of man. Thus He declared the value of your soul—its infinite value. Estimate, if you can, the value of that blood and you will know the worth of your soul.

Satan buys cheap, and then cheats the seller; the LORD JESUS buys dear, and then befriends the truster. We pay heavily to Satan for what destroys; we receive freely from JESUS that which saves. Satan ruins, CHRIST enriches; the one embodies malice, the other love.

Now love seeks your confidence; the LORD JESUS commands your trust. "Faith in His blood" gives you "peace with God" (Rom. iii. 25; v. 1); and the walk of faith fills the heart with joy and peace in such a way that Satan's gilded snares are seen in their true character, and that the soul can say:

"I thirst, but not as once I did,
The vain delights of earth to share;
Thy wounds, IMMANUEL, all forbid
That I should seek my pleasure there."

Ah! no; a new vista, a new life opens out before the soul; a new foundation, a new object, a new motive, a new sphere of existence altogether. Its sins are pardoned, its sorrows shared; its tears wiped away; its weakness strengthened; its

loneliness filled up; its darkness chased away by light divine; its hell changed to heaven. Now, dear reader, which is your choice? Who is your master? To whom do you belong? Are you happy in the love of CHRIST? "O taste and see that the LORD is good!" "Blessed are all they that put their trust in Him" (Ps. xxxiv. 8; ii. 12). "Christ hath loved us, and hath given Himself for us" (Eph. v. 2).

(*Grace and Truth. E. C. Hadley.*)

A Striking Verbal Link

(*St. Luke xii. 50; St. John xix. 30*)

THERE is a very striking link between these two passages which is disguised, as far as I know, in all English versions at any rate. Not but what the Greek is forcibly and most correctly translated, whether by the word "accomplished" in Luke, or "finished" in John. But the fact is that the same word, though in different tenses, is used by both Evangelists. Hence it seems to me, that if we rendered the sublime word in John xix. (for it is only one in the original), "It is accomplished," instead of "It is finished," we should gain appreciably thereby. The LORD shrank from being "made sin"—that was, may we not reverently say, the bitterest ingredient in His cup of suffering, that and the consequent hiding of God's face? But there were other ingredients in that awful cup, and our LORD, in His perfect humanity, could not but be straitened to the utmost. "*How am I straitened!*" He says. At length, on Calvary, comes the triumphant cry, "It is accomplished."

But indeed the link is but imperfectly established unless we note the force of the change of tense alluded to above. That in the verse in Luke is the aorist, and the emphasis is on the transaction, as taking place at, and in, a definite time. In the Johannine verse it is the perfect, and as all scholars know, the force is "the work *abides* accomplished," its consequences are everlasting. Such is the indubitable force of these two passages. There is no precision like that of the Holy Scriptures.

R. B.

Sparkling Gems

Our hearts ought to be waiting for Him with longing desire, though with patience—for we have need of it that after we have done the will of God we should inherit the promises—and meanwhile never be weary in well-doing.

* * *

I am sometimes afraid the importance of the great facts of Christianity almost sets aside the thought of souls. This would be want of love, a central, vital point of Christian truth and of the state of our hearts. I always feel that I fail in it.

CHRIST is everything to me; that I know; there my heart is at rest. Though my affections are poor, the link is there; but I feel that my heart does not go on enough to those He loves. Well, He will be perfectly glorified in every one of us; that is a comfort.

*

The LORD can speak the word of peace; a little love will smooth all this trouble. I was not united with the brethren for exact opinions on such or such a point, but by the love of JESUS, though truth be precious; and the HOLY GHOST is able to and in love will order this.

* * *

The love of GOD purposes that which is beyond all our thoughts. It is the spring of the thoughts of the infinite GOD.

* * *

What is of moment is the keeping of oneself near GOD. There love maintains itself and grows—His love in our souls, which finds its activity and comfort in exercising itself towards poor sinners and toward the saints; one seeks the glory of the LORD in them and their own well-being

* * *

Study the Bible, with prayer. Seek the LORD there and not knowledge—that will come too; but the heart is well directed in seeking the LORD; the eye is single and then the whole body is full of light.

* * *

CHRIST is all: the more one travels on down here in His ways, the more one feels it.

* * *

It is never said of the church, but of CHRIST, He is all. "CHRIST is all and in all"—"all" as object, "in all" as power of life to enjoy Him and know the FATHER.

(Selected by C. A. Hammond.)

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH.

MARCH, 1952

VOL. XLI. No. 3

CONTENTS

	PAGE
THE TEMPTATIONS	27
THE ETERNAL LOVER -	31
OUR CHRISTIAN FREEDOM -	33
A HYMNIC PAGE -	37
IS ANYTHING TOO HARD FOR THE LORD? -	38
SPARKLING GEMS -	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, 12, Milner Avenue, Hornsby, 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.

An Apostolic Exhortation

“THE POWERS THAT BE ARE ORDAINED OF GOD.”

I EXHORT therefore, that first of all supplications, prayers, intercessions and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our SAVIOUR; Who will have all men to be saved, and to come unto the knowledge of the truth.”

May this APOSTOLIC EXHORTATION be duly heeded by us all, and consistently observed daily, *in these days of special need by all in high places*. In the fullest sense of the term we join with our Christian readers at home and overseas as we think of our new QUEEN, and say: GOD SAVE THE QUEEN.

EDITOR.

The Temptations

BY THE EDITOR

(*Psalm lxxviii*)

THREE Israel tempted GOD in the wilderness testing His patience. It is to the first of these occasions the reference in verses 19, 20 occurs. "Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, He smote the rock, that the waters gushed out, and the streams overflowed; can He give bread also? Can He provide flesh for His people?"

In rather less than two months after the great deliverance from Egypt they appeared to have completely lost all confidence in His power and care for them. "Would God, we had died by the hand of the LORD in the land of Egypt when we did eat bread to the full," is the sad sign of this. As the history of the people is reviewed their persistent disloyalties are here seen set over against God's unfailing patience, goodness and kindly providences. This first temptation is simply to doubt His ability to provide for the daily need.

Again, in Exodus xvii. 7 we read "they tempted the LORD, saying, Is the LORD among us or not?" The question here raised is of His presence and again of His power. Through the stress of a pressing need it seems they thought God had really forsaken His people, or that it had all been a mistake to believe that He had ever been with them. To us, with their history recorded for us, the question appears utterly unreasonable. But in times of strain caused by unusual difficulty are we not sometimes tempted to "cast away our confidence, and carry all our cares?" We are as prone as Israel was in the wilderness to forget that:

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

The third temptation in the wilderness is recorded in Ex. xxxii. 4 where the incident of the Golden Calf occurs. "After he (Aaron) had made it a molten calf they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." The Apostle Paul in his inspired comment upon this says they were idolaters, and that the things sacrificed to idols

are really sacrifices to devils. So in this sad scene at Horeb, it was Satan really worshipped under guise of the golden calf.

Turning now to the temptation in the wilderness of our LORD, we are presented with One Who embodies in the fullest sense all that Israel as a people should have been in the world. And He is tempted by the same Evil One who was behind the three temptations in the wilderness at which we have so briefly glanced.

In St. Matthew ii. 14, 15 the Evangelist draws attention to the fulfilment of the word of an Old Testament prophet (Hosea xi. 1), "Out of Egypt have I called My SON," using the Infancy in Egypt as significant of this. Here he presents the true Israel, as the genuine stock Who goes into Egypt, and in due time is brought up out of Egypt as "My SON". It affords one of the many instances where Old Testament teaching is in the New Testament interpreted, extended and fulfilled.

In the account of the temptation of our LORD, St. Matthew is led to give the historical order in chapter iv. 1-11; St. Mark to record what the others omit, "and was with the wild beasts"; St. Luke to give the moral order consistent with the way in which this Evangelist is led by the HOLY SPIRIT to arrange the material of all his narratives, as all careful readers will recognize. His presentation of the temptations is given as natural, religious and worldly respectively.

No temptation common to man was He spared, but though the three temptations which so grievously marked Israel in the wilderness have their counterpart here in the gospels, what of the forty days of temptation in the wilderness of which no details are given? Were they of an higher and more intense character than mankind under any circumstances would be called to know? We are not told. But we are told that "when He had fasted forty days and forty nights, he was afterwards an hungred." The first Adam was led into the garden of Eden to enjoy all; the last Adam, the Second Man, was led by the SPIRIT into the wilderness to fast and be tempted of the devil, "and was with the wild beasts".

"Forty days and forty nights
Thou wast fasting in the wild;
Forty days and forty nights
Tempted, and yet undefiled."

As in Israel's case the first temptation was to satisfy the desire for food after the long fast when the pangs of hunger were keenly felt. Seizing the moment when he might expect least resistance to the temptation, the tempter came to Him and said, "If thou be the Son of God, command these stones be made bread." The temptation to step out of the place of dependence was the subtle suggestion, since to be hungry was a human need, but perfect man would count upon the Father's knowledge of the need.

He, the true Israel, rebuffs the tempter with the word, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He takes the shield of faith which is the word of God, and so quenches the fiery darts of the wicked one. Not, "Can God?", nor, "If thou be the Son of God," but what is His word, that word "which He has magnified above all His name"? The baffled tempter is foiled at the point where every mere man would fail, and adroitly shifts his assault from a sinless human need, the satisfaction of which yet, in the circumstances, would have been to act independently of Him Whom He had come to serve. To "command" was not the place He had come to take, but to trust and obey the will of God; hence to "command these stones to be made bread" would have been to act completely out of character with the purpose of His presence in the world. All depended upon CHRIST's obedience, as all did on Adam's fall. Trust and obey are two simple words which illustrate His victory over the enemy of man's soul. Constantly the insinuation is still made as to bodily temptations, and even lawful desires, "You can, why don't you?"—leaving God's will and word entirely aside, and hence filling human lives with untold harm which they never intended when yielded to by them.

In the second temptation the tempter veers round to the other extreme, not independency, but unwarranted presumption. "If thou be the Son of God cast thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Satan never more satanic than when using Scripture to decoy the tempted, omits the important clause "to keep thee in all thy ways". For the

Scripture, of which his version is a garbled one, was written of "he that dwelleth in the secret place of the MOST HIGH abiding under the shadow of the ALMIGHTY". The ways of such a one, as indeed in this case of CHRIST Himself, would of necessity be the ways of GOD'S will. For such, the assuring word was written. Now the tempter by his plausible misquotation and religious temptation sought to lead the tempted One to do as the Evil One himself suggested, literally to walk in *his* evil ways. Our LORD promptly replies, "It is written again, Thou shalt not tempt the LORD thy GOD." This answers as we have seen to Israel's second tempting of GOD by doubting His presence and power to keep them in His way. "Is the LORD among us or not?" Now confidence in His presence and power would have prevented such a question ever being raised. The temptation was to test GOD, not to trust Him, instead of simply reckoning that He would assuredly keep one walking in His ways.

A third time the Evil One approaches with the (from his own point of view) greatest temptation of all, the worldly temptation. All the kingdoms of the world and the glory of them pass before our LORD as in a moment of time, and Satan craftily presents the line of least resistance to the securing of it all. "All these things will I give thee if thou wilt fall down and worship me." He is reliving his own fatal blunder when he had fallen from his high estate. As an old hymn writer put it:

"An angel seeking homage without temptation fell,
This proved the very devil, and GOD prepared a hell."

Instinctively but inevitably, resisting this insidious worldly offer, then said JESUS, "Get thee hence, Satan: for it is written, Thou shalt worship the LORD thy GOD, and Him only shalt thou serve." All the kingdoms of the world and the glory of them, a glittering prize indeed, but one only to be received in GOD'S time and way.

Then the tempter, beaten and baffled, leaveth Him, "and behold, angels came and ministered unto Him", and no wonder. An old Puritan divine said, "GOD had one SON without

sin, but none without temptation"; and "in that He Himself hath suffered being tempted, He is able to succour them that are tempted."

For spotless, undefiled and pure,
 The great REDEEMER stood;
 While Satan's fiery darts He bore,
 And did resist to blood.
 Then boldly let our faith address
 His mercy and His power;
 We shall obtain delivering grace
 In each distressing hour.

The Eternal Lover

"I will love them freely"—Hosea xiv. 4)

"I will allure her, and bring her into the wilderness, and speak to her heart. And I will give her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there" (Hosea ii. 14, 15 New Trans.).

THIS scripture may well lead us to contemplation of the deep things of God as recorded here by the HOLY SPIRIT. How brightly the glory of His grace shines out in all its tenacity of purpose, in view of the deep failure and the forsaking of Himself by His chosen people Israel. They were sunk in idolatry and unconscious of their ruin. These touching and precious words are addressed by his faithful messenger to those who had "an ear to hear". Centuries might have to intervene, afflictions humble and scatter them, tyrants oppress them, and their loving JEHOVAH have to hide His face and disown them ere the blessing could come. What a grief! What a sorrow to the heart of the Eternal Lover to have to say, "I will go and return to My place, till they acknowledge their offence and seek My face." Centuries have passed and the day of redemption draws near when the promise will be made good.

In the wilderness (the place destitute of human resources) He will speak to her heart, speak of His changeless love that long ago when as a child "drew them with bands and cords of

a man" (Hosea xi. 4). Reminding them too of the love they once had for Himself, the first love, "the love of thine espousals when thou wentest after me in the wilderness, in a land that was not sown" and Israel was "holiness unto the LORD" (Jer. ii. 2). There in the wilderness His resources were proved in the manna and the smitten rock. In that day of restoration He will give them vineyards—joy in all its fulness.

Achor, the place of searching, and sorrow and despair, becomes a door of hope and she shall sing there as in the days so long ago. What a song that will be when amid the fulness of blessing they remember the past with all its wonders of grace and patience in the way to this deliverance. "Thou shalt remember all the way which the LORD thy GOD hath led thee . . . to humble thee, and to prove thee and to know what was in thine heart" (Deut. viii. 2). Then the restored unity of Israel and Judah which they had never been able to bring about themselves will be accomplished. God Himself will do it for them, for He says, "I will make them one nation" (Ezek. xxxvii. 22). The "two sticks" will be made one and will prove "how good and how pleasant it is for brethren to dwell together in unity" (Ps. cxxxiii.).

More than half a century ago the writer was privileged to listen to a sermon on the text "the valley of Achor for a door of hope". He has often remembered how the preacher pressed the point of the importance of that valley. Great as was the contrast from victory at Jericho to shameful defeat at Ai, it demonstrated not only a righteous judgment of God on sin and association with it, but the open door to hope and blessing. The searching of heart, the self-judgment, humbling before God, and the putting away of the evil forbidden thing, which though hidden secretly had brought trouble dissembling, and defeat to the people of God.

Do our hearts respond to this? Or have the goodly garment and wedge of gold still so strong an attraction for us? The love of the world has ever led to failure and defeat in both individual life and collective service. The strong young men, who had already been overcomers, were warned about this by the Apostle John (1 John ii. 15). Although divine love followed the prodigal in all his wanderings, it was in the swine-field that the door of hope was opened to him. Opened, too, to his father's love and a fulness of joy he had never known

before. In Peter's experience, too, that deep heart-searching, thrice repeated, opened the way to him for richer service and a cross whereby to glorify God. How those tender gracious words should search my heart and yours, as we look around and see so much failure and division ("*they have dissembled also*"—*Jos. vii. 11*). How is it with ourselves? The still small voice speaks again to my heart, "lovest thou Me more than these?" He is still seeking our love and separation of heart to Himself, and surely it can only be as we hear Him knocking at the door that, in communion with Him and with the FATHER we can truly realise communion with one another.

His love never changes; for He is the same yesterday and to-day and forever. But the golden girdle is about His breast and so divine righteousness hinders the full expression of His love, while His searching eye beholds so much in our condition that must be reproved. Soon He will come, and when His gracious work of sanctification and cleansing is completed, He will present the Church to Himself "without spot or wrinkle or any such thing". Then it will be fully true for His heavenly Bride, as for Israel, to know the meaning of the words, "*I will love them freely.*"

C. Moss.

Our Christian Freedom

WE all remember the government poster, at the beginning of the last war, bearing the words, "Freedom is in peril; defend it with all your might." And later in the great conflict President Roosevelt's manifesto of the four freedoms became well known throughout the world: Freedom of speech and expression; freedom of worship; freedom from want; and freedom from fear.

Christians are human beings as well as children of God, subjects of a nation and bound up with the ordinary affairs of this life as well as citizens of heaven. And so they are interested in all aspects of liberty: national, political, economic and religious. But what concerns them most is the liberty of which the New Testament speaks.

There is a freedom which we shall never know—*the freedom of irresponsibility*—for such a freedom would be out of accord with the constitution which man has received from his CREATOR. A bird or a fish has, at least in one respect, more

freedom than a man. The very attribute of free will given to man and that distinguishes him from the brute creation places upon him the necessity of moral choice for or against the will of God.

And there is a liberty which we shall not enjoy until we reach the better country. While in this world we shall always be bonded by the restrictions and the infirmities, the ignorance and the mistakes, the trials and the temptations, and the presence of indwelling sin, which belong to the time-state and which are inseparable from residence in this "body of humiliation".

But there is a liberty that is possible for the believer here and now, and which he in fact does in some measure enjoy. When Paul said, "I can do all things through CHRIST that strengtheneth me," he meant that he had strength for anything that came within the will of God.

Freedom from sin's guilt and penalty. "Blessed is the man whose sins are forgiven." Many have sung with holy joy the words of the Methodist hymn: "My chains fell off, my heart was free." This is always true of the chains of guilt. Said a dying minister of the Gospel: "I have no accounts to settle. I owe nothing to man, and JESUS paid all my debts to GOD." The load on the conscience is gone, and the foreboding of future retribution no longer oppresses the soul. We are reconciled to GOD. "Payment GOD will not twice demand, first at my blessed SURETY'S hand and then again at mine." We have been bought out and set free.

"*Free from the law, oh, happy condition,*" we sing. "CHRIST is the end of the law for righteousness to every one that believeth." We are saved, not by self-merit and ceremonial, but by the grace of God. The words "*The just shall live by faith*" liberated Martin Luther's bonded spirit. Paul was the champion of spiritual freedom against false teachers, more Jews than Christians, who sought to bring the Gentile converts to Christianity under the yoke of the Mosaic ritual. "Stand fast in the liberty that CHRIST has brought to you" was his clarion call. He laboured to prove that the ceremonials of the Jewish religion were now outworn, having fulfilled their purpose of pointing to the coming DELIVERER, and that the believer's safety lay in being found "in CHRIST", the all-sufficient SAVIOUR.

All down the ages the fight between carnal and spiritual religion has been going on. To-day there are thousands who are bondaged by religious ceremonial, by rules and regulations and the "traditions of men". And so many of them, alas, seem to love their chains!

We have been delivered from *the dominion of sin*. It is not that we never sin, but sin is no longer lord and master. Its cruel tyranny has been overthrown, and CHRIST is on the throne of the heart in its place. The LORD JESUS "breaks the power of cancelled sin," and a full deliverance will be ours by and by.

CHRIST delivers us from the power of *the world*, that is, centrally, the spirit that characterises the unregenerate as they seek to find satisfaction away from God. The world-spirit expresses itself in various ways, and permeates the world-system. In contrast to the worldly mind, the spiritual mind gazes at and seeks the things that are not seen, things spiritual and eternal. "Be of good cheer," said our LORD, "I have overcome the world." It is as we look to Him for direction and strength that we shall be guided aright and become truly free from the power of the world.

In this way, too, we shall be enabled to enjoy *other freedoms*. The true "freethinker" is the man of Christian intelligence, whose thinking is within the sphere of God's thoughts. We are truly free in our thinking when our minds are subject to Him Who made them and Who is the Truth, for "The Truth shall make you free." By looking to CHRIST we shall be saved from sectarianism and fanaticism, and from bondage to whims and fancies, and hurtful prejudices and impulses. We shall know freedom from a foolish hero-worship and shall not be mere echoes of some common tradition. And we shall seek to be as free as possible from control by ungodly men. That bugbear worry will trouble us less, and so will the fear of death.

Christian freedom is not only an end in itself. The best things are liable to abuse, and we can rest satisfied with the enjoyment of our personal liberty in CHRIST. But freedom is with a view to a habitual occupation with the LORD. It is the free heart that worships the LORD best, and most joyfully does His bidding.

That popular thing called "self-expression" is often just *self-indulgence* and *self-advertisement*. We are to be masters of

ourselves that we may be servants of others. "Living is giving," in the fullest sense of both terms.

While enjoying our individual liberty in CHRIST we shall cultivate fellowship with all our brothers in the Faith, and look with a sympathetic eye upon their work for the same MASTER. And while refusing to be dominated by any man or tradition, we shall as resolutely refrain from dominating anyone else's judgment or conscience. CHRIST alone has the right to dominate, for He alone is LORD.

How are we to achieve freedom? True liberty is impossible without denial of self. "This freedom" must be purchased by self-discipline. Through the painful struggles of the embryo butterfly as it labours to emerge from its chrysalis shell, the perfect insect will be developed, in the full enjoyment of the higher liberty of its superior life. To enjoy the higher we must refuse the lower. As we "lose" our life by refusing self-will and self-seeking we shall "find" it in a deeper union with GOD and joy in Him, a higher personal freedom, and fruitful service for others.

CHRIST is the only Dictator Who liberates as He dominates; as He rules so He frees. It is as we give Him His crown rights, yielding every department of the life to His blessed, liberating sway, that we experience the fullness of the SPIRIT, by Whose enabling alone we can achieve victory, progress, fruitfulness and the highest liberty.

The freedom of heaven will be ours in the better country. We shall then no longer be burdened by this "body of humiliation". We shall enter into the "glorious liberty of the children of God". Then the body will no longer be a weight and an encumbrance and even an occasion of sin. Then temptation will be absent. No civil war will harass the soul. The new, spiritual body will be ruled by the soul, and the soul by the spirit, and the spirit in its turn will be under the unhindered and invigorating sway of the SPIRIT of GOD.

Full salvation will then be our experience. We shall be fully united to GOD, and He will fully possess us, so that we shall have no desire apart from His will and the carrying out His purposes for His glory. We shall do what we wish, and what we wish will always be the will of GOD. Full salvation will mean complete freedom—perfect *harmony between desire and accomplishment*.

E. ADAMS.

A Hymnic Page

THE Perronets came from France to England about the year 1680. In 1728 Vincent settled for a time at Shoreham, Kent; he is imperishably associated with the Evangelical Revival under the Wesleys and Whitefield.

It is, however, his son Edward with whom we are specially interested at this time. He was born in 1726.

The Church history of this period is full of absorbing detail but is too lengthy to enter into on our *Hymnic Page*. Suffice it to say that Edward was a great helper of John Wesley who, writing in his diary of opposition to their preaching in 1749, says: "Edward Perronet was thrown down and rolled in mud and mire."

Writing to him in 1750, John Wesley said: "Charles and you (Edward) *behave* as I want you to do; but you cannot, or will not, preach *where* I desire, others can and will preach *where* I desire, but they do not *behave* as I want them to do. I have a fine time between the one and the other."

It is, however, as the author of that inspiring hymn "*All hail the power of Jesus' Name*" that I mention Edward Perronet. This hymn first appeared in 1779. It was altered by Burder in 1785, also by Jonathan Evans, and the final wording was put forth by Dr. Rippon. This latter is much as we have it to-day.

The use of our hymn in various forms and many languages is very extensive. In the number of hymn books in which it is found, in one form or another, it ranks with the first ten in the English language.

The tune to which this is mostly sung is "Miles Lane" and was composed by Shrubsole. The title was given to the tune on account of its being used by a congregation of Independents who met at Miles Lane, London, until 1795; they were succeeded by a body of Scottish Seceders.

In conclusion, how good for us to remember and to sing:

Ye Gentile sinners, ne'er forget
 The wormwood and the gall;
 Go, spread your trophies at His feet,
 And crown Him LORD of all!

(Adapted from Dr. Julian's Hymnology by C.A.H.)

Is Anything too Hard for the Lord?

(Genesis xvii. 14)

HOW blessed to accustom ourselves to this one answer to all difficulties! For this we are called to walk by faith, not by sight. God never had a thought of a Christian, or of His church, being exempted from difficulties. To hinder this is the main effort of man after the flesh.

Directly men look at the church as a human institution, they want to smooth its way, to put it on the ground of natural rules and arrangements, and thus reduce the Christian to a walk of mere prudence and common sense. They forget it is God's habitation through the SPIRIT, and cease to walk in dependence on the LORD. No doubt morality is quite according to the law of GOD: I quite admit it. But all that is entirely distinct. Supposing a person were to walk within the letter of the ten commandments every day, he never would behave in a single particular as a *Christian* ought. The doing of all the commandments would not meet the will of GOD about the *Christian*. It would be very proper for a *man*, and excellent in a *Jew*; but far from being *Jews*, now that we are in CHRIST, we are no longer sons of Adam, but, according to His grace, His children by faith. We are born of GOD, and brought into a new place by redemption, and are blamed if we are walking as men.

So the Apostle Paul with the saints at Corinth. He reproaches them because they "walked as men", not as bad men, but "as men". It was unworthy of grace that they should be on mere human ground. If a brother offended another, is one to have him up before the law-court? We can understand that the Christian might easily reason about it, and say, "For my part I cannot but feel that a Christian is a great deal worse than a man of the world if he is guilty of a wrong, and therefore I must have him tried and punished by the magistrate." The premiss is true; the conclusion false. For it is not at all a question of wrong or right, but of CHRIST. I perfectly grant that a Christian may do wrong, and that the assembly should judge it; but to do right is not enough for a Christian. He is sanctified to the obedience of CHRIST, to obey GOD as the LORD did.

W.K.

Sparkling Gems

What GOD says is of deep importance. How vital to know what He means! Only the SPIRIT of GOD Himself can convey this to a soul. And when He does so, it is by directing the soul to what He says in the Scriptures.

* * * *

Human teaching, at its very best, is never infallible. Scripture always is. Hence the importance of learning what God really says.

* * * *

A good appetite is a sign of health. God, however, does not overfeed or underfeed His children. Milk for babes and strong meat for those of full age.

* * * *

Some people have no tears to wipe away. The broken, contrite, agonizing cry before GOD, they have never known. Those tears which run down so freely in ABBA'S presence, they have never experienced. Those pleadings that forced Jeremiah to desire that his head were a fountain of waters, adequately to express his sorrow for his brethren, they have never undergone.

* * * *

If we could read God's dealings with us in the light of eternity we should see what now we can only believe, that "all the paths of the LORD are mercy and truth".

* * * *

Men may be too little for your great matters; God is not too great for your small ones.

* * * *

Pray more and worry less.

* * * *

One false step will overturn the whole course of a lifetime and wreck the barque that is all but arrived at the journey's end. Therefore, in coming up the channel into port, *let the pilot steer.*

* * * *

Whatever GOD may demand of us, He will give us at the moment the strength and the courage that we need.

* * * *

Let us never forget there are two ways of getting. "Ask, and ye shall receive—give, and it shall be given unto you."

(Selected by C. A. Hammond)

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH.

APRIL, 1952

VOL. XLI. No. 4

CONTENTS

	PAGE
THE CROSS - - - - -	39
THE HOUR - - - - -	41
ON RIGHTLY DIVIDING THE WORD OF TRUTH - - - - -	42
"FOR MY SAKE AND THE GOSPEL'S" - - - - -	45
THE GOSPEL OF THE KINGDOM - - - - -	47
A HYMNIC PAGE - - - - -	49
THE WELLS - - - - -	50
SPARKLING GEMS - - - - -	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, 12, Milner Avenue, Hornsby, 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.

From Death to Life

(A metrical meditation on John xi.)

COME with a truly softened tread;
Weep as a helpless partizan;
One loved and honoured here lies dead:
Death is the misery of man!

Who can deliver one from death?
Man is a sinner, Death, God's rod,
Must him, convicted, reft of breath,
Lead to the judgment seat of God.

Then who can answer for poor man,
Dead through God's penalty for sin?
CHRIST is the only One Who can
Leave death behind and new life win.

Death is the end of nature's life
To sinful man beneath the sun:
Death, having finished all its strife,
Dies in CHRIST's risen life begun.

CHRIST wept with weeping man, and groaned:
Death's weight in sympathy He felt;
He died, and in His death atoned
For all whose hearts death's sorrows melt.

The glory of our GOD lies here:
CHRIST's death has death robbed of its sting:
Death's victory we need not fear,
Hail Life in God's triumphant KING!

G. S. PURNELL.

The Cross

(The Word of the Cross)

THERE is a sentence in John's Gospel which seems to sum up our Lord's earthly pathway. We read (John xix. 17) "And He went out, bearing His cross, to the place called the place of a skull, which is called in Hebrew, Golgotha." He went out, and He bare the cross, thus marking out a way that He calls us to follow; in His own words, "Whoever does not carry his cross and come after Me cannot be My disciple." (Luke xiv. 27). We may profit, therefore, in considering how the Scripture would apply the cross to ourselves.

For our LORD, the cross was both the characteristic, and the culmination, of His public pathway. All through the years of His service, as He walked in the fear of a God whom man knew not, "the reproaches of them that reproach Thee have fallen upon Me." (Ps. lxxix. 9). His love and power were available to all, but nowhere more fully shown than at the cross, where He could say "I, if I be lifted up out of the earth, will draw all to Me" (John xii. 32). He did always those things that pleased His FATHER, yet never more so than when He said "I was not rebellious; I turned not away back" (Isa. l. 5). He took up and bore the cross because in this way alone God was to be glorified.

The apostle Paul, following in his MASTER's steps, gloried in the cross doctrinally as that which had removed all barriers to the FATHER's vast purposes of grace. But he also gloried in its shadow on his own pathway, as he embraced the same blessed will of God as did his MASTER, although it led through shame and suffering, reproach, insults and injury. This was the way that pleased God, for He had both declared from heaven His pleasure in the SON who had walked that way, and had, at the end, received Him to highest glory. To-day the shame; to-morrow the crown. But, alas, in these days we need to remember that man has given a form of honour to the term, the cross. It had no honour. It was the death judicially accorded a criminal, and it is with the symbol of that death of ignominy that we are occupied. There, in the expression of what man thought of JESUS, we make our boast; a boast that surely will not remain a verbal expression only, but which will find its fulfilment in the practical application of the prin-

principles of the cross to our own paths. In other words, we have to take up the cross ourselves.

In this connection there are four expressions in the Word which are directly applicable to the Christian. The first is 1 Cor. i. 18, "*the Word of the cross*". This is the character of, and the channel of power for public testimony. The power is that of GOD; the character of the channel, foolishness. Paul had to write to those who wanted something to show, and because this is ever like man, we have it to-day. Many desire for themselves an eloquence that will touch the hearts of their hearers; a rhetoric that will convince those that oppose. They desire learning to unravel difficult questions, a scholarship that may hint, perhaps, at depths that are waiting for the studious. These things have some repute among men, and are often cultivated to speed the Gospel. But the apostle breaks such vain thoughts with a thorough hand. The power of God, he says, which has saved us, is not associated with these things, but with the word of the cross, the foolishness of the preaching. Anything else is the wisdom of this world, and however attractive it may seem to be, it does not carry with it the power of the SAVIOUR GOD. "The ignoble things of the world, and the despised, has GOD chosen, and things that are not, that He may annul the things that are; so that no flesh should boast before GOD" (1 Cor. i. 28-29). And so he, who was learned above his generation, who had much more to boast of according to nature than many of his contemporaries; who in spiritual things was "nothing behind those who were in surpassing degree apostles", when he came to Corinth came "in weakness and in fear and in much trembling; and my word and my preaching, not in persuasive words of wisdom, but in demonstration of the SPIRIT and of power; that your faith might not stand in man's wisdom, but in God's power."

Now these are words that we to-day stand in danger of forgetting. If our meeting rooms were filled with those whose learning matched that of the men of Corinth, whom should we choose to preach to them? Would it not all too often be those who could meet them on their own ground, and find argument, reason, and logic that would, as men judge, catch and hold their attention? Whom do we esteem most highly as an evangelist, or a minister of the Word? And for what reason? Ah, if only we examine our own hearts, how we have

to admit that we value "persuasive words of wisdom". What we need, however, is the "Word of the cross", a word that God has associated with foolishness in this dispensation, but which is living and powerful as is no word of men. When we give up the abilities and graces of nature, and what is attractive to this world, then God has a free hand to work. We cannot be faithful to the ONE who "went out", and was lifted up through weakness, if we seek to harness this world's gifts to the glad tidings. The best, the greatest, the wisest in man has examined the Word made flesh and has rejected Him; now God has rejected the wisdom of the world, and uses that which is an offence and a weakness to accomplish His purposes.

We do not err if we apply this character of the preaching to whatever testimony the Christian presents in this scene. Whether it is our life day by day and what we are, or whether it is what we say, it should bear the same testimony. How fully the apostle carried this out. Not merely did he eschew man's wisdom in presenting the gospel, but in physical appearance he was "mean", and he bore in his body the brands of the LORD JESUS. Content to be the off-scouring of the world, he had embraced the cross in life as well as speech, and found his glory and boast (if he was compelled to boast), "in weaknesses, in insults, in necessities, in persecutions, in straits, for CHRIST."

If we would see more of the power of God unto salvation, we must get back to God's way of working, and preach God's word, the *Word of the cross*. D.E.B.

(Next month [D.V.] the Scandal—Death—Enemies
of the Cross)

The Hour

("Father, the hour is come".—St. John xvii. 1)

ONE HOUR there is in history's page
Pre-eminent o'er all the past;
'Twill shine and shine from age to age
While earth, while heaven itself shall last!
O'ercome by time's oblivious power
All earthly glories must decay;

The memory of that blessed HOUR
 Shall never, never pass away.
 Like watchfire on a lofty hill,
 Conspicuous o'er the waste of years,
 That friendly beacon blazing still
 The weary, wayworn pilgrim cheers.
 Thou'lt say, What deed of glory gave
 Such lustre to a single HOUR?
 Go, ask the earth, the sun, the grave,
 These all confessed its thrilling power.
 Aye, wrapped at noon in deepest night
 The trembling earth it shook with dread!
 The sun at mid-day lost its light!
 The opening grave gave up its dead!
 Child of the world, 'tis not for thee
 To feel its heart consoling power;
 Dead, dead to GOD, thine eye can see
 No beauty in that wondrous HOUR.
 Christian, 'tis thine alone to know,
 And prize it more than aught beside;
 So bright with love, so dark with woe,
 The gracious HOUR when JESUS died.

E. DENNY.

On Rightly Dividing the Word of Truth

MAYBE we have seen the necessity when reading the Old Testament, of rightly dividing the word of truth to avoid falling into confusion by mis-applying to the Church truth exclusively connected with Israel. We may not, however, have realized the same necessity when reading the New Testament; e.g., the four Gospels.

The consideration of a few passages from the closing chapters of each of the Gospels may serve to emphasize the importance and profitableness of such discernments.

In recording the happenings on the night of the Passover Supper, Matthew (xxvi. 26-29) and Mark (xiv. 22-24), in almost identical words, give the institution of the LORD'S Supper: note, in connection with the bread, they record, "Take, eat: this is My body." Luke (xxii. 19-20) records the institution,

with added words: "This is My body, which is given for you: this do in remembrance of Me"; "This cup is the new testament in My blood, which is shed for you."

John gives a fuller recording than the three others combined of what took place at that Passover Supper. (See chaps. xiii.—xvii.) But, though he wrote so fully of what the LORD did and said on that night; though he was reclining at the table with his head on JESUS' breast; though it was he who could ask who it was that should betray the LORD; yet he wrote not a word about the breaking of bread and taking of the cup! This was no oversight.

Returning to the synoptic Gospels (Matt. xxvi. 36-46; Mark xiv. 32-42; Luke xxii. 39-46), we read of the agonies and prayers in the garden of Gethsemane: "If it be possible, let this cup pass from Me," etc. We turn to John's account of the garden scene as recorded in chapter xviii., and again we find he is silent as to the prostrations and prayers recorded in the other Gospels. Instead, he writes that when Peter sought to defend Him, JESUS said to Peter, "Put up thy sword into the sheath: the cup which My FATHER hath given Me, shall I not drink it?" (v. 11). See also John xii. 27, 28, when JESUS was anticipating the cross: "Now is My soul troubled; and what shall I say? FATHER, save Me from this hour: but for this cause came I unto this hour. FATHER, glorify Thy name."

Again, in Matt. xxvii. 45, 46, and Mark xv. 33, 34, we read of the darkness from the sixth to the ninth hour, and at or about the ninth hour JESUS cried with a loud voice, saying, "My GOD, My GOD, why hast Thou forsaken Me?" In Luke xxiii. 44-46 we read of the darkness and the cry with a loud voice; but the words of the cry are omitted. Instead, we read, "And *when* (or after) JESUS had *cried with a loud voice*, He *said*, 'FATHER, into Thy hands I commend My spirit.'" This should be noted; as also the words of JESUS as they crucified Him: "FATHER, forgive them; for they know not what they do" (v. 34).

Once again John is silent (see chap. xix.). He was there at that awful scene, standing so near to the cross that JESUS could speak to him, "Behold thy mother." He heard those words; and most assuredly he heard that cry with a loud voice. He does not, however, record it; but he does record, what the other chroniclers do not, those words from the lips of Jesus—

probably not uttered with a loud voice—"IT IS FINISHED." Maybe, those words were primarily intended for His FATHER's ears (as those previously uttered, "I have finished the work which Thou gavest Me to do."); but they have been falling with such sweetness upon the ears of myriads since.

Sceptics and critics call these "omissions" inaccuracies, and argue therefrom that the scriptures are not inspired; and therefore are not reliable. So much, or so little, for the critics. Their disputings are about words to no profit, subverting their hearers.

True believers should have no doubts as to the inspiration of the scriptures ("All scripture is given by inspiration of God."). But further, what to the sceptics and critics are only "bones of contention", may be savoury portions to those who, by the help of the HOLY SPIRIT, are enabled to rightly divide the word of truth.

The records by the four Gospel writers of the scenes at and around Calvary, as cited above, are testimony to inspiration. Each wrote his biography as an integral part of a complete whole; presenting the four-fold aspect of the Cross. Assuredly they rightly divided the word of truth.

John's account gives the aspect of the *Burnt Offering*. That offering was *all* for GOD: all ascended as a sweet-smelling savour. Hence it would have been irrelevant to have introduced any reference to forsaking; to a request for the cup to pass from Him; or even the breaking of bread, which was a portion for His own, not for His FATHER! The *Burnt Offering* was all for God; and all that John records was for the glory and delight of His FATHER.

True, in the *Burnt Offering* there was the acceptance of the offerer (or the one who brought the offering). The priests, the sons of Aaron, too, had the holy privilege of serving at the altar, laying the parts in order upon the wood that was on the fire; and of witnessing that smoke ascending to God. But John records only that that ascended as a sweet-smelling savour to the FATHER. John certainly "cut a straight line".

Luke presents the *Meat Offering*, therefore, it would have been out of place to have recorded the cry, "My God, My God, why hast Thou forsaken Me?" The *Meat Offering*, like the *Burnt Offering*, was a sweet-savour offering. The sufferings and afflictions of the cross, as recorded by Luke, were from the

hands of man; not from the hands of GOD; and the more that HOLY ONE was subjected to the testing of the fire, the sweeter the fragrance that went up to His FATHER. "FATHER, forgive them, for they know not what they do." "FATHER, into Thy hands I commend My spirit." According to Luke xxiii. and Phil. ii., the culmination of the *Meat Offering* was "unto death even the death of the cross".

The accounts of Mark and Matthew obviously set forth the *Sin Offering*: (*Sin and Trespass Offerings*). "GOD sending His own SON in the likeness of sinful flesh, and for sin, condemned sin in the flesh"; "He hath made Him, Who knew no sin, sin for us" (2 Cor. v. 21); "Who was delivered for our offences" (Rom. iv. 25); "Who His own self bare our sins in His own body on the tree." Hence the forsaking by a Holy GOD, and the cry of the Holy VICTIM.

It will be noted that each of the Gospels records the incident of the rich man, Joseph of Arimathaea.

In the Old Testament the HOLY SPIRIT has had recorded, for our learning, the distinctive features of the offerings. In the Gospels the same SPIRIT has had recorded for us their fulfilments in the death of the Antitype. It should be our desire, by the same SPIRIT, so to rightly divide the word of truth as to glean the SPIRIT'S distinctive teaching. H. SAMBROOK.

"For My Sake and the Gospel's"

OUR LORD uses language that almost seems to us to be hyperbolic when He speaks of the conditions of discipleship. He speaks of "losing" and "hating" one's life, and of carrying the cross. These are Hebraisms, no doubt, but we must remember that it was a terribly serious thing to be a Christian in the dark, hard, Greek-Roman pagan world of the first century. A Christian then realised the need of the martyr spirit.

Paul "lost" his life when he renounced all confidence in self-merit and ceremonial for acceptance with God, and "found" it in getting right with God and receiving his God-given commission to preach the Gospel. We are to yield lower values for the sake of higher values, to put the spiritual before the

natural, to live for the future at the expense of the present, the Kingdom of God at the expense of our personal interests, tastes and ambitions. As we thus surrender the lower we shall enjoy the higher life: a sense of the Divine approval; greater joy in God, spiritual freedom and power, greater scope and success in service.

The Christian's "cross" is not the trouble that is the common lot of mankind, unregenerate as well as regenerate. It is the shadow, as it were, that is cast upon every Christian life by the great Cross of the SAVIOUR, and is peculiar to the followers of the Crucified. The Christian's cross means the refusal of sin and self-will, that is, choosing and acting either contrary to GOD's will or in proud independence of Him. It includes self-denial and self-discipline. It involves sacrifice for others, every lift involving a strain. And it may mean persecution, which of course is always the most terrible when undertaken by the State or by a political-religious system using "the secular arm", as did the Roman Church in the Dark Ages—and would do to-day, were it not for the prohibition of most modern governments.

In short, the "cross" for the Christian is the *cost* of doing GOD's will and serving men's highest interests. Every true Christian knows something of this; but how little we know of it at present in this favoured land!

This self-renunciation must be for *His* sake. He must come first, before even the closest and dearest earthly ties. CHRIST is always central in truly successful Christian living. To refer again to that representative Christian the apostle Paul, the motive and spirit behind such sentences of his as in Philippians i. 21; iii. 10 and Colossians i. 24, might be expressed thus: "*I must be like Christ, whatever the cost.*" And for us pygmies our Christian service must be the service of CHRIST.

"And the Gospel's". In His prayer recorded in John xvii, our LORD says, "For their sakes I consecrate Myself." He was both Priest and Victim. And His spirit is perpetuated (see Col. i. 24) in His apostle as seen, for instance, in his address to the Ephesian elders as mentioned in Acts xx.

The unknown Christian Archippus is exhorted: "Take heed to the ministry which thou hast received in the LORD, that thou fulfil it" (Col. iv. 17). It is dangerous to neglect or refuse the service which CHRIST appoints for us by indulging in self-

pleasing, even if high-grade, worldliness. To do so may mean death.

The Church universal, in every age and in every nation, contains innumerable examples, well-known and unknown to history, of lives of self-denial and self-imposed austerity, of sacrifice and suffering, on behalf of CHRIST and His Gospel. To what extent are we in this succession? E. ADAMS.

The Gospel of the Kingdom

THE dictionary explains "Gospel" as Christian revelation, and the word itself, as derived from Anglo-Saxon, may mean good news, or news of GOD, according to whether its first syllable is derived from the words for good or GOD, which are very similar.

The Gospel of the Kingdom thus becomes a Divine unfolding of what the Kingdom is, and its meaning becomes quite plain from a diligent search of the Scriptures. GOD has proclaimed His purpose to set up *on the earth*, in fulfilment of His promise to David (2 Samuel viii. 8-17) a kingdom, political, spiritual, Israelitish, universal, over which GOD'S SON, David's Heir, shall be King. This kingdom in its complete aspect is to last one thousand years in manifestation of the righteousness of GOD in human affairs. Righteousness will then reign. What a delusion to confound this kingdom as many do with the Church of GOD!

The "Prince of this world" has striven to dim the brightness of this revelation by opposing its fulfilment in every way possible, and the Scripture shows plainly how far he will be allowed to go in his opposition to it, even to the establishment of a rival kingdom that will be universally acceptable to the unbelieving unrighteousness that is everywhere manifest.

The presentation of the antichrist for universal acceptance will be the testing point for human responsibility, when refusal of homage to him will mean a martyr's death.

In the meantime, GOD'S HOLY SPIRIT, given by the FATHER, at His SON'S request (John xiv. 16, 17), is here in this world, accomplishing the mission on which He has been sent (John xiv. 7-11). This mission has nothing to do with the control of the course of this world, beyond acting as a restraint upon

the development of evil to its final consummation, and "He Who lets (restrains) will restrain, until He be taken out of the way" (2 Thess. ii. 7), a fact which it is the privilege of simple faith to know (2 Thess. ii. 6). This mission is beautifully illustrated in the Old Testament account of Abraham as the father sending his trusted servant to find a bride for his son Isaac, and the details of it are remarkably in accordance with that of which it is but a type (Genesis xxiv.).

It is the gospel of the grace of GOD that is being proclaimed now, and the question raised is whether there is willingness to be led and guided out of the course of this world, by the ONE sent for this express purpose, to meet the SON of GOD on the threshold of the FATHER'S house, but the gospel of the kingdom is as true as ever it was, and will be by special messengers when "He Who restrains" is "taken out of the way", along with that in which He finds his present habitation (Eph. ii. 21, 22).

The "Everlasting Gospel" (Rev. xiv. 16) will be good news for those who refuse the antichrist when he proclaims himself GOD. These are the grounds upon which such will be preserved from inevitable judgment.

He who accepts the LORD JESUS CHRIST as the SON of GOD, must in consequence acknowledge the truth both of the gospel of the kingdom and the everlasting gospel.

Reader, let us beware lest we be entangled by the blandishments of him who transformed himself into an angel of light (2 Cor. xi. 14), and who would fain have us believe that the course of this world, led on by him, is leading up to CHRIST'S kingdom. It is the antichrist's kingdom that the world is actually preparing for, and unbelief will be given over to the acceptance of its lying delusions (2 Thess. ii. 11).

There are other gospels against which we are warned. These "pervert the Gospel of CHRIST" and "transform their ministers into apostles of CHRIST and ministers of righteousness" (Gal. i. 6; 2 Cor. xi. 4-15).

What the apostle calls "my gospel" (Rom. ii. 16), is the fullest development of the gospel of the grace of GOD, and of its results in the out-calling of the Church, its relationships, position, privileges and responsibilities. This gospel is to be found in all Paul's inspired writings.

G. S. PURNELL.

A Hymnic Page

THE father of Isaac Watts was a respected Nonconformist and at the birth and during the infancy of his son Isaac, who was the eldest of nine children, twice suffered imprisonment.

Isaac was born at Southampton on July 17th, 1674. He was taught Greek, Latin and Hebrew by Mr. Pinhorn, rector of All Saints' and headmaster of Southampton Grammar School.

Being a lad of great promise an offer of education at one of the Universities was made by a physician of the town and some other friends, with a view to his being a minister of the Church of England. This, however, he refused, preferring to enter a Nonconformist Academy at Stoke Newington in 1690.

His learning and piety, gentleness and largeness of heart have earned him the title of the Melancthon of his day. He has been called the father of English Hymnody; and as having lifted English hymns out of obscurity into fame, the title is a just one.

The hymn "*Behold the glories of the Lamb*" is said to have been the first he composed and it was written as an attempt to raise the standard of worship and praise. In answer to requests, other hymns succeeded.

Another hymn "*There is a land of pure delight*" is said to have been suggested by the view across Southampton Water.

We cannot do justice to such a wonderful hymn-writer in the space at our disposal but here are a few of his first lines: "*Come we that love the Lord*"; "*My soul, repeat His praise*"; "*With joy we meditate the grace*"; "*Join all the glorious Names*"; "*Come let us join our cheerful songs*"; "*Not all the blood of beasts*". Last but certainly not least:

When I survey the wondrous cross
 On which the LORD of glory died,
 My richest gain I count but loss,
 And pour contempt on all my pride.

Surely Pauline in its setting forth of "GOD forbid that I should glory, save in the Cross of our LORD JESUS CHRIST, by whom the world is crucified unto me, and I unto the world" (Galatians vi. 14).

(Adapted from Dr. Julian's Hymnology by C.A.H.)

The Wells

(Genesis xxvi. 18-23)

IT may be observed how often the well, though so peaceful and beneficent in itself, *is the occasion of bitter contention* in the sense CHRIST says, "I came not to send peace, but a sword." Yet whilst all are contending around with clamorous party-shibboleths, each claiming a monopoly in the source of life, the well heeds not the clash of words or steel, but *continues ever its gracious work of giving forth the living water*. It yields allegiance to none of the contending factions, but yields blessings for them all. "It gives not to a party what was meant for mankind"; nor will it ever be possible for any party, though it be as large and imposing as that which Gregory the Great founded, to establish a monopoly of CHRIST.

"Isaac's servants digged in a valley and found there a well of springing (Heb. living) water." It is in the low places that the living water is found. "And the herdmen of Gerar did strive with Isaac's herdmen, saying, 'The well is ours', and he called the name of the well Esek [conflict]. They digged another well and strove for that also: and he called the name of it Sitnah [hatred]." The Philistines had been stopping the wells (ver. 15) and had filled them with earth, but Isaac had re-digged them (ver. 18) and "he called their names after the names by which his father had called them." So there were afterwards "Philistines" who sought to destroy CHRIST and for a time apparently succeeded in checking the streams of blessing. But Isaac (*Christ in resurrection*) unstops the fountains of grace; and he calls them by the same names; that is, CHRIST, *in resurrection*, carries on His accustomed work of mercy according to the same essential principles as from the beginning.

But, even after that, the pilgrim's journey is a progress of conflict. If the enemy cannot destroy the well, he will seek to deprive the pilgrim of it; and if Satan's power could not, even by death, cut off the source of spiritual life, he will seek to occupy the ground himself and thus deprive us of CHRIST: and this not once or twice but at every stage of the journey. So the pilgrimage is often marked by "conflict" and "hatred"; but, nevertheless, the pilgrim at last reaches Rehoboth where there is "room". This is like *Bunyan's* land of Beulah; for "he went up from thence to Bēersheba" (the well of the oath), where God's benediction rests on him. "And he builded an altar there and . . . digged a well."

Sparkling Gems

If we would be angry without sinning, let us be angry with nothing but sin.

* * * *

The way through the Red Sea was safe enough for Israel, but not for Pharaoh; he had no business to go that way; it was a private road that JEHOVAH had opened up for His own family.

* * * *

There are only three passages in the Bible which declare what GOD is, although there are thousands which speak about Him. "GOD is a Spirit." "GOD is light." "GOD is love."

* * * *

Deny not a song to Him Who hath answered thy prayer and given thee the desire of thy heart. To be silent over GOD's mercies is to incur the guilt of ingratitude; it is to act as basely as the nine lepers, who after they had been cured, returned not to give thanks unto the healing LORD.

* * * *

To forget to praise GOD is to refuse to benefit ourselves; for praise, like prayer, is one great means of promoting the growth of the spiritual life. It helps to remove our burdens, to excite our hope, to increase our faith.

* * * *

Our joy in CHRIST speaks a language that all hearts can understand, and is a testimony for Him such as mere knowledge and utterance can never give.

* * * *

Growing acquaintance with CHRIST makes Him more and more precious to our souls.

* * * *

The Ark of GOD at Jordan went *before* the people, was *in their midst* and *followed after*. CHRIST is the *Leader*, the *Reward* and the *Glory* in the *midst* of the Church—their life and bond of fellowship.

* * * *

Like Enoch, walk with GOD and you cannot mistake your road. You have infallible wisdom to *direct* you, inimitable love to *comfort* you and eternal power to *defend* you.

(Selected by C. A. Hammond)

SURPLUS BOOKS

At this time of the year many make a point of checking up on the books they possess, with a view to getting rid of any surplus or copies not likely to be used or read.

If you have such and would send them to the address below they will be gratefully received, either for payment or as a gift towards Depot work.

In this way the books will be circulated where they will be helpful to those who receive them.



BIBLE WALLETS

With handle, two-stud fastening. Also lock and key.

10 in. x 7 in.

17/- post paid

12 in. x 8½ in.

22/9 post paid

Made of very strong, hard-wearing material, with a leather grain. Weather-proof.

WORDS^{OF} HELP

FROM THE
SCRIPTURE OF TRUTH.

MAY, 1952

VOL. XLI. No. 5

CONTENTS

	PAGE
DEBORAH - - - - -	51
"THINGS HARD TO BE UNDERSTOOD" - - - - -	54
A HYMNIC STUDY - - - - -	56
THE CROSS (2) - - - - -	58
DELUSION - - - - -	60
SPARKLING GEMS - - - - -	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, 12, Milner Avenue, Hornsby, 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.

Christianity

ALL hail, true Christianity! All hail!
True Christianity's unequalled Light,
Contained in earthen vessels, whose despite
Has dimmed thy glory, and eke drawn a veil
Upon thy countenance, till, dull and pale,
Thou shinest with diminished light around
The habitable earth and the dulled sound
Of thine unequalled gift has caused to fail
The supreme triumph that it ought to be!
Caricatured in socialism's gloom,
Obscured in nature's lost and fallen race,
Thy light still shines in every Christian's face
And for a vast expansion there is room;
Remove the veil, and let the whole world see!

G. S. PURNELL.

"Let your light so shine before men, that they may see your good works, and glorify your FATHER which is in heaven." (St. Matthew v. 16.)

Deborah

By THE EDITOR

(*Judges iv., v.*)

“IN those days there was no king in Israel” and so Deborah appears in the record as a prophetess and a mother in Israel. On the moral and spiritual plane she becomes the voice of God to arouse the conscience of the nation.

“In those days there was no king in Israel and every man did that which was right in his own eyes.” And the picture presented after twenty years of this is one of incredible failure and feebleness on the part of the people of Israel.

Spiritually, God was increasingly being forgotten as “they chose new gods” and sunk into idolatry.

Socially, everything gradually disintegrated; “the highways were deserted”; trade languished as the caravans ceased to use the roads; venturesome travellers resorted to byways, or (as the marginal reading suggests) used crooked ways and devious routes as likely to afford more shelter from ambushed archers lurking near the wells and fountains to which necessity of course forced people. Many of the villages were destroyed, or at any rate ceased to be occupied, as, in the confusion and panic produced by the prevailing lawlessness, families herded together in such towns as afforded more protection.

Nationally, the condition was such that after submitting to twenty years of galling and disgraceful servitude to a heathen despot who boasted of his nine hundred iron chariots (tanks as we should say to-day), “mightily oppressed them”. Then at long last, they remembered that “God is our refuge; a present help in trouble” and turned to Him for deliverance. The prevailing state of things had become so bad that any hope of testimony to the Name of the God of Israel faded out. Yet the very land they occupied had been taken possession of by their fathers in His Name. Then Deborah arose, a prophetess and a mother in Israel, there not being a single man to whom they could turn in their present need. What a confirmation of their low spiritual and moral condition, and what a rebuke to the men of Israel implied thereby.

DEBORAH THE PROPHETESS

Not primarily a prophetess in the sense of a predictor, but as the voice of the living GOD speaking to the conscience of a recreant people who had forgotten Him and cast His laws behind them, since "every man did that which was right in his own eyes." Sending for the only man likely to heed the message from God, Deborah sent and called Barak with the word of the LORD God of Israel's command and promise of His active intervention in this hour of national disaster and distress. Barak certainly is a man, but what a man! He recognises the command and promise of God, but lacks faith to obey it fully. Instead of exercising personal faith in the living God and answering to his own responsibility, he leans on the faith of another. Undoubtedly he was the best man available, but what of his unmanly reply as he says to Deborah, "If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go." And she said, "I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman."

Poor Barak! In leaning on the faith of another he only anticipated numbers in later times, some as in the days of the prophet who testified in the word of the LORD, "they have removed their heart from Me, and their fear toward Me is taught by the precept of men" (Isa. xxix. 13). How many there still are in this condition, whose spiritual affairs are transacted secondhand instead of by direct contact with God.

Deborah, Barak, and the people of Israel are presented in the book of Judges as persons from whose conduct we ourselves may learn salutary lessons. St. Paul says of the things that happened to these ancient people "they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

God's purpose, of course, abides, although His thought of deliverance seemed then only to be grasped by one woman: and the stern discipline of war with its attendant horrors was needed to awake His people to a right sense of their condition. But the prophetess knew the mind of God and stirred up the people to prepare for His gracious intervention on their behalf.

DEBORAH THE MOTHER IN ISRAEL.

As a result of Deborah's maternal interest in Israel a move was made in the right direction. "Where there's a will there's a way," runs the proverb, and especially if there is a woman like Deborah behind the will. So we read that some who could handle the pen came; others who could better handle the sword; some wholeheartedly jeopardized their lives in brilliant exploits, these may remind us of those valiant ones recorded in Acts xv. 26, "Men that have hazarded their lives for the Name of our LORD JESUS CHRIST." Of some it is written, "They willingly offered themselves," and, since one willing volunteer is worth ten pressed men, these counted for much in the conflict. But in spite of the hearty response on the part of many there were defaulters, who professed to be greatly exercised by the state of things, but did nothing about it. "Each tribe is passed in review by Deborah in her song. The easternmost and the westernmost, who had alike been wanting: the sailors of Dan and Asher, who had tarried in their fishing-craft, or in the creeks along their coast; the chiefs of Reuben, whose prolonged debates on the banks of their mountain torrents only ended in their remaining among the sheep-troughs to listen to some shepherd's melody in the hour of danger."

Talking, debating, discussions ending in talk—how modern in many a Christian assembly—and how futile. Some sulked and failed in the hour of opportunity. Or did they really despair of God and of the future for His people, since things seemed so hopelessly bad? Did it not seem that Deborah was calling them to a forlorn hope, since there were now no great leaders; no really gifted men now like Moses and Joshua? Did they forget that the Captain of the LORD's host never dies; but still lives to lead on to the accomplishment of all God's purposes? We cannot say, but may well ponder some questions suggested by this piece of ancient history. For example, as the professing people of God we may ask ourselves:

1. Are the highways of practical holiness deserted by us now?
2. Do the byways of crooked compromise afford us common paths in things spiritual or secular—crooked ways?

3. The friendly villages of simplicity, sincerity and brotherly kindness—have they ceased in the Israel of God?

4. Are we still exposed to the sharp arrows of unkind criticism, slander, evil speaking and contempt at our meeting-places for drawing water?

Then we must cry to God, while at the same time we must co-operate with His present workings in grace; and ask ourselves such questions as: Do we enjoy our portion in CHRIST? Have we grasped His purpose in our salvation? Do we really care for the testimony to CHRIST in these difficult days? And realise our place in it as His witnesses?

To answer fully to all this, the HOLY SPIRIT by the scripture bids us, "Yield yourselves to GOD as those that are alive from the dead. Cleave unto the LORD; and walk in the SPIRIT."

"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 scriptures 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 founded 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 towards 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 shew his likeness to his MAKER by giving names to the living creatures, thus shewing 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 shews 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 with the Father and the Son; but in no wise 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 shew the virtues of Him who hath called them out of darkness into His marvellous light. H. SAMBROOK.

A Hymnic Study

THE Bonar family were among the God-fearing people of Scotland and had representatives who served in the Church of Scotland over a period of more than two centuries.

James Bonar was second solicitor of Excise in Edinburgh, he was a man of intellectual power and deep piety. To him was born in Edinburgh on December 19th, 1808, a son, Horatius.

Both before and after the "Disruption" Horatius Bonar was a minister of the Gospel, and he also wrote a large number of hymns. Of these it has been said "they satisfy the fastidious by their instinctive good taste; they mirror the life of CHRIST in the soul, partially, perhaps, but with vivid accuracy; they win the heart by their tone of tender sympathy; they sing the truth of GOD in ringing notes."

In Great Britain and America nearly one hundred of Dr. Bonar's hymns are in common use. We must quote in full one of his hymns, a hymn which breathes such deep resignation to the will of GOD.

Thy way, not mine, O LORD,
 However dark it be:
 Lead me by Thine own hand,
 Choose Thou the path for me.
 Smooth let it be or rough,
 It will be still the best;
 Winding or straight, it leads
 Right onward to Thy rest.
 I dare not choose my lot;
 I would not if I might;
 Choose Thou for me, my GOD,
 So shall I walk aright.
 Take Thou my cup, and it
 With joy or sorrow fill,
 As best to Thee may seem;
 Choose Thou my good or ill.
 Choose Thou for me my friends,
 My sickness or my health:
 Choose Thou my cares for me,
 My poverty or wealth.
 Not mine, not mine the choice,
 In things or great or small:
 Be Thou my Guide, my Strength,
 My Wisdom and my All.

Thinking of another of his hymns, how many times have we sung with great feeling the simple words, so full of pathos:

I heard the voice of JESUS say,
Come unto Me and rest.

Three of his hymns appear in *Hymns Selected and Revised in 1928* (obtainable from the Publishing Office of *Words of Help*).

All that we were—our sins, our guilt,
Our death—was all our own:
All that we are we owe to Thee,
Thou GOD of grace alone.

The second one commences with the great value of the blood of CHRIST:

I hear the words of love,
I rest upon the blood,
We see the mighty sacrifice
And we have peace with GOD.

The third consists of three verses and speaks of:
Our *sins* were borne by JESUS . . . Our *wants* are known to
JESUS . . . We *love* the name of JESUS.

The hymn-writer of whom we have been thinking fell asleep in JESUS in the year 1889, but by his hymns "he being dead yet speaketh."

(Adapted from Dr. Julian's *Hymnology* by C.A.H.)

The Cross—(2)

(*Its Scandal*)

THE second passage is Gal. v. 11—"the scandal of the cross." Here was another effort of the enemy, not to clothe the word with the wisdom of man, but to add to the word the commandments of man. For there were in Galatia those who were seeking to add again that from which they professed to be delivered. There had been in the world a system of religion that had been set up by GOD, and that had the stamp of His hand upon it. It was an earthly religion, with the vestments, the music, the elaboration of Temple ritual which marked, in their full display in Solomon's reign, that which was suited to the GOD of all the earth. The true import of all this had,

however, been lost by those to whom the oracles had been committed. They became puffed up, saying, "God, I thank Thee that I am not as the rest of men" (Luke xviii. 11); they said "*Jehovah's temple, Jehovah's temple, Jehovah's temple is this*" (Jer. vii. 4). The obligations of the law, accepted in pride of heart and self-sufficiency, had, in practice, created religious distinctions between men to satisfy this pride. Satan had been able to gain an advantage as a result of the boast of the nation "All that Jehovah has spoken will we do" (Ex. xix. 8). "Now," said they of Galatia, "we cannot throw all these instructions, all this beauty, overboard; we are sure God did not intend them to be given up." So that saints who had been saved by faith in the preached word of the gospel, were taking a law for their walk, and were seeking to serve God by those observances that provided that which was naturally attractive to the heart of man. This admixture of law and Christianity had "indeed an appearance of wisdom in voluntary worship and humility . . . to the satisfaction of the flesh." (Col. ii. 23.)

The apostle breaks this with as firm a hand as he had dealt with matters at Corinth. This profession was a denial of the truth to which they had been converted, that in the death of CHRIST they, too, had died, and the life that was now lived was not by the power of a natural life, but by faith, "the faith of the SON of GOD, who has loved me and given Himself for me." If everything had passed away in the cross, and that only which was in CHRIST lived before GOD, how could these things, which GOD Himself had made old and had discarded, have a place among saints? As for the apostle, his boast was in the cross of our LORD JESUS CHRIST, "through Whom the world is crucified to me, and I to the world." If anyone brought in other things to satisfy the flesh, it was "that they may not be persecuted because of the cross of CHRIST." For if anything else was preached, then "the scandal of the cross" was done away. This offence was occasioned by the utter exclusiveness of the doctrine preached from any other system, whatever its origin, or from any of the thoughts of man, however reputable they might be. With this "scandal" the apostle was willingly associated, even if, by the end of his course, everyone else in Asia had forsaken him.

It is no mere relic of Judaism that we have in Christendom to-day, but the full-blown profession. If there was then a

priesthood with ecclesiastical pretensions, so there is to-day. Its vestments, its stated order of service, its rules of life and behaviour are still with us. The principle behind its magnificent buildings, its music, its incense, is to provide that which is naturally attractive and pleasing. And the offence of the cross has thereby ceased.

All these things, whether in germ or full blown, bring us into bondage. In principle it matters not whether it be the evil pretensions of Babylonish corruption, or merely the desire for a good position or building, or music, or anything that would appeal to man—bud or fruit, it has its roots in a Judaistic system of things, and denies the believer's liberty in Christ. If we appear willing to dally with these things, we are not "standing fast". They are palliatives of "the scandal of the cross". We may point the finger at the worldly magnificence of a so-called Vicar of CHRIST, but everything that would avoid the ignominy and rejection associated with the gallows is of the same persuasion. How can these things have a place when confronted with the cross of our LORD JESUS CHRIST? How little His suffering death touches our hearts that there should ever be found an impulse to shrink from our portion of that which He so willingly embraced for us.

Until we are ready to accept the "scandal of the cross" there will be no distinctive, liberating power in our testimony; nothing to show that we have been delivered from this present evil world; nothing important enough to arouse Satan's hatred and opposition. We shall remain unworthy of our LORD.

(To be continued, D.V.)

D.E.B.

Delusion

THE first recorded case of delusion is that in which the devil deluded Eve, and it is sad to see how easily attractive appearance gained a victory over one not yet established in the truth. By yielding so easily all power of resistance was gone for the deluded ones and their descendants, and their only hope henceforth must lie in the mercy of God. If God was not merciful and gracious, how awful would have been the consequences for all the human race, but now it is only

those who refuse the truth about themselves, and consequently reject the offers of the mercy and the grace of God who have to suffer such consequences.

The fallen creature who deceived Eve, and her husband, Adam, is still at large, engaged in the same delusive tactics, against which even we who believe are warned. This creature was once an archangel, and is addressed as "Lucifer, son of the morning," in Isaiah xiv. 12, where the fell purpose of his heart is exposed (Isaiah xiv. 13, 14), and his antichristian embodiment is portrayed. He will be at large, going about like a roaring lion, seeking whom he may devour (1 Peter v. 8), irresistible to all who have not the faith to resist him, till an angel descending from heaven, having the key of the bottomless pit (the abyss), and a great chain in his hand, lays hold of him, and having bound him for a thousand years, casts him into the abyss, and sets a seal upon him (Rev. xx. 1-3).

After the thousand years in the abyss, he is still unchanged, and as soon as he is released for a little season, at the end of the thousand years, he goes out to deceive the nations, proving by his easy victory over them, that human nature, even after it has seen the world administered in perfect righteousness for a thousand years, is unchanged and just ready to be deluded.

His attempts at delusion failed signally in the case of **JESUS CHRIST the SON of GOD**, when He went about in this world doing good, and healing all in need of healing; but he showed his character in doing his utmost against Him, and inducing his dupes to do the same, even to treating Him as a malefactor. Here the Divine portrayal of the character of the human heart as "deceitful above all things, and desperately wicked" (Jer. xvii. 9) was proved to be only too true. Man may pretend to be innocent, and to take the ground that Peter did (Mark xiv. 26-31; Luke xxii. 31-34; John xiii. 36-38) that he is not as bad as the Word of God makes him out to be, but he has to find out the truth of it sooner or later, by practical experience, if not by faithful acknowledgement.

One of the devil's most subtle delusions is based upon human sentiment, that "savours not the things that be of God, but those that be of men." He tried this on the Blessed Lord through Peter, when He announced to His disciples the necessity of His ignominious death. Peter's remark "That be far from Thee, LORD", implied the thought of what were they

(His disciples) going to do if He went to such lengths as He said He must, leaving them to suffer the consequences; and the same subtle question is raised to-day in the case of anyone on the verge of conviction, who hesitates. The enemy says "Think what it is going to cost you." Again the same thought arises in the face of diminishing numbers, and apparent isolation, when continuing in the narrow path marked out for faith seems to mean being left apparently alone like Elijah in Horeb, like John on Patmos, or like Paul when he had to say: "Only Luke is with me."

In 1 Peter i. 10, those who have obtained like precious faith with him and his colleagues, through the righteousness of GOD and our SAVIOUR JESUS CHRIST, after being reminded of what belongs to them by faith, are exhorted to give diligence to make their calling and election sure, with a view to never falling and having ministered unto them an abundant entrance into the everlasting kingdom of our LORD and SAVIOUR JESUS CHRIST (2 Peter i. 1-11). No delusion, however subtle, can disturb that.

G. S. PURNELL.

—◆—

Prepare, my soul, to meet Him! . . . Stand oftentimes on the watchtower to catch the first streak of that coming brightness—the first murmur of these chariot wheels. The world is now in preparation! It is rocking on its worn-out axle. There are voices on every side proclaiming, "HE COMETH!"

* * * *

Yes, we are, indeed, the conquered captives of His omnipotent love. Thus chosen, purchased and subdued, the rights of our Divine possessor are inalienable: we rejoice that we never can be our own; and we desire, day by day, to do *His* will and to show forth *His* glory.

* * * *

The LORD'S admiration of His Church is very wonderful and His description of her beauty is very glowing. She is not merely *fair*, but "*all fair*". He views her in Himself, washed in His sin-atonement Blood and clothed in His meritorious righteousness, and He considers her to be full of comeliness and beauty.

Sparkling Gems

God does not give grace till the hour of trial comes. But when it *does* come, the amount of grace and the nature of the special grace required is vouchsafed.

* * * *

"All grace!" "All sufficiency!" "All things!" and these to "abound". Oh! precious thought!

* * * *

How comforting to know amid the ebbings and flowings of our changing history that the change is all with us and not with our God.

* * * *

The paths of the LORD! My soul! never follow thine own paths. If thou dost so, thou wilt be in danger often of following sight rather than faith—choosing the evil and refusing the good.

* * * *

How many of His dear children has He rebuked and chastened; all, *all* for one reason, "I love them!"

* * * *

"If need be." Three gracious words. Not one of all my tears shed for nought! Not one stroke of the rod unneeded, or that might have been spared! . . . Be still!—there was a *need be*.

* * * *

After such sins as ours, man's sentence would have been, "I will in no wise receive!" But "it is better to fall into the hands of GOD, than into the hands of man": for He says, "I will in no wise cast out!"

* * * *

Am I living as I should wish I had done when the last hour arrives?

* * * *

Live a dying life! How blessed to live, with the consciousness that there may be but a step between me and glory.

* * * *

Believer! all the glory of thy salvation belongs to JESUS—none to thyself.

(Selected by C. A. Hammond)

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.

In Every Thing Give Thanks

(1 *Thess. v. 18*)

GIVE thanks! for mercies given
Unnoticed oft by me,
Give thanks for sins forgiven,
Known only, LORD, to thee.

Give thanks! in word and deed,
For that surpassing love,
That sent Thy SON on earth to save,
And now to plead above.

Give thanks! for tender love,
That our REDEEMER showed,
Who, in the absence of *Himself*,
A COMFORTER bestowed.

Oh, grant me by Thy grace
To walk by faith alone,
Until before my FATHER'S face
I know as I am known.

“In the Regeneration”

(S. Matthew xix. 28)

BY THE EDITOR

THE incident of the rich young ruler making the great refusal and our LORD's reference to the great difficulty of a rich man entering the Kingdom of God, led Peter to make a miserable speech and ask a foolish question. “Then answered Peter and said unto Him, Behold, *we have* forsaken all, and followed Thee; what shall *we have* therefore?”

To speak of what *we* have suffered or sacrificed in the service of the LORD is a very poor, miserable thing indeed, for when *we have* done all “*we are* unprofitable servants”. Then the foolish demand, “What shall *we have* therefore?” only makes matters worse.

But it gave the LORD occasion to mention a subject of great importance to Himself, to all His disciples, and also to the whole world. “And JESUS answered them (for Peter was the spokesman of the band again) “Verily I say unto you, That ye which have followed Me, in the regeneration when the SON of MAN shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.”

The LORD followed this up with the parable of “*the labourer with an evil eye,*” as illustrating how “the first shall be last; and the last first.” All this was spoken in connection with “*the regeneration,*” which therefore is a subject of great importance to CHRIST and His disciples. It is important to Him because “all the prophets since the world began have spoken of it.” In the third chapter of the Acts, Peter at some length witnesses to the great importance of “the times of refreshing from the presence of the LORD, the times of the restitution of all things, which GOD hath spoken by the mouth of all His holy prophets;” and all concerning JESUS CHRIST the LORD. So “the regeneration” has real importance for Him.

Its importance for His disciples is revealed in the answer given to Peter about what will happen to all of them "in the regeneration." Perhaps this subject will be best dealt with as we ask, and try to answer three plain questions.

First, *When* is it? Secondly, *What* is it? Thirdly, *Why* is it so important for ourselves?

1. When is "the regeneration" to take place? Scripture supplies at least three plain answers to this question.

(a) In the regeneration *when the Son of Man shall sit in the throne of His glory*. (St. Matt. xix. 28). At present He sits on the right hand of the Majesty, on the throne of the FATHER. "I am set down with My FATHER in His throne" is CHRIST'S word now (Rev. iii. 21). So the regeneration is still *future*.

(b) *When the Lord shall build up Zion, He shall appear in His glory* (Ps. cii. 16). Zion is thrown down, trodden still underfoot of the Gentiles. But "the time to favour her, the set time shall come"; not yet, however, for the King is still rejected by her. "In the regeneration" the LORD shall appear in His glory, and a third part of the Jewish people then repentant and converted, will form the nucleus of the nation over which He will reign for the thousand years of blessedness.

In Jeremiah xxx., GOD'S sevenfold purpose of gracious blessing over His ancient people is given in an almost dramatic way. The previous chapter speaks of "Jacob's trouble" the time of the greatest tribulation and sorrow that unhappy race ever has, or will ever experience; the which unless mercifully "shortened" said the LORD Himself, "no flesh should be saved." But in the next chapter which should be carefully studied, we note, JEHOVAH the GOD of Israel says, "At the same time (in that time) I will be the GOD (the ALMIGHTY) of all the families of Israel, and they shall be My people." "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." "I will build thee." "I will bring them . . . I will lead them." "I will cause them to walk in a straight way." All this shows that "the regeneration" is when Israel is restored to the land, and is dwelling in peaceful prosperity and security under CHRIST their King.

(c) *When Christ Who is our life, shall appear, then shall ye also appear with Him in glory.*

So the inspired answer to our first question, *When is the regeneration?* is, When the SON of MAN shall sit in the throne of His glory; when the LORD shall build up Zion; and, when CHRIST Who is our life shall appear.

2. Our second question naturally is, *What is the regeneration?* It is not a new birth merely, but a new birth and continuance in a new order of life. It is illustrated already in real Christian believers as St. Paul writes to Titus. "According to His mercy He saved us, by the washing of regeneration (the only other occasion where the word occurs in Scripture), and renewing of the HOLY GHOST; which He shed on us abundantly through JESUS CHRIST our SAVIOUR (Titus iii. 5, 6). Here we see not new birth only, but a new way of living, a new creation, a new order of things introduced and maintained by the renewal of the HOLY SPIRIT, richly poured out through JESUS CHRIST our SAVIOUR.

And "the regeneration" of which our LORD spoke to Peter is the introduction of a *new world order* brought about by CHRIST, and with the pouring out of the SPIRIT.

The regeneration has four distinctive features. They are:

(a) Presence of CHRIST regnant, as Psl. lxxii. expresses so beautifully, reigning without a rival here on earth.

(b) Exclusion of Satan—one-time prince and god of the world.

(c) Reversal of all the misery and ruin under which the whole creation now groans, sighing for deliverance.

(d) Restitution of *all* things in universal blessing by the SON of MAN, who suffered and tasted death for *every thing*.

These four things go to comprise something of "the glories" that must follow "the sufferings" endured here by our LORD.

3. The third of our questions, *Why so important to-day?* Since we have seen that "the regeneration", whatever it is, is still *future*, why so important for us *to-day*? Our LORD gives the answer straightway, following it up with an illustration clear to all.

It is couched in language of promise and warning. To the Apostles, "ye which have followed Me"—as Peter had said "we have forsaken all, and followed Thee," there is a special promise of a particular place in "the regeneration". "Ye shall sit upon twelve thrones judging the twelve tribes of Israel."

To every wholehearted true disciple also a substantial recompense is assured for all that is forsaken and sacrificed now in His service, before "the regeneration" takes effect.

It is all, however, of God's grace, and not of our merit; and Peter's question, in view of the rich young ruler's refusal, seems rather to breathe some such feeling as, "Master *we have done much better than he, for we have left all and followed Thee.*" A lurking sense of complacency with some idea of personal merit hangs about Peter's miserable speech. This eagerness as to the reward of such devotion, appears the reason why the parable of "the labourer with an evil eye" so full of warning follows the great promise made of full recompense "in the regeneration".

We are indeed bidden to rejoice on account of the reward in heaven promised, but also to remember that the reward of grace for faithful service is still *grace*. The proper question for me therefore to ask is not, What shall I have therefore? But, *What lack I yet in faithful service to the Lord?* All the rewards spoken of are allotted according to faithfulness before "the regeneration" takes place. For the last shall be first, and the first last. First in opportunity but last in reward unless service and motive are acceptable to Him. Last in opportunity yet first in reward if service and motives *are* acceptable to Him.

From unequal opportunities GOD will not demand equal results, but *to* unequal results He may give equal rewards if He so pleases. He will own every service rendered and every loss sustained for CHRIST's sake; yet He maintains His own title to act as He wills. But the promise is that faithful service to CHRIST now entails suffering, shame and loss in some real degree; but will be rewarded amply "in the regeneration" when the SON of MAN shall sit in the throne of His glory. Hence the importance of our subject to-day, for Him, for the Apostles, and for every one who *for His sake* forsakes, suffers and serves *now*, before that time of displayed glory and majesty "in the regeneration".

Rhythm

RHYTHM seems to characterise all life as we know it. The tide ebbs and flows; day succeeds night, and night day; the seasons follow in rotation; storm and calm, sunshine and shower, cold and heat, alternate. Rhythm accompanies all motion.

"Win first, lose last," was a saying amongst schoolboys. Fashions in thought as well as in ladies' dresses come and go, and come again. It is not good for man to be alone, but it is even less good for man never to be alone. All athletes know what "bad times" are, but they know, too, that these pass and are followed by a new lease of physical energy. Every political partisan is ready to plead the "swing of the pendulum" after an adverse election. Life is not uniform anywhere.

The Divine Library was not produced in a uniform way. It was here a little and there a little. GOD spoke at sundry times and in divers manners. And the contents of the Bible are not all of equal value; like the hair and the finger-nails both integral parts of the human body, but not so important as the heart and the lungs.

Men of GOD spoke as they were moved by the HOLY SPIRIT. The burden of the LORD came upon the prophets, the message was delivered, and when it had fulfilled its immediate purpose was followed, later, by another communication of Divine truth.

The Church all down the ages has had its times of prosperity and its times of adversity. The movements of the SPIRIT of GOD have not been uniform. Periods when things spiritual have been at a low ebb have been followed by times of revival. We may think we know the causes of revivals, but the mysterious element is never absent: "*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth*" (St. John iii. 8).

The Christian life is marked by rhythm. It is made up of trusting *and* toiling; believing and fighting; resting and wrestling; bearing and doing. We must be both conservative and progressive. There are set-backs, or rather pauses, and these are followed by times of spiritual quickening. There are seasons when the mind is receptive; these are followed by

seasons of mental creativeness. Sometimes the passive element in the soul predominates; at others it is the active.

The mystics spoke of "the dark night of the soul," which was followed by a period of settled peace and joy in God. God and spiritual things are not always equally real to us. Apart altogether from sin, hours of joy in God do not last; they come, and go, and come again.

Even in the after-life, when the soul will have greater capacities both for joy and suffering than now, the law of rhythm will probably obtain. But in this world at all events the soul needs pauses, as the body needs rest and sleep. If the ecstasies were too long continued the current would be too strong for the lamp, and would blow it out. God's withdrawals are a mercy, and both ebb and flow are under His control. We cannot endure too much sunshine; we need the shadow as well. The valley experience is required as well as that of the mountain top. Depression as well as exhilaration has its uses. The undulations of life are God's law of alternation.

All this is what we do not know in youth; and in riper years we need still to learn the lesson. The young make demands upon life which it was never meant to satisfy. When winter comes they do not see that spring cannot be far behind. But the fact is that in this life it is almost impossible to be very unhappy for any great length of time. An enlarged outlook is a solace and a strength.

"Man was made for joy and woe,
And when this we rightly know,
Safely through the world we go."

E. ADAMS.

The Cross—(3)

(Its death and enemies)

THE third expression is in Phil. ii. 8—"the death of the cross." This concerns us individually, and more particularly how we regard ourselves and each other. For there seems to have been at Philippi differences of opinion, and perhaps the setting up of one's own authority, and a regard for

one's own reputation with a lack of proper esteem for the other. It seemed to be nothing serious, not going as far as at Corinth, where they had formed parties, and the apostle deals with it far more gently, though none the less effectively. For the principle behind troubles of this nature is the one that was seen in the garden of Eden—insubjection. We differ because we do not bring every thought into subjection to CHRIST: we make our own thoughts the criterion, our own way the right way because self has not passed away by the death of the cross. In the Word of GOD His mind is fully revealed, and for every circumstance of the pathway, for all that concerns the testimony, for every doubt and difficulty there is decision here according to the Divine mind. It is this Word alone, that, found in the heart, will keep us from the paths of the destroyer, and, more particularly to our context, will give us to “think the same thing, having the same love, joined in soul, thinking one thing”—and the “one thing” is that which the SPIRIT will teach. But we need, not merely to know the Word, but to keep it; to bow our hearts and to direct our feet in subjection to the FATHER of Spirits, that His will may be accomplished.

For this is the example of the One to whom the apostle directs our attention. How well known is the passage showing the way the Lord went. It was His set purpose to take this path. *He* emptied Himself, *He* took a bondman's form, *He* humbled Himself even to the death of the cross. There was no occasion when He set His will against His Father's, for He had set His heart on completing it, and He went steadfastly on even to the bitter end. This was the mind that was in CHRIST JESUS. Not a trace of Himself, but subjection and obedience to the uttermost. This, too, touches our hearts, for it was by this obedience that we, who were lost, have been brought nigh to God.

Now, says Paul, “let this mind be in you.” How often our minds are set upon self: His never was. His example remains for ever that on which GOD looks with delight, and which He desires to see in His saints as they are transformed by the renewing of their minds. And as many as be perfect are thus minded, and to those who are not as yet, but have this desire,

then this is what He will reveal to them. It is the revelation of the way in which the death of the cross removes ourselves, our thoughts, our right and wrong, and all that we are, that place may be given to that which is perfect. Would indeed that a mind might be found in us, as it was found in the apostle, to desire to know Him, the fellowship of His sufferings, and to be made conformable unto His death. "For to this have ye been called: for Christ also has suffered for you, leaving you a model that ye should follow in His steps. (1 Pet. ii. 21.)

Now in this same epistle to the Philippians there is the last of these expressions—"enemies of the cross." (Phil. iii. 18.) "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of CHRIST." Many have found a place in the profession of Christendom who know nothing of Christianity, and just as the mixed multitude in Israel caused their lusting and disobedience, so these display a pattern of walk that is opposed to everything that has been "learned, and received, and heard, and seen" in those who have CURIST for an example. How important it is that we should not be caught in the specious error of their ways. "Walk not in the way with them, keep back thy foot from their path; . . . For in vain is the net spread in the sight of anything which hath wings" (Pro. i. 15, 17). These have never tasted the value of the cross; their end is destruction. They have never crucified their affections and desires there; their god is their belly. The world has never been crucified to them, and they to the world, for their glory is in their shame. Their life is not hidden with CHRIST in GOD, for they mind earthly things. How simply the cross meets all these points for the believer, and sets us free in the enjoyment of our commonwealth which has its existence in the heavens, while we, absent as yet, await from thence the LORD JESUS CHRIST our SAVIOUR. And yet the solemn truth remains, that, if we refuse to take up the cross, refuse to apply its principles to our own selves, we are following those who are its enemies, and turning our back upon the example of our LORD.

May we be found looking off unto Him, for even His glory is an "answering glory" to His "every mark of dark dishonour" from the cross. May we be listening to Him, for His words are sweet to the renewed soul, and as He speaks, He reminds us that "My head is filled with dew, my locks with the drops of the night." (Song v. 2). May we be found following Him, for those feet once pierced have opened a pathway to the glory where He is, and where, "if we have died together with Him, we shall also live together; if we endure, we shall also reign together; if we deny He also will deny us; if we are unfaithful, He abides faithful, for He cannot deny Himself." (2 Tim. ii. 11-13).
D.E.B.

A High Aim

(A Metrical Soliloquy on 1 Thess. iv. 11-18)

HAVE I an object worth my while?
Have I an aim that fills my life,
For which with zeal and constant strife
I labour without shame or guile?

Is it for fame I labour so?
Do I desire a name that lives,
Immortal as the power that gives
The fame that lasts till all things go?

Have I an understanding heart,
As wise as was the heart of one
Whose search of things beneath the sun
Found everything from joy apart?

Is all the wealth to be acquired
In my possession for the time
I sojourn thus within the clime
That gives me all my heart desired?

Do I desire the strength that claims
 The power to vanquish every might,
 That bursts all bands, wins every fight,
 And every adverse power tames?

Can I find satisfaction in
 Acquiring all that brings me fame?
 Let this be my eternal aim:
 This I, whate'er my lot, can win.

Make it my studied aim to rest
 Within that quiet, calm and deep,
 That its own business minds, and keep
 My own hands working for the best.

Walk honestly before all those
 That live outside my conscious aim,
 Where I no real lack can name,
 Waiting in hope of GOD'S repose.

G. S. PURNELL.

A Hymnic Study

IN London on June 26th, 1702, was born a great hymn-writer—Philip Doddridge. His grandfather was one of the ministers under the Commonwealth, who were ejected in 1662. His father was a business man in London.

The settled life of a preceptor began in 1729 with his appointment to the Castle Mill Meeting at Northampton and this continued until, for health reasons, he sailed to Lisbon in 1751. His comparatively short life closed in Lisbon on the 26th October, 1751.

He was a man of wide learning, and two hundred pupils in all, gathered from England, Scotland and Holland, were prepared in his seminary.

The work of Wesley was welcomed by him and he was able to entertain Whitefield on the occasion of his visit to Northampton.

His "*Rise and Progress of Religion in the Soul*" and "*The Family Expositor*" both did good work in their day.

Among his numerous hymns there are many which show his deep appreciation and value of the grace of God. Probably the best known under this heading being:

Grace, 'tis a charming sound.

In another hymn he beautifully sets forth the drawing power both of God's love and God's grace:

*O GOD, what cords of love are Thine,
How gentle, yet how strong!
Thy truth and grace their strength combine
To draw our souls along.*

The hymn however, that has probably given more joy than any other of his, is:

O happy day! that fixed my choice.

How many thousands of believers have delighted and do still delight to sing not only this hymn but the refrain:

*Happy day! Happy day!
When JESUS washed my sins away;
He taught me how to watch and pray;
And live rejoicing every day,
Happy day! Happy day!
When JESUS washed my sins away.*

(Adapted from Dr. Julian's Hymnology by C.A.H.)

On John iv.

THE circumstances connected with this incident may appear strange; to the woman involved they were perplexing; to the disciples such as to be marvelled at; but how wisely planned, and how perfectly carried through, the achievement of the desired end fully demonstrated. Seemingly strange, to read of that great work going on in Judea, where JESUS and His disciples were baptizing and all men coming to Him; and John Baptist also baptizing in Aenon near to Salem; and then to read, "When therefore the LORD knew how the Pharisees had heard that JESUS made and baptized more disciples than

John (though JESUS Himself baptized not, but His disciples), He left Judea, and departed again into Galilee."

Not really strange. How like the Lord. Did He not say to some, on another occasion, "What man of you, having an hundred sheep, if he lose one of them doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" So He (parabolically) left the ninety and nine with John in the wilderness of Judea, whilst He Himself went into Samaria to find that lost one at Sychar's well.

"JESUS therefore, being wearied with His journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water." How wisely planned and timed by the One Who knew all things! He sits on the well by the wayside waiting for the one He knew would come; and He had sent His disciples unto the city, to buy meat, but also, doubtless, that there should be nothing to intrude nor hinder the meeting of the sinner and the SAVIOUR.

It would not be unreasonable to suppose that the woman was not a little surprised, as she approached the well, to see a man sitting there; nor that her surprise was turned to annoyance when, drawing nearer, she observed that he was a Jew. Maybe, she thought that as she drew closer He would retire. Instead, not only did He remain there, but "He saith unto her, 'Give Me to drink'." Now, surprise and annoyance are augmented by perplexity. "How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria?"

That question of perplexity gave Him the opportunity of unfolding to her the very object of His "waiting at the well." "JESUS answered and said unto her, 'If thou knewest the Gift of God, and Who it is that saith unto thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water'."

After further unfoldings, of true worship and of the FATHER seeking worshippers to worship Him in spirit and in truth, a desire is created in her heart for the coming of MESSIAS, the CHRIST, Who would tell them all things. Now, the heart is opened, and JESUS makes to her a declaration that He Himself made to only a few, "I that speak unto thee am He."

H. SAMBROOK.

Sparkling Gems

There is nothing so hard for our hearts as to abide in the sense of grace—to continue practically, conscious that “we are not under law, but under grace.”

* * * *

It is quite impossible for us to draw any right conclusion about grace until we are settled on the great foundation of grace—GOD’S gift of JESUS.

* * * *

If we look at the simple fact of what grace is, it has no limits, no bounds.

* * * *

It is better to be thinking of what GOD is, than of what we are.

* * * *

In looking to CHRIST it is our privilege to forget ourselves.

* * * *

True humility does not so much consist in thinking badly of ourselves, as in not thinking of ourselves at all.

* * * *

Where is the proof of an evangelist’s gift? In the converted souls which bless GOD through his means. The Church may own and recognise him in it: they must do so if they are spiritual—if the gift and therefore the appointment of GOD, be there: they sin against CHRIST who has sent him, if they do not.

* * * *

Preaching the Gospel to sinners is not only our happy *privilege*, as having ourselves tasted that the LORD is gracious, but our important *duty*; and surely the love of CHRIST should constrain us to use every means of winning souls—in season and out of season—to proclaim salvation through the blood of CHRIST.

* * * *

Every saint, according to his ability, should help in the work of the Gospel; and by prayer and supplication every one may help, if in no other way.

(Selected by C. A. Hammond)

TEXT CARDS

SPECIAL OFFER

Texts to hang. Coloured pictures. Art board. Gospel texts.
Sample dozen : 2s. od. post paid ; 100 : 8s. 6d. post paid.

HYMN BOOKS

<i>Hymns revised in 1928</i>	s.	d.
Cloth boards	3	0
Blue cloth boards, gilt edge	4	6
Pluvisin limp, gilt edge	6	6
Paste grain, gilt edge	8	6
French morocco yapp, red gilt edge	10	6
French morocco yapp, leather lined, red gilt edge	13	6
Persian morocco yapp, leather lined, red gilt edge	17	6
Niger morocco yapp, leather lined, red gilt edge	21	0
The Botley Tune Book.		
Companion to Hymns selected and revised in 1928, with copious indices	6	0
Gospel Hymns for Children (216 well-chosen hymns)		
Limp cloth	1	6
Cloth boards	2	6
Pluvisin, gilt	3	9

BIBLE WALLETS

With handle, two-stud fastening. Also lock and key.
10 in. x 7 in. 17/- post paid
12 in. x 8½ in. 22/9 post paid
Made of very strong, hard-wearing material, with a leather grain. Weather-proof.

C. A. HAMMOND, 11 LITTLE BRITAIN, E.C.1
Telephone MONarch 4950

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH.

JULY, 1952

VOL. XLI. No. 7

CONTENTS

	PAGE
MAKING DAVID KING	
LEVI—THE SWORD	
DAVID'S PSALM OF PRAISE	81
SPARKLING GEMS	<i>page 4 cover</i>

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

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

Philadelphia: J. D. ROBERTS, Walnut Street.

Canada: OTTO MULLER, Glen Castle Street, Toronto.

Australia: A. H. PERRETT, Milner Avenue, Hornsby,
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.

A Hymnic Study

ANDREW YOUNG, the author of *There is a happy land*, was born at Edinburgh on April 23rd, 1807. Appointed Head Master of Niddry Street School, Edinburgh, in 1830, he began with eighty pupils and when he left, the total had reached six hundred.

When in 1840 he became Head Master of St. Andrews College, Madras, he was equally successful, until in 1853 he retired from St. Andrews and returned to Scotland becoming for some time Superintendent of the Greenslade Parish Sunday School in Edinburgh. He passed away on November 30th, 1889.

Some of his hymns are very sweet. His best known is undoubtedly *There is a happy land*. It was written in the following circumstances: In 1838 Mr. Young was spending an evening in the house of Mrs. Marshall, the mother of some of his pupils, when, among the pieces she played, one air caught his attention. On enquiry he found it was an Indian air called "Happy Land". With this ringing in his ears he composed the hymn to it, to be sung in his Niddry Street School.

The hymn became quite popular, and has been translated into Chinese and many Indian and African dialects. In these, and in its original form, it may now be heard in Sunday Schools all over the world. It was also translated in 1854 into the Aneityumese language by a Missionary in the New Hebrides where it continues to be a great favourite to this day.

(Adapted from Dr. Julian's Hymnology by C.A.H.)

Making David King

(1 *Chronicles xii.*)

BY THE EDITOR

A VERY bright picture is presented in this chapter which illustrates One far greater than David the son of Jesse and the men he gathered around him. It has a message for all who profess and call themselves Christians to-day. In the case of David, long years elapsed between the day when Samuel the Seer had anointed the son of Jesse to be King over Israel, and this time when they were come to make David King. The years had made great demands upon the faith and patience of David for like his great Anti-type "he was despised and rejected of men." Who is David? and Who is the son of Jesse? was sneeringly enquired by Nabal.

Goliath of Gath, the embodiment of Philistine oppression, he had met and conquered in the Valley of Elah, as the far greater Son of David at the Cross in the dark valley of death and judgment had met and destroyed him that kept men all their lifetime in bondage through fear of death.

David also had become the refuge of "every one that was in distress, and every one that was in debt, and every one that was discontented" under the oppression of Saul's misrule, for "they gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men." These were drawn to him by their varying sense of need, and all were welcomed by him. Instinctively the Christian mind leaps to the great assurance given by David's SON and LORD centuries later, "And him that cometh unto Me I will in no wise cast out." Many others followed, attracted by faith to one of whom they confessed, "In time past thou wast he that leadest out and broughtest in Israel: and the LORD thy GOD said unto thee, Thou shalt feed My people Israel, and thou shalt be ruler (prince) over My people Israel."

Now they are assembled to acknowledge what God had already done. "I have exalted one chosen out of the people. I have found David My servant; with My holy oil I have anointed him." "So they came to make David King."

These were "they who had understanding of the times and knew what Israel ought to do," and they flocked to pay honour to God's anointed king. "Thine are we David, and on thy side thou son of Jesse," is the language in which their loyalty owned his royalty. They had grasped God's purpose and wholeheartedly accepted it with all its implications. The leaders among them were men who had the confidence of the rank and file, as we read "all their brethren were at their commandment," "literally, "at their bidding." It was therefore a matter of wholehearted fellowship, and as is stated, they were those "which could keep rank: they were not of double heart." In step with God's purpose regarding His anointed King and in step with their brethren in promptly carrying it out. So the record runs.

Why were these things written aforetime? may be asked. "For our learning that we through patience and comfort of the Scriptures might have hope" replies the Apostle to the Gentiles (Romans xv. 4).

There is to-day a great need for "understanding of the times and knowing what the professing people of God ought to do" with reference to the claims of David's greater SON. He has been made LORD and CHRIST, and crowned with glory and honour. Yet like David, He is still rejected by many, ignored by others, and despised by some would-be intellectuals and philosophers of sorts. Again like David, He is still the refuge for those in distress, in debt, or discontented with the present chaotic conditions caused by the misrule of the Prince of this world, the Devil. The resemblance between David and our Lord may still be traced in the fact that CHRIST is also the attractive centre of loving loyalty for all who recognise Him as Captain of their salvation.

But to sing, "Crown Him Lord of all. is not the same as actually submitting to His claims and obeying His word, for unless He is LORD of all. He is not LORD at all. As we whole-

heartedly pay our homage to Him, the words of a hymn well known to thousands of loyal hearts may well express it:

Royal robes shall soon invest Thee,
 Royal splendours crown Thy brow;
 CHRIST of GOD, our souls confess Thee
 King and Sovereign even now;
 Thee we reverence, Thee obey,
 Own Thee LORD and CHRIST alway.

Levi—The Sword

THE history of the children of Levi is a very interesting one, and one that contains much that is of value for us in these days. It will not be possible to touch on many details here, but the believer will find profit in following the story of these who were chosen to minister to JEHOVAH in their own particular sphere. It is just one or two of the main points that are before one now.

When Jacob speaks to his sons (Gen. xlix.), we find that Levi and Simeon are linked together because of their united cruelty. "In their anger they slew a man Cursed be their anger, for it was fierce; and their wrath, for it was cruel." They are classed as we were, before, by the grace of God's salvation, we were cleared from the guilt of the death of the SON of GOD. And their punishment is pronounced—"I will divide them in Jacob, and scatter them in Israel."

Now let us look at the blessing of Levi in Deut. xxxiii. As we read it, we may well be conscious of the great grace that has acted towards this tribe, to have taken them up to make them teachers in Jacob and in Israel; to add "they shall put incense before Thee, and whole burnt sacrifice upon Thine altar." From being outcasts, they have been made teachers of the mind of JEHOVAH, and given the precious privilege of worship. There is no mention of sin, no mention of offering for sin; but of placing that before JEHOVAH with which He was

pleased, and which refers particularly to the excellencies of the **LORD JESUS CHRIST**. This, too, is our privilege, for we are instructed that we may have boldness to enter into the holiest by that new and living way which has been consecrated for us through the veil by the shedding of the precious blood of the **LORD JESUS**; and if this is so, it is that there may be offered to **GOD** those sacrifices of praise, making mention of that blessed Name, which are so pleasing in His ear. Moreover we have the mind of **CHRIST**, and by the **HOLY SPIRIT** are taught through the Word of those things which concern the Person and the work of **CHRIST**. It would indeed be a blessed thing, not merely for ourselves, but for the glory of the One who suffered, and for the edification of all, if we entered more fully than we so often do, into the exercise of our privileges.

But what was more particularly in mind was the way in which Levi had been approved for this place of service. There came a time in the history of the children of Israel—and came very soon, too, after **GOD** had separated them for Himself—when they turned aside from that which **GOD** had required of them, and made them gods, and linked that which was false with the name of **JEHOVAH**. They turned away from His word, and acted as they thought best. It was a signal occasion, and signal judgment had to fall. But first of all there was a call to disassociate from that which was evil, and Moses stood in the gate of the camp, to demand who was on the **LORD**'s side. To this call there responded the tribe of Levi, and to them was committed on this occasion the sword of the **LORD**'s vengeance, which had to pierce even among their brethren. "Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour." They did not fail, and when **JEHOVAH** demanded this extreme separation from that which had defiled His name, they were found faithful. "Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed Thy word and kept Thy covenant." It was this action which approved them as suitable for that position of blessing that **JEHOVAH** purposed for them.

Now if we have that which corresponds to the place that Levi had, to offer incense and burnt offering before the LORD, then we too must be approved. To please Him we must be in a condition suited to the demands of the privileges that He has given us. To say that these privileges are ours is not enough; we may know of them and still not exercise them in SPIRIT and in truth. One feels that this is a great danger to-day, that we know so much about the truth, but the truth has not taken hold of us. How painful to Levi—to speak after the flesh—was the exercise of JEHOVAH'S judgment! It separated in the most decisive way possible, by death, between what was evil and what was truth, *and that among those who were brethren*. And there was a time when to stand for the truth that God had revealed meant equally painful exercise. The systems set up by man were judged as having introduced or allowed evil into the pure teachings of the Word, and on the part of those who were earnestly on the LORD'S side there was a cleavage from these things as by a sword, even though these systems had many godly among them. To those thus faithful was granted, we may be sure, the exercise of a holy priesthood in the presence of God which accorded with His mind, and established their hearts in the joy of the LORD'S presence in the midst.

How different a thing it often is to-day! With many there has been no sword to divide from iniquity. And without that clear-cut division there has crept in again those things which were once judged so finally. What exercises, what sorrows have we of this generation passed through that would compare with Levi's trial? Have we not, the most of us, entered peaceably into a heritage for which others have been in combat, and is not the result that we value it lightly? And because there is so little individual exercise and conflict, we fall short, to our shame and the FATHER'S loss, of that which He seeks from His saints. We value things lightly, so that there is little real consciousness of the LORD'S presence, or we should seek more earnestly to be where He has promised to be. Dare we say that there is anything that would compensate for the loss of not being where He is?

Secondly, because there is no sword, there is no division. Is it not a fact that we do not discern clearly where the division is? Have not the attractions, the respectabilities of the world and the world's system of religion blunted the edge of our strangership? Oh that we might be exercised as to our ways, to judge them, not according to what we think suited to God, but according to the plain teachings of His precious Word. It may, it will bring the sword as to this scene, according to the LORD's own words (Matt. x. 32-39), but it will bring us into the enjoyment of His blessed presence as nothing else will, and into the exercise of those precious privileges that the Father has purposed for us to His praise.

What wondrous grace drew Levi to the presence of JEHOVAH! And yet surely less, although of the same character, than that which, having delivered up CHRIST for us, has afforded us entry into the holiest. We were those whom the FATHER was seeking, that as worshippers in SPIRIT and in truth, we might refresh Him by the savour of CHRIST ascending from the very scene of His rejection.

May the LORD enable us to declare boldly for Himself in these days, as a result of individual exercise and an individual desire for His glory. It will be manifested by a firm and simple adherence to His Word at all times, cost what it may. "They have observed Thy Word, and kept Thy covenant." And if He stirs us up, it is that He may have His true place in our hearts, and his portion in our praises, as well as that we may increasingly know the recompense for that which the sword has cut away, which is afforded us by the joy of His realised presence.

Then, and then only, shall we be able to be a help and a blessing to others, to lead them on in the knowledge of the will of God, "that their hearts may be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the FATHER, and of CHRIST" (Col. 2). D.E.B.

(To be continued D.V.)

David's Psalm of Praise

(*Psalm cxlv.*)

A MEDITATION

THE theme of this Psalm is set out in the first two verses, and echoed in the last verse: "*I will extol Thee, my God, O King; and I will bless Thy Name for ever and ever. Every day will I bless Thee; and I will praise Thy Name for ever and ever*" "My mouth shall speak the praise of the LORD: and let all flesh bless His holy Name for ever and ever"

The Psalmist proceeds, inspired by the HOLY SPIRIT of GOD, to extol the LORD under seven principal headings. In doing so he anticipates the millennium, the setting up of the Kingdom of CHRIST—GOD manifest in flesh, but he also expresses the praises of his own heart to the LORD as he knew Him. Every glory, every attribute which evokes David's praise ought to draw far greater praise and worship from the hearts of believers in the LORD JESUS CHRIST in the present day in the light of the fulness of the revelation given us in the New Testament. Further, there is one supreme attribute of God revealed in the New Testament which is only indirectly implied in this wonderful psalm, *the love of God*, made known to us through the LORD JESUS in such passages as John iii. 16.

THE LORD IS GREAT (Verse 3)

The first attribute of the LORD calling forth David's praise is *His unsearchable greatness*. This is manifest in His mighty acts. Apart from the works of creation indefinitely extended for us by the microscope and the telescope, the biblical history of the nation of Israel abounds with examples. In what men call "Nature" events occur from time to time bringing home the might of the acts of the LORD in tornadoes, volcanic eruptions, earthquakes, and many other unpredictable things outside human control altogether. Wonderfully too the LORD has intervened in the history of the human race from time to

time to preserve His people and to preserve His Word. Unbelief may fail to see His hand in these ways but men of faith in all ages have had their eyes opened to recognise the greatness of the LORD, and to praise Him on this account. There is a beautiful passage in Ephesians i. 18; ii. 7, bringing His mighty power before us as manifested in a way David could not know: "the eyes of your understanding being enlightened; that ye may know what is the exceeding greatness of His power to us-ward who believe", etc. Reader, weigh and ponder over this passage, to enrich the way you can re-echo the praises of David for the LORD's mighty acts.

David could also praise for the "glorious splendour of the LORD's majesty and of His wondrous works." The SPIRIT of GOD had made known to him something of the majesty of the coming King. What has the HOLY SPIRIT revealed to you and me of the glorious splendour of CHRIST's majesty? Can we say, with fuller knowledge than David, "Thou art fairer than the children of men, grace is poured into Thy lips; therefore GOD hath blessed Thee for ever" Thy throne, O GOD, is for ever and ever: the sceptre of Thy Kingdom is a right sceptre," etc. (see Psalm xlv.)? We can say "We see JESUS crowned with glory and honour; we know Him "highly exalted and given a Name which is above every Name"; "seated on the right hand of the throne of the Majesty in the heavens." (Heb. ii. 9; Phil. ii. 9; Heb. viii. 1). Something too of the majesty of the LORD can be discerned by faith in His walk and ways when He was here on earth, where men only saw what they despised and rejected. The disciples beheld His glory as He dwelt among them. What dignity, what majesty, characterised His pathway, though veiled by His having taken upon Himself "the form of a servant"! David was, however, looking forward to the display of the LORD's splendour and majesty during His Millennial reign. We too can look forward to this display, beginning with His coming to be glorified in His saints and to be admired in all them that believe. We can also anticipate the praises in heaven of all the redeemed and all the heavenly host.

Closely allied with the "glorious honour of His majesty" are the *wonder of His works* (in contrast with their greatness),

and His great goodness and righteousness. David expresses one aspect of his wonder in Psalm viii. "When I consider Thy heavens . . . What is man. We sometimes sing:

And could'st Thou be delighted
 With creatures such as we,
 Who when we saw Thee, slighted
 And nailed Thee to the tree?
 Unfathomable wonder,
 And mystery divine,
 The voice that speaks in thunder
 Says "Sinner, I am thine."

The themes of the wonder of His works, and of His absolute goodness and absolute righteousness may well be considered in the light of the Scriptures and the more is learnt of them the more will praise and worship be drawn from our hearts.

THE LORD IS GRACIOUS (Verse 8)

Though this section of the Psalm consists of only one verse the four attributes of the LORD contained in it seem to form the key to the whole Psalm and to bring all the rest within reach of our enjoyment. What grace the LORD JESUS has shewn us! Though He was rich yet for our sakes He became poor that we through His poverty might be made rich. Favour which we in no way deserved has been extended to us. The apostle inspired by the HOLY GHOST tells us that the GOD and FATHER of our LORD JESUS CHRIST, in the *riches of His grace*, has abounded toward us in all wisdom and prudence, and that in the ages to come He will show the exceeding *riches of His grace* in His kindness toward us through CHRIST JESUS (Eph. i. 7; ii. 7). What a theme for praise opens up to us when we meditate on the grace of GOD and the grace of our LORD JESUS CHRIST. We can see these four attributes in connection with our salvation for it is indeed by grace we are saved (Eph. ii. 5); and what *compassion* has been shown to us in our helpless, dire need. Our sins and natural rebellion against GOD merited His wrath (Rom. i. 18), but He is *slow to anger* and has extended forbearance and longsuffering toward us (Rom. ii. 4). He is indeed rich in *mercy* (Eph. ii. 4). Further, we can trace all these attributes in His dealings with us since

we first trusted in CHRIST. Has He not been slow to anger and great in mercy as to all our sins and failures as His children and those who should be His witnesses in this evil world? How we ought to praise Him for these wondrous attributes, proved to us at least as fully as they were to David, and *more fully revealed!*

THE LORD IS GOOD TO ALL. (Verse 9)

The goodness of the LORD is extended to the whole human race, and has been manifested day by day from creation onwards. In the works by which He fitted the earth for man's habitation, in the garden He prepared for Adam, in barring the way to the tree of life lest fallen man live for ever in sin and its consequences, in innumerable ways throughout man's history He has displayed His goodness and His tender mercy. He has not failed to make His sun to rise on the evil and on the good, and to send rain on the just and on the unjust (Matt. v. 45). Even after man's culminating act of wickedness in rejecting and crucifying God's dear SON, the goodness of God has not ceased to lead men to repentance (Rom. ii. 4). The glorious majesty of His kingdom which will be established and displayed in the Millennium will be the consummation on this earth of His goodness toward man. All His works shall then praise Him. But David in his day, and we in ours, bless Him for all the proofs of His goodness, as indeed His saints have done, and will do, throughout all ages. May our eyes be more widely opened to discern the countless evidences of His goodness and our tongues be loosened to bless Him correspondingly!

THE LORD UPHOLDETH ALL THAT FALL (Verse 14)

This follows a break in the construction of the Psalm (see concluding paragraph of this article). The Psalmist now seems to turn to the specific needs of the LORD's people and the gracious, compassionate way in which He meets them. While the attributes of the LORD, which have been mentioned in the earlier verses, stimulate our praise and worship, we still realise our own failures and our constant dependence upon the LORD. We *do* fall—let us be honest and own it, and "let him that

thinketh he standeth take heed lest *he* fall, but the LORD upholdeth all that fall. Well may we thank Him for this and find it another theme for extolling Him and blessing His Name. By our failures or by our circumstances we are bowed down from time to time. Not to be so would prove our consciences to have become hardened and unaffected by chastisement or discipline. But the LORD is the One who "*raiseth up all those that be bowed down.*" What grace! What compassion, calling for our grateful praise!

It is not, however, only when we fall or when we are bowed down that we are dependent upon the LORD. It is He that giveth us our food in its season, and thus we are dependent on Him for the daily sustenance of our very lives. We acknowledge this as we give Him thanks for our meals, but we need to be conscious of it at all times, not only at table. Even men of the world who make little if any profession of faith in CHRIST publicly own their indebtedness to the LORD for their daily food in that "grace" is said at almost all important public luncheons and dinners in this country. In some measure it is true to-day in a very wide sense that "the eyes of all wait upon Thee."

The force of this section of the Psalm appears to the writer to be that the gracious way in which the LORD meets our every daily need should call forth praise and blessing constantly from our souls to Him.

THE LORD IS RIGHTEOUS (Verse 17)

It is most needful and important that, while experiencing the grace and compassion of the LORD and His goodness, as they have been before us in the preceding sections of this Psalm, we should never forget that He is righteous. If we do forget this we shall inevitably *presume* on His grace, and He will deal with us righteously in chastisement. The New Testament gives us a fuller understanding of the righteousness of the LORD. We read that GOD hath set forth CHRIST JESUS "to be a propitiation through faith in His blood . . . that He might be just (righteous) and the justifier of Him that believeth in JESUS." What more beautiful evidence could be given of the second part of verse 17 of the Psalm: "and

merciful (see margin of Bible—or "kind" as in New Translation) in all His works." The fact that He is righteous is thus a matter for praise from the believer's heart. On the other hand it is a solemn fact for unbelievers, who are recipients of the LORD's goodness as we have seen, if they presume on the fact that He is "gracious and full of compassion" and ignore His righteous claims.

THE LORD IS NIGH (Verse 18)

Our needs as dependent upon the LORD are resumed in this section. How comforting to a sinner who is convicted of sin and longing for pardon. The publican stood afar off and smote his breast (Luke xviii. 13); but we learn that the LORD is nigh. The SAVIOUR said "Come unto Me." In the glory we shall learn what multitudes have acted in the truth of these verses, (18, 19 of the Psalm), and have proved that "whosoever calleth upon the Name of the LORD shall be saved." (Acts ii. 21; Rom. x. 13).

The Psalm is, however, primarily the expression of one who has faith in the LORD and this section is the counterpart of sections ii., iii., v. The latter have brought before us the LORD's ways towards us in His sovereign grace, but we are now reminded that He would have us call upon Him and cry to Him in our need. While He sovereignly supplies all that we need, we are to acknowledge our dependence by coming to Him in prayer. Even in David's time he knew the LORD was nigh when he called on Him, that he would fulfil the desire of them that fear Him, and would save those who cry to Him. Our confidence and assurance should be far greater (if that is possible) in view of the words of the LORD JESUS in such passages as Matthew xviii. 19, 20; John xiv. 13, 14; xvi. 23, 24, etc. For such freedom of access, such confidence that our prayers are heard, such assurance that our requests will be granted and that we shall be saved (preserved) through all afflictions and trials we may well praise the LORD.

THE LORD PRESERVETH (Verse 20)

Finally how can we refrain from loving the LORD in view of all that has gone before? Surely His love toward us has been implied in the many attributes of His Person and

character enumerated in the Psalm, and *for us*, in the light of the New Testament, in a fuller measure still in that GOD so loved that He gave His only begotten SON. "We have known and believed the love that GOD hath to us" (1 John iv. 16). The deeper our sense of His love for us, the greater will be our responsive love to Him. And "all things work together for good to them that love GOD" (Rom. viii. 28). How blessed to know that "He preserveth all them that love Him. We may well extol Him for this.

His righteousness also demands that "all the wicked will He destroy," but throughout man's history His grace, compassion, mercy, goodness and bounty have been unailing. That everything evil in His sight shall ultimately be dealt with in judgment, solemn though the fact be, is still another theme for praise.

CONCLUSION

So we are brought back to the general theme of the Psalm by the last verse: "My mouth shall speak the praise of the LORD; and let all flesh bless His holy Name for ever and ever." There is much more that could be written in the light of the revelation GOD has given us in the Person of His SON to amplify the foregoing remarks. May the LORD grant that consideration of the Psalm may enrich our praise and worship to Him increasingly until the removal of all limitations when we shall be with CHRIST in glory, and praise Him as we should.

NOTE.—This Psalm is one of several which are in acrostic form. In the original Hebrew each verse begins with a letter of the Hebrew alphabet following in alphabetical order. (The names of the letters are shewn in Psalm cxix. in our Bibles). Psalms written in this way were specially easy for the Jews to commit to memory, and it is suggested that this is also worthy of our special consideration. In this respect Psalm cxlv. has a peculiarity which perhaps draws further attention to it. There are 22 letters to the Hebrew alphabet but only 21 verses in the Psalm, the fourteenth letter being left out. Thus there is a break in the construction of the Psalm between verses 13 and 14 as already pointed out.

J. C. KELL.

Sparklings Gems

The proper nature of faith is to venture: and what need we venture if there were no difficulties? Difficulties call for venturing.

* * *

Faith ventures *on* CHRIST; it ventures *to* CHRIST; it ventures *for* CHRIST.

* * *

Faith is the root of all good; unbelief is the root of all evil.

* * * * *

Our truest happiness is not to seek our own, but just to forget ourselves, and to fill up the little space that remains, seeking only and above all, that GOD may be glorified.

* * * * *

There are times when haste is absolutely necessary. When some storm of temptation or adversity is nearing the believer, he should haste, as with the speed of light, to shelter his soul under "the shadow of THE ALMIGHTY"; or when the souls of others are likely to perish, he should imitate the haste of Aaron, who when the plague broke out among the sinning Hebrews, rushed for his priestly censer, lighted the holy fire with consecrated incense, and "stood between the living and the dead," waving that smoking censer until the calamity was stayed.

* * * * *

It is unnatural to hate them that love us: and it is supernatural to love them that hate us.

* * * * *

The keeping of the heart is such a work as is never done till life be done—this labour and our life end together. There is no time or condition in the life of a Christian which will suffer an intermission of this work. It cost David and Peter many a sad day and night for intermitting the watch over their own hearts for a few minutes.

* * * * *

Come and let us talk of the goodness of God: let us warm each other's heart with heaven, that we may the better bear this cold world.

(Selected by C. A. Hammond.)

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH.

AUGUST, 1952

VOL. XLI. No. 8

CONTENTS

	PAGE
THE JOY OF FELLOWSHIP	87
THE BLESSEDNESS OF THE BIBLE	90
LEVI—THE SERVICE (2)	92
A HYMNIC STUDY	96
BOOK NOTICES	97
SPARKLING GEMS	page cover

London: C. A. HAMMOND, 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, Milner Avenue, Hornsby, 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.

Grace and Mercy

GRACE *sustains*—Mercy *delivers*.

Grace is what is done inside.

Mercy is what is done outside.

Grace is according to GOD'S heart.

Mercy is according to man's need.

Grace refers to the heights to which we are taken.

Mercy refers to the depths from which we are brought.

Mercy meets misery.

The Church in CHRIST does not need *mercy*.

Individuals *do*.

Grace sustained Paul as to the thorn in the flesh.

If it had been mercy, it would have been removed.

ANON.

(Contributed by Mrs. Gaston Howe)

The Joy of Fellowship

(1 John i. 1-10; , 2)

IN considering the teaching as to "fellowship", it should be helpful first to get a clear, if simple, idea as to what is meant by the term. It should not be confused with life as merely in existence; but rather as the character or experience of that life as shared with others. Two persons may be living together in the same house; but the character or experience of their lives may be so diverse that there could be no real fellowship with each other. There may be two members of the same family, children of the same father: one living a life of loving obedience, to the pleasure and delight of the father, and in happy intercourse; the other, a life of self-pleasing. Both may be living in the same relationship to themselves and to the father; but there is no fellowship in the character or experience of their lives.

Among other dictionary definitions of "fellowship" are: "communion", "intimacy", "joint interest of feeling"

The Apostle John, in his First Epistle, describes those to whom he wrote as "children"; not only as "his" children, but those "who should be called the children of-GOD"; or, as in the first chapter of his Gospel, those to whom had been given "power to become the children of GOD which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD."

It is evident, therefore, that as to the verses now under consideration, John was writing, not as to the *obtaining* of life (eternal life), but to the *fellowship* of that life. He rehearses with brevity, yet a brevity embracing not only the records found in his own Gospel account, but records, if made, the books of the whole world would not be able to contain—that which he and others had seen with their eyes, had looked upon, and with their hands had handled, of the word of life. "For," writes he in that wonderfully blessed parenthesis, "the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the FATHER, and was manifested unto us."

In His discourse with His eleven disciples, on the night of the betrayal, after the betrayer had gone out, JESUS introduces them into their privileges of fellowship with HIMSELF and the FATHER (see chapters xiii.—xvii. of John's Gospel). In essence, as recorded by John, JESUS (the SON) says, "That fellowship which you have witnessed as with ME and with the FATHER, is yours to share."

JESUS spoke to them as "children" (John xiii. 33). How closely did that disciple who leaned on His breast, and who had experienced the sweetness of fellowship, follow His example. John addresses those to whom he writes as "children" He is desirous that they should know the joy of that fellowship he and his co-believers were enjoying. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." What fellowship, John? "Fellowship with the FATHER, and with HIS SON JESUS CHRIST. The character of that fellowship (or life in manifestation) as seen by them, and to which they could bear witness and shew was "that eternal life, which was with the Father, and was manifested unto" them.

"These things write we unto you, that your joy may be full" (verse 4). This fellowship and its joy is for those who are in the light (children in the family of the Father) and are walking "in the light."

May writer and reader know more in experience the fulness of the joy of this fellowship.

There is, also, a fellowship which, in the absence of an explicit scriptural definition, may be termed Church or "Assembly fellowship"

As to this, there is also need for discernment, lest there should arise confusion of thought as to the unity of the SPIRIT—the uniting of the Body—and the practical fellowship of the members of that Body.

Consequent upon, and subsequent to, the death, resurrection, and the ascension of CHRIST, the HOLY SPIRIT came down at Pentecost; not *only* to seal and indwell true believers, but to *unite* them into one body, and to *unite* that body to the CHRIST, the ascended and glorified HEAD. *That unity can*

never be broken the "gate of hell shall not prevail against it," was our Lord's emphatic assurance as to this.

It is regrettable that when reference is made to Eph. iv. 3, more often than otherwise only *part* of the verse is quoted, viz., "Endeavouring to keep the unity of the SPIRIT." The exhortation as given by the Apostle is: "Endeavouring to keep the unity of the SPIRIT *in the bond of peace.*" To allow the thought of the responsibility of the members of the body to "keep the unity of the SPIRIT," suggests the possibility, if not the probability, of failure; and this, in turn, paves the way for such thoughts and expressions as "re-union"

With regard to the "Assembly fellowship" of the members of that SPIRIT-UNITED one body, it is otherwise. Alas, in many cases estrangement of such fellowship is deplorably sad; though there are circumstances that not only make the abstaining from fellowship with others justifiable, but the only proper course.

In the "Assembly Epistle" to the Corinthians, the saints "that in every place call upon the name of JESUS CHRIST our LORD," are reminded that "GOD is faithful, by whom ye were called unto the fellowship of HIS SON JESUS CHRIST our LORD." In that epistle (as elsewhere) it is strictly enjoined that fellowship with evil, moral or doctrinal, individual or corporate, is a barrier to the Assembly fellowship unto which the saints have been called, viz. "the fellowship of His SON JESUS CHRIST our LORD."

On the other hand, even for these last days, when outwardly the "great house" of Christian profession is seen in disorder, the way is open, as shewn in 2 Timothy ii., for true godly fellowship. The way is for the individual; but it need not be in isolation.

The exhortation for separation from evil, whether in systems or individuals, cannot be too frequently or too strongly enforced; but let not the other half of the exhortation go unheeded. "Follow righteousness, faith, love, peace, with them that call on the LORD out of a pure heart."

The Blessedness of the Bible

THE revelation that God has graciously given us of Himself shows us unmistakably that it is His intention to bless His creature man in every way possible. The Bible is full of expressions of blessedness, and we do well to ponder over them, and benefit to the full by them.

In Genesis xii. 23, we find God saying to Abraham: "I will bless thee and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Abraham is the outstanding example of what God thinks of one who has a simple faith in Him as a Living God.

Psalm i. gives us striking details of the character and doings of the man whom God delights to bless. Read it and learn its contents by heart. It can find its complete fulfilment only in the One of Whom God could say: "This is My beloved SON, in Whom I am well pleased; "the One Whom He calls His Anointed, My King and My SON in Psalm ii; of Whom He says: "Blessed are all they that put their trust in Him."

Psalm xlv. 4 reads: "Blessed is the man whom Thou choosest, and causest to approach unto Thee; Psalm lxxxiv. 4, 5 proclaims the blessedness of dwelling in God's house, and of finding strength in the LORD of HOSTS. Psalm cxii. i. says: "Blessed is the man that feareth the LORD, that delighteth in His commandments."

Isaiah takes up the strain in ch. xxx. 18 with the words: "Blessed are all they that wait for Him," but the fullest unfolding of this blessedness is in the New Testament, where the Mystery of Godliness is explained. Here we have "God, manifest in the flesh," uttering the memorable words of blessedness recorded in Matthew v. 3-12, where the poor in spirit, the mourners, the meek, those who hunger and thirst after righteousness, the merciful, the pure in heart, the peace-makers and those persecuted for righteousness' sake are specially mentioned as the recipients of their own appropriate blessedness. Then in Matthew xxv. 24, the rejected King announces the basis of blessedness for the nations when they

are all gathered before Him, and He separates the sheep from the goats for blissful inheritance or everlasting punishment. This blessing is future, in actual fact, but it can be enjoyed by faith even now, and how sad when nations that once made profession of godliness turn away from God and go after that which is not God.

In Romans iv. 6-9, the apostle Paul quotes David as describing the blessedness of one to whom the Lord will not impute sin, one who is saved by grace. Justification by faith, peace with God, through our LORD JESUS CHRIST, by Whom there is access into present grace, and joy in hope of the glory of God, are all universally possible.

In Ephesians i. 3, we, as believers in the LORD JESUS CHRIST, are said to be blessed with all spiritual blessings in the heavens in CHRIST; and the GOD and FATHER of our LORD JESUS CHRIST, Who has brought this about has blessedness ascribed to Him.

This Bible blessedness extends through all God's dealings, and will no doubt be appreciated by many who have to go through circumstances the like of which have never been before, when "the worship of the beast and his image" is in question. It is ascribed to the dead which die in the LORD from the time of its application onwards to the end when death shall be no more (Rev. xiv. 13). When the fifth seal is opened in Rev. vi. 9, the inspired apocalyptic writer sees under the altar the souls of them that were slain for the Word of God, and for the testimony which they held. Their loud-voiced cry is for their blood to be avenged on the earth-dwellers, and they are asked to wait for the accomplishment of further martyrdoms of their fellow servants and brethren. The nation of Israel has yet to pass through what is called "the great tribulation", and these one-time sufferers belonged to that nation, as John himself did, and in Rev. x. he is instructed to take and eat the little book that the mighty angel had in his hand the contents of which were sweet to his taste, but bitter within him after he had eaten it. No doubt it was a realistic record of what his nation must suffer before national blessedness could be experienced by it. Daniel refers to it without understanding what it meant. "Blessed is he that

waiteth and cometh to the 1,335 days, which is just over a month more than the half week of years of this "great tribulation", and which gives time for the clearing up of what is referred to as the end of days, when Daniel himself would have his portion with the blessed ones. Reader, beware of those who try to make out that the seventieth week that Daniel speaks of has already been fulfilled. *The present dispensation of the grace of God is a prolonged parenthesis between the 69th week, already fulfilled, and the 70th, yet to be accomplished.*

G. S. PURNELL.

Levi—The Service (2)

WE take up the story of the Levites again in *the fourth chapter of the Book of Numbers*, where we are given details of the services belonging to the three divisions of the family. We must of course remember that the whole priestly service was Levitical, in that Aaron was also of this family. But there were these other services as well as those which belonged properly to the priestly family, services connected with the journey of the tabernacle through the wilderness.

Now the worship of GOD, as JEHOVAH or as FATHER, centres around the person of CHRIST. This is *typically* shown in the history of Israel; it is a *spiritual fact* for ourselves. The tabernacle was the expression of a unity of testimony centred around the ark, and we find it in two aspects. In the one it is set up, and is the place where the worship of JEHOVAH was carried on; in the other it is seen as travelling through the wilderness. In the first case it witnessed the activities of the *priests*, in the second those of the *Levites*.

It was a wondrous and blessed fact that JEHOVAH journeyed with His people. And He committed to their care and responsibility that which spoke of His presence among them. The fact that the tabernacle was His provision for the manifestation of Himself among them required His own character in those whose service was connected with it. And so we have these two things at least: first, the character taken by the testimony of GOD in this scene, and secondly, the responsibility attaching to those who are concerned with it.

The character is learned from the coverings placed over the ark and the furniture. The visible covering of the ark was a cloth "wholly of blue", and speaks of what is heavenly. It was only the LORD Himself who manifested this "wholly", and this is the only time here where this word is used. And what a wondrous scene it was, second only to the sight of the holiest, when the ark, covered in this way, was borne through the wilderness. It was "wholly" heavenly, and those occupied with it confessed thereby that they were occupied with the concern of heaven. Who could mistake them or their character? It was not when they rested that it was thus seen, but in their journey day by day; their occupation was with that which spoke of the One who "was made flesh, and dwelt among us, full of grace and truth" (John i. 14). The first characteristic of the believer is the heavenly one. He has no part here, but is journeying on through this scene to a better place. But as he journeys, he is occupied with One who came down here to tell us of heavenly things, but Who was rejected and cast out by this world. May we be exercised to manifest this, not when we rest, as it were, to engage in priestly function, but as we journey on, day after day until He come. If He is not our first and only care, it will not be a wilderness to us.

For the other furniture, the visible covering was the badgers' skins. These speak of that which protects from the evil and defilement of the way. And truly if we are not careful in this we not only lose the character we should maintain as connected with God's testimony, but also the enjoyment of those privileges which are ours as linked with it. We have full provision in the Word and the SPIRIT to teach us. These not only instruct us as to the nature of evil and defilement, but exercise us that we should maintain good consciences by the way that is provided. (1 John i.) If this is not done, then we lose what should be our portion, as it was that of Levi of old—"he walked with Me in peace and equity." (Mal. ii. 6.)

"The service of the sanctuary belonging to them was that they should bear upon their shoulders." This speaks not only of energy, but of endurance. There is nothing that so excites the enmity of Satan as that which professes to be heavenly, and *which acts upon its profession by separating* from the evil

around. He will try by every means to destroy these characteristics by the introduction of that which is of himself. It need be only a little thing, as we may see when considering the temptations of the LORD, but even a little thing will suffice. This is one reason why we need spiritual energy and endurance, to hold fast the old things—"That which was from the beginning"—to be ready to bow our shoulder to the hardness we should expect to bear as good soldiers of JESUS CHRIST.

This was the service of Kohath, whose name means "assembly." He served in connection with that which speaks to us of the centre of gathering, our LORD JESUS CHRIST, and of the way and the power by which our privileges are exercised. "The Kohathites set forward, bearing the sanctuary." These are precious things, our "pearls" as it were, to be suitably veiled and hidden from the eyes of those who have not a like title with ourselves to their service. Our own hearts will tell us that we do not value them as we should, but the LORD will graciously answer the true desires of our hearts to be found responding to His thoughts and to His values.

The burdens of Gershon and Merari were not so hidden, as far as the Word reveals. Gershon bore the tabernacle, the tent itself and its coverings; and the hangings. We may perhaps assume that the glorious curtains of the tabernacle were covered by the badgers' skins equally as they journeyed as when they were set up—there is no display of glory yet, although it is to follow. He bore that which showed that he and his brethren were different from the nations around. Inside those white hangings was the manifestation of JEHOVAH'S presence, which marked them out as a peculiar people, set apart from the corruption of the world to serve the living and true God. There was the barrier that none other might pass, the permitted visible sign of those hidden mysteries that the priesthood and Kohath were concerned with. Gershon means "a stranger here."

Merari carried the structure of the tabernacle, the boards, bars, pillars, sockets, pins and cords, and was given, as was Gershon, wagons and oxen to help him. This was probably the most trying service of all, naturally speaking, because of the many small parts which had to be accounted for. But

there is an interesting addition in what is written of Merari compared with his brethren; it is "And by name ye shall reckon the instruments of the charge of their burden." In other words, each one had individual responsibility in a special marked way. To each was his special burden for which he had to account. And the sum of these burdens—every small part as necessary as a large one—adds up to what stands for the Assembly as reflecting the glory of CHRIST and upholding the truth of separation. The Assembly which is his body, and also the pillar and ground of the truth.

We each have special individual responsibility in this matter, that nothing is lost of what is needful to answer to God's thoughts. How we have failed! Nevertheless there are still individual burdens to be borne, still truth to be upheld, still loving care to be exercised towards every member. This fell especially on the apostle in the early days, as that "which cometh upon me daily, the care of all the churches" (see 2 Cor. xi. 23-33). But this care is not limited to apostles, nor is it an easy or joyful task. For Merari means "bitter"

These were all heavy burdens. They pressed heavily on the shoulders of the bearers, weighed on their sense of responsibility. They needed physical strength and energy for them, and it was only those "from thirty years old and upward even unto fifty years old" that were called to the service. But what a blessed privilege was theirs, for not only did they bear precious things, but they thus became leaders under God of the people—"the ark of the covenant of the LORD went before them in the three days journey, to search out a resting place for them." (Num. x. 33.)

Also what a privilege may be ours in answering in a *spiritual sense* to what is set out here. It will be a sorrowful path if we think of the failure, but we are not yet come to the end of the wilderness. It needs spiritual energy that must be renewed continually by waiting on the LORD; it requires a special sense of our high calling, but will also undoubtedly deepen our apprehension of the blessed One we serve. It may not be for all, but it is a service close to His heart, and He will sustain all who desire such a good work. D.E.B.

(To be continued D.V.)

A Hymnic Study

SAMUEL MEDLEY, the hymn writer, did not like the business to which he was apprenticed and so entered the Royal Navy. During a battle in 1759 he was so severely wounded that he had to be invalided out of the service.

It was about this time that a sermon by Dr. Isaac Watts, also a great hymnist, was read to him. This in the goodness of God led to Medley's repentance and conversion. Now he was enlisted in a new service and London, Watford and Liverpool were, in turn, the scene of his labours for the MASTER.

He wrote a number of hymns which are renowned for their charm and the occasional pathos with which they give expression to Christian experience. They are also noted for their *repetitive* style, an instance of this is as follows:

SAVIOUR, before Thy face we fall,
Our LORD, our life, our hope, our all:
For we have nowhere else to flee,
No sanctuary, LORD, but Thee.

In Thee we every glory view
Of safety, strength and beauty too;
'Tis all our rest and peace to see
Our sanctuary, LORD, in Thee.

Whatever foes or fears betide,
In Thy blest presence let us hide;
And while we rest our souls on Thee,
Thou shalt our sanctuary be.

Through time, with all its changing scenes
And all the grief that intervenes,
Let this support each fainting heart,
That Thou our sanctuary art.

Another of his hymns still sung with joy and gladness by thousands of Christians is one beginning:

Now in a song of grateful praise
To our blest LORD the voice we'll raise:
With all His saints we'll join to tell,
Our SAVIOUR hath done all things well.

This also is in the repetitive style, the last line of *each* verse ending with the same words: "Our SAVIOUR hath done all things well. We surely can all say Amen to these words, and thus give to our SAVIOUR the praise!

(Adapted from *Dr. Julian's Hymnology* by C.A.H.)

Book Notices

An Exposition of the Acts of the Apostles. By William Kelly. (C. A. Hammond, 11 Little Britain, London, E.C.1, 18s. 6d.)

This is a valuable book the merit of which is greater than its size. It is the work of a scholar of the Lightfoot, Westcott tradition, its vast erudition, exactitude of translation and exegesis, being combined with a simplicity of style and language suited to the simple reader. It will serve to correct many misapprehensions, the new translation from an amended text greatly adding to the expository value of the volume. Students will find here a book for constant reference on "faith and order" as recorded in the earliest and only reliable Church History.

This reprint is a long overdue piece of William Kelly's best expository work in which the simple believer will discover "wells and pastures" of spiritual refreshment and food; the Bible Student fresh light and guidance in his studies; the scholar, too, will note a satisfying precision and clarity of exegesis disclosing the exact meaning of the Sacred Text. The author, an excellent classical scholar, was devoted from early manhood to the study and elucidation of Holy Scripture in the original tongues. This was early recognised by devout learned contemporaries, and incidentally, brought him into association with the Revisers who valued his opinion upon difficult points of translation.

His magazine, too, the BIBLE TREASURY, edited by himself for fifty years, was pronounced by an Anglican dignitary as being "the only religious magazine then worth reading."

We heartily commend this really great book to our readers, without reserve, being sure that such as read it carefully will be thankful their attention was directed to it. W.G.T.

Holiness. By J. C. Ryle. (James Clarke & Co., London, E.C.4, 13s. 6d.)

This well produced, nicely bound, clearly printed volume is also a long overdue reprint of a modern evangelical classic, an important book upon a great subject.

The Introduction is specially good and with the first chapter, so impressive and heart-searching, is worth the price of the whole volume to the sincere reader.

J. C. RYLE, as Bishop of Liverpool, was an outstanding protestant champion on the episcopal bench. He was also a real evangelist as the discerning reader will quickly realise in chapter after chapter. Unlike his one-time chaplain, HANDLEY MOULE, later Bishop of Durham and a "Keswick" leader, RYLE'S mind turned to the great Puritans of the seventeenth century, so "Holiness by Faith" is not the teaching to be looked for here.

Dr. LLOYD JONES very aptly remarks in the foreword, "The bishop had drunk deeply from the wells of the great classical Puritan writers of the seventeenth century. Indeed it would be but accurate to say that his books are a distillation of true Puritan theology presented in a highly readable and modern form."

RYLE here is seen as a man consumed with desire to promote conversion and practical *progressive* holiness. The question is as to whether reference to the XXXIX Articles as a court of appeal furthers his aim, and also as to how far the Puritan idea obscures the Scriptural teaching on this subject, in connection with perfect sanctification as found in the Epistle of the Hebrews where the first idea as to Holiness (or Sanctification) is separation *by GOD for GOD*, not only from evil, but a setting apart to GOD. "By the which will (of GOD) we *are* sanctified through the offering of the body of JESUS CHRIST once for all for by one offering He hath *perfected for ever* them that are sanctified." (Heb. x. 10, 14.) This is clearly a permanent, not progressive, sanctification. But two chapters

later (xii. 14) the call to "follow (literally pursue) peace with all men and holiness without which no man shall see the LORD" is obviously the progressive, practical holiness which the writer of Holiness stresses in his book.

A great contemporary of Bp. RYLE writing upon this very theme, in both aspects says, "I would point out to you the meaning of the word, 'sanctification'; it is rarely used in the Scriptures in the sense in which we generally use it, that is to say, in the progressive sense. It is only three times spoken of in this sense. It is said, 'Follow peace with all men, and holiness (sanctification), without which no man shall see the LORD.' (Heb. xii. 14.) 'The very GOD of peace sanctify you wholly. (1 Thess. v. 23.) I quote these two passages to show that I do not set aside this sense of the word; but it more particularly designates an act of separation, a setting apart for GOD. If we have not laid hold of this meaning, there will be an entire mistake as to what sanctification is. In the two above quoted passages, the word has an *every-day application*."

This book should serve to awaken, and deepen, interest in both sides of this important truth which is so much needed in these days

W.G.T.

Sparkling Gems

Just as the daisy, by the shadow that it casts, protects the lingering dewdrop from the sun, so the smallest service is true service while it lasts, and therefore should not be lightly esteemed by any.

* * *

Vigour and fervency in the service of GOD is no miraculous gift, no extraordinary prerogative of some peculiar favourites of heaven, but the natural and inseparable property of a well-confirmed habit of holiness.

* * * *

The service of GOD is the only thing which makes life valuable. Pleasure is vanity: business is weariness: ambition is disappointment.

Our life is a warfare and the great enemy is *self*.

*

The advice of Parmenio, the Grecian general, to his son, was worthy of him to give and worthy of every man of sense to adopt. "My son," says he, "would you be great, you must be less; that is, you must be less in your own eyes if you would be great in the eyes of others."

Whatever you dislike in another person, take care to correct in yourself.

Self-renouncement is the temper of which CHRIST'S death was the highest expression.

Let thy SAVIOUR be ever in thy thoughts and affections and wear Him as a signet upon thy heart: for when the door is kept and sealed by Him, all thy faculties will be under His guidance.

Of all God's cords the finest and unquestionably the strongest, is the cord of love.

*

To obey God is perfect liberty: he that does this shall be free, safe and quiet.

*

Other lives may be excellent examples of some *particular virtues*—as Job of patience; Moses of meekness; Paul of zeal: but in JESUS there is a beautiful and attractive harmony of all the virtues; and from their perfect combination results the spotless lustre of His character, as the purest white is the effect of the union of all the primitive colours.

(Selected by C. A. Hammond)

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH.

SEPTEMBER, 1952

VOL. XLI. No. 9

CONTENTS

	PAGE
LEVI—CONTINUAL PRAISE (3)	99
JONAH	102
GOD'S FAITHFULNESS	105
SPARKLING GEMS	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, 12, Milner Avenue, Hornsby, 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.

1 John ii. 6.

“HE that saith he abideth in him ought himself also so to walk even as *he* walked.” The italicised pronoun is in the original Greek a word of vivid force. The English reader naturally is unaware of any special emphasis. But it is there, and that in a marked degree. Several times indeed St. John uses it in this Epistle in reference to our LORD. And it has been beautifully observed by the late Archbishop Alexander that the thought of his LORD, and of the perfect life which he himself had portrayed in the Fourth Gospel, the scroll of which, may be, was beside him as he wrote, half hushes the apostle’s voice, and so instead of mentioning the revered name, which all who loved it would easily supply, he consequently merely says “that One” that great, that adorable One. This comment is as just and well-warranted as it is exquisitely beautiful.

Levi—Continual Praise (3)

THERE are many other notes in the history of the tribe of Levi which are full of interest. Indeed, everything that is written is full of profit if the SPIRIT ministers it, and we may not pass lightly over anything in the Word. Two or three things more seem to deserve special attention.

First, the tribe was taken by JEHOVAH in the place of those who were His throughout the nation; that is, the firstborn. "On the day that I smote all the firstborn in the land of Egypt, I hallowed unto Me all the firstborn in Israel, both man and beast: mine shall they be: I am the LORD." (Num. iii. 13). They had been redeemed out of the place of death, and He who had redeemed them claimed them as His own. The Levites stood in this place, so do we; and they, and we, acknowledge the claim thus made by a practical devotion of what we are and what we have to the service of the One who has acquired this right by His death for us. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. vi. 20). The Levites fulfilled this by being wholly occupied with the service of the tabernacle; believers by the "reasonable service" of presenting their "bodies a living sacrifice, holy, acceptable unto God." (Rom. xii. 1).

Because of His claim over them, JEHOVAH disposed of the Levites according to His own thoughts: "Thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel." (Num. iii. 9.) And so we are given to CHRIST, as He Himself says, "Thine they were, and Thou gavest them me." (John xvii. 6.) A blessed position indeed, to be occupied under His hand with the testimony concerning Himself in this scene. He it is who appoints to each their burden and service, and it is to Him that all must look for necessary instruction as to every act, that it may be according to God's thoughts. Everything is placed in His hand, and we are given to Him, that we may bear the testimony through the wilderness, and be concerned with its integrity. We have "the faith which was once delivered to the saints" to keep. (Jude 3.) Let us then rejoice in all that He would lay upon us, so as to please Him who has chosen us for the task, and let

us look continually to Him as the One who directs us in that service.

Secondly, the Levites were to have no inheritance in Israel. "I am thy part and thine inheritance among the children of Israel." (Num. xviii. 20.) They were to have no care for the things of this life, but were to be wholly occupied with JEHOVAH and His service. And as they were thus occupied, He would undertake their care. There are many thoughts in connection with this that we may rightly apply to ourselves; the first perhaps is that the things of this life have no connection with the things of God. They will not help us in our service, for they are essentially opposed to the FATHER and His thoughts. (See 1 John ii. 15-17.) In fact we have the most definite warning from the LORD's own lips that "the care of this world, and the deceitfulness of riches, choke the Word, and he becometh unfruitful." (Matt. xiii. 22.) Coupled with this, we have equally definite promises that, if we "seek . . . first the kingdom of God, and His righteousness . . . all these things shall be added unto you." (Matt. vi. 34.) So that we are thus freed from the anxieties which beset those around us, to be able to speak with the apostle, of "our" GOD who shall supply all need, according to His riches in glory by Christ JESUS. (See Phil. iv. 10-19.) We may also note, that, following the typical example of Levi, the apostle uses this freedom in a readiness to be poured out as a libation upon the sacrifice and service of the faith of the Philippians.

If, therefore, earthly ambition had passed away, it left the soul free to aspire to the full employment of all that JEHOVAH meant as their portion and inheritance. They were strengthened for service by the food of the altar, and were brought into blessed intimacy with all that spoke to JEHOVAH's heart of His CHRIST. They, and we, may be as vessels enlarged by this precious occupation, fitted for the time when the journey is over, and we enter into rest.

It is to be remarked that the full devotion of the Levites to their service was dependent upon the way in which the nation as a whole answered to the command of JEHOVAH. They were to bring their tithes and offerings to provide for those who had been set aside for special work. And the full service of the

tabernacle depended upon this, as did also the service of the temple in a later day. We find the sad picture in Nehemiah that resulted from the failure of the people to answer to their obligations. "And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field." (Neh. xiii. 10.) "Even so hath the LORD ordained that they which preach the gospel should live of the gospel." (1 Cor. ix. 14.)

The wilderness did not last for ever, and there came a time when the staves were drawn out from the rings of the ark (2 Chron. v. 9). But even before that it is recorded that the ark has rest, and in the same verse we find that "these are they whom David set over the service of song in the house of the LORD." (1 Chron. v. 31.) The chief of the singers were Heman, son of Kohath; Asaph, son of Gershon, and Ethan, son of Merari. Their toil was done, for while it remained true that there was still the service of the sanctuary that fell to the lot of the Levites, it is written of these "These are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night." (1 Chron. ix. 33.) Each family was represented there, after having borne the heat and burden of the day, finding their joyful occupation in singing praise to JEHOVAH. They and their brethren were engaged in a continual service now, not of toil, but of rest; not of anxious responsibility, but of singing first of all those psalms that David, their lord, put into their hands to thank JEHOVAH.

Very soon now that time will be here when we shall lay down our service, whatever it may happen to be that the LORD has called us to, and shall enter into rest. If tribulation brings a far more exceeding and eternal weight of glory, shall not toil also have its recompense from the hands of the LORD? And may we not say that the experiences and occupations of the way, testing as they have been, yet because of this enlarging to the heart, shall produce their own strains of praise when the glory is reached?

Or, if yet remembered above.

Remembrance no sadness shall raise;

They will bring us fresh thoughts of Thy love,

New themes for our wonder and praise.

However that may be, the singers were close to the heart of David, himself the sweet psalmist of Israel, and who had himself passed through conflict and trial, to be approved as the man after JEHOVAH'S OWN heart. And it was for this that the true David suffered, that both here and in the glory there might be those who, having partaken of His sufferings, because they associated themselves with the testimony concerning Himself, and being responsive to His leading, should sing praises unto His FATHER, and their FATHER, and to His GOD, and their GOD.

D.E.B.

Jonah

By Quartus

WHEN the boat left Jaffa (Joppa, as it was called in those days) for its adventurous voyage to Spain, neither captain nor crew had any idea of the great adventure lying ahead of them. In the bustle and confusion of their departure upon what, in those days, would be almost an equivalent to starting for America in these times, the last-minute arrival of a tired passenger would call for little remark. A North Countryman inquiring for a berth and willing to pay his passage attracted scant attention amidst all the activities of the busy port. That he was thoroughly tired out after his hurried journey from his home at Gath Hopher, is suggested by the fact that he immediately seeks his berth and falls fast asleep, in spite of the fierce gale suddenly springing up soon after the vessel left the harbour. Scarcely had they got away than a lively breeze developed into a terrible storm, increasing in intensity until the sailors became alarmed by its violence. None of them could remember such a violent tempest as now threatened to engulf them in a watery grave. The boat tossed about like a mere cockleshell on the raging waves. It was a scene such as a Psalmist describes in Psalm cvii. 23-29, "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and His wonders in the deep. For He commandeth, and raiseth the stormy wind

which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man and are at their wits' end. Then they cry unto the Lord in their trouble, and He bringeth them out of their distress. He maketh the storm a calm, so that the waves thereof are still."

The sailors aboard this boat had now reached the point when they were at their wits' end. They did their best, but the ruthless gale only mocked their efforts. Then, as men often do when at their wits' end and apparently facing a speedy death, they began to cry out for the help of God. These men were pagan idolaters, so, with the instinct of religion, in desperation every man cried out unto his God and without avail, the storm increasing every moment with frightful violence.

But where was their passenger, the foreigner who came aboard at Jaffa, the last port of call? To the surprise of the captain and whole ship's company, he is discovered in his cabin fast asleep. Without ceremony the shipmaster roughly shakes and awakens him. In his agitation he shouts "What meanest thou, O sleeper? Arise, call upon *thy* God, if so be *that* God will think upon us that we perish not." Clearly their gods were unable to help them; would *the God of this passenger be any more able to do so?* That was their only hope now. Jonah, the awakened sleeper, then makes confession of what he is, a disobedient man trying to do the impossible, trying to flee away from the presence of that God Who is everywhere present.

Six searching questions are fired at him by the frightened ship's company. "What is thine occupation? Whence comest thou? What is thy country? Of what people art thou? Why has thou done this? What shall we do unto thee, that the sea may be calm unto us?"

"I am a Hebrew: and I fear the Lord, Jehovah, the God of heaven, which hath made the sea and the dry land . . . take me up, and cast me forth into the sea: so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you," is his surprising response.

Staggered by such a confession, they yet hesitated at throwing him overboard, it being so against the natural feelings of seamen; but he insisted, and they rowed hard, hoping to avoid having to do so. But the sea wrought and was tempestuous until at last, against their better feelings and with anguished appeals to *that* God, the God Who made the sea an' the dry land, they did it. Then the desired calm came, as the angry storm subsided.

It was obviously a case of one man dying or the whole company being sacrificed; of salvation from a watery grave by the voluntary sacrifice of Jonah. It was not their fault that they were afloat with Jonah, but it certainly was their misfortune. They were all in the same boat, and that was a boat heading for destruction through one man's disobedience. They realised their helplessness to avert this doom, however hard they rowed, and did their best to save themselves. It was only by divine interposition that they could be saved, and this salvation came, as we have remarked, by a voluntary sacrifice.

He Who made the sea and the dry land had His eye upon Jonah and upon them, and in His dealings with them there are easily discerned remarkable similarities with His dealings with mankind as a whole.

"By one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Romans v. 19.) It is not our fault that we are born sinners, but it is our very grave misfortune, as we are thereby involved in the ruin which sin entails upon the race. We may foolishly seek to hide ourselves from God as did our first parents. Yet in Him we live and move and have our being, and He is not far from any one of us. As a Psalmist says, "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me." He is the One with Whom we have to do.

Then, like the seafarers in that Mediterranean gale, we may strive our hardest to avert the doom and save ourselves from destruction; but, like them, we have to discover our real helplessness in the storm of divine judgment against sin. Salvation for our souls could only come through the interposition of God, and this has taken place, for the Father sent the Son to

be the Saviour of the world. It is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners. And just as those sailors found salvation from temporal death by the voluntary sacrifice of Jonah, so God's salvation comes through the willing sacrifice of Christ upon the Cross. This sacrifice He made, and now whosoever shall call upon the Name of the Lord shall be saved. All that God's justice and man's need required was done by the Lord Jesus Christ when He gave Himself as a ransom for all.

God's Faithfulness

"Great is Thy faithfulness." (Lamentations iii. 23.)

IT is a wonderful example of God's grace that the HOLY SPIRIT has told us repeatedly that GOD is faithful. All who know Him, through faith in CHRIST, would never doubt, doctrinally, the faithfulness of GOD, but the SPIRIT has found it necessary to impress the fact upon the saints to encourage *our* steadfastness and correct *our* unfaithfulness. The scriptures where the statement occurs have been much upon the writer's mind for some time. May they encourage and help the reader as they have the writer.

(a) OUR SECURITY (1 Thess. v. 24)

It is generally accepted that 1 Thessalonians was written to an assembly consisting of those who had not long been converted. The apostle Paul writes of his relationship towards them as "a nurse" (ii. 7) and as "a father" (ii. 11). They were still in the freshness of testimony which so often characterises the recently converted and he was able to write of their "work of faith, and labour of love and patience of hope in our LORD JESUS CHRIST (1 Thess. i. 3). At the end of the epistle he expresses his desire for them that "the very GOD of peace sanctify you wholly; and your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (v. 23). What a lofty standard the SPIRIT of GOD sets before young believers! In our experience we learn it is far

beyond our attainment, and if our state at the coming of our LORD JESUS CHRIST depended upon ourselves we should be utterly downcast at the prospect of His coming, which is such a prominent theme in this epistle. Nothing could more clearly bring home to us *our* unfaithfulness when we judge ourselves by the standard of this 23rd verse. It is however in this very connection that we read "*Faithful is He that calleth you, Who also will do (perform) it*" (v. 24). This is most encouraging and reassuring. God forbid that we should lower the standard set before us or slacken our efforts to live up to it, but we can rest in perfect confidence on the faithfulness of God while utterly mistrusting ourselves. So, do not be discouraged by your failures, but seek to learn from them, and hold fast to the assurance that God is faithful. Having called you, He will perform the purpose for which He has called you. The devil endeavours to use our sins and failures to make us doubt the reality of our salvation. Let us meet this with the definite assurance of verse 24. This subject leads us to the next passage where we learn what we should do in regard to our failures and sins.

(b) OUR COMMUNION (1 John i. 9)

In the first epistle of John the SPIRIT of GOD reminds us that "God is light and in Him is no darkness at all" (i. 5). We who are His children, born again, born into His family by faith in the LORD JESUS CHRIST, have been brought into the light. The light shows up all our sins. "If we say we have no sin we deceive ourselves and the truth is not in us" (v. 8). Surely no true believer would say he had no sin! But "*if we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*" Perhaps you say "I thought all my sins were forgiven when I believed in JESUS as my SAVIOUR." That is undoubtedly true from the point of view of your eternal salvation and blessing, and in regard to your "standing" before God. But there is the other side of the subject—your "state", your being an obedient child or a naughty one, your enjoyment of happy communion with God and with the LORD JESUS CHRIST or your having lost your happy sense of nearness.

Are you happy as you read the Scriptures? Are you happy as you pray? If not, it is wrongdoing that hinders. You have been unfaithful to the LORD. The remedy is clear—confess to Him and you will find GOD is faithful and just to forgive and to cleanse, for the efficacy of that “once for all” work of CHRIST abides. Fellowship will be maintained between your soul and “the FATHER and the SON”. The spirit of self-righteousness of 1 John i. 8 completely hinders all truly happy communion with the FATHER.

This subject is so important that it must be repeated in another way. I own that I am a sinner. I believe the LORD JESUS bore my sins in His body on the cross, and that the blood of JESUS CHRIST, GOD’S SON, cleanses *me* from every sin. By faith in CHRIST JESUS I am a child of God (Gal. iii. 26). Nothing can ever alter that, and all my sins are forgiven for His Name’s sake (1 John ii. 12). But I am still at times (and far too often) a naughty child and, although remaining a child of GOD, I need forgiveness if I am to be happy in the presence of my FATHER. Hence the need of 1 John i. 9 and ii. 1, 2. Psalm xxxii. 5 shows that even David knew that forgiveness immediately follows confession, though the work of the cross was then future, and he could not take the position of being a child of GOD in the sense in which we can do so.

Let us then confess to our FATHER any sin that weighs upon our conscience and own to Him, with sorrow and repentance that we do sin. We shall find our joy restored as we dwell on the assurance that GOD is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. That this is true and that our joy is restored must not result in our being careless about sinning. The Spirit of God through the apostle says “My children, these things I write unto you that ye sin not” (1 John ii. 1).

(c) OUR GATHERING TOGETHER (1 Cor. i. 9)

To-day the Church (i.e. all true believers in the LORD JESUS looked at collectively) is scattered among all the sects and companies of so-called Christendom. True believers are found “attending” churches, chapels, mission halls and meeting rooms. The apostle Paul, writing by the HOLY SPIRIT of GOD

to the church at Corinth "with all that in every place call upon the Name of JESUS CHRIST our LORD" (1 Cor. i. 2) beseeches them that they all speak the same thing and that there be no divisions among them; but that they be perfectly joined together in the same mind and in the same judgment. How utterly different has been the practice of Christians. There may be still a profession by many that Christians are all one in CHRIST JESUS, but as for being joined together "in the same mind and in the same judgment" the facts in the present day are the very reverse. We have failed lamentably and have been unfaithful. Has GOD changed or has His purpose changed? Far be the thought! "*God is faithful by Whom ye were called unto the fellowship of His Son Jesus Christ our Lord*" (1 Cor. i. 9).

Because of GOD's faithfulness, the grace of GOD, the word (or "utterance"), the knowledge, the needed gifts, the strength, and the blamelessness are all secured to the very end for the church as a whole, which includes all that in every place call upon the Name of the LORD JESUS CHRIST. In the day of our LORD JESUS CHRIST it will be made manifest that this has been so. If we and all who truly believe the gospel (so simply presented in 1 Cor. xv. 3 and 4) were walking according to the Scriptures in the fellowship of GOD'S SON JESUS CHRIST our LORD we should all be enjoying and realising mutually the blessedness of these things. Christians have not responded to the entreaty of the HOLY SPIRIT, through the apostle, in 1 Cor. i. 10. Man's will and fleshly activity have been allowed to control, and have resulted in the multitude of divisions existing to-day among those bearing CHRIST'S Name. The knowledge of divine things, the gifts and the strength have been dissipated. Weakness and failure characterise every company of Christians found in "Christendom" to-day. For any company to claim otherwise, to say "I am rich and increased with goods and have need of nothing" is only to emphasise the Laodicean character of the church (see Rev. iii. 17). No one sect or "fellowship" of Christians can rightly claim to have *all* utterance, *all* knowledge, or *the* testimony of Christ, or *every* gift, though the faithfulness of GOD has ensured that these are all fully provided in the church as a whole. May we never

doubt this. We ought not, however, to neglect the great truths taught in 1 Corinthians, as to the "coming together" of Christians.

The fact that much of the utterance, much of the knowledge and many of the gifts are found in the religious systems organised unscripturally by the will of man, as well as among the various companies of Christians who profess to have separated from these systems and to be gathered in the Lord's Name alone, is no justification for me to link myself up with any or all of these systems or companies. *My responsibility* is to gather with those who "come together" according to the teaching of 1 Corinthians, however weak and few they may be. GOD the SPIRIT distributes the gifts to every man (clearly in this connection it is to every one who truly believes the gospel) AS HE WILL (chap. xii. 11). It is *God's sovereign grace* that the gifts are distributed throughout the various companies of Christians. We should not make the sovereign grace of GOD a ground for departing from the teaching of the HOLY SPIRIT in this epistle. The evil of any system which restricts "ministry" to those selected or appointed by *men* for that duty is very real and solemn. Such action usurps the work of the HOLY SPIRIT, in opposition to 1 Cor. xii. 11. The toleration of evil in a company of Christians is dishonouring to the LORD and amounts to a refusal to obey 1 Cor. v. 11-13. Also for a gathering of Christians in a place to meet together and act as a unit independent of all other gatherings of Christians is a practical denial of the unity of the body of CHRIST (see 1 Cor. xii. 12-27), and is contrary to the practice in apostolic days as detailed in the Acts and illustrated in many passages in the epistles.

Thus while GOD is sovereign, and provides fully for the whole church until it is caught up to be with CHRIST, our responsibility is to gather according to the Scriptures bearing on our "coming together", and in no other way, though it involves separation from many beloved Christians having much knowledge of the truth and God-given gifts. If we do so the LORD will bless us whether we be large companies or only two or three.

GOD has called us to the fellowship of His SON JESUS CHRIST our LORD. While we are here on earth the extent to which

we live, in actual practice, in this fellowship is our responsibility, and depends largely upon our obedience to the Scriptures including the truths taught in this epistle. We dare not expect to enjoy fellowship with GOD'S SON, our LORD JESUS CHRIST, if we are walking according to our own wills and not according to the revealed will of God which we learn from the Scriptures. Fellowship with other Christians is important and blessed, but fellowship with the LORD JESUS CHRIST is far more so, and if the two are in conflict there ought to be no question in our hearts which we should put first, because God has called us to it. Failure has come in but the end is sure for God is faithful, and in eternity we shall enjoy in fulness, without a shadow of doubt, the fellowship of His SON, JESUS CHRIST our LORD, to which He has called us. *May we be faithful and so enjoy it day by day.*

J. C. KELL.

(To be continued, D.V.)

LACK of consideration for parents and aged people, on the part of professed disciples of CHRIST must be specially objectionable and displeasing to Him, Who in the hour of His own bitter need, thought of His mother's sad heart and provided for her future comfort by entrusting her to the charge of the disciple whom He loved.

No attainment spiritually, intellectually or socially, can in the slightest degree dispense any Christian from the obligation to honour, in the fullest sense, parents, and those whose age and infirmities make claims upon our respect. Moses commanded, "Thou shalt rise up before the face of the old man" (Lev. xix. 32). Are we stedfastly minded in this as in all else to act according to GOD'S revealed will?

W.G.T.

Sparkling Gems

When the tongue of slander stings thee, let this be thy comfort—they are not the worst fruits on which the wasps alight.

* * * *

Carry all thy sorrows to thy SAVIOUR'S feet. Spread thy grief before Him; thou wilt find a calm come over thee.

* * * *

The firmest thing in this inferior world is a believing soul.

* * * *

The soul is indestructible and immortal; so should its ornaments be. Jewels of silver or gold can do nothing for this. Can the diamond sparkle upon the intellect? or the ruby blaze upon the heart? or the pearl be set in the conscience? or the gorgeous robe clothe the character? or the feather or the flower wave over the renewed and holy nature? No! the appropriate ornaments of the soul are truth, holiness, knowledge, faith, hope, love, joy, humility, and all the other gifts and graces of the Spirit—wisdom, prudence, fortitude and gentleness—these are the jewels with which the inner man should be adorned: and they are as indestructible as its own nature.

* * * *

The surest method against slander is to live it down by perseverance in well-doing, and by prayer to GOD that He would cure the distempered minds of those who traduce and injure us.

* * * *

When Jacob worked for Rachel, sweet smiles lit up his shepherding; so life brightens when expended for JESUS; indeed, life is not life apart from Him.

* * * *

The joy of the LORD is only to be retained when we walk tenderly and circumspectly.

* * * *

The shining of GOD'S face upon His child is a substitute for every loss.

(Selected by C. A. Hammond)

CALENDARS

for

1953

Gleanings of Gladness with daily tear-off block.
Scripture verse and verse of hymn. Artistic back,
3/9.

Messages of Peace with the same block as above but
with larger design, 4/-. Also on specially designed
picture backs, 6/6.

Postage extra

A large range of other Calendars. Send for lists.



Gospel Hymns for Children

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

Cloth limp 1/6; cloth boards 2/6

Leatherette (Gilt edge) - - 3/9

Postage: 1 book 3d.; 2, 4d.; 6, 6d.

C. A. HAMMOND, 11 LITTLE BRITAIN, E.C.1
Telephone: MONarch 4950

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH.

OCTOBER, 1952

VOL. XLI. No. 10

CONTENTS

	PAGE
THE HEBREW SERVANT	111
SUGGESTIONS OF THE LORD'S WORDS RECORDED IN JOHN XVII	113
GOD'S FAITHFULNESS	116
A HYMNIC STUDY	120
THOUGHTS ON HEBREWS XI	121
SPARKLING GEMS	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, 12, Milner Avenue, Hornsby, 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.

Except the Evergreens

By WILLIAM LUFF

THE leaves have all fallen, the wood groves are stilled
Where youth and where beauty the summer once
thrilled:

The oak and the ash trees, the poplars, the limes,
The chestnuts and beeches are stripped these hard times:
And all the bare trees seem to weep o'er the scene,
Excepting the faithful old true evergreen.

Our hopes and our pleasures—wild blasts take them all,
And then in Life's winter our summer leaves fall:
They crumble and perish, where high overhead
In bright days of summer their green shade was spread.
But stay, brother—cheering the desolate scene,
I find we have still the old true evergreen.

Perhaps we scarce saw when the woodlands were bright
The sober old evergreen hidden from sight:
The promises spoken for winters of care
Are noted not often when June days are fair:
But when summer sunshine has passed from the scene,
We prize at true value the LORD'S evergreen.

The Hebrew Servant

(Exodus xxi. 2-6)

By THE EDITOR

ONE of the most striking types of CHRIST in the Old Testament is certainly that of the Hebrew Servant recorded in Exodus xxi. It is, however, generally regarded by most Evangelical Christians as being a type of a devoted Christian instead of CHRIST Himself. For example, Dr. Moule's beautiful lines on "*Yield yourselves to God*," breathing as they do real loyal loving devotion to our LORD are actually based upon this story of the Hebrew Servant, and "the ear bored to the door" in token of perpetual service.

"My MASTER, lead me to Thy door;
Pierce now this willing ear once more:
Thy bonds are freedom; let me stay
With Thee to toil, endure, obey."

This view of the type however strangely *inverts* what is the HOLY SPIRIT'S invariable custom of making CHRIST central in everything concerning the Christian. Thus the great happenings recorded in the book of Exodus such as the Passover, and at the Red Sea; the Manna, and the Smitten Rock, are all recognised by instructed believers as typical of CHRIST in some aspect of His personal work. "CHRIST our Passover" (1 Cor. v. 7); "the Manna" (St. John vi. 31-35); the Rock—"that Rock was CHRIST" (1 Cor. x. 4); and many other references.

The story of the Hebrew Servant occurs in a setting at once significant and instructive. The previous chapter (Exodus xx.) with the law and its stern commands and prohibitions incidentally reveals the insuperable barrier which human sin raises between a holy God and a sinful man. Then immediately follows the story of the Hebrew Servant with, in the light of other Scriptures, its far reaching implications as to the ONE Who took upon Him the form of a servant to render unique service to God and man. In the case of the Hebrew Servant the term of his service was limited to seven years when he was free from further obligation; in the case of the anti-type "he shall serve him forever."

The key to the true interpretation of the story is found in verses 5, 6 which reads "and if the servant shall say, I love my master, my wife and my children, I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an aul; and he shall serve him forever."

To the New Testament then we turn, and by its clear light discern the real meaning of the Old Testament story as being a beautiful and expressive type of our LORD JESUS CHRIST Who Himself said: "I came down from heaven, not to do Mine own will but the will of Him that sent Me" (St. John vi. 38), which affirmation the HOLY SPIRIT endorses with "CHRIST JESUS . . . took upon Him the form of a servant and became obedient unto death" (Phil. ii. 7). If the Hebrew Servant shall say, I love my master, my wife and my children, I will not go out free, then the matter is sealed by the boring of his ear to the door-post in token of perpetual service. Hence our LORD having taken "the form of a servant" says, "But that the world may know that I love the FATHER; and as the FATHER gave Me commandment even so I do (St. John xiv. 31), GOD having already accredited Him as "My Servant, Whom I have chosen; My beloved, in Whom My soul is well pleased" (St. Matt. xii. 18).

Again we read in Exodus xx. 5, 6 "if his master have given him a wife," etc., which finds its fulfilment typically in our LORD's words where He says, "All that the Father hath given Me" (St. John vi. 37-39), and again in His prayer to the FATHER "of those whom Thou hast given Me" (St. John xvii. 11).

The anti-typical fulfilment of this is seen in (Eph. v. 22-25) "CHRIST also hath loved us, and hath given Himself for us . . . CHRIST loved the church (His body and bride) and gave Himself for it." The "children" are typical of individual believers who can each say with St. Paul "the SON of GOD Who loved me, and gave Himself for me" (Gal. ii. 20).

Everything in this ancient enactment as to the Hebrew Servant finds exact fulfilment anti-typically in CHRIST's willing service rendered as a Man here to the FATHER as to His MASTER; to the church as to His bride; and to all the children

of God as loved by Him individually. Can we still dare to think it *typically represents our own poor, fragmentary, intermittent devotedness to CHRIST*? Of this last the least said the better.

One further word of deep importance as to the ear of the willing servant being bored in token of perpetual service. Psalm xl. is confessedly a Messianic psalm and the SPIRIT of CHRIST there says "sacrifice and offering Thou didst not desire; mine ears hast Thou opened [literally digged, or bored]. Not *opened to listen* (as in Isa. i, 4), but in consonance with the New Testament word, "sacrifice and offering thou wouldest not, as a body hast Thou prepared me" by the same Speaker as in the psalm quoted, namely "CHRIST who through the eternal SPIRIT offered Himself without spot to God" (Heb. ix. 14).

"Thy Cross, Thy Cross, 'tis there we see
 What Thou our blessed SAVIOUR art;
 There all the love that dwells in Thee
 Was labouring in Thy breaking heart."

Having once taken the place of Servant as Man, CHRIST retains it for ever, as in the type of the Hebrew Servant. The lowly service rendered by Him on earth is followed by His exalted service now as the glorified MAN in heaven; which in the light of His own words in St. Luke xii. 37 abides for ever. Matchless is the grace and unfathomable the love combined in Him the great anti-type of the HEBREW SERVANT.

Suggestions of the Lord's Words Recorded in John XVII

"AND NOW, O FATHER, glorify Thou Me with Thine own self, with the glory I had with Thee before the world was." To this, He, who had dwelt here for some years, a very man and a man of sorrows, was returning; this glory He was about to re-enter; yes, while ever and for ever the SON of GOD, He was entering again this glory as the SON of MAN. JESUS,

whom the earth saw and man slew, now fills the everlasting glory He dwelt in from all eternity with GOD the FATHER, and He deigns to be for ever MAN, and more, His delights are with the sons of men, and for ever the redeemed shall be associated with Him in His glory.

One of the chief things our LORD uttered to His FATHER, recorded in the scripture under consideration, was the making known of the Name of the FATHER. We may meditate upon His words upon the FATHER'S Name under the distinguishing terms Manifestation, Preservation, Realization.

1. MANIFESTATION

Addressing the FATHER, our LORD said "I (have) manifested Thy Name." . . . This was a special part of His mission to earth, and none other could accomplish this work. Prophets endowed with the HOLY SPIRIT might communicate to men messages from GOD, but the Only Begotten SON alone, ever dwelling in the bosom of the FATHER, could declare Him—could tell Him out (i. 18).

The revelation of a Divine Name at any period of God's dealings with man is full of significance. How much "*The Almighty*" conveyed to Abraham! With such a revelation, his faith arose above all human impossibilities. In the great covenant name to Israel—*Jehovah*—is the Divine warrant that all the promises made to that people shall be fulfilled, for "He who is, and was, and is to come," the "I AM," is unmoved in His purposes by the shifting scenes of this world. Again, "*The Most High*" lifts up the believer above all false gods and powers of Satan. These great names had been made known to men before the coming of the SON to this earth, but the blessed GOD reserved the telling out of His Name "FATHER" to men, until His beloved SON should come and dwell amongst them, and in His own Person express the FATHER to those who had hearts to receive Him.

Officially, our LORD was on earth Prophet, Priest, and King, but these His glories must be kept distinct from the essential glory of His Person. He was essentially the Eternal SON, the Only Begotten, that Eternal Life which was with the FATHER (1 John i. 2). What He said and did declared the FATHER. "He that hath seen Me, hath seen the FATHER" (xiv. 9). And

when He was about to return to heaven, He communed with the FATHER as to the work He had accomplished here, one great feature of which was that He had manifested His Name to the men the FATHER gave Him.

2. PRESERVATION

The preservation of those who are the LORD's is maintained by the FATHER and the SON. All who are CHRIST's are the FATHER's; they are children of GOD, precious to the FATHER and the SON, kept and guarded in time and for eternal glory. Here is an anchor for the soul which can never give way. Speaking to the FATHER regarding His disciples, whom He was about to leave, JESUS said, "While I was with them I kept them in Thy Name which Thou hast given Me, and I guarded them." . . . (v. 12, R.V.). We may understand as little about the keeping and the guarding as the infant asleep in its parent's arms, we may be unconscious of the grace and the power, but none the less *are we kept* and guarded perfectly. The parents keeps and guards the infant because he or she is the parent. The love, care, watchfulness, all flow out from the parent. And well it is, fellow-believer, to realize this Divine fulness of keeping by the FATHER and the SON.

As the LORD was leaving His disciples He handed them over to the FATHER in a peculiar way—"HOLY FATHER, keep them in Thy Name which Thou hast given me." . . . (ver. 11, R.V.). When our LORD addressed the Father regarding Himself He said "FATHER"; He adopted the personal Name in unbroken fellowship; but in relation to the disciples He said "HOLY FATHER." The disciples were in the world, and the Name conveyed both the Light and the Love of God in relationship to His people on earth; on the one hand the holiness of the FATHER's being, on the other the unbrokenness of His perfect love. And in this Name we are kept. As we believe, so we know. As we know, we grow.

3. REALIZATION

We realize realities. We know what is. But we must know before we realize. Of Divine things we know no more than what is revealed to us. Now our LORD speaks to the FATHER of His Name which He had made known, and the result of

the revelation to and in His own is the love of the FATHER being in them. "I made known unto them Thy Name, and will make it known: that the love wherewith Thou lovedst Me may be in them" (ver. 26, R.V.).

He made known the Name during His residence on earth prior to the cross, and after the cross, when man's hate had done its worst, He made it known again, for His first resurrection message to His own was this, "*I ascend to My Father and your Father, to My God and your God*" (xx. 17).

All things are possible with GOD, and therefore we believe that the love wherewith the FATHER loved the SON is toward us. He was loved because He ever was the only begotten SON in the FATHER'S bosom, and was so when on earth; we are loved in Him. Still the character of the love, marvellous to state, is the same. The measure of the FATHER'S love is the FATHER'S heart.

Would that this great truth of Christianity were dwelt in by Christians, "he that dwelleth in love, dwelleth in GOD" (1 John iv. 16). Yet strangely true it is, that amongst the many millions of men who call themselves Christians very few lay hold of, or even breathe the FATHER'S Name! To the vast number GOD is afar off. But where the love is in them, there also is CHRIST in them "and I in them," for the heart, filled with the FATHER'S love, is a royal palace of heaven wherein CHRIST dwells.

H.F.W.

(To be continued D.V.)

God's Faithfulness

(Continued from page 110)

(d) OUR TEMPTATIONS

(1 Corinthians x. 13)

MANY forms of evil and corruption are found among the multitudes to-day who profess the Christian faith as contrasted with Mahomedanism, idolatry and infidelity. Christians considered in the mass have proved to be as unfaithful to their calling as the Israelites were of old. The

SPIRIT of God, through the apostle Paul, warns us of these things in 1 Corinthians x. 1-14. You and I, however sound we may be in doctrine, however well-equipped in the knowledge of the scriptures, and even if we are gifted as evangelists or pastors or teachers, are not immune from the temptations spoken of in these verses. In fact the more truth we know, and the more gift we have, the more liable we are to the attacks of the devil and his agents, who are ever desirous of bringing dishonour on CHRIST'S Holy Name. The apostle groups the temptations under five headings.

"Lusting after evil things" is the first (v. 7). The Israelites, early in their journey through the wilderness, were dissatisfied with the food the LORD provided, and longed for the things they had enjoyed during their bondage in Egypt. We have all probably experienced this temptation to seek gratification and pleasure in the ways which characterise the unbelievers around us, and few can claim that they have never succumbed at times. There are forms of recreation and pleasure, for both body and mind, which are not damaging to us spiritually, but there are also many which treat sin flippantly or make it interesting, and others are definitely in conflict with the Scriptures. The effect of merely longing for these things is a lack of enjoyment of the things of God, and a hindrance to communion with the LORD, often leading also to finding fault with His servants. Longing leads to indulgence, unless it is judged and confessed to the LORD, and He deals in discipline with His own for this sin.

Idolatry is the second form of temptation (v. 7). We are tempted to neglect and forget the passages of Scripture which bring before us the holiness of God, the holiness of our calling, and our responsibility to walk in holiness. So we invent a god of our own (as it were) who allows us to fill up the time in satisfying our natural inclinations unrestrainedly and to indulge in frivolous amusement, or worse. "The people sat down to eat and drink and rose up to play." This ought not to be characteristic of those who are awaiting the LORD'S return.

The third form of temptation against which we are warned is *fornication* (v. 8). To all who unavoidably mix with un-

believers in their daily business it must be well-known how much this evil subject enters into the thoughts and conversation of the unconverted, and how it frequently underlies the "news" in the daily papers, the plays in the theatres, the films in the cinemas, and the popular novels. Believers in the LORD JESUS are not immune from temptation in this matter. The LORD Himself plainly condemns not only the act but even the thought. Sad cases have occurred of those who, we cannot doubt, were truly the LORD's, who have fallen through this temptation. None of us can trust ourselves, and it is highly important that we judge ourselves for, and confess to the LORD, every thought of this matter that arises in our minds. Further, it is clear from 1 Cor. v. 10 and 11 that the SPIRIT OF GOD uses the word also with a spiritual meaning covering indulgence in various excesses and evils which involve unfaithfulness to the LORD and bring dishonour on His Name. Let us then judge and confess the guilty thought promptly and sorrowfully, that our communion with the LORD may be resumed.

Next follows "*tempting Christ*". The Israelites actually blamed God for having brought them out of Egypt to die in the wilderness. Is it conceivable that believers should find fault with CHRIST for having brought them out from "the pleasures of sin" (and its slavery) to the difficulties and hardships of the path of faith and separation? Alas! It may be so with us. Did God remove the hardships because of their complaint? On the contrary He sent fiery serpents among them, and then, when they cried to Him through Moses as their intercessor, He provided the remedy. In figure He turned their eyes to the Cross of CHRIST where the doom of the serpent "which is the Devil and Satan" (Rev. xx. 2) was settled for ever, though the judgment has not even yet been actually carried out. Let us be honest and own we are giving way to the Devil when we doubt even for a moment the blessedness of the pathway of faith and separation to CHRIST as His peculiar people, those whom He has bought at such a cost for His own possession.

Finally comes *murmuring* (v. 10). Often this is barely audible, but in thought there is a complaining spirit, finding fault with the circumstances of our daily life, or with one another, or with the LORD's servants. In Israel's case punishment followed promptly. In our case unhappiness, depression and loss of communion are the result, and chastisement by the LORD may be experienced to bring home to us our sinfulness in thus doubting the goodness of God.

The apostle tells us that all these things happened to Israel for our warning (v. 11), and adds most solemnly "Let him that thinketh he standeth take heed lest he fall." In worldly things the attitude "it couldn't happen to me" is often refuted. Let us beware of adopting that attitude towards the solemn warning against these five forms of temptation.

It is, however, most encouraging and blessed to have the assurance "There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it" (v. 13). The way of escape will vary with the character of the temptation and also with the state of soul of the individual. Of one thing, however, we can be sure. If at the moment of temptation we immediately turn to God the FATHER and ask Him for CHRIST's sake to show us the way of escape our faithful GOD will certainly do so. Let us cultivate this good habit with sincerity of heart.

SUMMARY

We have thus seen that the faithfulness of God is specially brought before us in regard to

- (1) Our state at the coming of our LORD JESUS CHRIST.
- (2) The forgiveness of our sins when we His children confess our failures and wrongdoings.
- (3) The spiritual needs of the church as a whole.
- (4) The temptations we meet with in our daily life, both from within and from without.

We have also seen that we have responsibilities in connection with all these things. How reassuring it is to dwell upon God's faithfulness. May the HOLY SPIRIT lead us to avail our-

selves of the resources we have in our faithful God in every circumstance of our daily pathways, and may we thank and praise God continually for His faithfulness. We may well exclaim:

How good is the God we adore,
 Our faithful, unchangeable Friend;
 Whose love is as great as His power,
 And knows neither measure nor end!"

There are of course many other passages which refer indirectly to God's faithfulness and several which refer to the faithfulness of the LORD JESUS CHRIST, but the four referred to herein appear to form a complete group. J. C. KELL.

A Hymnic Study

FRANCES JANE CROSBY is a very well-known authoress of popular hymns, some 2,000 pieces of sacred verse being to her credit. Of these at least sixty have established themselves in various compilations, and appear there as being by *Fanny J. Crosby*.

Born in New York on March 4th, 1823, she lost her sight as a baby of only six weeks. At the age of twelve she entered the *New York City Institution for the Blind*, and there made such rapid progress that she became a teacher there. In her early thirties she became engaged to a blind musician, Alexander van Alstyne, whom she married.

Her best known hymns and sacred songs are:

"Safe in the arms of JESUS."

"To God be the glory, great things He hath done."

"Rescue the perishing, care for the dying."

"If I come to JESUS He will make me glad."

"To the work, to the work, we are servants of GOD."

Perhaps her deepest devotional hymn, which runs the first in the above list very close, is:

"I am Thine, O LORD, I have heard Thy voice."

In this outpouring of love to CHRIST, she has furnished the vehicle for the praise of thousands in the English-speaking world. The first we named is her most popular hymn, written at the request of W. H. Doane in 1868, who composed the well-known melody to which it is set.

Here also the heart-strings are touched to devotion by :

“JESUS, my heart’s dear refuge,
JESUS has died for me

Wait till I see the morning
Break on the golden shore.”

What a prospect, “till I see,” for the blind singer! And for all who share her faith.

(Adapted from Dr. Julian’s Hymnology by C.A.H.)

Thoughts on Hebrews XI

BY QUARTUS

THE opening verse here is not a definition of faith but an explanation rather of what it does, followed by a series of illustrations in the lives of men of faith throughout the ages. The epistle to the Hebrew Christians itself supplies the reader with four main reasons for having been written.

1. That they may *continue* in the faith of CHRIST in spite of the many obvious difficulties, dangers and disappointments they are experiencing, perhaps increasingly, on their pilgrimage of faith as Christians.

2. That they may always *confidently approach* the throne of grace to find help to enable this continuance as companions of the CHRIST till journey’s end. There is assured sympathy in the right quarter, and a sufficiency of help for every time of need, as they come with confidence to the throne of grace; so they are exhorted to come boldly.

3. That they may *consider one another encouragingly* so that they all may be able to continue and hold the course right till the end.

CALENDARS

for

1953

Gleanings of Gladness with daily tear-off block.
Scripture verse and verse of hymn. Artistic back,
3/9.

Messages of Peace with the same block as above but
with larger design, 4/-. Also on specially designed
picture backs, 6/6.

Postage extra

A large range of other Calendars. Send for lists.



Gospel Hymns for Children

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

Cloth limp 1/6; cloth boards 2/6

Leatherette (Gilt edge) - - 3/9

Postage: 1 book 3d.; 2, 4d.; 6, 6d.

C. A. HAMMOND, 11 LITTLE BRITAIN, E.C.1
Telephone: MONarch 4950

WORDS^{OF} HELP

FROM THE
SCRIPTURE OF TRUTH.

NOVEMBER, 1952

VOL. XLI. No. 11

CONTENTS

	PAGE
A SONG OF GRACE AND GLORY - - - - -	123
ON UNITY AND DIVERSITY - - - - -	126
SUGGESTIONS OF THE LORD'S WORDS RECORDED IN JOHN XVII (2) - - - - -	131
GENTLENESS AND MEEKNESS - - - - -	134
SPARKLING GEMS - - - - -	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, 12, Milner Avenue, Hornsby, 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.

“Serve the Lord with Gladness”

MY LORD, I'd gladly serve Thee
But I've so much to do;
The washing, cooking, cleaning,
And this the whole week through.

If only I'd more leisure
I'd serve Thee with a will;
But all the household duties
I really must fulfil.

But, LORD, to serve with gladness
My daily aim shall be;
So heartily each humble task
I'll do as unto Thee.

L. BALL.

A Song of Grace and Glory

(*Psalm lxxxvii*)

BY THE EDITOR

HIS foundation is in the holy mountains. The LORD loveth the gates of Zion more than all the dwellings of Jacob." So this song of grace and glory begins, and a simple paraphrase of the opening sentences, while doing no violence to the original, may help the reader to more easily apprehend its meaning.

"His foundation" is obviously what God has founded; "is in the holy mountains," the figure of the mountains being one of stability, abiding stability, as used in "the everlasting hills," for example, makes the sense of the sentence clearly to be what God has founded is established in holiness; as another Psalmist says, "Thy testimonies are very sure: holiness becometh Thine house, O LORD, for ever" (Psl. xciii. 5).

Now, since this Psalm was written "for the sons of Korah" who had been special objects of the grace and goodness of God (see Numbers xxvi. 11), small wonder that the grace and goodness of God leads to the celebration of "glorious things which are spoken of thee, O city of God." "For the LORD loveth the gates of Zion more than all the dwellings of Jacob" since He has chosen it as typical of the heavenly city which He hath prepared, the true Mount Zion, the city of the living God, the heavenly Jerusalem which hath foundations whose Architect and Maker is God (cf. Heb. xi. 10; xii. 22). It is from the heavenly Zion that grace is royally dispensed, the very throne of grace (not a mere figure of speech) being there.

So, sings the Psalmist, it is a city of which to boast, even in the sight of all the proudest empires of the world which he proceeds to pass in review by way of contrast, Egypt, Babylon, Philistia, Tyre, with Ethiopia; rejoicing that he himself is a citizen of Zion.

RAHAB [Egypt] is the first on the list, a place once famous for its learning and culture. Scripture refers to "the wisdom of the Egyptians" in the days of Moses, and the Pyramids and Sphinx still witness to that ancient civilisation and its

wonderful achievements centuries before Zion became a city to boast of. To-day we may regard Egypt in this Psalm as suggesting those seats of learning and scholarship in which men proudly boast with their degrees of attainment. Philosophy, scientific research, scholarship, literature, with their prizes of intellectual distinction which men covet to-day, may well represent our modern Egypt by way of contrast with what Zion stands for in our Psalm.

BABYLON, the next reviewed by the citizen of Zion, is obviously typical of world empire. Here political prizes fall into the laps of the fortunate among the hosts of careerists and would-be rulers of their fellows. An Alexander, Caesar, Charlemagne, Napoleon and such as Hitler and Mussolini, appear on the stage of the world bursting with ambition to be world rulers. They come and go, the SUPREME RULER and MORAL GOVERNOR of the universe having declared, "I will overturn, overturn, overturn . . . until He come Whose right it is" (Ezek. xxi. 27; cf. Rev. xi. 15). True, worldly position, wealth and honours fall to the lot of these aspirants in their day, but the citizen of Zion counts all such prizes as the small dust of the balance in comparison with the "glorious things spoken of thee, O city of our God." Our citizenship is in heaven, "Jerusalem which is the mother of us all," for Zion is the mother of men of renown with the LORD.

PHILISTIA is the next on the list reviewed, its military prowess and warlike character suggesting the services and forces by which nations extend their territory and defend their interests by land, sea and air. These afford unequalled scope for adventure, fame and distinction. Great honours await the naval hero, the military genius, and the gallant airman in the services, and rightly so, for the world will love its own.

TYRE now comes into the picture in the citizen of Zion's review of the outstanding attractions of the world. She unquestionably in Scripture stands for that world of commercial enterprise that engrosses the activities of business life, and is in many ways a greater snare to the children of Zion than any of those we have passed in review. Money talks. Money secures comforts. The love of money is a root of every kind of evil, and the shrewd, diligent, successful business man soon discovers that money makes money, and may quickly cause

deterioration of character. Dr. Inge in one of his brilliant essays remarks that our LORD does not seem to be optimistic as to the future of the rich men according to His words in the New Testament, "how hardly shall a rich man enter the Kingdom of Heaven." Yet our commercial magnates, the merchant kings, the financial experts in big business, are persons of great account in this world. But the true citizen of Zion contrasts Tyre and its successful commercial enterprise with Zion in her glories and remains contented with his citizenship. In his heart there is a melody which runs:

"Were the vast world our own,
With all its varied store,
And Thou, LORD JESUS, wert unknown,
We still were poor."

ETHIOPIA, the land then of barbaric splendour and display, its gold, its jewels, its ivory all fostering pride in personal adornment, completes the Psalmist's rapid survey of what stands in contrast with Zion. It throws out into bold relief the unanswered but ever-pressing question by our LORD, "For his own soul?"

The LORD shall count, when He writeth up the people, that this man was born there," and the Apostle writing to Timothy gathers up in a single sentence the teaching of our Psalm. "The foundation of GOD standeth sure, having this seal, The LORD knoweth them that are His." To which the so pertinent exhortation is added, "And let every one that nameth the what shall it profit a man if he gain the whole world and lose name of the LORD depart from iniquity." So the Psalm ends with the joyous affirmation, "all my springs are in thee." My springs of action and of refreshment are all out of the grace of GOD so royally dispensed; or as equally close a translation, "all my fountains of satisfaction are in thee."

SAVIOUR, if of Zion's city
I through grace a member am,
Let the world despise or pity,
I will glory in Thy Name.

On Unity and Diversity

(1 Corinthians xii. 12-31)

By J. P. BULL

IN the Ephesian epistle we have the church presented to us on the heavenly side — what the church is in Christ's affections; He loved the church and gave Himself for it.

The epistles to the Corinthians give us the same church, but in her passage on earth, making her way through the world. Here she waits for Him and the moment when she will stand, not only in the presence of His grace, but also of His glory. She presses on through light and darkness, through favour and disfavour, treading very largely the same pathway that her LORD trod before her. Her portion is in the main His, certainly in character if not in degree, as she wends her way on to her eternal home through the hatred of a hostile world. The world does not want her; it has no place for her any more than it had for the One to Whom she belongs. Onward she goes seeking ever to keep her garments unspotted and her heart reserved for the One Who loves her.

It is here in this world she is called for the present to be for Him amidst all the difficulties of our day, and possibly of a still darker day than our own. One thing, however, is certain — there can never come a moment in the church's history for which the LORD, in the fulness of His grace, has not provided.

The figure which is used by the apostle to bring before us the church functioning upon earth is that of the body, and that body was formed by God Himself on the day of Pentecost. Such had never existed before, and shall surely never exist again; it is altogether special to this day of grace. On the day of Pentecost something happened which had never happened before, and will never happen again. The 120 gathered together, not then much more than Jewish believers, were awaiting the fulfilment of the promise of the FATHER. The LORD JESUS, having gone back to heaven, receives the HOLY SPIRIT, not now for Himself, as when here, but for those whom He had left behind Him, the objects of His love in this world. He had spoken of the sorrow which would fill their hearts,

but He had also told them clearly what He would do for them when He went away. The HOLY SPIRIT of GOD is sent down by our risen LORD and those lowly people, gathered together in the upper room in Jerusalem, were baptized into one body, made one, indissolubly one, by the baptism of the HOLY SPIRIT. They were formed into one body, no longer disconnected, no longer isolated units, but bound together in the indissoluble bonds of GOD'S HOLY SPIRIT. It was an action done by GOD once for all, by which they were incorporated. This is what we read here: "By one SPIRIT are we all baptized into one body" (verses 12, 13).

Day after day since that day there have been additions to the body, but its formation was done once and for all on the day of Pentecost. They were formed into a society such as the world had never known, and you and I, in the great mercy of GOD, are forming part—humble people as we may be in the world's estimation—of that society, which is immeasurably greater than any other on earth.

There are very special societies in all countries of the world, and people do anything in order to gain an entrance to, or become a member of, a distinguished society. But GOD has made us, in His grace—not by an act of our own, nor by a long process of toil or work on our part—out of the goodness and love of His own heart and for the glory of the LORD JESUS, members of this unique body.

Consequently, *it is most important that we should be body-minded.* Satan is working to-day to break up anything that has the semblance of a holy unity. He is, therefore, bent upon breaking up the unity I have described, only in order, alas! to introduce a unity of his own, a unity of evil. So long as the church is on earth Satan will work by all means possible to draw us away from this truth, and the very divisions and heart-breaks we have may, unless we are careful, bring us to the point when we may say, "It is a very attractive ideal, but it is unattainable." Once this is admitted, we fall to the master-stroke of the enemy.

But more, we must recognize this not only as a beautiful ideal, but one that is attainable, to be worked out practically in our corporate life. That is why these epistles are so helpful

to us. It is the church, not seen in CHRIST's affections, but functioning on earth, quite a different thing.

We have *all* been baptized into this distinguished body. Do not, therefore, think of yourselves as just dragging along as nobodies in this world. Christians are not a company of stragglers, much as we may look like it at times. Do not allow the thought of this into your hearts. God it is Who in His grace has made us members of CHRIST's body, whether we be Jews or Gentiles. The Jewish people were a most exclusive people: ordinarily you could not get among them. Very few exceptions were made. The Gentiles outside were another society altogether: they were in darkness. But this society, this association, to which God has called us is exclusive of every other; so that whether we be Jew or Gentile, we have now lost that status in CHRIST before God. That has gone for ever, and now I am a member of CHRIST's body in virtue of His indwelling SPIRIT.

By consequence, the church is an unpolitical body. I know it is hard to go through the world just non-political, but that is what we are really called for; to wend our way in faithfulness to Him to Whom we belong. We do need to be careful not to become politically-minded, for that is to lose all spiritual-mindedness. The LORD is heavenly, and His people are heavenly by birth, by destiny and by present character.

We do not become members of the body of CHRIST by an act of our own. It is God and He alone Who gives us a part in the body. There is no such thing as applying for membership. None becomes a member but by an act of God Himself. It is God's own blessed will concerning us, and this is emphasized throughout the chapter.

The body of CHRIST into which we have all been baptized is a distinctive body; and since it has privileges, it has also responsibilities. If we enjoy the former—and we do so gratefully—let us seek grace to answer to the latter, which never exceed the privileges, but are invariably commensurate with them.

"The body is one . . . and all the members of that body being many are one body." It is the body in its unity with its Head that is presented to us in this verse. And so we read, "So also is (the) CHRIST." If we were writing this, we should

probably say, "So also is the church", but that would not be correct. It is "So also is (the) CHRIST." I wonder how many of us have really seen this thing of exquisite beauty, that which is entirely apart from everything around us. CHRIST the HEAD and the church His body, viewed in its completeness.

We need in our day to be church-minded. to be body-minded, so that we do the right thing, have the right instincts and know that which is comely and proper to us on every occasion. We need to renew in our day our hold on this very precious truth that we do form with all saints the body of CHRIST, of which He is the HEAD. The distinctiveness of the body, let me add, for it is important, is not due in any way to the constituents, so often poor exponents even of the grace that has reached them, but due to its all-glorious HEAD.

Those who most of all emphasize the unity of the body, and rightly so, because Scripture emphasizes it, may by the emphasis expose themselves to a very real danger. The apostle, who so clearly speaks of the unity, anticipates for us the danger and adds because of it, "The body is not one member but many." In the stress put on *the unity* we may overlook *the diversity* of the members. The body is not one member. The unity is one of diversity: the perfect unity is nothing but the lovely and complete harmony of the whole. It is a unity of diversity. God is a God of unity, but not less a God of the widest diversity. Everything in creation proclaims His diversity, and when it comes to the church, which is His masterpiece, it is not otherwise. Not in creation nor in Israel, but in the church all intelligences see the varied wisdom of God in all its marvellous diversity. The church is His chief work, and it is there that this feature shines most brightly. He has crowned the works of His hand in those who are formed into one body, who abide in indissoluble union with their LORD in heaven. At the risk of repetition, it is because of this unity that there is the danger that we should forget its diversity. There were those at Corinth who were guilty of pressing unity, forgetful of the diversity. That brings confusion and worse, and the apostle gives a pertinent illustration. Concerning the foot, for example, the apostle says: "Because I am not the hand, I am not of the body." That is the practical denial of the body.

Now it is an extraordinary thing that the apostle speaks first of the less prominent members of the body of CHRIST, not that they are of any less value, but in the body there are clearly different members and the unity is the unity of the whole, not of a part. The beautiful unity of the human body is in the harmony of the whole.

In these verses—14-17—the apostle speaks of the absurdity of such a statement as this—“Because I am not the hand, I am not of the body.” How easily discontent can creep in, and it comes perhaps from the foot down below, which looks up to the hand and says, “I am not the hand and therefore I am not of the body”. How easily discontent can creep in, and discontent with the place the LORD Himself has given us! Oh! what a shame that we should cast back upon Him that which in His grace He has done for us. To be a foot in this body is an inestimable privilege! Oh! do not fret your hearts out desiring to be something you are not; do not allow the spirit of covetousness to empty your hearts. Value the place the LORD has given you and fill it out by His grace and in His strength. Supposing we were all eyes and could see what needs to be done and there was not a hand to do it. What an impasse we would come to!

The discontent is on the part of the less prominent member looking up from below to the hand which is above, with thoughts of envy. There are many lives that are being spoiled and rendered unserviceable to the LORD JESUS because they are spent in longing to be something which they are not. What a shame that this should be so!

In verses 18-20 the apostle goes on to speak of another thing. “But now hath God set the members every one of them in the body, as it hath pleased Him.” It is GOD Who has set the members: it is not you nor I. GOD Himself sets the members of the body as it pleases Him, and if they were all one member, where were the body? If you make the body to be all one member, if you rule out diversity, you make it virtually a body with one member, which is completely destructive. Each one has his own particular gift, and place.

It may be safely said, I think, that all of us tend one way or the other. We tend very much either to unity, on the one hand, or to diversity, on the other. It is in the preserva-

tion and in the due balance of these two things wherein our wisdom lies and our practical salvation is found. Instead of these two things being held co-equally—the one being the counterpart of the other—the tendency is that they are rent asunder and a wide gulf comes about between the two. While we treasure deeply the unity of the body, let us always see that it is a unity which displays itself in the most lovely variety. We cannot possibly, without terribly harmful consequences, try to shape up one another according to a certain model. First of all there would be immense difficulty in deciding to the satisfaction of all what the model should be. But the effort to crush diversity is not of God, and that is a serious matter. There is proper growth and proper development with each one of us, and if we honour the unity, let us honour the diversity; if we honour the diversity let us also honour the unity, and you will find, I think, that one will preserve the other.

There are the two things. On the one hand, it is one body, one perfect whole: on the other, there is the body not of one member, but of many.

(To be continued D.V.)

Suggestions of the Lord's Words Recorded in John XVII (2)

THE EXCEEDING VALUE OF THE WORD

(Continued from page 116)

NEXT to declaring the FATHER's name to His own, the LORD speaks of His giving to them the FATHER's word. The exceeding value of the word is thus before us, even as that word is regarded by GOD the FATHER and GOD the SON.

"I have given to them Thy word" (ver. 14), "I have given unto them the words which Thou gavest Me" (ver. 8), our LORD tells the FATHER. The words are portions of the word, parts which go to make up the whole. The whole is the mind of GOD revealed. Such is the precious gift bestowed upon us.

The LORD on different occasions in speaking to men appealed both to His works and His words, as witnesses that the FATHER had sent Him. For example, He said to the Jews, "I do always those things that please Him" (the FATHER), and "as My FATHER hath taught Me, I speak these things" (John viii. 29, 28), and again to those unbelievers He said, "If I do not the works of My FATHER, believe Me not, but if I do, though ye believe not Me, believe the works" (ch. x. 37, 38; see ch. xiv. 10, 11). His works, His miracles, His acts of love, are no more with us, though we have the record of them; *but to this day we have His words in the Gospels.* And while His works of healing the sick, or feeding the hungry, or stilling the storm, have passed away with the need that called for them, *His words of grace and love and truth are as fresh and powerful now as they were when first they fell from His lips. We need His precious words, and we rejoice that His words can never pass away.* What can be deeper and greater than words which express the mind and heart of the speaker, and let us into the secrets of his innermost being? And what words can approach those which the FATHER gave the SON to communicate to man?

The disciples, said the LORD to the FATHER, "have kept Thy word" (ver. 6). They may not have fully understood, but they revered and held to be sacred the word entrusted to them; and we may keep, as of priceless value, the whole word of GOD, though we know very little of its significance. Keeping precedes knowing, or rather knowing results from keeping. The fashion of this critical day is to require to know before deciding what shall be kept. But the word of GOD is not spiritually understood in this human order. Let us revere and keep, and in due season we shall know. We are disciples; we are not masters. We follow the word; we obey it; we adore Him who gave it.

The disciples, our LORD further said, received the words He gave them as the FATHER'S gift. We think of such words as these, amongst many others: "I lay down My life for the sheep" (John x. 15); "I give unto them eternal life" (ver. 28); "My peace I give unto you" (ch. xiv. 27), and we know that, having received them for our very selves, as our very own, we are not the same sort of persons that we were before we

received, laid hold of, made our own, the wonderful sayings of **JESUS**. We are in measure like the apostles, of whom our **LORD** spake to His **FATHER**, and we know surely that He came out from the **FATHER**, and we, too, humbly, but devoutly, believe that the **FATHER** sent Him.

By virtue of the **LORD**'s words the Christian knows whence **JESUS** came, and why He came here. The **LORD** came out from the **FATHER**, and He came here to us because the **FATHER** sent Him. Thus do we reach back into the infinite fulness of infinite love. The Christian may well repose in the Divine power and grace of our **LORD**'s own words. By them, as he lives on them, he becomes separated in heart to the **FATHER**, and he abides where the Babel of the strife of tongues does not enter. In such an atmosphere do we find ourselves as we in spirit dwell in the words of the seventeenth chapter of St. **John**'s Gospel.

"Sanctify them through Thy truth; *Thy word is truth*" (ver. 17), our **LORD** further asked His **FATHER** on behalf of His own. The truth makes us free (**John** viii. 33), free from our former chains, and by the truth of **GOD** the **FATHER** makes us practically holy. We are set apart from the world to **GOD** by the truth, and by the truth we are rendered true. "No lie is of the truth" (1 **John** i. 21), and as we walk in the truth we are in the region of holiness.

The **FATHER** Himself sanctifies the children, and true sanctification is Divine work. Moreover, there is only one Divine standard of holiness. True sanctification in its perfection will be seen in eternity in the absolute likeness to **CHRIST** of every child of **GOD**, and now on earth as we resemble **CHRIST**, so are we practically holy—holy in thoughts and words and ways. It is well for us to bring our ideas of holiness to the test of the Divine standard, and we shall become such as think less and less of self and more and more of **CHRIST** and of **GOD** the **FATHER**.

The means **GOD** the **FATHER** uses for our sanctification is the truth. He takes the word, and by the **HOLY SPIRIT** bringing home that word to our souls, our innermost being is acted upon, and thus our character and our ways are rendered in degree holy. We may call this effect upon our souls growth or mellowing, but however we may regard it, the effect pro-

duced is the result of the Divine application to us of the Divine word.

A sentence most significant follows: "*Thy word is truth.*" Nowadays men say, "The truth is in the word, but the word is not the truth." Alas for such infidelity! But while we are jealous over our LORD's saying, "Thy word is truth," let us prove our fidelity by placing ourselves under the influence of the whole revealed word of GOD. The Old Testament speaks to us as well as the New, the Epistles as well as the Gospels, the truths which relate to our fellowship with the FATHER and the SON and the truths which relate to our fellowship with our fellow-Christians, the truths which teach us unworldliness, and those which teach us honour and love—we need all the truth.

(To be continued D.V.)

H.F.W.

Gentleness and Meekness

DAVID, having at last been delivered from all his enemies, celebrated it in a Psalm of thanksgiving. "Thy *gentleness* hath made me great," or, as the marginal note renders it, "With Thy *meekness* Thou hast multiplied me" (Psalm xviii. 35).

The Apostle Paul also, when seeking to foster a right spirit among certain unruly Corinthians, uses both words to strengthen his appeal. "Now I Paul myself beseech you by the *meekness* and *gentleness* of CHRIST" (2 Corinthians x. 1).

And our LORD Himself, assuring all who come to Him of rest, adds, "Take My yoke upon you and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (St. Matthew xi. 28-30).

What is the difference between the gentleness and meekness of CHRIST? "The *gentleness* of CHRIST gives no offence; the *meekness* of CHRIST takes none."

Well may the hymn writer voice our own desires as he says:

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

Sparkling Gems

Better to have a Christian's days of sorrow than a worldling's days of mirth. Better to have a Christian's sorrows than a worldling's joys. Ah! happier to be chained in a dungeon with a Paul than reign in a palace with an Ahab. Better to be a child of God in poverty than a child of Satan in riches.

* * * *

Christian, be thou like thy MASTER—one who can stoop; yea, be thou one who thinks it no stooping, but rather esteems others better than himself, and says, "If my name may be but written in the obscurest part of the book of life, it is enough for me, so unworthy am I of His notice!" Be like CHRIST in His humility.

* * * *

Humility is to feel that we have no power of ourselves, but that it all cometh from GOD: it is to lean on our BELOVED, to believe that He has trodden the wine-press alone, to lie on His bosom and rest sweetly there, to exalt Him and think less than nothing of ourselves. It is to annihilate self and to exalt the LORD JESUS CHRIST as all in all.

* * * *

If thou art a Christian I bid thee look at thy MASTER, talking to the children, bending from the majesty of His divinity to speak to mankind on earth, tabernacling with the peasants of Galilee and then—ay, depth of condescension unparalleled — washing His disciples' feet and wiping them with the towel after supper.

* * * *

It was one of the laws of God, written in the book of Numbers, 31st chapter, 23rd verse—"Everything that may abide the fire ye shall make go through the fire and it shall be clean." It is a law of nature, it is a law of grace, that everything that can abide the fire—everything that is precious—must be tried. Be sure of this, that which will not stand trial is not worth having.

* * * *

Ye cannot tell how many shapes pride will assume. Look sharp about you, or you will be deceived by it.

(Selected by C. A. Hammond)

CALENDARS

for

1953

Gleanings of Gladness with daily tear-off block
Scripture verse and verse of hymn. Artistic back,
3/9.

Messages of Peace with the same block as above but
with larger design, 4/-. Also on specially designed
picture backs, 6/6.

Postage extra

A large range of other Calendars. Send for lists.

Gospel Hymns for Children

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

Cloth limp 1/6; cloth boards 2/6

Leatherette (Gilt edge) - - 3/9

Postage: 1 book 3d.; 2, 4d.; 6, 6d.

C. A. HAMMOND, 11 LITTLE BRITAIN, E.C.1
Telephone: MONarch 4950

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH.

DECEMBER, 1952

VOL. XLI. No. 12

CONTENTS

	PAGE
THOUGHTS ON HEBREWS XI	135
ON UNITY AND DIVERSITY	136
SUGGESTIONS ON THE LORD'S WORDS RECORDED IN JOHN XVII—(3)	140
A HYMNIC STUDY	page 3 cover
SPARKLING GEMS	page 4 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, 12, Milner Avenue, Hornsby,
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.

Confidence

"In the fear of the LORD is strong confidence: and His children shall have a place of refuge.—Proverbs xiv. 26.

HE Who hath kept thee hitherto
Will keep thee still;
Fear not to trust Him for He must
His word fulfil.

What though the path be often rough,
And drear the lot?
Lay down thy burden at His feet
Who changeth not.

Yes, those who trust Him surely prove
That GOD is true;
Though mighty foes thy path surround,
He'll bring thee through.

Confide in His almighty strength,
Thou shalt prevail,
Because thy hope is anchored safe
Within the veil.

M. E. BAKER.

Thoughts on Hebrews XI

(Continued from page 122)

THROUGHOUT the whole of this chapter the God Who is, and is the Rewarder of those who diligently seek Him out, is presented as the GOD of *promise*, of *patience* and of *power*. The leaders of the two types of faith are mentioned at some length, Abraham and Moses. In the former his pilgrimage illustrates the *patience* of faith, as the latter reveals its *power*. It was the call and promise of GOD which started Abraham off on the pilgrimage of faith, and "he obeyed, not knowing whither he went." The patience of GOD with him created the patience of faith which believed the humanly impossible because of the promise of GOD. It also enabled him to cherish patiently the same promise while as yet only a stranger and pilgrim in the land which was one day assured to him. The highest degree of Abraham's faith and patience is seen on Moriah when he prepares to sacrifice the visible fulfilment of all his hopes believing that GOD was faithful, and would therefore *still fulfil all His promises*.

The case of Moses presents the power of faith rather than its patience, and this is seen in all those whose names follow. His faith is first seen in powerful action when, as a highly-placed young man, with, as it were, the ball at his feet, he casts in his lot with the people of GOD; "*choosing rather to suffer affliction with the people of GOD than to enjoy the pleasures of sin for a season.*" The people of GOD were not an outwardly attractive company, being both poor and despised. The faith in the GOD of his fathers, however, taught him that in spite of present appearances they were *the people with a future*. The promise of GOD and the purpose of GOD were theirs. So "he esteemed the reproach of CHRIST greater riches than the treasures of Egypt." It was therefore a considered action on the part of Moses, not a mere matter of passing emotion or temperament, but a deliberate choice made possible by the power of faith. Then, like many a young convert in the first flush of zeal, he sought to put other people right, thinking his brethren would understand both his action and motive. The result, as is not unusual, was discouraging. When he next appears in the record, he has found regular employment,

is married and apparently settled down in life. So far as service to the LORD and His people is concerned, Moses has faded out of the picture.

While following his occupation, however, his attention is arrested and interest aroused, and "when the LORD saw that he turned aside to see, GOD called unto him"; called him to act afresh in the power of faith. The call, commission and confirmation (Ex. iii. 4-12) becomes the commencement for Moses of a new life of communion with GOD and service to His people. He becomes, by his response, one of whom GOD can afterwards say, "My servant Moses, faithful in all mine house," and one with whom the LORD spake "face to face, as a man speaketh unto his friend."

Many centuries later, the Mount of Transfiguration, and later still the association of his name where "they sing the song of Moses the servant of GOD, and the song of the LAMB" (Rev. xv.) are of interest in connection with the faith of Moses.

The key verse of the chapter, "GOD having provided some better thing for us, that they without us should not be made perfect" points onward to those great days when all the pilgrimage of faith is ended. The AUTHOR and COMPLETER of the whole life of faith will then be seen. He, the Bridegroom, with His spotless Bride; all the friends of the Bridegroom, the heavenly saints of all ages; attended by an innumerable company of angels on *high*; while Israel's glorious destiny on *earth* will at last be fully realised.

QUARTUS.

On Unity and Diversity

By J. P. BULL

(Continued from page 131)

IT may be safely said, I think, that all of us tend one way or the other. We tend very much either to unity, on the one hand, or to diversity, on the other. It is in the preservation and in the due balance of these two things, wherein our wisdom lies and our practical salvation is found. Instead of these two things being held co-equally—the one being the

counterpart of the other—the tendency is that they are rent asunder and a wide gulf comes about between the two. While we treasure deeply the unity of the body, let us always see that it is a unity which displays itself in the most lovely variety. We cannot possibly, without terribly harmful consequences, try to shape up one another according to a certain model. First of all there would be immense difficulty in deciding to the satisfaction of all what the model should be. But the effort to crush diversity is not of God, and that is a serious matter. There is proper growth and proper development with each one of us and if we honour the unity, let us honour the diversity; if we honour the diversity let us also honour the unity, and you will find, I think, that one will preserve the other.

There are the two things. On the one hand, it is *one body*, one perfect whole: on the other, there is the body not of *one member*, but of many.

Coming to verses 21-23, we find that the apostle takes the opposite view. It is not now the foot looking up to the hand, but the eye looking down, and he says "The eye cannot say to the hand I have no need of thee." There may be discontent on the part of the lowly members, but what is even more serious is what the apostle speaks of here in more scathing terms. You cannot look down disdainfully upon any member of CHRIST. Oh! how we sin, and how we have grieved and crushed many instead of leading them on sympathetically. We look down upon them and virtually say "I have no need of thee," and deeply displease our ever gracious LORD. He feels such treatment as if done to Himself personally. We must not look down upon any, however lowly, of CHRIST's members.

If a brother is gifted we may say "He is mine"—we belong to one another and we are co-members of the body of CHRIST. And we cannot do without one another. Certainly, therefore, we ought not to look down from a height either real or imaginary upon a lowlier member. Such an attitude quenches the operation of GOD'S HOLY SPIRIT among his people. It closes effectually all avenues of blessing, and the apostle says it is morally wrong.

However loudly we may profess the truth with our lips, we thus give the lie to our profession. We cannot treat any mem-

ber of the body of CHRIST disdainfully. I will not say, contemptuously. There are many members of the body of CHRIST about us in whose hearts GOD is working and who are ready for help given in the spirit of CHRIST. We need to feel not only that they need us but that we need them. We are all *interdependent and mutually contributory*. There are many to-day whom we need, beloved members of the body of CHRIST, and if we get near to them and recognise their place in the body, we shall perhaps be able to win their hearts, not to ourselves only, but to the LORD.

Now those members which appear to be more feeble are more necessary. It needs only for something to go wrong to find out how necessary the member is. You need not lose your finger, but only the quick of the finger-nail, to find how put out you are. Those members which seem to be more feeble are necessary, but the apostle is not satisfied with that. He adds that those members which we think to be less honourable, upon these we bestow abundant honour, that is, if there is anything that is weak, that calls for care, we should exercise the more abundant care. The most vital parts of the body are tucked away. Think of the heart, upon which all turns. It is guarded by GOD with extreme care, and other organs there are which are also protected to withstand vibration. The most delicate parts are covered by GOD. But even the external uncomely parts are to be treated no differently. We do not cover our faces—unless it be with shame—for He says "Let me see thy face", but there are parts which call for cover properly.

If there is one who is weak, uncomely, it is a wonderful outlet for the love of CHRIST. That is how His love went out. Wherever there were on earth the poor, the wretched, the weak, the sightless, these all had an irresistible attraction for our beloved LORD. I do feel we need more of His spirit, otherwise our Christianity is very poor. And is not such loving, intelligent consideration just that which so pleases the LORD? It is His own blessed spirit itself amongst His own. If there is weakness and special coverings are needed, we should be at hand to give them.

This is what is being put before the Corinthians, where there were all kinds of foreign bodies working disastrously. Their corporate life was a negation very largely of the one body.

When a foreign body enters say, the eye, the hand immediately tries to remove it. That is the spirit which is needed in our gatherings, the spirit of removing all that is alien to the body and of taking away pain, such as we find so beautifully exemplified in the human body.

In verses 24-31 the apostle reaches the climax of what he has been setting forth. He says "Ye are the body of CHRIST", even as he says elsewhere "Ye are the epistle of CHRIST." That is a truly wonderful thing to say of a company of the LORD's people. There they were for the expression of the grace and intelligence of the HEAD. We should express His mind, not our own. We should have His wisdom, His love, and His care. They should all flow out through His body here, the exponent of CHRIST in this dark world of sin.

Just one more thought. "God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." I would emphasise that it is GOD Who does it. People think that we stand for something that we have hammered out ourselves on our own anvils, but it is wrong. This is the truth of God—"God has set". He is the One Who puts all in their places. It is not that it is a good theory. No, the whole thing in this chapter rests entirely upon the will of God. It is what God does. He has set some in the church in these various ways. The Corinthians were guilty of trying to put all the gifts into one person. It is impossible. The apostle says almost indignantly "Are all apostles, are all teachers, have all the gifts of healing?" God has widely distributed the gifts and they call for the recognition in love by one another.

You say, "Well, it does not appear much of an outlook for me. I am a foot, and I must always remain a foot." This is an entirely unfounded assumption. No, the apostle ends the chapter by saying "Covet earnestly the best gifts." In order to grow and expand, I have to exercise myself in that which I have, but the whole field is thrown open to me. Look at those seven men who were chosen to serve tables. Think of what heights they reached, at least, two of them. Philip became the great evangelist, and Stephen, that holy man so full of the HOLY GHOST, became the first Christian martyr. He that is faithful in that which is least is faithful also in much.

Do not fret because you are not more. Fill your tiny sphere according to God's blessed will in His strength and by His grace, and you will find most assuredly that more will open to you. The word is "Covet", that is, "Desire earnestly". If the gifts the risen LORD has given were faithfully used even by us all here this evening, there would be a revival. There is so much which lacks fruitfulness, being either unstirred-up or neglected.

The apostle says "Covet earnestly the best gifts" All is laid open, not for our own glory, far be the thought, but for the glory of Christ.

And so we have in this chapter GOD'S provision for the church, in her functioning here in this world. She is to be here for the expression of His gracious and lowly mind. It is a dark and difficult day—we all feel it to be so—but there is this precious provision, which is sufficient to see us to the end, and to keep us well pleasing to the LORD in the bright display of His truth and love.

Suggestions on the Lord's Words Recorded in John XVII—(3)

(Continued from page 134)

WE bring to a close our suggestions on the seventeenth chapter of St. John's Gospel, by briefly considering the three following wonderful words of our LORD:

I.—"That they may be one as We" (ver. 11).

II.—(a) "That they all may be one". (b) "As Thou, FATHER, art in Me, and I in Thee, that they also may be in Us" (see R.V.). (c) "That the world may believe Thou hast sent Me" (ver. 21).

III.—(a) "That they may be one even as We are one". (b) "I in them, and Thou in Me, that they may be made perfect in one". (c) "And that the world may know that Thou hast sent Me"; "And hast loved them as Thou hast loved Me" (verses 22, 23).

Here are three distinct requests, in each of which oneness holds a prominent place. And when we dwell upon the fact that the oneness desired for the members of the family of the redeemed of GOD is after the manner of the oneness of the FATHER and SON, we are lost in wonder.

The oneness pertains to all the members of the family of the redeemed; alike to Apostles and to ourselves; but none save members of that family are contemplated. If we inquire who compose this family, the answer lies in the Scripture, "Whosoever believeth that JESUS is the CHRIST is born of GOD" (1 John v. 1).

The family and the world are in opposition in our LORD's mind. "I pray not for the world," He said, and continuing, His words were, "HOLY FATHER, keep through Thine own Name those whom Thou hast given Me, that they may be one as We."

Thus, in view of the coming perfection, we contemplate our LORD's words, "And the glory that Thou gavest Me I have given them, that they may be one as We are one."

The glory is given to us, it is not acquired by us. CHRIST's glory will robe each of the redeemed. Every favour and blessing is from Him; and from Him comes the power which will enable us to enjoy His presence and to be at home in the glory of GOD. The creature, man, made for this earth, by grace will be made absolutely suited to the companionship of CHRIST in heaven. And there all will be one, even as the FATHER and the SON are one. There absolute unity and spiritual harmony will reign, none of the varied influences which on earth break up the practical oneness of the redeemed will there have a place. No envy, no strife, no meanness, no ignorance. The greater men are morally, the more easy it is for them to live in harmony with other good men, and it is a melancholy fact that a very large part of antagonism amongst Christians arises from self-love and pride; but when all are together in the greatness of the divine character these things will have no place. We shall be one, as the FATHER and the SON are one.

We read in the Epistle to the Colossians of the mystery made known by St. Paul to the Gentile churches, and which he prayed all Christians might know, viz., "CHRIST in you, the hope of glory" (Col. 1, 27); the LORD, anticipating the day of

all His own having His desires for them fulfilled, says to His FATHER, "I in them." Thus not only will glory be ours, but more, in all its fulness CHRIST our life, being in His people, shall be realised. The SON in the children, the FATHER in the SON, and thus all made perfect in one. The eternal life enjoyed in its absolute perfection, and the SPIRIT of GOD filling all the saints.

This is so utterly unlike anything we see on earth that we can only take the place which is given to us as we read this chapter, namely, that of listeners to the words addressed by the SON to the FATHER respecting His people. Yet in reverently listening, experience arises in our souls, experience begotten by the love of GOD to us in CHRIST. We feel how marvellous redemption is, how unutterably glorious is the destiny of the redeemed, and we adore the FATHER and the SON.

From this perfection of the family of the redeemed, a testimony arises to the glory and honour of our LORD. He was despised and rejected of men, and He is still unknown and unrecognised over the greater part of the world. In like manner the true Christian is unknown by the world. But the perfection of the family will prove to the world that He whom it crucified was sent by the FATHER to it. The world has its own questions always arising and agitating it, but what shall it say to the question of questions, when the redeemed family in glory shall attest that the FATHER sent the SON to it, to be its SAVIOUR, and that the world hated Him and slew Him? The religious ideas and schools of thought of our century strangely omit the true meaning of the advent of the SON of GOD to this world, and entirely ignore the reality of His return hither. For when CHRIST our life shall appear, then shall we also appear with Him in glory (Col. iii. 4).

Yet one more wonder!

The world shall know that as the FATHER has loved the SON so has He loved the children of the family. Herein is one of the highest heights of redemption. We are brought out of the power and love of sin and hatred of GOD which stamps so much of this world's energies, and are brought into the repose of the light and the love of GOD's own presence. H.F.W.

A Hymnic Study

FEW hymns have brought comfort to so many as the well-known and oft-sung *Peace, perfect peace, in this dark world of sin*, written by Edward Henry Bickersteth who was born at Islington in January, 1825. He was educated at Trinity College, Cambridge; became curate of Banningham, Norfolk, then of Christ Church, Tunbridge Wells. In 1852 he was Rector of Hinton-Martell, in 1855 Vicar of Christ Church, Hampstead. In 1885 he became Dean of Gloucester and in the same year Bishop of Exeter.

As a poet, Bishop Bickersteth is well known, his reputation as a hymn-writer has also extended far and wide. Joined with a strong grasp of his subject, true poetic feeling, a pure rhythm, there is a soothing plaintiveness and individuality in his hymns which give them a distinct character of their own. His thoughts are usually with the individual and not with the mass: with the single soul and his God and not with a vast multitude bowed in adoration. About thirty of his hymns are in common use.

It has been said that *Peace, perfect peace* was a favourite hymn of Queen Victoria; it also sustained Bishop Hannington when he was a caged prisoner in Africa awaiting execution by a heathen king. The tune *Pax Tecum*, so singularly appropriate to the soothing, inspiring words, was written by G. T. Caldbeck.

Another of Bickersteth's well-known hymns begins so beautifully, as follows:

"Till He come." Oh! let the words
Linger on the trembling chords;
Let the "little while" between
In their golden light be seen:
Let us think how heaven and home
Lie beyond that "*Till He come!*"
See, the feast of love is spread,
Drink the wine and break the bread—
Sweet memorials—till the LORD
Calls us round His heavenly board;
Some from earth, from glory some,
Severed only "*Till He Come!*"

(Adapted from Dr. Julian's Hymnology by C.A.H.)