

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH

Edited by
W. G. TURNER

VOLUMES XXXIV—XJ

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

1945—1946

November—December, 1946.

To Our Readers,

Once again the index reminds us that another year draws rapidly to its close. As in the years that are passed, so the unfailing faithfulness of our ever-gracious God again calls for grateful acknowledgment as we review the one just closing. "His mercy endureth for ever."

Many thanks also to our readers at home and abroad who have cheered and encouraged us by their assurances that our Magazine is rightly named *WORDS OF HELP*. To those who have given valued help by their contributions to our pages we also tender our thanks.

Though the war has been over for most of the period covered by Volumes XXXIV.—XXXV., yet the difficulties of production have not been appreciably lessened thereby, and our PRINTER and PUBLISHER deserve grateful recognition of services rendered.

As always the prayers of our Christian readers will be both greatly needed and valued by

THE EDITOR.

INDEX

1945	Page
Amos, His Times and Ours - - - - (Quartus)	67
Apple of the Eye, The - - - - (Editor)	49
Aquila and Priscilla - - - - (T. Wilson)	40
Attainment - - - - (J. G. Bellett)	54
Beloved of the Lord - - - - (L. Forrer)	7
Companions of the Christ - - - - (Editor)	37
Discipleship, Duties and Dangers of - - (Editor)	26, 46
Ebenezer - - - - (Editor)	61
Faith, The Trial of - - - - (S. Donnan)	10
Filled Hands - - - - (C. Moss)	42
Mnason, More About - - - - (Quartus)	8
New Year's Message, A - - - - (Editor)	1
Offerings, Thoughts on - - - - (H. Baldock) 31, 44, 58, 71	71
Psalm xxxvi., Thoughts on - - - - (W. G. Turner)	62
St. John iv. 24 - - - - (W. G. Turner)	48
Thou Shalt Not be Afraid - - - - (W. S. Best)	29
Titus in Crete - - - - (W. G. Turner)	3
To His Disciples First - - - - (W. G. Turner)	56
Waiting Patiently for the Lord - - (J. R. Gradwell)	34
1946	
Association, The Path of - - - - (W. G. Turner)	22
Atoning Death of Christ, The - - - - (L. Forrer)	2
Barnabas - - - - (Editor)	33
Believing the Name - - - - (Editor)	73
Continue Ye - - - - (L. Forrer)	53
Contented Mind, A - - - - (S. Tomkins)	61
Converted, A Call to the - - - - (Editor)	17
Corinthians, Readings in - - - - (Quartus)	4, 26, 37
Discerning in Various Aspects - - (C. A. W. Herrmann)	58

INDEX—Continued

	Page
Fragment, A - - - - - (W. Kelly)	45
New Year's Message, A - - - - - (Editor)	1
Nothing is Without a Voice - - - - - (W. G. Turner)	9, 29
Obadiah and Elijah - - - - - (Editor)	49
Octogenarians, Some - - - - - (Quartus)	62
Offerings, Thoughts on - - - - - (H. Baldock)	7, 42, 57
Open Meeting, The - - - - - (W. G. Turner)	46
Phebe - - - - - (Quartus)	55
Ruth - - - - - (Quartus)	75
Salt - - - - - (E. Adams)	31
The Life was Manifested - - - - - (W. G. Turner)	66
The Mind of Christ - - - - - (W. G. Turner)	83
The Place of Faith - - - - - (* * *)	80

POETRY

"Christian Look Up" - - - - - (* * *)	21
"God's True Church" - - - - - (G. S. Purnell)	28
"The Heavenly Bridegroom" - - - - - (G. S. Purnell)	48
"Those Thirty Years" - - - - - (O.R.)	36

WORDS OF HELP

from the

SCRIPTURE OF TRUTH

A New Year's Message

BY THE EDITOR

(The Patience of Jesus Christ. Rev. 1. 9)

THE last survivor of the apostolic college, an exile "for the word of GOD and the testimony of JESUS CHRIST" on the lonely island in the Ægean Sea, is granted a vision in which the panorama of human destiny is unrolled before his awe-struck gaze.

Church history, Jewish tribulations and triumphs, world convulsions, like constantly changing pictures illustrating a steadily persisting purpose, pass across the screen of this inspired and most inspiring vision. Again and again songs of triumph are heard celebrating the glories of GOD and the LAMB as angels and saints combine in ascriptions of praise to Him Who sits upon the throne and to the LAMB there enthroned by every right. But the melodies, the harmonies, the anthems, the celestial choruses merge in one glorious sustained outburst of joyous song when great voices are heard in heaven announcing "The kingdoms of this world are become the kingdom of our LORD, and of His CHRIST and He shall reign for ever." Rejoicing choirs now celebrate the victory of GOD with the grand finale, "Amen. Alleluia. Praise our GOD all ye His servants, and ye that fear Him both small and great."

It sounds as the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings. "Alleluia: for the LORD GOD omnipotent reigneth. Let us

be glad and rejoice, and give honour to Him : for the marriage of the LAMB is come, and His wife hath made herself ready."

To John, the Seer of Patmos, this vision is an overwhelming experience, and bewilderingly he prostrates himself at the feet of the angelic monitor. Quickly this is forbidden as the angel exultantly exclaims: "I am thy fellow servant, and of thy brethren that have the testimony of JESUS: worship GOD: for the testimony of JESUS is the spirit of prophecy." And since of necessity this is so, the ancient word of the evangelical prophet is now seen to be fulfilled, "The pleasure of the LORD shall prosper in His hand" (Isa. liii. 11).

The Apostle takes his pen to place this ravishing apocalypse on record with the so comforting assurance, "I JESUS have sent mine angel to testify unto you these things in the churches surely I come quickly."

So after the vision, the venerable Seer, as a preface to the record, writes, "I, John who also am your brother in tribulation and in the kingdom and patience of JESUS CHRIST was in the isle that is called Patmos for the word of GOD, and for the testimony of JESUS CHRIST."

But it is "*the kingdom and patience of Jesus Christ*" which is thrown into relief by the vision of Patmos. The recital of the doxologies, melodies, harmonies and thunderous bursts of exultation which filled the Seer with awe and joyous wonder still stir the believer's heart as they are read. Something of this finds expression in good Bishop Bickersteth's familiar lines:—

"Still on and on the anthems spread
Of hallelujah voices,
In concert with the holy dead,
The warrior-church rejoices:
Their snow-white robes are washed in blood,
Their golden harps are ringing;
Earth and the Paradise of God
One triumph-song are singing.

"He comes, whose Advent trumpet drowns
 The last of time's evangels—
 EMMANUEL crowned with many crowns,
 The LORD of saints and angels:
 O LIFE, LIGHT, LOVE, the great I AM,
 TRIUNE, who changest never;
 The throne of GOD and of the LAMB
 Is Thine, and Thine for ever!"

With the opening year, the pilgrim church is still wending her way, looking for "that blessed hope, and the appearing of our great GOD and SAVIOUR JESUS CHRIST," fully assured that:—

"'Tis but a little while
 And He shall come again,
 Who died that we might live—Who lives
 That we with Him may reign—"

Yet He waits in patience, "*the patience of Jesus Christ,*" not slack concerning His promise . . . but longsuffering to us-ward not willing that any should perish, but that all should come to repentance. We, too, are called to "*be patient therefore brethren unto the coming of the Lord* (Jas. v. 7).

As we consider "*the patience of Jesus Christ,*" how appropriate is seen to be the Apostle's prayer for the people of GOD: "The LORD direct your hearts into the love of God, and the *patience* of CHRIST." (2 Thess. ii. 5.)

Titus in Crete

"THE loyal and laborious Titus," as Bishop Moule styles him, although not mentioned in the Acts of the Apostles, was a man of truly Apostolic character, and one who largely contributed to the comfort of the great Apostle of the Gentiles in stormy days of strain and anxiety. "For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within

were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of 'Titus' (2 Cor. vii. 5, 6).

Reading on (in that most self-revealing of Apostolic epistles) Titus is shown to have been regarded by St. Paul as a like-minded, sympathetic, trustworthy brother, a man of enterprise and integrity, no drone in the ecclesiastical hive, but "my brother, my partner and fellow-helper." It is good to read such a warm-hearted appreciation by one servant of the LORD of another, a tribute as much to the writer as to the one of whom it was written. "Walked we not in the same spirit? Walked we not in the same steps?" says the Apostle to the Corinthians, referring to the very delicate mission on which Titus had been engaged at Corinth. There was no denying that it was so.

Titus, himself a Gentile convert of the Apostle of the Gentiles, had in turn become an active agent in carrying the good news of CHRIST "the Light of the Gentiles" to people sitting in darkness and in the shadow of death (Isa. xlix. 6; St. Luke i. 79; ii. 32). He also accompanied the Apostle to Jerusalem on that famous visit "to them which were of reputation" (Gal. ii. 3). His appointment as apostolic delegate to Crete reveals the Apostle's high appreciation of the character of Titus, and the short epistle, by which he was confirmed in his office, is a marvel of inspired instruction for the Christian reader to-day.

But first a word about the people to whom he was sent, the Cretans. The inhabitants of the isle of Crete appear to have had a bad reputation from earliest recorded days of the island. One old Greek poet (B.C. 600) says: "The absence of wild beasts from Crete is supplied by its human inhabitants." Another ancient writer remarks: "Avarice marked the Cretans." Yet another, in stronger terms, says: "Ferocity, fraud and mendacity" characterised these islanders. Indeed, to "Cretanise" was a proverbial expression for "to lie." They also were great lovers of fables, especially that Jupiter's grave was in Crete. Yet on the day of Pentecost, the birthday of

the Christian church, there were converts made from the Jewish proselytes, or Jews of the Dispersion, who came up to the Feast from Crete, amongst many other places. To these the Apostle sends Titus and in his letter, so to say of induction, deals trenchantly with the two great sides of Christianity.

1. The *faith* of God's elect, acknowledgment of the truth and hope of eternal life. ,

2. The *character* of God's elect, integrity, enthusiasm and discretion, all of which characterised Titus himself.

The faith of God's elect is the faith common to all the family of faith, hence the "common faith" (i. 4). The faithful word is one of sound doctrine, healthful teaching (i. 9). The danger of faithless teachers arising from vain talkativeness and greed of gain is exposed (i. 10-14). There is a "faithful saying" which produces fruitful lives (iii. 8, 14).

So Titus is charged to speak, exhort, rebuke with all Apostolic authority for correction of conduct unbecoming the Christian man, so that Christians should behave like Christians. In the assembly for sound, healthful teaching as to conduct, character and conversation; and in the world that by obedience to lawful authority, forbearance and justice to neighbours and meekness to all men true Christian behaviour may characterise the people of God in Crete. Indeed, "behaviour" is the point stressed, as in chapter ii. 3; this word, which occurs in our English version, is only found here in the original Greek of the New Testament. Its meaning is conduct, deportment, carriage, bearing—as various translators render it. It is literally "a becoming Christian walk," as another has well said.

So (in chapter ii. 11-14) the plan of salvation is concisely stated, and the great motives of a good life are found to be the saving grace which teaches, the ethical discipline which results, the Return of CHRIST which inspires, and the Atonement on which redemption rests.

The grace of God that bringeth salvation; the essential deity of our SAVIOUR JESUS CHRIST "great GOD and our SAVIOUR" (one Greek article binding this together in speaking of Him) "Who gave Himself for us"; and the expectancy of CHRIST's coming in glory; all comprise that healthful teach-

ing which Titus is instructed to give to the saints in Crete. Then (in chapter iii. 5-7) the free, full, unearned, unmerited justification by GOD'S grace is stressed as that which produces holiness of life by the regenerating and renewing SPIRIT of GOD. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the HOLY GHOST."

Here, as has repeatedly been remarked by Christian scholars, "regeneration" is not the same word as being born again, nor used for it anywhere in Scripture. The only other occurrence in the New Testament is in St. Matthew's gospel (xix. 28) where it is used for our LORD'S coming kingdom, "when the SON of man shall sit in the throne of His glory"—this period being termed "the regeneration"—a new world order. As Conybeare and Howson in *The Life and Epistles of St. Paul* are careful to point out in a footnote, "laver" here does not mean "washing" (as in A.V.), but "laver"; i.e., a vessel in which washing takes place. (Ed. 1892, p. 762.)

But if Titus is to speak, and exhort, and rebuke with all authority, he is himself so to live that he gives no occasion to the enemy. "Let no man despise thee. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

If Titus after years of faithful approved service still needed to be stirred up by such an injunction, how much more cause is there for ourselves to take the same exhortation seriously to heart! "Common sense may be a very pedestrian virtue, but for that very reason it is admirably adapted for the road of life." And it is but common sense that what we are is of more importance than merely what we say—"showing thyself a pattern of good works."

"I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life,
Coincident, exhibit lucid proof
That he is honest in the sacred cause."

Cowper (*The Task*, Book II).

W.G.T.

Beloved of The Lord

(2 Thess. ii. 13)

WHAT an amazing expression to find in the word of **GOD!** To whom does it apply? To such who were once hateful, in whom there was nothing that could awaken love. And who uses it? The **GOD** of heaven and earth, the Almighty and All-wise Creator and Upholder of mankind and of the whole world. What a thought—to be loved by the great and eternal **GOD!** Not only are we the objects of His care and protection, but also of His love. Poor weak creatures in ourselves; lost and condemned sinners by nature; and yet beloved children of **GOD!** Loved from before the foundation of the world; loved here in our present weakness and on our way through a difficult scene; loved for all eternity. And why so loved? Loved for **CHRIST'S** sake, loved in the Beloved. "For ye are all the children of **GOD** by faith in **CHRIST JESUS.**"

"Behold, what manner of love the **FATHER** hath bestowed upon us that we should be called the children of **GOD**" (1 John iii. 1). **GOD** addresses us as loved ones, and how blessed it is, all in **CHRIST** our **LORD.**

CHRIST made sin for us! There is the love of **GOD** perfectly manifested. Love perfected in identifying us with the **SON** of **GOD**—"that we might become the righteousness of **GOD** in Him."

Beloved, what is the answer of our hearts to that love of **GOD**, to all that love "that is shed abroad in our hearts by the **HOLY SPIRIT** Which is given unto us"? To that love which keeps us day by day and illumines our pathway? Are we filled with thanksgiving, praise, adoration and ardent desire to love Him more because He first loved us? Do we long for every opportunity granted to us, to show our blessed **LORD** our love, however feeble, by complying with His loving request "Remember Me"? Do we love **GOD**? Do we love those who are born of Him? Do we love one another in unselfishness? Do we help the weak, the needy, the afflicted? Do we rejoice with those that rejoice, and sorrow with those that sorrow? Do we esteem others in love and humility, better than ourselves?

Or have we to confess our indifference, our lack of sympathy and feeling and patience—all those things which are so contrary to the mind of CHRIST and the heart of love of our GOD and FATHER? Do we so live that our work of faith, and labour of love, and patience of hope, so precious to the apostle Paul, may be manifest? “If our heart condemns us, God is greater than our heart, and knoweth all things” (1 John iii. 20).

Our FATHER will reveal more of His love to us, if we will only keep our eyes fixed on JESUS CHRIST. He wants us to be *rooted* and *grounded* in His love, and as a natural consequence, we shall love one another.

“Tis His great delight to bless us,
Oh! How He loves.”

L. FORRER.

More About Mnason—An Old Disciple

BY QUARTUS

MNASON'S favourite Psalm will most likely be Psalm lxxi., in which memory and hope blend so largely. It is certainly the Psalm for the over-seventies among old disciples, as verses 17, 18 suggest. “O GOD, Thou hast taught me from my youth: and hitherto have I declared Thy wondrous works. Now also when I am old and grey-headed, O GOD, forsake me not; until I have showed Thy strength unto this generation.” In infancy, childhood, boyhood, youth, maturity and on to old age, Mnason recognises that GOD has blessed him, preserved him, protected him, prospered him and persevered with him. Memory signals to hope and a song of gratitude results for, “my lips shall greatly rejoice when I sing unto Thee” (verse 23).

“The seventy-first Psalm, which I learned lately,” Wilberforce tells his wife, “has been a real comfort to me.” This, too, at a time in his advanced age when he was being violently attacked by Cobbett and other writers on account of his convictions.

A couple of centuries earlier there is a story in *Izaak*

Walton's Lives of Dr. Robert Sanderson, a much-trying divine of the Commonwealth times. Three days before he died at an advanced age, he said: "Thou hast neither forsaken me now I am become grey-headed, nor suffered me to forsake Thee in the late days of temptation. . . . It was by Thy grace that I have stood, when others have fallen under my trials: and these mercies I now remember with joy and thankfulness; and my hope and desire is, that I may die praising Thee." It was with words from Ps. lxxi. on his lips that he passed his last hours, mingling with them, "Bless the Lord, O my soul" and "My heart is fixed, O God! my heart is fixed where true joy is to be found."

As Mnason grows older the hills get steeper; the days grow colder; milestones seem farther apart than when he walked abroad in youth and mid-life; his spiritual prospects, however, grow brighter, as he waits for the dawn of that morning without clouds when all he has ever hoped for in his happiest hours of communion here will be realised to the full.

On a cold, windy day in November, one spoke kindly to a poor Italian whom he had often passed without a word. Seeing him shiver he said something about the dreadful English climate, which to a son of the sunny south must have seemed terribly cruel that day. To his surprise, the old Italian looked up with a smile and in his broken English said, "Yes, yes, pritty cold; but by-and-by! Tink of dat." He was thinking of warm skies and flowers and songs in the sunny homeland to which he hoped soon to return. He little imagined how all that day and for many a day his words would ring in the Englishman's heart, "By-and-by. Tink of dat."

Whether he passes through "the valley of the shadow of death," or "meets the LORD in the air," the glorious prospect is that in any case he will be "*with the Lord.*"

When Wilberforce lost his only surviving daughter he, then an old man, remarked, "I have often heard that sailors on a voyage will drink 'Friends astern' till they are half-way across the ocean; and then it is 'Friends ahead.' With me it has been friends ahead this long time—for I have many more friends ahead than astern." So have Mnason and many others.

“Friends did I say? Your dear remembered faces
Rise on my vision ever day and night.”

But Mnason is an old disciple who extends the hospitality of his mind to younger disciples. He is not like some of the gnarled and ancient trees found in the New Forest, which being past growing themselves, will not suffer any young plants to flourish beneath them. Mnason is young in spirit, “the inward man being renewed day by day.” He has noted carefully the Apostolic exhortation to the older men to be sound in *patience*, as well as in *faith*. So he bears and forbears with many things which in the exuberance of youthful disciples may often try his spirit; always hoping all things good. His real, inward, secret prayer is well expressed in Longfellow’s familiar lines:

“My REDEEMER and my LORD,
Guide me in each act and word,
That hereafter I may meet Thee,
Watching, waiting, hoping, yearning,
With my lamp well trimmed and burning.”

The Trial of Faith

(A Meditation on Gen. xxii.)

IT is a moving story, this of the severe trial of Abraham’s faith given in Gen. xxii. 1-14. The believer’s heart is stirred by the whole-hearted obedience of the Patriarch in his submission to the will of God. In the tender place of a father’s heart the blow falls which threatens to extinguish all his hopes.

Yet he accounted “that God was able”—but *how* he could not see. It was a trial of faith the record of which awakens in the spiritual children of Abraham admiration of the spirit in which he met it. He is willing to go any lengths in obedient faith. He had already become the father of the faithful when in Gen. xv. 6 “he believed in the LORD; and He counted it to him for righteousness.” Now his faith is to be

tried; in other words, "God did *test* Abraham" in order that its reality might be vindicated. Had He not a right so to do? He will not test anything unworthy. "And God did tempt (test) Abraham, and said unto him, "Abraham," and he answers like a good soldier at attention, "Behold, here I am."

When God called to our first parent "Where art thou?" Adam had already taken a step *backward*, "I heard Thy voice and I hid myself." Abraham, on the contrary, is prepared at once to take a step *forward* in obedience to the command, "Take now thy son, thine only son Isaac whom thou lovest, and get thee to the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

To Abraham's contemporaries, who were used to human sacrifices being made to their gods, this would cause no great surprise; to the Patriarch it was, indeed, a most mysterious command; so much of promised blessing was depending upon the life of Isaac. But faith in God is faith in God. In one real sense it is a most private matter between the soul and God. "Hast thou faith? Have it to thyself before God" (Rom. xiv. 22).

He rises early and sets out on the journey to the place of which he has been told. He has been given sufficient light for the first step, and so now goes forward. Later he will be given full directions as to the exact spot where the sacrifice is to be offered. On the third day, lifting up his eyes he sees the place still afar off, but now at last within range of vision. "Hast thou faith? Have it to thyself before God," says the Apostle centuries and centuries later, and here on the slopes of Moriah this man of faith, "the father of the faithful," anticipates this very principle. He bids his young men stay behind while he and the lad go forward "to worship and to come again to you." Here is faith indeed, but not for the eyes of the world to gape upon and wonder at; Abraham has faith to himself and before God. They go both of them together.

Isaac's naturally enquiring mind now asks, "My father, behold the fire and the wood, but where is the lamb for a burnt offering?" He is walking by sight, not so his father.

3

"And Abraham said, My son, GOD will provide Himself a lamb for a burnt offering." Prophetic words in a double sense, both for that day, and for a future one, too, when the "LAMB of GOD, the bearer away of the sin of the world" would be offered up in sacrifice on the Cross.

The trial of faith is complete when in perfect obedience Abraham has gone all lengths in his submission to the will of GOD.

"Abraham, Abraham," cries the voice of the angel. Again the man of faith responds. "Here am I." Is it to be some further trial? No, but a vindication of the faith which had demonstrated itself in action. To-day GOD's children, the children of GOD "by faith in CHRIST JESUS," still meet with severe trials, and happy are they who distinguish between the trial of faith by GOD and the trials caused through their own folly. In the first case "the trial of your faith, which is much more precious than gold though it be tried in the fire, will be found unto praise and honour and glory at the appearing of JESUS CHRIST" (1 Pet. i. 7). "By faith Abraham, when he was tried, offered up Isaac . . . accounting that GOD was able to raise him up, even from the dead, from whence also he received him in a figure" (Heb. xi. 17-19). For our GOD does deliver, even though it may seem to be at the eleventh hour.

S. DONNAN.

Grace has no limits, no bounds. :

* * *

In these days when the word of GOD is so called in question it is blessed to think how a single verse of Scripture was sufficient for CHRIST for authority, and sufficient for the devil, who had not a word to say.

* * *

There are two ways in which men are apt to slip away from the truth—confidence in self; confidence in other people no better than themselves; confidence in anyone but God.

* * *

The true effect of real joy in the things of GOD is to empty us of ourselves and to make us think little of ourselves.

The Resurrection of the Body

By THE EDITOR

“**N**OW that the dead are raised, even Moses showed at the bush, when he calleth the LORD the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not the God of the dead, but of the living: for all live unto Him.” These patriarchs had died long before, but the Voice from the burning bush bore witness that they still lived to God. And after the brief but sharp agony of the Cross came the Resurrection, which testified that to CHRIST was given power over all flesh, and that “*Christ both died, and rose, and revived, that He might be Lord both of the dead and living.*” Even so them that sleep in JESUS will God bring with Him at “the first resurrection” the glorious resurrection of His people. For the Love of CHRIST’s Atonement and the Power of His Resurrection are linked together.

The Resurrection of JESUS the MESSIAH was the culmination of GOD’s dealings with His ancient people. It was also the inauguration of His dealings with His new people. JEHOVAH’s deliverance of His people from bondage in Egypt foreshadowed the mightier deliverance to come. For by “the Resurrection of JESUS CHRIST from the dead,” says St. Peter, we, Christian believers, even if at present—like those to whom he addressed the Epistle “scattered strangers and suffering saints”—have been “begotten again unto a living hope.” This, “the best established fact in history” is, St. Paul affirms, the central event and core of our Christian faith; “the word of faith, which we preach; that if thou shalt confess with thy mouth the LORD JESUS, and shalt believe in thine heart that GOD hath raised Him from the dead, thou shalt be saved” (Rom. x. 9); and “if CHRIST be not raised, your faith is vain; ye are yet in your sins” (1 Cor. xv. 17).

Indeed all the Apostles attach the greatest importance to the Resurrection of the Crucified One. The “Acts” is full of references to this great subject as the most cursory consideration confirms.

During the novena of prayer between the Ascension and Pentecost they all agree "one must be ordained to be a witness with us of His resurrection." On the day of Pentecost, when the gospel was first preached in the power of the HOLY SPIRIT sent down from heaven, "*the resurrection of Christ*" as fulfilling prophetic scriptures is the rapier-like thrust compelling conviction, the hearers being "pricked in their hearts," as the Apostolic message is proclaimed. The unanswerable argument of the man who was healed is buttressed by the fact "that by the Name of JESUS CHRIST of Nazareth, Whom ye crucified, Whom God raised from the dead, doth this man stand here before you whole" (Acts iv. 10, 14). So the story runs on throughout the book, and through the weekly festival of the LORD'S Day, "the first day of the week" (cf. St. Luke xxiv. 1; Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10), from the day "when He rose again according to the Scriptures" (1 Cor. xv. 4).

The resurrection of CHRIST is the guarantee of the resurrection of Christians. In His case the Empty Tomb, the appearances as "Risen" were evidential, designed to certify divine approval of His work; indeed indispensable, as demonstrating GOD'S reversal of man's verdict concerning Him. "Ye denied the HOLY ONE and the JUST . . . and killed the Prince of life, Whom GOD hath raised from the dead; whercof we are witnesses" (Acts iii. 14, 15; x. 39-41), says one of those to whom, at first, the news seemed as "idle tales" (St. Luke xxiv. 11).

That "HOLY THING" (St. Luke i. 35) born of the Virgin Mother was the SACRED BODY, which saw no corruption, which was raised from the dead, adapted for resurrection life under spiritual conditions, as the appearances during the great forty days between the Resurrection and the Ascension plainly showed.

But these distinctions solely apply to CHRIST. None of them apply to the bodily resurrection of Christians. The proof of this is given by the Apostle Paul in 1 Cor. xv., showing that the resurrection of the body does not require the resuscitation of that (actually buried in the grave) which sees

corruption. This is a Jewish thought often enshrined in Christian hymns and devotional writings. "There is a natural body, and there is a spiritual body. It is sown a natural body; it is raised a spiritual body." The Apostle's explanation, and the illustration he uses, imply both a difference and an identity; a difference because "thou sowest not the body that shall be—flesh and blood cannot inherit the Kingdom of God"—yet an intimate connection between the seed and the flower. The individual spirit will possess an external form, a spiritual body: not of course a body composed of spirit, "which would be a self contradiction, but a body completely adapted to the requirements of the spirit under the conditions of the heavenly life," as another has well said. Permanently and essentially man is "spirit and soul and body" (1 Thess. v. 23).

But the New Testament doctrine of the resurrection clearly implies the identity, in essence, of the first body in which "we have borne the image of the earthly," and the second in which "we shall also bear the image of the heavenly." It is a resurrection, not a fresh creation, that the Apostle Paul teaches.

While vast, and, at present inconceivable changes there will be, the body that returns to the dust is the seed of the new body "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," and we shall be changed. As we cannot now rightly conceive a mode of existence entirely different in kind from our present, our LORD turns our hearts to the hope of His coming: "every man in his own order: CHRIST the firstfruits; afterward they that are CHRIST's at His coming."

Then in virtue of the Love of His Atonement and the Power of His Resurrection, the mighty power of our LORD JESUS CHRIST shall change our body of humiliation, that it may be fashioned like unto His own glorious body. The faithful departed, "*those that sleep in Jesus,*" are now awaiting that hour in conscious comfort *with* CHRIST; the suffering saints and scattered strangers also wait *for* Him, in expectation of the fulfilment of His last recorded word, "Surely, I come

quickly." The SPIRIT and the Bride respond in patience of hope "Amen. Even so, come, LORD JESUS."

"Our hearts beat high, the dawn is nigh
That ends our pilgrim story
In Thine eternal glory."

Timothy at Ephesus

OF all the friends of the Apostle Paul none appears to have been dearer to him than Timothy, unless perhaps it be "Luke the beloved physician."

Unlike Titus, whom we were considering in our last issue, who does not find mention in the Acts, Timothy is constantly referred to, and also is associated with the Apostle some half dozen times in salutations and greetings in his epistles. He is a young man, of studious disposition, somewhat diffident, very sensitive, with an affectionate nature, and handicapped by poor health and "often infirmities." Not one like Titus who is called to deal in "sharp rebukes" and to reject heretics after "a first and second admonition." Yet he is actively engaged in service to the LORD, one whom we meet at Lystra, his home town, at Iconium, Corinth, Philippi, Thessalonica, Ephesus, and eventually at Rome, where he underwent a term of imprisonment for the sake of the NAME.

It was a matter of common knowledge (among many of the assemblies) that he was a man like-minded with the Apostle Paul, one who naturally cared for them. "As a son with the father, he hath served with me in the gospel" is the Apostle's word concerning him to the Philippians, and in his last letter Timothy is addressed as "my dearly beloved son." This was no merely conventional greeting such as modern ecclesiastical fashion prescribes, but the genuine expression of Christian love. To-day, alas! *Yours affectionately in Christ*" may often mean just about what "*Your most obedient servant*" does in political correspondence between a Member of Parliament and one of his humble constituents—a purely conven-

tional ending to a letter. It should not be so, but artificiality and unconscious unreality are dangers not always guarded against in spiritual affairs. Those most guilty naturally are least aware of this.

But now Timothy, "my dearly beloved son" of whose "unfeigned faith" and affectionate regard the Apostle is fully assured, is sent by him to Ephesus. Ephesus, the Metropolis of the Province of Asia, which lasted from the days of the fabulously rich Cræsus to those of Constantine the Great. It contained one of the then seven wonders of the world, the magnificent temple of Diana whom, according to Demetrius of the silversmith's city guild, "all Asia and the world worshippeth." At the riot which he and his fellow craftsmen fomented, the town clerk supplemented this announcement by enquiring "what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, of the image which fell down from Jupiter?"

It was to this great religious centre (the rallying point of Paganism in the days of St. John and Polycarp) that Timothy was sent with instructions so to comport himself as a good soldier of JESUS CHRIST and thus to let, as the Apostle said, "no man despise thy youth."

This Ephesus, beside being a home of mixed superstitions and a haunt of magical arts (as the £2,000 worth of books brought and burnt by the early Christian converts there confirm), was a centre of moral and spiritual darkness. It was there where Paganism made its last stand and was driven underground to reappear later in a semi-Christian guise. It was there that the month of May was wholly given over to the worship of the goddess; and the month of May soon afterwards became dedicated specially to devotion to the Virgin Mary, and is so observed by thousands of professing Christians to-day.

From a secular point of view, Ephesus was a strategic centre for the gospel as St. Paul quickly saw. A great commercial centre, with good ports, and good roads to the markets of the interior making it a good meeting place for all classes of men. To this cosmopolitan city, this hive of industry, this home of

mixed superstitions, this haunt of magical arts, this young soldier of JESUS CHRIST is sent, with the knowledge that he must take his part in suffering hardship if he is to justify his appointment.

That such a man as Timothy should have been sent to such a place as Ephesus, with orders to stay there and preach, teach, shepherd the flock, and present a living example of practical Christianity may seem surprising. Quite definitely he would not have been our man for such a post; but happily the choice was made by GOD through His servant the experienced and inspired Apostle of the Gentiles, one upon whom came the care of all the Gentile churches. One result of the appointment is found in the two letters addressed him during his stay there. These abound in most valuable instruction, encouragement and comfort also for the servants of CHRIST in the present difficult days.

“GOD has not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our LORD. Remember JESUS CHRIST risen from the dead . . . the word of GOD is not bound.” These are some of the strong words wherewith the veteran seeks to fortify this young subaltern sent to occupy this place of difficulty and danger.

Fear, cowardice, timidity, apprehensiveness are no part of the divine equipment for maintaining the testimony of our LORD; these are not gifts of GOD, but hindrances, handicaps, snares and enervating moods arising from the weakness of the flesh, the wiles of the devil, and the opposition of the world. But power, love and a sound mind characterise the gift of the HOLY SPIRIT to every believer, whether exercised and enjoyed or not. What therefore every believer possesses, but from one cause or another fails to manifest, the Apostle presses upon Timothy as sufficient for his prominent position of responsibility in Ephesus. It was to cheer this sensitive and distressed fellow servant that the threefold reminder was sent. First, that a spirit of power, and of love, and of a sound mind had been given him. Secondly, that “JESUS CHRIST risen from the dead” assured the final success of His cause whatever present

appearances might suggest to a mind constitutionally timid. Thirdly, that though the servant of God might suffer imprisonment yet "the word of God is not bound." These considerations have an inherent tonic property spiritually; and needed as they were by Timothy, are equally so by all who would live godly in CHRIST JESUS in a world like this. The power of the HOLY SPIRIT, enabling one to do the will of the LORD; the love of CHRIST giving the true perspective so that every believer is recognised as a "brother for whom CHRIST died;" and every human soul as one of the "all for whom He gave Himself a ransom;" and so constraining to active service toward them; the sound mind, a mind disciplined by the truth, sober, balanced and informed; all these form part of the inheritance to be enjoyed now by every Christian who wholly leans on GOD.

To ourselves a challenge to moral courage—"add to your faith virtue," i.e. moral courage (cf. 2 Peter i. 5); a call to sacrificial service; and a call to a balanced mind disciplined by the truth is made to-day by this message to Timothy in Ephesus.

W.G.T.

Service of Sisters

IT is a very great mistake to suppose that women have not a seemly and a weighty place in the work of the LORD. Indeed they have, and the apostle Paul takes good care to show it. Let me refer to Philippians for a few moments, just to show where they can help and where not. The fourth chapter of Philippians gives us a beautiful picture, not without sorrow, but, nevertheless, full of profit. "I beseech Euodias, and beseech Syntyche, that they be of the same mind in the LORD." The work of the LORD very often brings difficulties, and the reason is not that it ought not to be carried on with a pure mind, but, alas! that will so often mingle with it. These two women, both of them valued by the apostle, were at variance more or less. "And I intreat thee also, true yoke-fellow"—Epaphroditus, I suppose he refers to—"help those

women" (referring to these very ones) "which laboured with me in the gospel."

It would be wrong to suppose from this, that they had been preaching the gospel along with the apostle Paul: it does not mean that. I dare say many persons have drawn that inference from it—that Paul recognised them as fellow-preachers of the gospel with himself; but that is not the case. The meaning of the word, the proper and true meaning—and it is important to bring it out here—is this: that they shared the trials of the gospel when the gospel went there, and when it was in a time of trial. These noble-hearted women joined themselves in all the conflicts of the gospel. They bore the reproach of it. They were acting in every possible means—perhaps, in opening their houses—perhaps in hospitality to those that went there with the word, perhaps in seeking souls, praying with them, inviting them—a thousand things that women can do a great deal better than men. And accordingly, the apostle shows that he was very sensible of this. He tells Epaphroditus to help those women. It is very likely the brethren rather slighted them, and that Epaphroditus, being a person of much fellowship of mind with the apostle, would enter into his thought and feeling. "I entreat thee also, true yokefellow, help those women which laboured with me—shared with me the trials of the gospel"—that is the thought. It is no question about preaching, but of sharing the trials of the gospel—"with Clement also, and with other my fellow-labourers, whose names are in the book of life."

We do not find any such thing in Scripture as women *preaching*, any more than women *teaching*—in public. There are women that had a gift, even of prophecy. I am not in the least denying that, and if a gift is given it is meant to be used; but then it must be used according to the mind of God. We hear of four daughters of Philip that prophesied: no doubt they exercised the gift in a proper way. Women can help women. Women need not think that that is too slight a thing for their gift. It does not become women, surely, to despise women, and, therefore, to complain of labouring in that sphere would be uncomely, particularly in a woman; but

there are proprieties that God never forgets in His work; and as even in the church it was forbidden for a woman to speak, so much more before the world. The fact is that to preach before the world would not have entered into a woman's head in those days. It is in later times and in these lands, where notions of liberty have spread very much, that women *now almost forget that they are women*—that is their danger—so much is the line broken down between men and women in the world now. And this thing is going on rapidly to the very greatest injury of both men and women. However that may be, God gives the blaze of true honour to the women doing the true work of the LORD that becomes them. We have it here, then, signalised.

W. KELLY.

Take Heed to Thyself

THERE is a danger of falling into the spirit of routine in engaging oneself in God's service because it is ones habit. Many are going on as they have gone for years past, but is this progress merely the effect of the impetus of the first start, or is it daily, hourly, in the energy of GOD'S SPIRIT? There is unquestionably a greater outward ease in testifying for God to be seen in many, than there was a few years ago; but is there more power upon the hearts of the hearers than there used to be? Let us not mistake the ease which follows practice for Divine power. A flow of words is not unction, ability to arrest hearers is not necessarily of God. There may be a greater knowledge of God's word—not surprising after we have read it for years—but is there greater strength in wielding the sword? In a word, is there more dependence on God, more prayer, more communion, than there was at first? Some, looking at their lack of power, excuse themselves by saying times are changed, that men's hearts are used to the gospel and the tale is grown old to them. But would it not be wiser to enquire have *we* changed? Are we less on our knees? Have we less care for the salvation of souls? Do

we burn less for God's glory? Do we draw less from God's strength that we did in the early days of more conscious weakness?

Scripture affords us abundant illustrations in the life stories of its strong men, of the working of decay. Take Israel at Ai as an example; being in Canaan, and face to face with God's foes; they were, nevertheless, outside the shining of God's light, for evil was among them and they knew it not. So we may be *formally* in God's service, yet *morally* at a distance from Him. Israel, flushed with previous victory went to the battle, but in the confidence of past success, not in present dependence upon God. So our wretched flesh is puffed up by the very victories God granted us, and we use this strength to exalt ourselves, and trust in our own resources, and not alone in Him; we measure ourselves by ourselves in folly.

To be in this state of soul is to be out of communion with God. Neither did this state come about in a moment. Slowly the believer grew out of communion, yet he continued to present the appearance of strength before others; gradually he forsook his wonted dependence upon God, yet shrunk not from his usual course of service. He carried the sword wielded formerly by God's strength, but wist not his inability to handle it. He lived on his old energy; went forward in the impetus of past devotedness. He did not question his real state, but like Samson shorn of his hair, emblem of his dependence upon God, met his enemies, saying, "I will go out as at other times, and shake myself." (Judges xvi. 20). Is it not so oftentimes with us? Who has not visited the dying, or encountered the infidel, or preached to the unconverted, and yet felt in his soul the bitterness of defeat? Has God changed? Or have we forgotten to plead with Him? If we are in communion with God we are depending on Him; this leads to prayer, and hence to victory.

Can we see into our own hearts by the light of God's word? Do we know our real condition, or is it said of us in the heavens, "Gray hairs are here and there upon him, yet he knoweth not" (Hosea vii. 9).

Blessedness of the Departed

WHAT can I tell you concerning the blessedness of the departed? I can only answer by another question. What do you know of the blessedness of being with the LORD? For if self and selfishness fill you, why then, they find their aliment in this world; and if you are full of yourself, your likes and dislikes, your gains and your losses, you will not profit much from the doctrine of the blessedness of those "absent from the body and present with the LORD." It does not fill you in your selfishness, and so you may not like it! What did the thief know of Paradise? Probably nothing at all. But he had made a new friend in One whose fellow was not to be found. Faith had revealed to him the blessedness of the LORD. Faith had opened his heart to holiness and to confession, and to trust in his JUDGE, and had drawn into it the sweetness of inseparableness from that SAVIOUR. "Thou shalt be *with Me*." With Him! that was enough. This throws us on the measure of our appreciation and knowledge of the LORD JESUS CHRIST. Those who know and make much of Him will find much in the thought of being with Him. To a saint there is nothing like *presence with the LORD*. If self rules, we must have circumstances and details, so as to be able to pick up what suits man thinking of himself and his circumstances.

There is a monstrous abortion of unbelief in many minds now, that because earthly ties and relationships cease in Heaven, persons will not be known, or our mutual interest be sustained. I know and love, and am known and loved by many who have been either my masters or my servants upon earth. The relationship may be passed, but, thank God, not the mutual love and esteem which our hearts formed in it. A child, when married, ceases to be child in the house—is, he or she, according to God, absolved from the tie, but the love and interest go on; or does a married daughter cease to be loved because she has taken headship under another, and has not the tie and responsibility of the child in the house? Paul's former tie with the Thessalonians may cease, but not his love

for them, or theirs for him, as found when on earth. They will be around him in glory, his crown of joy and rejoicing? Are not even ye, in the presence of our LORD JESUS CHRIST at His coming?"

G.V.W.

When the Hour was Come

SUPPOSE some earthly prince should condescend
 To bid you to his banquet as a friend;
 Would you not try all means within your power
 To be in court at the appointed hour?

Shall such attention to a man be given
 And not be yielded to the GOD of heaven?
 Who can expect to be by JESUS blest
 If absent, when He comes to meet His guest?

My brethren, this would never be the case
 If we were lively in the Christian race;
 Then every hindrance would be laid aside
 To see and hear of JESUS crucified.

A little less indulgence in the bed,
 A little more contrivance in the head,
 A little more devotion in the mind,
 Would quite prevent you being so behind.

I grant, lest I should seem to be severe,
 There are domestic causes here and there;
 Age, illness, service, things quite unforeseen;
 To censure which I surely do not mean.

But such will not, unless I greatly err,
 Among the prudent very oft occur;
 And when they do, you surely should endeavour
 To come at last. 'Tis better late than never.

The Dangers and Duties of Discipleship

By THE EDITOR

(Luke xxi. 34—36; Acts xx. 29—32; 2 Tim. iii. 1—5)

IT is *things* in the world, and *persons* in the church, which create both dangers and duties in Christian discipleship. In the world from occupation with circumstances ordinary, unusual, and commonplace; in the church from men ambitious, attractive and assuming. So the LORD warns the disciples to "take heed to yourselves lest at any time your hearts be overcharged with surfeiting, drunkenness and cares of this life"; and the HOLY SPIRIT through the Apostles Paul, Peter, and John bids us watch, take heed, avoid, turn away from, certain classes of persons and urges us to follow that which is good.

Dealing first with our LORD's injunction to "take heed" we note in passing that while an early part of Luke xxi. had its fulfilment in the Fall of Jerusalem, and the other portion awaits this until after the church is taken up to reign with CHRIST, there are principles and instructions of permanent value and importance to all Christian disciples in verses 34 to 36 of this chapter. The dangers for disciples are set out figuratively in two instances as "surfeiting and drunkenness," and in the third with stark plainness as "cares of this life." The duties are also stated without any figure of speech; "take heed to yourselves . . . watch ye therefore . . . pray always."

(1)

Dangers for disciples arising from *things in the world*. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life."

Surfeiting, not gluttony, is used as a figure representing a special danger for a Christian disciple in the heart becoming so occupied by passing circumstances that it quickly loses all relish for the things that are JESUS CHRIST'S. The Apostle writing to the Philippians deplores this very tendency even then saying, "For all seek their own, not the things which

are JESUS CHRIST'S (Phil. ii. 21). Filled with other things, their hearts were overcharged with them, and the appetite for, and enjoyment of, those things which matter most for disciples had gone. This presents a real danger today when business, hobbies, recreations, service even, and other perfectly lawful things may so easily become the pre-occupation of the disciple, and thus prevent those things which should chiefly engage the attention from occupying their rightful place in our thoughts, purposes and affections. "Take heed to yourselves" says the LORD, "lest at any time your hearts be overcharged with surfeiting." So there is a real danger and a pressing need to "keep thy heart with all diligence for out of it are the issues of life."

Drunkenness is a figure of another aspect of the danger, not merely the abstinence from over-indulgence in intoxicating drink, but from what in the present world causes unspiritual, carnal excitement upsetting that calm sobriety of spirit which becomes CHRIST'S disciples. The press, the radio, the war, peace prospects, politics and the tragic happenings everywhere at the present time, if dwelt upon, may so stir the feelings, excite the mind, that the disciple is filled with these exciting things, and so stirred as to become almost beside himself with indignation or seething with emotions on account of what is now transpiring at home and abroad. Drunkenness which in the natural world produces hilarious excitement, maudlin sentimentality, dull stupid moroseness, or disgusting conduct, has its counterpart spiritually in the over-indulgence in what simply interests and excites the flesh without supplying any real sustenance to that new life which the disciple possesses. "Be not filled with wine wherein is excess, riot," counsels the great Apostle, "but be filled with the Spirit speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the LORD; giving thanks always for all things unto GOD and the FATHER in the Name of our LORD JESUS CHRIST; submitting yourselves one to another in the fear of GOD."

"Therefore take heed to yourselves lest at any time your hearts become overcharged" with this drunkenness of the

excitement caused by current events occurring in the world, and so that sober, quiet, serenity of spirit which is of great value in the sight of the LORD be absent from the life of the disciple.

The occupation with the thrills and horrors of the war, the speculations and perplexities as to the peace, the politics, statesmen, hero worship of the great leaders and suchlike, may easily lead to the heart being overcharged with this kind of drunkenness. It is plain that we cannot be filled with the heady intoxicating draughts supplied by press and radio for the temporary exhilaration of worldly-minded people, and "be filled with the HOLY SPIRIT" at the same time.

"Cares of this life" form the last of the trio of dangers against which the LORD warns the disciples. "Take heed to yourselves lest at any time your hearts be overcharged with . . . *the cares of this life.*" These may quite easily, and very often do, cause the heart of the disciple to be overcharged with anxiety, foreboding, depression and even despondency. Circumstances arising from old age, infirmity, family responsibilities, professional or business worries, chronic ill health, sudden illness, unexpected bereavement, faithless friends, loneliness, misunderstandings, blighted prospects, frustrated desires, unrealised hopes—all these form part of "the cares of this life" with some of which the disciple may find the heart overcharged.

It is, however, the gracious LORD and MASTER of the disciples, Himself once the MAN of Sorrows and acquainted with grief, Who counsels them, "Take heed to yourselves . . . watch ye, therefore . . . pray always."

"Watch as if on this alone
Hung the issue of the day;
Pray that help may be sent down,
Watch and pray."

Pray *always* that is in the sense of ever breathing an atmosphere of dependence on God and confidence in His knowledge, love and power.

"It is God's will that I should cast
 My care on Him each day.
 He also bids me not to cast
 My confidence away;
 But, oh, how stupidly I act
 When taken unaware;
 I cast away my confidence,
 And carry all my care."

The duty of the disciple therefore is to take heed to himself, to watch and pray always.

Take heed to yourselves and beware of *apparently harmless preoccupations*, lest becoming overcharged with them they become harmful by shutting out those things which are necessary to true discipleship. Using the world but not abusing it as the Apostle has it; "And they that use this world, as not abusing it: for the fashion of this world passeth away." (1 Cor. vii. 31). But it is *personal*, to be personally accepted, and personally applied, *not a matter in which to make rules for another*. Taking heed to ourselves is a full-time affair; because it is so easy to take heed to other people, and neglect our own heart. "Keep thy heart with all diligence." (Prov. iv. 23). "Watch ye therefore" for "the heart is deceitful and desperately wicked," but it is hard to believe it of our own, and the "therefore" comes with force, "lest your mind, emotions and will," your heart that is, lead to self-confidence, self-complacency, self-righteousness. It is a stern practical test for the disciple. "Pray always," steadily *breathing* dependence upon God and confidence in Him. Not to look to *circumstances*, nor to *channels* through which He may send help, but to Him "from Whom cometh our help."

Finally, such heedful, watchful, prayerful disciples are bidden to lift up their heads in *confidence* before God; and to lift up their heads in *rectitude* before men. "Able to stand in the evil day, and having done all to stand." (Eph. vi. 13).

(To be continued, D.V.)

“Thou Shalt Not Be Afraid”

(Part of a letter to one whose home has suffered damage as a result of enemy air activity.)

MY DEAR BROTHER,

I am interested in what you say as to the two schools of thought on the question of divine protection from physical harm. For myself, I am not with those who hold that a believer whose faith is sufficiently powerful will assuredly be protected from bodily injury and from material damage. Without definite and plain warrant from Scripture I could not bring myself to believe that Miss X, yourself, or others of His family known to me, who have suffered damage from bombs, are of lesser faith than I, who have not. No more could I believe that those Christians who were spared torture and death in past times of fierce persecution were more full of faith than those who were tortured and suffered the martyr's death, not accepting the deliverance which they might have brought by denial of their faith.

What do the Scriptures say on the question? It seems clear that all the Old Testament promises of earthly prosperity and bodily protection were conditional on obedience and proper to the dispensation of the Law. (Even in that dispensation the faithful often were enabled to endure through, rather than preserved from, suffering and death: as we are reminded in Hebrews xi. 35-38). The earthly blessings of Deuteronomy xxviii. are most definitely restricted to those who observe and do all the commandments of the Lord God. So, the Psalmist summarises the matter in the words “No good thing will He withhold from them that walk uprightly.”

Again, if we take Psalm xci. as a typical statement of promise of bodily protection, clearly these promises, set out in vv. 3-13, are made to the Perfect Man of vv. 1-2, and to Him only. Moreover the LORD, when on earth, surrendered these His chartered rights as SON OF MAN; as when, for instance, in face of the multitude with swords and staves that came against Him, He would not ask for the legions of angels to whose aid v. 11 of our Psalm entitled Him. If it be ours, as being in

Him, to share His human rights, is it not ours also to forgo them with Him? "Let this mind be in you, which was also in CHRIST JESUS." Therefore He says to His own, "In the world ye shall have tribulation: but be of good cheer, I have overcome the world." It was not by exemption from suffering and death, but by submission to them, that He overcame: and the disciple is not greater than his LORD.

Do we then delude ourselves if we think we find comfort and strength in times of special danger in promises like these of Psalm xci.? Surely not: we may still say with the Psalmist "JEHOVAH is for me, I will not fear; what can man do unto me?" But we have yet more; for GOD has provided some better thing for us than for the faithful of old. In the dispensation of Grace we who love GOD, even though it be imperfectly, have the sure knowledge that all things—seeming bad as well as seeming good—yes, *all* things work together for good to us: and this not as conditional on our obedience, but as secured to us by His immutable purpose according to which we have been called. With the great Apostle we can rest in the assurance that nothing, material or spiritual, in all the creation of GOD can separate us from the love of GOD which is in CHRIST JESUS our LORD.

All this is not to say that prayer for loved ones or for ourselves for preservation from physical harm or loss is either unintelligent or useless. On the contrary, we may properly pray for anything for which, if we have it, we should properly give thanks. As the Apostle Paul has it, "In everything, by prayer and supplication, *with thanksgiving*, let your requests be made known unto GOD." The LORD Himself prayed that the cup of suffering might pass from Him. He was heard "for His piety" (N.T.)—in His own right; we are heard when we ask "in His Name"—as He asked, in submission to the will of His FATHER. He was heard, yet He suffered: we are heard, yet we may suffer. But if we follow His steps in the pathway of submission and dependence, He gives us His peace—the peace that He Himself had in that pathway. The FATHER will surely and always honour the faith of His children who ask for protection; though to some of us His answer may

come in a form not expected. For all those who commit everything to Him—even for those of us who

“ . . . do not see that, *for our sake*,
He answers not, or answers otherwise
Than seems the best to our tear-blinded eyes,’

there is the comfortable promise that “the peace of God, which passes all understanding, shall keep our hearts and minds through CHRIST JESUS.”

Your affectionate brother in the Lord,

W. S. BEST.

Brief Thoughts on the Offerings

((1) *The Burnt Offering. Lev. i.; vi. 9-13*)

LOOKING at these offerings briefly, not going into all the details with regard to the offerings, or the offerer, but as just passing on a few thoughts that one trusts may be blessed to others, is all that is here attempted. That these sacrifices were something more than the mere slaughter of unblemished animals, their bodies burned on a fire of wood, and the blood sprinkled about, can easily be seen when we refer to the New Testament, especially the Epistle to the Hebrews (Ch. x.). There we are told that the sacrifices of Leviticus were types of good things to come, and very imperfect types at that. They all speak of CHRIST, and portray in an imperfect measure, various aspects of His death, and of the glory brought to God, or of the blessings brought to man. In the offerings, therefore, we have something for our hearts to ponder; for as we look into them we see the provision of a holy God for His redeemed people, so that His purposes for them might stand, and that He might dwell among them. One of the purposes of Redemption as typified in the Passover, was not only deliverance from the power of the world (Egypt) but as JEHOVAH said in Exodus xxv. 8, “Let them make me a Sanctuary that I may dwell

among them"; and the offerings show us how a thrice-holy GOD can maintain His dwelling among His people. You will notice that the instructions are given by JEHOVAH to Moses from the Sanctuary which the people had made and which JEHOVAH had blessed by His Presence, the glory of the LORD filling it (Exod. xl. 34).

The order of the offerings is suggestive for there is nothing in the Word of GOD that has not a voice for us, if we are only willing to hear it. When GOD reveals to us His wondrous love and grace, that which brings glory to Himself—"a sweet savour unto the LORD"—is revealed first, as in the burnt offering. But when it becomes a matter of man's approach to GOD (and man is sinful) the *sin*-offering comes first. The first thing that strikes the attention in the *burnt* offering is that the offering brought to the LORD must be without spot. "If any man of you bring an offering unto the LORD . . . if his offering be of the herd let him offer a male without blemish; he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD." If any sacrifice is to be a type of our Blessed LORD JESUS it must be a sacrifice without blemish or spot. Notice also that it is to be a *voluntary* offering, for it is to be a picture of Him who came of His own voluntary will to offer Himself. How our hearts are overwhelmed at the thought that there has been One Who has walked this sin-stained, sin-defiled, earth, Who was holy, harmless and undefiled; and came of His own voluntary will to do the will of Him that sent Him.

The offering is brought to the door of the tabernacle and the offerer puts his hand upon the head of the offering. This laying on of hand typifies identification with the offering; and notice "it shall be accepted for him, to make atonement for him." Atonement is an absolute necessity, and if I am to understand that I have been accepted in my offering, I must understand that it is because the offering has made this for me. GOD's purpose is to have us brought into favour in the BELOVED (Eph. i. 6); and to have us in the likeness of His SON (Rom. viii. 29); this offering shows

us that, because the offering is accepted, we are accepted in it. If accepted in it then too, accepted in all the perfection and preciousness of that "sweet smelling savour unto God." The LORD JESUS by His death, as the One Who voluntarily offered Himself without spot to God, brought glory to God—so that God had His portion first, in that death.

Now look at "the law of the burnt offering" as given in Lev. vi. 9-13. In the sacrifice as described in Lev. i., we see typified how we have been accepted in the preciousness of the Person of CHRIST offered upon the altar a sweet savour to God; but in the law of the offering we find how God is teaching us, by that same One sacrifice, of His wondrous provision for us so that our acceptance is continuous in all the sweet savour of God. "The Burnt Offering . . . burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it . . . The fire shall ever be burning upon the altar, it shall never go out." Now in Hebrews x. we can see how clearly this is taught when we view the sacrifice of our Blessed LORD JESUS. Of course the offerings of the law could never give continued perfection because they were not the very image of the good things to come. But JESUS CHRIST by His one offering has brought continued perfection to pass in Hebrews x, 14. "For by one offering He hath perfected for ever (*in perpetuity* N. Trans.) them that are sanctified." In the burnt offering all through the night the fire was burning telling of acceptance in all the sweet savour of the offering. Now in a far greater measure believers have been brought into favour "in the BELOVED," and identified with Himself in all the sweet savour of His offering. Such are continuously perfected, all through the dark night of our LORD's absence, until that bright morning appears, when we shall see Him and be like Him.

One other thing to specially note is that this wondrous truth is made known to us for our soul's contemplation, "the HOLY GHOST also is a witness to us" (Heb. x. 15). A testimony given to the work of the LORD JESUS by the SPIRIT of GOD is surely something for us to believe. Let us then bless our GOD Who has done so much for us, "redeeming

us by the Blood of CHRIST" as at the Passover, making us worshippers (Heb. x. 19), and now sustaining us as worshippers before Him in all the unchanging value and perfection of that ONE SACRIFICE, once offered, "the offering of the Body of JESUS CHRIST once for all."

H. BALDOCK.

(To be continued D.V.)

Waiting Patiently for the Lord

THE life of Joseph has had an attraction for many of us from our youngest days, and the record of it will doubtless always be an encouragement to believers. Through all those many trials which marked his early career, he walked before GOD, as his forefather Abraham had been called to do; neither the pit nor the prison quenched his faith, and at the end his testimony was "But GOD meant it unto good" (Gen. 1. 20), and the recurring note is, "But the LORD was with him."

Unjustly cast into prison, Joseph lived for GOD there, as he had done in his master Potiphar's house; as he had faithfully executed all his duties in (comparative) liberty, so he also acts when in the prison. Both Potiphar and the keeper of the prison recognized in him one who was worthy of trust. We know from Psalm cv. 18 that not only were his feet hurt with fetters, but "his soul came into irons"; but even so, his kindness of heart was unimpaired, and his sympathy for others appears all the more beautiful when we remember what cause he had for sadness. Hear his sympathetic enquiry of his fellow-captives, "Why look ye so sadly today?" and note his readiness to help.

Joseph was not perfect, and in one recorded instance he looked to man for help, momentarily forgetting that always "help cometh from the Lord" (Ps. cxxi. 2). Possibly the foretelling of the release of the butler awakened in him a longing for his own freedom; but this request for help from a fellow-man does not appear to be quite on the same high

level of faith at which we have to this point viewed him. His cause was in the hands of the GOD Who could influence and reprove kings for the sake of His people, as it was to be later recorded "the king's heart is in the hand of the LORD, as the rivers of water: He turneth it whithersoever He will" (Prov. xxi. 1). But Joseph asks help of a butler (cup-bearer) and pours out his complaint to him—"But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also I have done nothing that they should put me into the dungeon" (Gen. xl. 14, 15). Joseph, like ourselves, had to learn that "vain is the help of man" (Ps. lx. 11), for "the chief butler did not remember Joseph, but forgot him." His imprisonment continues for "two full years" (Gen. xli. 1); the full time of GOD's appointment must be completed for His time for Joseph's deliverance had not yet come.

When, however, it did, the manner of Joseph's deliverance raised him to greater eminence than ever the cup-bearer's favour could have done. GOD caused that His "Revealer of Secrets" should stand before kings, and not before mean men (Prov. xxii. 29); His approved servant should be high in Pharaoh's favour, not merely in that of his steward. From the moment of Joseph's release, without hindrance of any kind he ascends to the highest place. All this is described in a narrative which carries conviction to the believer who reads it that this is a figure of the glorifying of Him Whom God hath highly exalted and given to Him a Name that is above every name, that at the Name of JESUS every knee should bow, and every tongue confess that He is Lord of all.

While we admire Joseph, what are our thoughts of GOD's Perfect Servant Who completed the whole course appointed in entire dependence on His GOD and FATHER? "I come to do Thy will, O God," was the language of His life. Morning by morning His ear was opened to hear as the instructed One (Isa. l. 4); although Himself very GOD, yet as the Man CHRIST JESUS He is a man of prayer Who thus discerns the will of Him

that sent Him, and each day is found doing that will. In His sufferings, too, He sought no help from man; His constant prayer was, "Preserve Me, O God: for in Thee do I put My trust" (Ps. xvi. 1). With perfect wisdom His every act was performed at the appointed time, as specially seen at the raising of Lazarus, where He made no movement until the appointed time, then said, "Let us go into Judæa again . . ." And at the close of that life it is written of Him, "Knowing that all things were now accomplished . . ." And it was "in the due time"—that "Christ died for the ungodly" (Rom. v. 6). So from the Manger to the Cross, and up to the Throne of GOD, the FATHER'S will was fulfilled in its appointed time by Him Who alone could truly say, "I waited patiently for the LORD" (Ps. xl. 1).

J. R. GRADWELL.

One of the most important things is to get a start onwards. If the start has been made, is there in us all a *going on* to GOD? He had no such thought as to give truth for the imagination to play with. He wants to feed our hearts, that we may grow; and if we do not go on we shall find His hand in discipline. Oh, what a place our GOD has set us in! going before us as the Provider, giving blessing, and never refusing help. We shall find that nothing is right until seen in the light of CHRIST, and in connection with all that is given to poor sinners by that One who is the Servant of blessing to all, and Who has the keys of everything.

What can be more valuable in its place, and for GOD'S ends by it, than Christian ministry? It embraces rule as well as teaching, pastorship as well as preaching. There are those that can teach who have not the power of ruling; as, again, others who rule well, having great moral weight, who could not teach. Some again have the gift of preaching who themselves need teaching, and are not at all fit to lead on, clear, and establish the church of GOD. Nor does a gift for ministry in itself carry moral weight for rule.

W.K.

Companions of the Christ

BY THE EDITOR

THE Apostle Paul, writing in Hebrews iii., makes in one brief verse a summary of what is contained in the preceding chapters.

As "holy brethren, partakers of the heavenly calling," we are summoned to "consider the Apostle"—the One who came down from GOD in chapter i., and "the High Priest," the One who has gone in to GOD for us in chapter ii., CHRIST JESUS.

To this consideration we are exhorted as having ourselves a heavenly calling. The earthly people of GOD were called with an earthly calling, but the calling of the Christian confession is a heavenly one. There is no promise of wealth, ease or fame here given to the companions of the CHRIST.

Here it is the apostle and high priest of the Christian confession whom we are to consider, and surely there is no subject so sweet to our hearts as His blessed Person. GOD, Who is Spirit, Light, Life and Love, yet manifested in flesh, and entering into everything human except sin, while feeling fully the sorrow and grief that sin had entailed upon men, then finally suffering for sins and dying for sinners. CHRIST JESUS—GOD and MAN in one blessed Person. For ever and ever the mystery of the Incarnate Atoning Person and work of the LORD JESUS, while baffling the creature intellect, will evoke the worshipful wonder of unfallen and redeemed intelligence.

We love to ponder His Person as our eyes are directed to where He now is, by this Epistle written to "develop and maintain the present glory of CHRIST as He sits on the right hand of GOD on high having accomplished redemption." He the first-born among many brethren, inspires by His present position and condition, the many sons whom GOD is bringing to glory by Him. Some to whom this exhorting word, "Consider the Apostle and High Priest of your profession" came, had left things tangible, material, and venerable and were being tempted to give up and go back to the old earthly calling. Hence the LORD JESUS is set out as being Himself

better than the best of the old economy. The key-word of this Epistle hangs on the door of the very first chapter, to open up its treasure house to the pilgrim sons, "*Better.*" CHRIST, "*better*" than angels, Moses, Joshua and all else of every kind, is the soul-satisfying and inspiring theme of every page of this Epistle; and in verse 14 of chapter iii. the cheering and stimulating word is found: For we are made partakers of CHRIST [are become *companions of the CHRIST*, new Trans., J.N.D.] if we hold the beginning of our confidence steadfast unto the end.

The word "if" makes us pause, and good indeed that it should, for they who most heed the warnings of Scripture are ever those who least need them; while others, alas! whose conduct clearly calls for such stern reminders appear wrapped in comfortable spiritual complacency utterly oblivious of the fact that an apostle of the LORD bids us "*give diligence to make your calling and election sure*" (2 Pet. 1. 10).

We only prove our election by our perseverance, and many who fared forth hopefully on the pilgrim road have halted, turned aside, gone back, and, in some cases, openly denied the LORD who bought them. Therefore, we are warned and exhorted in every New Testament scripture to take heed. We may sing, "This world is a wilderness wide," but only as we are in the *companionship* of the CHRIST Whom the world has refused, do we at all realise it. As soon as our eyes are off Him, and our attention taken by other persons or things, we begin to doubt as to whether the world is, after all, such a wilderness as certain, conventionally, assert it to be.

But we are called to consider the Apostle and High Priest of our confession where He now is, and thus passing through the world using but not abusing it, so to comport ourselves as becomes *companions of the CHRIST*, "If we hold fast the beginning of our confidence steadfast unto the end." What *was* the beginning of our confidence in God? We had no confidence in God until we believed His love in giving CHRIST to die for us, and in raising Him up again for our justification.

CHRIST was the *beginning of our confidence*, as 1 Peter i.

18-21 confirms, that our faith and hope might be in GOD. This is a very great stay for our faith, for when we so believe in our hearts, that it really practically affects our lives, that GOD has raised CHRIST from the dead and given Him glory, we have discovered a solid ground for praising GOD that nothing can ever move; but we only realise it as we look to where CHRIST now is.

CHRIST is also *the present basis and substance of our confidence in GOD*—"because I live ye shall live also;" "We shall be saved by His life" (St. John xiv. 19; Rom. v. 10). The LORD JESUS is the Bread of Life; broken indeed upon the Cross that we might eat and live for ever, but also *now* the sustenance of our confidence in GOD, the food of our renewed nature, the daily bread of the Christian life. "The life I now live in the flesh, I live by faith of the SON of GOD (Gal. ii. 20). As we abide in Him and His words abide in us, so we hold fast the beginning of our confidence. He, who in grace made Himself responsible for all who by Him do believe in GOD, has entered in for us to appear in the Presence of GOD, and we are held fast in our confidence by an ever-growing knowledge of that Blessed One Who is its sole basis. Day by day we are saved by His life, and borne onward to the rest that remains for the people of GOD when their travelling days are done.

CHRIST Himself, too, is *the blessed end of our confidence*. Not heaven, but CHRIST, is our Hope. To see Him, be with Him, and like Him, so shall we ever be with the LORD. As He is the gracious beginning so is He the blessed end. "The First and the Last." As F. H. Myers says:—

"Yes, I am CHRIST's and let that Name suffice you;
CHRIST was the Beginning and the End is CHRIST."

For *the companions of the Christ* begin with Him, go on with Him, and end with Him. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of your confession, CHRIST JESUS for we are become companions of the CHRIST if we hold the beginning of our confidence steadfast unto the end."

Aquila and Priscilla

IN a few words GOD has given to us an outline of the history of these two, man and wife, a godly christian couple of whom we get occasional glimpses in the inspired word. Surely all written for our encouragement and emulation in the path of faith, and discipleship to our LORD JESUS CHRIST.

The first reference is in Acts xviii. 2, 3, apparently giving Paul's first acquaintance with them at Corinth. The second mention is of the fact that he having had some 18 months or so of sojourn with them, they accompany Paul on his journey, at least as far as to Ephesus (Acts xviii. 23). At Ephesus they hear Apollos speaking in the Synagogue and expound unto him the way of GOD more perfectly [exactly]. The fourth time where their names appear (Romans xvi. 3) they are spoken of as Paul's *helpers* in CHRIST JESUS, and also as having for his life laid down their own necks, calling forth not only his thanks, but also those of the churches of the Gentiles [nations]. There is also a reference to the church which was in their house, where Paul passes on to the saints their salutation and that of the church which was in their house (1 Cor. xvi. 19). Then for the sixth and last time he sends his salutation to them as he nears the end of his course (2 Tim. iv. 19).

Turned out of Rome by an edict of Claudius, Aquila and Priscilla pitch their tent at Corinth, and in the wondrous ways of GOD they are "found" by the great apostle Paul. He makes his home with them, and not only so but, though so greatly endowed and gifted by the ascended CHRIST, labours with his hands in company with them "for by their occupation they were tentmakers." After his afflictions at Philippi, Thessalonica, Berea and a very cold reception at Athens, finding himself again at Corinth how glad he must have been to share once more the home and the labours of this godly pair, evidenced somewhat in the fact that when leaving Corinth they accompany him as far as Ephesus.

At Ephesus we see them performing a very useful service

for the LORD, though behind the scenes. They are listeners in the Synagogue and hear Apollos, an eloquent man and mighty in the scriptures. But theirs is no careless listening "for the ear trieth words as the mouth tasteth meat" (Job xxxiv. 3), and they quickly perceive that he lacks knowledge in the way of GOD and so they take him unto them and expound the way of GOD more perfectly, or exactly. That was a service of love, *not* the carping criticism which makes a man an offender for a word (Isa. xxix. 21); but brotherly love expounding what they have learnt from GOD so that there is manifest fruit in that on Apollos being later commended to the saints in Achaia he "helped them much that had believed through grace" (Acts xviii. 27).

In historical order doubtless the reference (1 Cor. xvi. 19) comes next when they are apparently still at Ephesus with an assembly meeting in their house. The Apostle passes on their fervent salutation coupling the assembly with them, saying, "Aquila and Priscilla salute you much in the LORD, with the church which is in their house."

From the Epistle to the Romans (ch. xvi. 4, 5) we gather that they are back again in Rome, and that theirs has evidently been a path of suffering. The Apostle sends his greeting to them as his helpers [fellow workmen] in CHRIST JESUS, adding "who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles." What a striking example of that love to which we are all enjoined (John xv. 12, 13; 1 John iii. 16).

The sixth and last reference is in 2 Tim. iv. 19, where, as he nears to the end of his faithful course, he remembers his fellow labourers and those to whom he owed so much and sends his very last salutation. What a pattern of good works these two believers were as heirs together of the grace of life, and meriting a place in the grace of GOD in the New Testament record. May we "considering the issue of their conversation, imitate their faith" (Heb. xiii. 7, N.T.).

T. WILSON.

Filled Hands

(Exodus xxix. 24)

"Unto Myself."—Exod. xix. 4. John xiv. 3.

"They shall not appear before the Lord empty."—Deut. xvi. 16.

ISRAEL were still far from the promised land, as to time and experience, when JEHOVAH thus disclosed to them the purpose of His calling.

"Yea, He loved the people" (Deut. xxxiii. 3), and the deep, longing, character of that love expressed itself in a way that the human heart can readily understand. Those words so simple, yet so full, "*unto Myself*"; while "*eagles' wings*" reminded them of the divine omnipotence in victory and deliverance, already so abundantly experienced by them.

Here (Exodus xxix) we may trace the unfolding to them of the way His grace alone could, and would, bring them acceptably to Himself, as "a kingdom of priests, and an holy nation" (Exod. xix, 6). They had been brought thus far, redeemed by blood from Egypt, and by power at the Red Sea; now they were to learn more fully the glories of the Deliverer.

First, they were washed, then clothed to cover the natural nakedness; above that the garments for glory and for beauty setting forth the grace and glory of our LORD JESUS, with girdles for service, and bonnets to mark subjection (Exod. xxviii. 40-43) were put on. Thus prepared they were brought to contemplate the sin-offering, as meeting their first and deepest need, followed by the burnt offering assuring them of full acceptance before JEHOVAH in a complete sacrifice, wholly offered and wholly accepted, as a sweet savour unto the LORD.

Then in that acceptance with the never to be forgotten blood, and anointed with the holy oil; on ear, and hand, and foot, and garments, the hands are filled; to wave, that is to lift up in the presence of JEHOVAH, the things that speak in type of the perfection and acceptability of the LORD JESUS, both in His life and death. Still more they were now to share with one another and with JEHOVAH, the food of the offering that had gone up from the altar as a sweet savour.

All this we now know was but a shadow of coming good

things, to be realised in full by those to whom the LORD JESUS spoke again those soul stirring words "*unto Myself,*" as the destiny to be realised in the FATHER'S house. Meanwhile in the pilgrim journey when gathered to His Name He says "Where two or three are gathered together in My Name there am I in the midst of them" (Matt. xviii. 20). "I will come to you" (John xiv. 18). Does my heart and yours respond as David's? "Thy face LORD will I seek" (Ps. xxvii. 8). GOD would have us in His presence with filled hearts. "Nothing in my hand I bring" is the confession of the sinner, but the saint goes on to sing:—

"I have Thee for righteousness,
Of Thy fulness grace for grace."

Blessedly true as that is, we have not only confidence by the blood of JESUS, but we are a "spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to GOD by JESUS CHRIST." He has made us "a kingdom of priests unto GOD and His Father" (1 Peter ii. 5; Rev. i. 6).

"To offer" is a wondrous thought, but what have we that we have not received? (1 Cor. iv. 7; 1 Chron. xxix, 14). The precious reality surely is that GOD would have us in His presence, occupied and offering to Him our "sacrifices of joy" (Ps. xxvii. 6), through holy contemplation of that wondrous mystery of love—the person and the work of His beloved SON. In communion with Himself and with another; filled, satisfied as to our every need; filled, that we may thus bring before Him that One in Whom alone He found a sweet savour of rest, as we "rejoice in CHRIST JESUS" (Phil. iii. 3).

No room for empty listless hearts there, as we show His death, not only to angels and to men, but also bringing to the FATHER our joy in His Beloved One.

The heart of one sweet singer bubbled over with "Thou art fairer than the children of men." The divine response was, and will be, "He is thy LORD; and worship thou Him" (Ps. xlv. 2, 11).

"All the FATHER'S counsels claiming
Equal honours to the SON;
All the SON'S effulgence beaming
Makes the FATHER'S glory known." C. Moss.

Brief Thoughts on the Offerings

(2. *The Meat Offering.*)

LET us now consider the "Meat Offering," an "oblation of a sweet savour unto the LORD." You will at once notice there is no mention made of death, nor of atonement, in the whole of the instruction as to this offering. This points plainly to something quite different from the Burnt Offering.

In the Meat [Meal] Offering the offerer came and if his offering was of fine flour it was to have oil poured on it, and frankincense also poured thereon. The basis of the offering was fine flour an evident type of our LORD JESUS CHRIST in His human nature as man here on earth. He Who was the true "corn of wheat" (cf. John xii. 23, et seq.), in His life here showed as "fine flour" that there was no unevenness in Him, no inconsistencies in His walk and ways in spite of all the crushing and bruising by the sorrows and contradictions of men that pressed upon Him during His earthly life.

The mingling of the fine flour with oil (v. 4) surely speaks of His birth when He was begotten of the HOLY GHOST in spotless purity of the Virgin Mary. To her the Angel Gabriel said, "The HOLY GHOST shall come upon thee, and the power of the Highest shall overshadow thee, therefore that Holy Thing that shall be born of thee shall be called the SON OF GOD (Luke i. 35).

The oil, as typifying the HOLY SPIRIT, has a further significance in this offering. The term "anointed" recalls the baptism of our LORD, when "God anointed JESUS of Nazareth with the HOLY GHOST and with power (Acts x. 38). The opened heavens, the FATHER'S voice testifying to His good pleasure in His beloved SON, the HOLY SPIRIT as a dove descending and abiding upon Him (Matt. iii. 17; John i. 33, 34) all witness to this "anointing" of which the type speaks to us.

"Frankincense" was to be put upon the fine flour mingled and anointed with oil, and particular notice should be taken of the instruction as to this. The priest was "to take *all* the

frankincense" and burn it upon the altar, for this typified that fragrance which GOD the FATHER alone, and perfectly, appreciated in His SON a MAN on earth, the object ineffable of His delight." All the frankincense therefore went with the handful which the priest burnt on the altar to GOD (v. 2). Only GOD Himself could fully appreciate the moral graces of the LORD JESUS CHRIST.

Salt, too, was offered "must not be lacking" (v. 13), the salt of the covenant of thy GOD, showing alike the incorruptibility and perpetuity of what the sacrifices typified.

Honey and leaven, however, were the two strictly forbidden things, for what corrupts must not be offered unto GOD; and what puffs up, and is the usual type of evil throughout Scripture (Matt. xvi. 6, 12; 1 Cor. v. 8; Gal. v. 9) could not be tolerated in an offering which typified CHRIST in His perfect humanity.

Hence we learn that in "this most holy of the offerings of the LORD made by fire" (v. 3) how CHRIST in all His life, His words, His ways, indeed in all His perfect path on earth, lived wholly to the glory of GOD; for this sacrifice was "for a sweet smelling savour unto JEHOVAH."

How does this affect ourselves? In the Burnt Offering we saw our acceptance in the wondrous offering of our LORD JESUS when He offered Himself without spot to GOD; also how it is continuous through the dark night of His absence until He comes again. In the Meat Offering we may learn how we are sustained (as well as accepted) on our pilgrim journey through the same dark night, by CHRIST being the food for our souls all along the way. This feeding on CHRIST as food for the soul—the contemplation of the Person of CHRIST to sustain us as we journey home—is not the privilege of a select few, as would have been the case if Aaron alone was to feed on what remained after GOD's portion had been offered to Him upon the altar. No, the remnant of the meat offering shall be for Aaron *and his sons* (v. 3); and in the law of the meat offering (Lev. vii. 10) it is expressly ruled, "Shall *all* the sons of Aaron have, *one as much as another.*"

It is our privilege now, as part of the priestly family of which the great High Priest is the Head, "*one as much as another*" to feed on Him Who was holy, harmless, undefiled, the SON of GOD Who ever did what was pleasing to His Father GOD while here below. So we find pleasure and spiritual profit in feeding on Him "the living bread from heaven" (John vi.).

How it reminds us of our SAVIOUR'S own words, "As the living FATHER hath sent Me, and I live by the FATHER; so he that eateth Me, even he shall live by Me (John vi. 57).

H. BALDOCK.

(To be continued D.V.)

The Dangers and Duties of Discipleship

(Continued from Page 28)

(2)

IN the church the dangers arise more from *men* than from things; and the Apostle Paul very definitely refers to three classes of these. In Acts xx. 29-32 there are those described as "grievous wolves who enter in among you not sparing the flock; of men arising from your own selves speaking perverse things, to draw away disciples after them;" and in 2 Tim. iii. he gives warning of some "having a form of godliness, but denying the power thereof." Danger to disciples arises for each of these classes, and the duty of the disciple is clearly stated.

These three classes of men may be classed as being: 1. Ambitious. 2. Attractive. 3. Assumptive. It is noteworthy that the three chief Apostles make strong references to these characters by way of warning to the Christian disciple. Those by Paul we have mentioned; in the case of the Apostle John *the word picture of Diotrephes* given in his third Epistle is solemnly arresting. "Diotrephes, who loveth to have the pre-eminence among them (the assembly), receiveth us not . . . prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the

church" (3 John 9, 10). The Apostle Peter also fervently exhorts the elders to "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (1 Peter v. 2, 3).

1. The ambitious man is one who loves pre-eminence in the assembly; lords it over God's heritage; speaks maliciously; is sectarian in spirit; a heresy hunter who makes a man an offender for a word; an excisionist casting others out of the assembly who do not agree with him—"not sparing the flock," like a grievous wolf.

2. The attractive men (like Absalom in O.T. or Hymenaeus, Alexander, Phygellus, Hermogenes and Philetus in N.T.) seek "to draw away disciples after themselves." The alternative methods adopted are either by speaking perverse things, or beguiling by good words and fair speeches (Rom. xvi. 17, 18). They gather men to themselves as Absalom sought to do instead of to God's appointed centre. They serve not our LORD JESUS CHRIST but their own desires, whatever their professions to the contrary.

3. The assumptive men "having a form of godliness," a formal piety, use it to obtain influence over the emotional and impulsive minds of women for base gain, or even baser purposes. The all inclusive safeguard for the disciple was given by the Apostle at Miletus to the Ephesian elders, when he said to them what applies with even more force to-day, "I commend you to God, and to the word of His grace." For in turning to God and the word of His grace the disciple will "mark and avoid them that cause division;" will "turn away from those having a form of godliness merely," and "will follow that which is good," in obedience to the exhortations to this end found in the word. Thus, with a brave heart, a sober mind, a cheerful spirit, with love to all fellow disciples, and true loyalty to the LORD, will the true disciple wend on his way till travelling days be done. Take heed therefore lest at any time the heart become *overcharged with circumstances* by the way.

St. John iv. 24

“**G**OD is a **SPIRIT**: and they that worship Him must worship Him in spirit and in truth.” This opens up the most awe-inspiring subject upon which the mind can ponder. “**GOD** is a **SPIRIT**”; not One limited in His being as we His creatures are, but the **TRANDESCENT ONE** Who is above all other beings; not One localised in a place as we His creatures are, but the **IMMANENT ONE** “in Whom we live, and move, and have our being”; “of Whom, through Whom, and for Whom are all things.” “**GOD** is a **SPIRIT**”; but not an impersonal being therefore, but “**HIM**”—the **PERSONAL ONE** from Whom all personality is derived, “Who only hath immortality”; Who in making man in His own image created persons, as distinct from animals and things. The word “**GOD**” is no abstract term used to cover a void in human minds, but is the only adequate description (so far as we know) of the Eternal, Transcendent, Immanent, Personal Being; the only Object of Worship, The Father of spirits, the King Eternal, Immortal, Invisible, the only **GOD**.

To think of Him rightly, humbles all creature thoughts; for no flesh may glory in His presence. In His consciously realised presence we find ourselves joining in spirit the prophet, and the apostle, as they say: “Woe is me! for I am undone”; “I am a sinful man, O **LORD**.” (Isa. vi. 5; Luke v. 8.) It was therefore of **GOD**’s infinite mercy and goodness to mankind that the **SON** of **GOD** became man, dwelling among us full of grace and truth. For by His holy Incarnation, His teaching, His atoning death and His glorious resurrection, the **LORD JESUS CHRIST** has declared the whole truth as to **GOD** Who is a **SPIRIT**, and made it possible for us to worship Him as the **FATHER**. We believers now can sing with lively faith and true gratitude:—

“**GOD** and **FATHER**, we adore Thee
 For the **CHRIST**, Thine image bright;
 In Whom all Thy holy Nature
 Dawned on our once hopeless night.”

W.G.T.

The Apple of the Eye

BY THE EDITOR

(Deut. xxxii. 10; Ps. xvii. 8; Prov. vii. 2; Lam. ii. 18; Zech ii. 8.)

THE apple of the eye, most sensitive and delicate part of the human body, specially precious, specially protected by Nature, most jealously guarded by its owner, the loss of which is irreparable, may well serve as a figure of the interest and care which God had towards His people at all times and under all circumstances. While the references to it occur in the Old Testament, the New Testament fully confirms what this apt figure is intended to teach. Says our LORD: "Even the very hairs on your head are all numbered" (Luke xii. 7); and, "Why persecutest thou Me," is the striking challenge at the conversion of Saul the persecutor of the church of God, both of which illustrate that close interest in His people suggested by *the apple of the eye*.

In Deut. xxxii. 10, "He *kept* him as the apple of His eye" follows hard on the declaration that "the Lord's portion is His people. . . . He *found* him. . . . He *led* him about. . . . He *kept* him as the apple of His eye." Note the successive stages, and the concurrent gracious activities following upon this basal affirmation of Divine ownership, "The LORD's portion is His people."

First, He *found* him, Jacob the lot of His inheritance; this is descriptive always of God's first revelation of Himself to man. It is He Who seeks man, not man who first seeks God. It is He Who finds the straying sheep, the lost coin, and runs to meet the wayward wandering son; it is He Who in the fulness of time "came to seek and save" the lost sons of men. He *found* him—as in the actual case of the man Jacob himself, who, when the grace of God appeared to that unworthy, self-exiled sinner, exclaimed, "Surely the LORD is in this place; and I knew it not" (Gen. xxviii. 16). He *led* him about, literally, He *compassed* him about, is a further revelation of the patient discipline shown by God when once He found him. Not in a day or two, nor by spasmodic efforts was this discipline achieved, but by the unceasing steady pressure of the same grace which began its work when He *found* him. Self-discovery by the grace of God, leads to self-disclosure, and issues

in self-dedication to the service of GOD. Simon Peter (in the charming story recorded in Luke v.) is himself an illustration of this. "Depart from me for I am a sinful man O LORD"; is the conviction created by the presence, power, and grace of CHRIST which leads to this confession, and produces the consecration—"left all and followed Him." He *found* him . . . He *compassed* him about . . . He *kept*, literally *preserved* him as the *apple of His eye*. So the first mention is a *reminder* of the grace, patience and perseverance of GOD. This is of all importance "that thou shalt remember all the way the LORD thy God hath led thee."

The book of Deuteronomy is a book of Retrospect and Prospect; a call to retrospection, introspection and circumspection. A redeemed people are therein specially charged to consider that past blessings and future blessedness all spring from the undeserved and unmerited favour of their REDEEMER. In chapter v. 15 "Remember that thou was a servant (slave) in the land of Egypt, and that the LORD thy GOD *brought* thee out thence through a mighty hand and by a stretched out arm." In chapter viii. 2, "And thou shalt remember all the way which the LORD thy GOD led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His Commandments or no." In chapter xvi. 3, "Remember the day when thou camest forth out of the land of Egypt all the days of thy life." In chapter xxiv. 9, "Remember what the LORD thy GOD did unto Miriam (the evil speaker and sower of discord) by the way." Finally, in chapter xxxii. 7, "Remember the days of old" which leads on to the portion under consideration in this paper of how He kept him *as the apple of His eye*. The people of God, whether in O.T. or N.T. dispensations, possess both a history and an experience; hence it is that remembrance plays so important a part in their spiritual education. To the Christian believer the remembrance of Him Who remembered us in our low estate is the matter of supreme importance. The LORD's own service, on the LORD's own day, in the LORD's own way, commands the heart of the LORD's own people in a unique manner. It is the one objective where everything speaks of Him; and that, too, in the supreme hour when He gave Himself for our sins. The *inner* tragedy of the spiritual life is to cease to remember Him and the debt

we owe to Him through His One Offering single and complete. The *outward* tragedies of spiritual profession when "they crucify to themselves the SON of GOD afresh, and put Him to an open shame" (Heb. vi. 6) never occur where there is a loyal, loving, lifelong remembrance of Him and of that debt which can never be repaid, but should never be forgotten. So the first mention of "*the apple of His eye*" is closely connected with remembrance, and is itself a *reminder*.

In Psalm xvii, 8, the beautiful and expressive phrase *the apple of the eye* occurs as a *prayer*. Here the Psalmist, conscious of perils abounding on all hands, cries to GOD: "keep me as the apple of the eye." It is a very earnest prayer for personal protection, indeed it is the climax of his prayer. The godly soul feels its entire and constant dependence. There are foes without and fears within. In the Psalms of those changeful perilous years of his wanderings as an outlaw, when circumstances at times were fast becoming intolerable, David's overcharged spirit frequently uses the imagery of prowling wild beasts, gins and snares, wicked oppressors, deadly enemies, boastful men, and men of the world well placed and at ease in his cries to GOD for help.

In this earnest personal prayer for deliverance, therefore, he uses as a plea what is an emblem of a precious possession always guarded with peculiarly jealous care, *the apple of the eye*. "As for me," he says in another Psalm, "my feet had well nigh slipped, but Thy mercy held me up." So here he prays, "Hold up my goings in Thy paths that my footsteps slip not . . . keep me as the apple of the eye, hide me under the shadow of Thy wings." So the Christian believer now confesses as he prays:—

'Tis only in Thee hiding
I feel myself secure;
Only in Thee abiding.
The conflict can endure.

But if prayer must needs be answered there is a sense in which, having prayed, one must do one's part in securing this answer. Not by resting in the words which have expressed desire, and relieved the mind, but by acting in a way which will confirm the reality of the desire expressed.

The next mention of *the apple of the eye* is, therefore, seen

to be in close connection with the *word* of GOD. It, in Prov. vii. 1-4, is an exhortation to "Keep my Commandments and live; and My Law as *the apple of thine eye*." If the first mention of the phrase is a *reminder* of GOD's gracious dealings; and the second a *prayer* because of my sense of conscious weakness; the third reference is a stirring *exhortation* to a personal diligence and alertness to read, mark, learn and inwardly digest the word of GOD; for it is "by the word of Thy lips I have kept me from the paths of the destroyer" (Ps. xvii. 4). Prayer must be according to the *will* of GOD, and the will of GOD is learned only from the *word* of GOD. "Thy word is a lamp unto my feet, and a light unto my path." Hence the need for this exhortation. Keep my Commandments My law as *the apple of thine eye*. Having then thus settled one's own spiritual affairs, so to speak, by the remembrance of GOD's unfailing care and interest, of one's earnest prayer, and diligent study of GOD's word, the godly soul may not settle down and rest in a state of spiritual luxury, there are others to be now thought of; their needs to be sympathetically considered and made the subjects of prayerful and practical concern.

So in Lamentations, chapter ii. 18, occurs the word "Let not the apple of thine eye cease." Here it is a call to urgent and fervent *intercession* for others. The priestly prophet, the one who of all the Old Testament prophets seems, in many respects, most to resemble our LORD, in sympathy for the sorrows, griefs and misfortunes of others, in this book of Lamentations, appeals for fervent intercessors. He calls us so to feel for the sorrows, afflictions, sufferings and the generally distressed condition of others that he cries, "Let tears run down like a river day and night: give thyself no rest; *let not the apple of thine eye cease*. Arise, cry out in the night pour out thine heart like water before the face of the LORD: lift up thy hands toward Him for the life of thy young children, that faint for hunger in the top of every street." This is indeed the spirit of real fervent intercession for others. Could we but see the people of GOD as seen through the eyes of the SHEPHERD and BISHOP of their souls, how would our constant intercessions be made on their behalf! Could we but look upon the world as through the eyes of CHRIST, Who, "when He saw the multitudes was moved with com-

passion on them, because they fainted, and were scattered abroad, as sheep having no shepherd," what an awakening of interest in their sad condition there would be. For:—

"There are lonely hearts to cherish,
While the days are going by;
There are weary souls who perish,
While the days are passing by;
For the world is full of sighs,
Full of sad and weeping eyes,
While the days are passing by."

The depth and intensity of this intercession is to be marked by the universally understood sign of real feeling, as tears accompany the earnest supplication. Cyprian in his twelfth sermon on the LORD's Prayer, says: "God hears not the voice but the heart. And it is commonly said: When the heart does not pray then the tongue labours in vain."

Intercession, however, will pass through all degrees of fervour and intensity; and will take varied tones, from the tranquil prayer which is chiefly praise for those whose state is easy, and whose character gives us joy, to the prolonged and passionate importunity for those who are in trouble, necessity or sin. Our LORD Himself ever lives to make intercession for all the saints; and so we, as part of the priestly family of which He, the great High Priest is head, are enabled as "one spirit with the LORD" to join in earnest desire for what are His own supreme interests. Intercession is a priestly privilege and therefore open to all those who are made "a kingdom of priests" by Him Who loveth us, and loosed us from our sins in His Own blood (Rev. i. 5, 6). "*As the apple of thine eye*" is the fervent exhortation to intercession in Lamentations ii. 18, 19, and it is made to be heeded, and exercised. "Pray ye, therefore, the LORD of the harvest, that He will send forth labourers into His harvest." "Praying always with all prayer and supplication in the SPIRIT . . . for all saints and for all servants of the LORD, too" (Eph. vi. 18, 19).

The final mention of this beautiful and expressive figure in Zech. ii. 8, is singularly like the first use of it in Deut. xxxii. 10. Here again it is a gracious and most comforting assurance of the real union subsisting between God and His people; His understanding sympathy with them, the value He sets upon

them; and the close interest with which He regards their circumstances. The Intercessor for them then (cf. i. 12-17) is answered "with good and comfortable words." So it will ever be while the certain assurance of the unchanging word abides, "For he that toucheth you toucheth *the apple of His eye.*" This, too, is confirmed in the strongest yet sweetest way by our LORD Himself when He says, "Your FATHER knoweth what things ye have need of"; and again on the last evening of His earthly life, "The FATHER Himself loveth you because ye have loved Me."

May the reminder of the patient grace shown us by Him Who *found us; compassed us about and preserved us;* the earnest *prayer* for personal protection; the *exhortation* to diligence in keeping His word; the *call* to fervent intercession for others; and the *assurance* of His unfailing interest all suggested by *the apple of the eye* have its due effect upon us We shall then gladly confess:—

O LORD, how are Thy people blest!
 How sure is their defence!
 Eternal Wisdom is their Guide,
 Their Help Omnipotence!

Attainment

(Written a century ago, but needed to-day as much as then.)

NOW, I believe we see among the saints at present, what we thus might have seen among the churches of old; we have our Ephesian and Corinthian difficulties still. The truths received by some disciples are treated as mere speculation by others, and the condition of some is low and doubtful. The large and blessed mind of God, which filled the apostle, could, of old, survey them all, and provide for them all, and feed them at Ephesus and trim them at Corinth. But we are weak and narrow-hearted; and the only result commonly is, to walk in mutual distance and suspicion. Thus we do not understand one another's speech, and we are scattered. But better is it to be scattered than to be brought together on the terms of any bond short of God's own bond in the HOLY GHOST. Whereto we have already attained *in that*, let us walk

by the same rule, hoping for more. But let us not force beyond that, by any fleshy compacts. The fear of God must *not* be taught by the commandment of men (cf. Isa. xxix. 13).

In connection with this I would notice the state of Job and his three friends; for I believe that it illustrates the same thing which this state of the churches does. Job could not understand the truth which was in their thoughts, nor could they allow that which he had of God's mind in his; they were but partially in the light, and through the remainder of darkness that was in them, they mistook the way and jostled each other. And the correction lay only in God, and in the end He applied it. They were all accepted—God proved Himself the adequate healer of all their divisions, as He will, by-and-by, join the whole of the heavenly family in one body in the mansions on high, and unite the two sticks of Ephraim and Judah in the earth below. The largeness of the mind of God contains the remedy, but nothing else does. That mind may express itself forth from the whirlwind, or by the ministry of an apostle; but however that be, it bears the remedy with it. The Lord who can with one hand separate the chaff from the wheat, with the other can gather up all the scattered grains that are now strewing His field in shameful disorder, and find room in His garner for them all.

And this comforts, while it admonishes. It is not that we are to confound the chaff with the wheat. It is as much of the SPIRIT of GOD to say, "If any man love not the LORD JESUS CHRIST, let him be anathema," as to say, "Peace be on all them who love our LORD JESUS CHRIST in sincerity." It is as much of the testimony of GOD to say, "He that hath not the SON of GOD hath not life," as to say, "He that hath the SON hath life"; "if any other man preach any other gospel let him be anathema." But still let us know that there have been different measures of attainments among the saints, and let our personal and individual care be, so to walk in light and grace ourselves, as *not to give occasion* either to the enemy to speak reproachfully, or *to our brethren to speak doubtfully of us*. And let us have our hearts and consciences in lively exercise before GOD, with a purpose to follow our light, lead us where it may, in the grace and fear of the LORD. But when

these are the springs of the personal movement and course of each of us, we have, though in many things differently minded, the materials of both safe and blessed communion. J.G.B.

To His Disciples First of All

(*The Leaven of the Pharisees, which is Hypocrisy.*
St. Luke xii. 1.)

HOW is it that our LORD when surrounded by an innumerable multitude, began *first of all* to warn his disciples against *hypocrisy*, as though they were in special danger of becoming like the Pharisees of that day? Some of these latter were base deceivers, but not all of them, and this may supply the answer.

There are a few persons whom we may be inclined to reckon as being hypocrites, but it may be a greater number who really are so in the New Testament sense of the term, whom, however, we should most probably not at all consider to be such. Is it possible that our LORD would count *us* among *these*? Such were self-deceived persons who had gradually become ignorant of their real spiritual condition. As another remarks, "It did not come home to them, that they were supremely influenced by worldly objects; that zeal for God's service was but a secondary principle in their conduct; that they loved the praise of men better than God's praise." They were *the* people, and not only so but the people *who knew the law*, as they boasted in contrast to the ordinary folk (cf. John vii. 49).

That many of them did not *know* that they were hypocrites the account St. Paul gives of his early life (Phil. iii.; Acts xxvi. 9; 1 Tim. i. 13) goes to show. Hence *we* need to beware of "the leaven of the Pharisees which is hypocrisy"; the self-complacency that *we* are the people; the scrupulosity in outward spiritual things, and the *neglect of inward devotion*; professing without practising; loving the praise of others—of our fellow disciples, as in the spirit of Jehu, who invited others to "come and see my zeal for the LORD." All this is the modern counterpart of "the leaven of the Pharisees." It is a subtle insinuating evil which will silently spread itself through

the whole character of any unwatchful professed disciple. It both puffs up and blinds until such become, as did many of the Pharisees in the time of our Lord, self-deceived yet outwardly still very religious.

A non-christian observer of English Christianity has written, "The people who in this country call themselves Christians, with few exceptions, are not believers; and every man of sense, whose bigotry has not blinded him, must see that persons who are evidently devoted to worldly gain, or worldly vanities, or luxurious enjoyments, though still preserving a little decency, while they pretend to believe the infinitely momentous doctrines of Christianity, are performers in a miserable farce, which is beneath contempt."

"Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh," said our LORD. Both the deceiver and the self-deceived alike come under the woe pronounced. The world sees through the worldly Christian; detects and *triumphs in detecting* his selfish plans and methods; despises his low motives and high professions. How we need to "walk in wisdom toward them that are without" (Col. iv. 5).

"I am living in daily expectation of the Coming of the LORD," wrote one who at that very time was exasperating the furnishers of his new house, because some of the carpets did not fit the various rooms of it to his satisfaction. Yet he was undoubtedly a good preacher; one, too, most orthodox in doctrine; and a kindly sympathetic man; but one quite unaware of the impression his anxiety about the carpets made upon the workmen doing the house furnishing job. He was emphatically *not* a hypocrite, but in spite of high professions, "minded earthly things."

Another, a minister who made his mark in the denomination to which he belonged, also left *his mark of a different kind* on a small band of shop assistants in the suburban grocery and provision store which his family patronised. He used to drop in about 10.30 p.m. on a Saturday night (stores closed late in those days), and sitting on one of the shop chairs, would light his pipe and discuss religion with the proprietor who was too astute to show how much he resented this untimely conversation. But the assistants simply loathed the parson; and he little suspected the animosity to all religion

which his thoughtless, tactless, selfishness aroused. He usually looked round with a smile to them on leaving, saying, "I shall be glad to see all you fellows to-morrow"—but he certainly never did; but perhaps may sometimes have wondered why. "Beware of the leaven of the Pharisees" said our LORD to His disciples first of all in the presence of an innumerable multitude pressing upon Him to hear the word.

Well may the humble and sincere disciple make his own the anonymous prayer, met by the writer long ago in the course of his reading, "Grant, O God that I may touch as many lives this day as possible for Thee; and every life I touch, whether by the word I speak, the prayer I breathe, the letter I write, and the life I live, do Thou by Thy HOLY SPIRIT quicken to the praise of Thy holy Name through JESUS CHRIST OUR LORD. Amen." w.g.t.

Brief Thoughts on the Offerings

(Continued from page 46)

(3. *The Peace Offering*)

THIS offering (Lev. iii.; vii. 11-34) is one upon which many people appear to have wrong thoughts, because of its title, "Peace Offering," this seeming to suggest that it typifies that aspect of CHRIST'S death by which our peace with GOD was made. The Cross *did*, must surely, make it possible for peace to be proclaimed (Acts x. 36); and for the believer to be at peace with GOD, but the "Peace Offering" does not present that aspect of the Death of CHRIST. It is more of a "communion" sacrifice whereby we, as believers, may have communion or fellowship with our GOD in all the sweet savour of the death of the LORD JESUS CHRIST. As the Apostle Paul says (Ephes. v. 2) "CHRIST also hath loved us, and hath given Himself for us an offering and a sacrifice to GOD for a *sweet-smelling savour*."

The children of Israel were saved by the blood of the lamb at the first Passover, and these instructions, therefore, are given to an already redeemed people by blood and power, type of CHRIST'S death and resurrection, whereby all Christian believers are brought into peace with GOD (Rom. iv. 24; v. 1).

Now, in the "Meat" or "Meal Offering" we saw that it was the holy *life* and perfect pathway here below of our LORD

which was typified. In the "Peace Offering" it is His *death* specially typified. In both there is an offering of a sweet-smelling savour for :

"As in His life so in His death
He was obedient still."

Again in both these Offerings the LORD first had His portion, and then the Sons of Aaron (the priestly family) "one as much as another" partook of portions to be their food and sustenance during the pilgrim journey. So in the "Peace Offering" we find a portion for GOD, and then a portion for the priests, and for all that are clean (Lev. vii. 19). This shows to us in type CHRIST in all the perfection and value of His accepted sacrifice as the ground and substance of individual and corporate communion with God. Is it not one of the most blessed enjoyments of our souls that we, as believers, can now actually have fellowship, communion with GOD, and delight in that sacrifice by which He has been supremely glorified, and which He has accepted?

One of the first instructions concerning the "Peace Offering" is that the sacrifice must be of one "without blemish." Here, as in all the sacrifices, this fixed rule must be observed, for how otherwise could any animal for sacrifice be a type of the Holy Lamb of GOD Himself? GOD could not deny Himself, and since holiness is one of His attributes, that holiness must ever be maintained in all that approach Him. "Without blemish" then, speaks to us of the spotless purity of our Blessed LORD, whatever the position He may be found in among men. "This is My beloved SON, in whom I am well pleased" is the Divine announcement at His baptism by John, when seen in outward circumstances which might to the carnal eye have suggested that He was only one of a company of penitents confessing sins. "I find no fault at all in Him" was the verdict of His early judge at His crucifixion. Such is the One Who offered Himself a sacrifice of a sweet-smelling savour to GOD.

Notice also, how in the type, as in the Great Anti-type, GOD has His portion first; "all the fat," typifying the whole inward energies of His life, His inmost thoughts and desires. The "inwards" speaking of the affections, "I delight to do Thy will, O my GOD; yea Thy law is within my heart; and the "blood"—

the life sacrificed, given up, laid down—all claimed, offered and accepted as a sweet-smelling savour in which GOD found joy and satisfaction. This aspect of our LORD's sacrifice is one which we are apt to overlook, yet it is of all importance. The satisfaction which GOD found in all that our blessed LORD was and did in life and death, quite apart, may we say, from the immense blessing secured for ourselves.

The "food of the offering" (v. 11) was all burnt upon the altar, proved that is by fire, and so, we read, went up before GOD as a sweet savour. Then we find there was also something for "the sons of Aaron" to feed upon in the "Peace Offering"; a type of believers as a priestly family enjoying spiritually the perfections of CHRIST in all His life and death which was offered to, and accepted by GOD. "The wave breast" (vii. 31) a portion which speaks of the wondrous love of our LORD; "the heave shoulder," speaking of His strength—on His shoulder (cf. St. Luke xv. 5); both of which typically express the believers' enjoyed portion through the Sacrifice of our LORD.

The rest of the offering was eaten on the day, or the day after it was offered, by the offerer and his friends, "all that are clean may eat the flesh" (Lev. vii. 19). Here indeed a wonderful picture is shown which in its anti-typical character is seen in GOD, CHRIST, the Christian believer, and the Church of GOD feeding in communion one with the other; together finding joy and delight in our blessed LORD in His love, His person, and His accepted sacrifice. We have communion with GOD as our souls feed upon CHRIST owning that which is beyond us and wholly for GOD, and at the same time rejoicing in Him Who by His Sacrifice has made it possible for us to do so. He Who is all GOD's delight and all our salvation, too.

In some ways the "Peace Offering" speaks to us of the LORD'S SUPPER; for is the Supper not an act of Holy Communion. 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? Are not they which eat of the sacrifice partakers of the altar?

So we, like those in the "Peace Offering," GOD having His portion, and we ours, are partakers with Him in the sacrifices on the altar.

H. BALDOCK.

(To be continued D.V.)

Ebenezer

BY THE EDITOR

BROUGHT safely to the close of another year of grace, we may well do what Samuel did when he took a stone and set it between Mizpeh and Shen and called it EBENEZER. Remember the past, recount His mercies; and rejoice in His faithfulness as we gratefully acknowledge that "*hitherto hath the LORD helped us.*"

That stone was not a memorial to the memory of a departed friend, but a monument to a living Helper, the Hearer of prayer and the Giver of victory. It was called the stone of help, EBENEZER. At its erection Samuel said, "*Hitherto hath the LORD helped us.*"

This year will be long remembered as the year of victory and peace; and blind must be the man who fails to see God's providential hand in all this. He saved us as a nation when on the verge of destruction; only since victory have we realised how near we were to this. As individuals, too, what mercies has He made us prove! What a relief that flying bombs, rockets, and enemy planes hovering over us are now a thing of the past! What a mercy that we have been spared, and *why?* That we may remember what we said we would do, but perhaps have already forgotten. Let us then first, remember that "*Hitherto hath the Lord helped us.*" Let us be thankful for the brightened present, and hopefully confident for the days that lie ahead. "*Hitherto*" is always the assurance of the "*Henceforth*" for He changes not. "*Thou art the Same, and Thy years fail not.*"

As to our Christian course, the passing of the year reminds us that the past is strewn with mercies, the present filled with blessings, and the future with promises, one among these being "*As thy days so shall thy strength be.*"

Since He has said, "I will never leave thee, nor forsake thee," we may boldly say, "The LORD is my helper." EBENEZER. I will not fear. "Therefore bless the LORD, O my soul, and forget not all His benefits."

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

So we thank God, take courage and go forward, still looking for that Blessed Hope, and living in the light of His Appearing.

Thoughts on Psalm xxxvi

A PSALM of David, the *servant* of the LORD." This title occurs only here and in Psalm xviii, where a great deliverance is being celebrated by the Psalmist. The *servant* of the LORD needs self-knowledge and self-scrutiny, and this Psalm supplies both. Further, the *servant* of the LORD needs true knowledge of his Master, and this also is to be found here. The education and equipment of the *servants* of the LORD steadily progresses throughout the whole life as by growing in grace they learn to know *themselves* and God.

One lesson hard to learn, easy to forget, yet most fruitful in CHRIST'S service, is that of self effacement. Isaak Walton in the "Compleat Angler" stresses the necessity of the successful fisher to *keep out of sight*, and a more recent writer has amplified that sound advice in words which "fishers of men" may ponder with greatest profit. "Keep yourself out of sight; secondly, keep yourself *further* out of sight; and thirdly, keep yourself *yet further* out of sight." A noted angler sums up all the best advice in what he calls a golden maxim. "Let the trout see the angler and the angler will catch no trout."

Another needed lesson is that when we have done our best, to recognize that it has been but poorly done; and also that much has been left undone. In short, we are unprofitable *servants* with no cause for self-complacency or self-congratulation simply because we are still kept on by Him in His *service*.

It is fatally easy for energetic self-importance to forget that it is not we whom men need but He. He could do without us, but neither they nor ourselves can possibly do without Him. "Apart from Me ye can do nothing" is still the necessary reminder which casts the *servant* wholly upon the Master. Patience, too, needs to have her perfect work, as only a child would expect to sow and reap all in one day. With these general reflections we leave the title of the Psalm and pass now to the consideration of its content.

The first portion, one third of the whole (verses (1—4) furnishes a pen portrait in which very few will probably care to recognise themselves. It is a vivid character sketch of the evil of the natural heart as it is unveiled and materialises in

human lives lived without fear of God. It opens with an obscure but oracular statement. "The transgressions of the wicked saith within *my heart*, that there is no fear of God before his eyes." The words *saith* and *my heart* call for close examination and consideration from all, but specially from "the servant of the LORD."

Various renderings of the original Hebrew are offered by competent scholars and godly commentators. Some of these are as follows: "The transgression of the wicked *uttereth within my heart*"—(J.N.D. New Trans.). "The transgression of the wicked *saith in the innermost part of my heart*" (W. Kelly). "The transgression of the wicked is *affirming with my heart*" (Dr. R. Young). "The transgression of the wicked saith within my heart—*uttereth its oracle within his heart*" (R.V. marg.). All agree that *saith* is an oracular expression. Darby, in a footnote, gives as an alternative to *uttereth* (which he prefers in translation)—*as an oracle* referring the student to his note on Gen. xxii. 16, where he further adds "a word introducing an oracular discourse, with a yet further reference to its usage in Numbers xxiv. 3, 4, 15, 16."

Dr. R. Young holds to *affirming* being the exact sense of *saith* in this Psalm; and Dr. Davison agreeing with both adds this able comment, "the peculiarity lies in the use of a sacred word like *neum*, reserved for specially solemn and oracular utterances of JEHOVAH to describe the guilty whispers of sin in the wicked man's heart." One more rendering from a scholarly commentator, Dr. G. A. Smith, may be noticed: "*Oracle of sin* hath the wicked in the *midst of his heart*; there is no fear of God before his eyes," is the translation, and the comment follows, "The word oracle means probably secret whisper, but is elsewhere used (except in one case) of God's word to His prophets. It is the instrument of revelation. The wicked man has in him something comparable to this." The Apostle Paul uses this in his argument in Romans (ii, 15; iii, 18)

The other arresting phrase is—*within my heart*. This heart, of which so unflattering a fact is stated, is *my heart*; this clearly excludes the necessity, at any rate on my part, of going any further afield in the realm of human nature to discover how wicked a transgressor *may* be. "The only

possible meaning of the text as it stands is, Thus saith sin to (*me*) the wicked man in my heart" (Ellicott commentary).

It was the prophet Jeremiah who was used to record that "The heart is deceitful above all things, and desperately wicked: who can know it?" But our LORD gave the full final analysis of the natural heart when He said to the disciples in answer to Peter's query: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies"—all the things in short which make men transgressors of the law of God. And "the transgression of the wicked saith in *my* heart, there is no fear of God before his eyes."

Five clauses in three verses (2—4) show the downward steps to the utter spiritual degradation where, "he abhorreth not evil" (cf. Romans i, 32). False and evil words spoken; wise and beneficent actions given up; planning of evil in leisure moments; settling himself in bad ways; and losing all that instinctive loathing and detestation of evil which even natural conscience would feel.

The consideration of all this would surely lead the "*servant of the LORD*" to pray with the same Psalmist (cxxxix. 23, 24) "Search *me*, O GOD, and know *my* heart: try *me*, and know *my* thoughts; and see if there be any wicked way (way of grief R.V.) in *me*, and lead *me* in the way everlasting."

Then without a word to break the abruptness of the transition from the badness of man to the goodness of GOD, the Psalmist leads us out and up with one quick turn of the eye to the heavens, the clouds, the great mountains, and the boundless ocean. Each of these serves as a background for the preciousness of the loving kindness of GOD. Without pause or attempt at argument the Psalmist passes from the awful evil of men with no fear of GOD before their eyes, to the awe-inspiring vision of Eternal Love enthroned (verses 5—7). Hence he proceeds: "Thy mercy, O LORD, is in the heavens; and Thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; Thy judgments are a great deep: O LORD, Thou preservest man and beast. How excellent is Thy loving kindness, O GOD! Therefore the children of men put their trust under the shadow of Thy wings."

Here the soul looks up to GOD in wonder, love, and praise, as the largest things in the realm of Nature are marshalled before its gaze to describe the mercy, the faithfulness [truth], the righteousness, the judgments, the kindly providence, the security and the satisfaction that flows from the greatness, goodness and graciousness of GOD. There is a height and depth, a vastness, and magnificence in the goodness and graciousness of GOD, which by only such figures of speech as the Psalmist here uses could possibly be conveyed to our minds. The rich, deep, high blessedness of what the Lord is for His own is an unspeakable comfort to apprehend and appreciate.

"How excellent is Thy lovingkindness O God, and the children of men put their trust under the shadow of Thy wings." Like a strain of unearthly music these words fell upon one's ears many years ago, and the sweet melody has continually echoed in the chambers of memory like the carillon of bells which although rising above, penetrates the confused noises and babel of the busy city. For if the evil of man is undeniably great and grievous the goodness and graciousness of GOD are unquestionably greater. The children of men who take shelter and seek refuge under the wings of the ALMIGHTY find constant light, satisfaction, and refreshment.

"Thy mercy, O LORD, is in the heavens," towering up above the stars and overarching our lives; Thy faithfulness, literally truth, or *fidelity to the promised word*, reacheth unto the clouds. He is a faithful CREATOR; He is a GOD Who has spoken to men and so can become One Whose word is "forever settled in heaven" (Ps. cxix. 89) to be faithfully relied upon; His faithfulness expresses His unchangeableness. "Because He could swear by no greater, He sware by Himself." A GOD Who has spoken in times past by the prophets, and in these last days in His SON, is He Whose "faithfulness reacheth unto the clouds." Thy righteousness is like the great mountains surrounding and guarding the hills and valleys and low plains of our earthly lives. "As the mountains are round about Jerusalem, so the LORD is round about His people from henceforth even for ever," was the strengthening and stable assurance of a later Psalmist. Through the great evangelical

prophet Isaiah the same message came, "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the LORD that hath mercy on thee" (Isa. liv. 10). Here we have the same kindness, lovingkindness, covenant faithfulness and abundant mercy as in our Psalm. "Thy judgments are a great deep." Another has well said, "The mountains and the sea are the two grandest things in nature, and in their combination sublime; the one the home of calm and silence, the other in perpetual motion. But the mountains' roots are deeper than the depths of the sea, and though the judgments are a mighty deep, the righteousness is deeper, and is the bed of the ocean."

"O LORD," exclaims the Psalmist as he contemplates the greatness, vastness and boundlessness of the divine resources, "Thou preservest man and beast." He was neither the first nor the last to announce this discovery. "O Thou Preserver of men," cried Job in his distress (Job vii. 20). "The SAVIOUR (*Preserver*, R.V.) of all men," also wrote the Apostle to Timothy (1 Tim. iv. 10), many centuries later, for this is always true.

"And the children of men put their trust under the shadow of Thy wings." By this simple trust in GOD, that is, the exercise of complete confidence in Him, certain present blessings are enjoyed. These are seen in verses 8, 9 to be fourfold, namely, abundant *satisfaction*, perennial *refreshment*, *life* that is life indeed, *light* which is more than speculation or imagination, because it is divine certitude. If the Old Testament saints enjoyed these things in a measure suited to the age in which they lived, as many undoubtedly did, yet in a far fuller degree the Christian believer now may certainly experience these same blessings. The HOLY SPIRIT indwells the believer; they *have* the life more abundant; the *joy* of the Lord, "My joy;" the peace of Christ, "My peace;" the well of water springing up into everlasting life.

To work backward in our thinking, they now have the *light of life*; they now *live* by Him Whom they believe, as He lived when here by the FATHER; they now *drink* of the river of His pleasure, for coming to take refuge under the shadow of His wing, is but committing themselves to Him Who said, "He that believeth on Me shall never thirst;" and

so abundant *satisfaction* is the portion to be enjoyed by them.

“How excellent is Thy loving kindness, O God!” But let us beware of making our present narrow *experience* the measure of what is *possible* even to ourselves. Rather with quickened step let us follow on to know the LORD, for “then shall we know if we follow on to know the LORD” (Hosea vi. 3). And the best is yet to be, when no more as in a glass darkly but then face to face, “His servants shall serve Him” perfectly; with perfect vision, perfect likeness and perfect victory, to His satisfaction and theirs eternally.

W.C.T.

Amos—His Times and Ours

BY QUARTUS

IN the inspired word of GOD we have the major portion, the Old Testament scriptures, written, not to give us precepts for our Christian life, but yet plainly enunciating principles on which our conduct may be moulded and formed, for “Whatsoever things were written aforetime were written for our learning.” The wise man takes the whole word of GOD, and humbly seeks by the guidance of Him Who inspired it to enter into the meaning of what was written aforetime, and in the prophecy of Amos we find some very pregnant, pungent truth, calling for our most careful consideration to-day.

There is an idea abroad that when the Old Testament prophets appeared on the scene they were days of special spiritual progress; it was nothing of the kind, but entirely the reverse. They appeared on the scene always at a time of growing darkness, and national departure from GOD and from His word. When the priesthood had become corrupt, and the service of GOD mechanical and formal, and when, although the name of JEHOVAH was upon the lips of His worshippers, He Himself had to complain, “This people draweth nigh to Me with their *lips*, but their *heart* is far from Me.” Yet GOD is love, and He wants the hearts, the love of His people. Hence the lament of His loving, holy, blessed heart.

The period in which Amos prophesied was about seven

hundred years before CHRIST, when politically things were flourishing for Israel and Judah. It was at that time the SPIRIT of GOD also witnessed by Isaiah, against their new moons and solemn feasts, and heartless religious observances generally. He also gave the gracious assurance that "*to this man will I look, even to him that is poor, and of a contrite spirit.*" This is not quite the same as a penitent spirit. One who has never known GOD and is brought to know Him comes as a penitent sinner; a contrite person is one who has known better things but has backslidden in heart, if not outwardly; when such an one has been broken down again by the LORD's own love, against which he sinned and the heart that he slighted, he becomes truly contrite in spirit. From whatever social rank they came, the message of the prophets was always addressed to the heart of the nation, to let them know that GOD could no longer be trifled with, and that it was a real thing to be in relationship with Him. Whether it was the princely Isaiah, or the priestly Jeremiah, or the peasant Amos, the same stirring note is sounded. Amos iv. 4-10 shows the condition that had arisen owing to the conduct, that had sprung out of forgetfulness of GOD. They were in the places that were holy places; they came to Bethel, that had once stood for the revelation of GOD's grace; there their first father had learned the wonderful grace of GOD; they went to Gilgal, where the reproach of Egypt had been rolled away, and there they multiplied their transgressions. The corruption of the best is ever the worst, and idolatry had taken hold of the people, so that where they did not literally go and bow down to the calves (as in the case of Israel) they were yet morally far from GOD, and now GOD's hand is upon them, as we have it in the words of our LORD to erring saints to-day, "*As many as I love, I rebuke and chasten.*"

GOD loves to have His people in happy communion with Himself, and He takes all measures to secure this. In our case as believers He has taken the first measure by the death of CHRIST to make it possible upon a righteous basis for ever; but when we forget, and our hearts go after other things, what then? Can His loving heart remain unaffected by our declension? No. "*As many as I love, I rebuke and chasten.*"

We often are tempted to take the line of least resistance;

it is so difficult to speak plainly to a brother or a sister, who may be straying away, and to love them enough to speak the thing that hurts them for the sake of the LORD. To do so is the way to get a bad name, and to be dubbed uncharitable and narrow-minded; yet it is the way of love, the way the LORD acts; He never passes over that which is wrong, "*I rebuke and chasten.*" If one set of circumstances fails to bring you back, then another set of circumstances is ordered by GOD for this purpose. The sad thing is we are so slow to realise our own condition; we can see failures in everybody else, but not so patently in ourselves; that mote in the eye of another obscures, strangely enough, the beam in our own. To bring us to a real sense of what we are in His sight because we are His is why our gracious LORD deals with us in this sternly tender manner. We get occupied with one another, their peculiarities, and eccentricities, or become envious one of another. The LORD has given a gift, perhaps, which *we* are not prepared to recognise because it was not given to *us*. The Head of the Church is displeased by such low, mean, unworthy thoughts on our part, and He says, "*As many as I love, I rebuke and chasten.*" It is because He loves us that He lays His hand upon us. How applicable some of these descriptions are to present conditions. Are there not those who know what it is to have cleanness of teeth and want of bread in their meetings, and no satisfying food for their own souls? Some who refuse it unless it comes, forsooth, by some special channel, some who know what it is to have rain withholden until their little patch is withered, and they lay the blame at the door of their brethren, or lack of gift, or lack of money, or circumstances? The LORD says, "*As many as I love, I rebuke.*" Blame yourselves before the LORD, and see what will surely happen.

"So two or three cities wandered unto one city to drink water; but they were not satisfied." Is it unknown even now to wander from one meeting to another to get satisfaction and help which is denied at home, and to fail to receive it? They cannot understand it; but if we take our way into the secret place, shedding bitter tears because of conduct and sin unworthy of it, and dishonouring to, the name of the LORD, how different will be the result. That is where the LORD would lead us all. To come to Bethel to transgress and sing

many hymns, and to be in great haste to hear our own voices, is not what the LORD means when He says, "Return, unto *Me*." How often in our trouble we go to some brother, forgetting that the best of men are but men at the best, and the best thing out of its place is always misplaced. It is not that the LORD would not bless you through the very brother that you seek, but it is the turning unto *Me*, "I have redeemed you," which is the burden of the word of the LORD through the Scripture of truth. "Return unto *Me*, I have redeemed you." "*As many as I love, I rebuke and chasten: be zealous therefore and repent.*" We find the very things that come to us are the things that the prophet Amos rebukes. Self-indulgence, that is what has kept the LORD out; and not only self-indulgence, but self-assertion. We become most self-assertive when we have least ground for it; and there is the utter selfishness which could live in ivory houses and feed on lambs, while their brethren could starve and dwell in hovels. All the emphasis lies here in the fact that *relationship regulates responsibility*. The relationship to GOD was forgotten and responsibility to Him, and for their brethren, consequently was ignored. "You only have I known . . . therefore I will punish you." "If ye call on the FATHER, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know ye were not redeemed with corruptible things as silver and gold . . . but with the precious blood of CHRIST." Because He loved us He died for us; because He loves us He rebukes and chastens us, that He may recover us and restore our souls. There may be between our souls and Him that joyous simple outgoing of praise and thanksgiving that there was when first we knew the LORD, but surely there should now be a thousandfold more since we have known Him so much longer. If they were rebuked for self-indulgence, self-assertion, utter selfishness, and God's disregarded warnings, yet in His love the chastening in His governmental dealings was sent to rouse their consciences, recover their testimony and restore their recognition of responsibility, and so to bring them again to be a people for His praise, and a blessing to others.

May what was written aforetime for our learning be graciously used in our profit to the glory of the LORD!

Brief Thoughts on the Offerings

(Continued from page 60)

The Sin and Trespass Offerings

THE first three offerings in the Book of Leviticus we have seen to be "offerings of a sweet savour unto the LORD." Those that follow are of an entirely different class of sacrifices, but each and all find their true meaning in the one Sacrifice of "the Offering of the body of JESUS CHRIST once for all" (Heb. x. 10). As the first of the offerings typified CHRIST'S perfect *obedience*, the second His perfect *character*, the third perfect *communion*, so this, the fourth, speaks of perfect *atonement* made by the sinless for the sinner. The soul that had sinned ignorantly (ch. iv.) brings his offering; and whether it is a priest, a ruler, or one of the people there is an identification of the sinner and the sacrifice by the instruction to lay his hand upon the victim (v. 4). The victim is to be "without blemish" for it typifies the One Who by "the Eternal SPIRIT offered Himself without spot to GOD (Heb. ix, 14). We notice also how after the bullock was slain it was not burnt upon the altar, as in the first offering (ch. i) but was to be wholly consumed outside the camp. "For the bodies, of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore JESUS also, that He might sanctify the people by His own blood, suffered without the gate." (Hebrews xiii. 11, 12).

Sin must be judged according to God; and in these sacrifices for sin we are taught to realise something of that abhorrence of sin which cannot be measured by the sinner's conscience, but only by the holy character of GOD Himself, Who in matchless grace has provided the remedy. That sin can be judged, and yet the believing sinner justified before GOD, is only possible "through the redemption which is in CHRIST JESUS Whom GOD hath set forth to be a propitiation through faith in His blood" (Romans iii, 24 *et seq.*). "And it shall be forgiven them" (verses 20, 26, 31, 35) is the constant refrain throughout the chapter (Lev. iv.).

The "Trespass Offering" is also indeed a sin offering, but not only an offering for sin; it is also for sins or trespasses against GOD and man. Sin was judged unsparingly in the great Sin Offering at the Cross; but sins are freely forgiven through the merit of the same Sacrifice. It takes all the

sacrifices offered under the law of Moses combined, to figure in type the *One Offering single and complete* to which they pointed. Sin, the evil principle, is never forgiven, but has been judged; but sins, the result of sin, are forgiven for CHRIST's sake Who suffered for them.

One regulation in the ritual of the Trespass Offering does away with the common idea that conscience is a safe guide in the things of God. "And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he *wist it not*, yet is he guilty, and shall bear his iniquity. (v. 17).

How often say in the case of our neighbours, do we think lightly of our behaviour toward them, whether in good faith or in the way described (in ch. vi. 1-7), little realising that our acts are taken into account by Him to Whom every one of us must give account (Romans xiv. 12)?

It is important to notice that in the first part of the Trespass Offering (v. 14-19) in the trespass "against the holy things of the LORD," no matter how small "he hath certainly trespassed against the LORD," and this is to be first atoned for by the blood of the ram sacrificed, and then the trespasser had to make amends for the harm done by paying the shekel of the sanctuary. In the case of wrong done to a neighbour full and ample restitution must be made with a fifth part added to the principal, and then a sacrifice is to be offered to meet God's claim. The *restitution* with interest would meet *man's* claim against the trespasser; but for the *remission* of the guilt as before GOD, and forgiveness by GOD, the sacrifice must be duly offered.

"Most holy" (ch. viii. 1-6) is the character given to those trespass offerings because they typify CHRIST's holy sacrifice to meet both God's holy claims and our needs. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9).

Not all the blood of beasts
 On Jewish altars slain;
 Could give the guilty conscience peace
 Or wash away its stain.
 But CHRIST the heavenly LAMB
 Takes all our guilt away,
 A sacrifice of nobler name
 And richer blood than they. H. BALDOCK.

WORDS OF HELP

from the
SCRIPTURE OF TRUTH

A New Year's Message

BY THE EDITOR

UPON the fly-leaf of an old book and written in the stilted style of a bygone day, the following New Year message is as appropriate to-day as then. The ink had faded, the paper too was discoloured by age, but the message comes clear and fresh in the opening days of another year of grace.

“Leaning, resting, trusting, loving,
Enter thy New Year;
For the LORD Who lives to love thee
Will be always near
Shielding, guiding, caring blessing.
What hast thou to fear?”

“Thou art near, O LORD,” sang a Psalmist strengthening his soul by the realization of the fact as he expressed this confidence in the presence of “they that follow after mischief” and who were drawing nigh. “Return unto thy rest, O my soul;” sang another as memory revived experience “for the LORD hath dealt bountifully with thee.”

“And, Thou, LORD . . . Thou remainest . . . Thou art the SAME, and Thy years shall not fail” (Heb i. 10-12). So, leaning on the BELOVED, resting in the LORD, trusting Him at all times, and loving Him Who first loved us, we may in quietness and confidence enter upon the New Year.

“My shield, and Him in Whom I trust;” Who has said, “I will guide thee with Mine eye;” of Whom the HOLY SPIRIT through an Apostle assures us that “He careth for you;” Who was last seen by men with hands uplifted in blessing; Who is our Hope and for Whose return we wait. But as another

has well said, "We should be in the spirit of waiting pilgrims, not weary ones," and so he too bursts into song as he reflects that:—

"In the desert GOD will teach thee
 What the GOD that thou hast found;
 Patient, gracious, powerful, holy—
 All His grace shall there abound!"

All along the road of life there are wells of refreshment, and GOD has ministering angels for every desert place through which the pilgrims pass. "Thou shalt not be forgotten of Me" is an ancient word, but one confirmed in the present experience of GOD's people in our own times. A happy New Year.

"Happy, still in GOD confiding;
 Fruitful, if in CHRIST abiding;
 Holy, through the SPIRIT's guiding:
 All must be well."

The Atoning Death of Christ

THE Roman historian Tacitus has on record, "Jesus of Nazareth was put to death in the reign of Tiberius, when Pontius Pilate was procurator of Judaea." Imperial Rome had sent thousands to death by crucifixion, yet this isolated case is singled out by profane history. It was not an ordinary death. The centurion at the cross "glorified GOD, saying, certainly this was a righteous man." (Luke xxiv. 47). Pilate had declared that he found no fault in Him; but he condemned Him to gain popularity. This most violent and criminal death stands out in human annals as the foulest deed ever committed. Viewed in the gospels and the Epistles, it is not merely an unjust murder, or even a martyrdom, but the supreme revelation of the love of GOD to a sinful world. "Him, being delivered by the determinate counsel and foreknowledge of GOD, ye have taken, and by wicked hands have crucified and slain." (Acts ii, 23). "GOD was in CHRIST reconciling the world unto Himself;" "Having made peace through the blood of His cross; He hath reconciled us to Himself through JESUS CHRIST."

Paul preached "CHRIST crucified, the power of God, and the wisdom of God." (i Cor. i. 23). "God hath set Him forth to be a propitiation through faith in His blood (Romans iii. 25). "In whom we have redemption through His blood, even the forgiveness of sins." (Col. i. 14).

GOD sent His SON from His eternal presence and glory, Very GOD of Very GOD, to take upon Him our human nature, very man of very man, that He might in our human nature offer the sacrifice well pleasing to GOD for our redemption. As SON of MAN, the Last Adam, He could identify Himself and did, with sinful humanity, and suffer all that is involved in the condemnation of GOD on sin. The mystery, the unfathomable mystery, of the sufferings of CHRIST in His redemptive work, is only known of GOD. We get glimpses of the agony in Gethsemane, and as we ponder His cry on the cross, My GOD, my GOD, why hast Thou forsaken me? As J.N.D. puts it: "GOD forsook Him, and He who knew no sin, was dealt with as made sin before GOD, alone with GOD, dealt with as became GOD's holy majesty, as sin uncovered, and wholly such. The spotless offering on which no yoke had been, He who offered *Himself* without spot to GOD, was made sin for us, that we might be made the righteousness of GOD in Him."

As another writer has said, the very essence of awfulness when GOD Himself forsook our blessed LORD, as the sin-bearer, *He* experienced, that it might never have to be ours.

It cost GOD, it cost CHRIST Human mind cannot enter into the mystery of the cross: the only fit attitude on our part, in relation to it, is the attitude of adoring wonder and whole-hearted surrender.

"Love so amazing, so Divine,
Demands my soul, my life, my all."

L. FORRER.

The denier of the goodness of GOD is invariably a bad man himself.

* * *

Whatever may be my own fault, or the wrong of others, this is no reason for giving up confidence in CHRIST.

Readings in I Corinthians

BY QUARTUS

THE Epistle to the Corinthians deals specially with Church Order. Here the Calling, Order, Responsibility, Intelligence, Negligence, Thoroughness and Holiness which are stressed by the Apostle as characterising the Church of God at Corinth also have their application to "all that in every place call on the name of the LORD JESUS CHRIST, both theirs and ours." Hence its direct interest for ourselves to-day.

"Paul called to be an apostle (a called apostle) of JESUS CHRIST, by God's will." Here Saul of Tarsus, the arch persecutor of the Church of God, arrested by its Risen Head, has now become by God's will, an *apostle*, sent by JESUS CHRIST Who commissioned him in words never forgotten by Paul: "Rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people (Jews), and from the Gentiles, unto whom *I now send thee*" This constituted his apostleship; he was a man sent.

Two things had been clearly seen and firmly grasped by Paul, one, the Lordship of JESUS, "LORD what wilt Thou have me to do;" and two, the close union between the glorified CHRIST in heaven and His persecuted people on earth, "Why persecutest thou Me?" being the arresting demand addressed to him by the LORD.

Now the one-time persecutor has become Paul the "called Apostle;" and "Sosthenes our brother" is named with him. This Sosthenes, once the ringleader of persecution against Paul at Corinth, is now associated with him in the salutation to the assembly at Corinth which was the fruit of the Apostle's eighteen months' labour there.

"To the assembly of GOD which is in Corinth, to those sanctified in CHRIST JESUS, called saints," that is saints by divine calling. God's assembly in Corinth, a company separated from all others there by being "in CHRIST JESUS;" this phrase is used by the Apostle in his epistles no less than 145 times, as being aptly descriptive of the true position of

all real believers. Saints are made out of sinners, no other material being available, for "all have sinned and (do) come short of the glory of God." (Rom. iii.23.)

"With all that in every place call on the name of the LORD JESUS CHRIST, both theirs and ours." Here is at once sounded the note of true catholicity, and the death knell of independency in ecclesiastical matters. Local independency of assemblies finds no recognition here since the privileges of one were the privileges of all; the responsibilities of one being also the responsibilities of all. This note struck thus early in the salutation resounds throughout the whole Epistle. "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the LORD, who shall bring you into remembrance of my ways which be in CHRIST, as I teach *everywhere in every church.*" "And so I ordain in *all churches.*" "We have no such custom, *neither the churches of God.*" (iv. 17; vii. 17; xi. 16.)

Here at the outset is affirmed the relationship of *all* that call upon the name of the LORD JESUS wherever they may be situated locally, illustrated by a prevailing unity of *doctrine, practice* and *custom* in all the churches (assemblies) of the saints.

Of special importance is the conjunction of "GOD our FATHER and the LORD JESUS CHRIST" in the benedictory salutation, "Grace be unto you and peace." From GOD in the known relationship *as FATHER*, from JESUS CHRIST *as LORD.*" To us there is one GOD, the FATHER, of Whom are all things, and we in Him; and one LORD, JESUS CHRIST, by Whom are all things, and we by Him (viii. 6). The Fatherhood of GOD in a special sense, together with the supremacy and Saviourhood of JESUS CHRIST, revealed by the HOLY SPIRIT and confessed by the believer, constitute the hall-mark of true Christianity. Grace and peace, bestowed and received, lead the believer to adoringly exclaim with another Apostle, "Behold what manner of love the FATHER hath bestowed upon us that we should be called the children of GOD!" (1 John i. 1.)

The impression made by the soul's initial contact with the SAVIOUR is indelible. In the case of the Apostle Paul the LORDSHIP of JESUS and His majestic supremacy made this impression upon the vanquished persecutor. "Who art Thou

LORD?" is his first awed enquiry. In trembling astonishment he then asks, "**LORD** what wilt Thou have me to do?" These questions and the curt command, "**Arise and go into the city, and it shall be told thee what thou must do,**" reveal that Saul the persecutor had met his **MASTER** and knew it. Ever after the **LORDSHIP** of **JESUS**, and the marvel that mercy had been shown him, is on his lips and flows from his pen. Also we note that in verse by verse of the opening section of our epistle there occurs the inspired refrain, **JESUS CHRIST, CHRIST JESUS, JESUS CHRIST our LORD, the LORD JESUS CHRIST**, some nine times over in the same number of verses.

With that courteousness so commended by a brother Apostle as being characteristically Christian (1 Pet. iii. 8) he now commences by mentioning all that could be said in their favour. "I thank my God always on your behalf for the grace of God which is given you by **JESUS CHRIST**; that in everything ye are enriched by Him in all utterance, and in all knowledge; even as the testimony of **CHRIST** was confirmed in you: so that ye come behind in no gift; waiting for the coming of our **LORD JESUS CHRIST**: Who shall confirm you unto the end, that ye may be blameless in the day of our **LORD JESUS CHRIST**. God is faithful by Whom ye were called unto the fellowship of His **SON JESUS CHRIST our LORD**."

A careful examination of these words fails to reveal anything to the actual credit of the Corinthian church. They serve rather to enhance the grace of God shown them by the bountiful way in which He had dealt with them. This also supplied a standard for needed self-judgment, giving point to the reproofs which the Apostle would have to give. Such poor results from such a wealth of endowment! The story in Acts xviii., which furnishes the background to the study of this epistle, reveals how wonderful a work of God had been wrought in the city of Corinth. The Apostle had there followed up their initial evangelisation, by a year and a half of shepherding and teaching. Think what it must have meant to them to have had such ministry and spiritual care for so lengthy a period. The Apostle himself too, had there been greatly encouraged by the **LORD's** assurance of His presence, protection and the success of his mission (Acts xviii. 9, 10). More than once, St. Paul recalls those early days in his epistle

to them. But alas! The very gifts with which they were endowed were now being sadly misused by them in self-display, spiritual pride, worldliness and careless living.

The reminder of the unfailing goodness of GOD in the past, and the assurance of the faithfulness of GOD Who had called them to the fellowship of His SON JESUS CHRIST our LORD the Apostle now proceeds to use to awaken them to their present condition. The whole argument of the Epistle is found in the assurance that God is faithful (i. 9) and the exhortation, "Therefore my beloved brethren be ye steadfast, unmovable always abounding in the work of the LORD, for as much as ye know your labour is not in vain in the Lord" (xv. 58). The faithfulness of GOD should ensure their fidelity.

To us also the same assurance is given, and by us the same stirring exhortation is undoubtedly needed as much as it was then. We may not have failed in the same gross ways as they, but self-judgment and contrition are always spiritually healthy. Also the faithfulness of God is the foothold for faith.

(To be continued D.V.)

Brief Thoughts on the Offerings

(Continued from page 72)

The Red Heifer.—Numbers xix.

THAT this sacrifice is not included with those of *Leviticus* is worthy of note, for *Numbers* is the book dealing specially with wilderness wanderings of the people on their way to Canaan. Redeemed by the blood of the Lamb at the Passover and at the Red Sea (Exodus xii, xiv), yet in their journeys much failure, and many cases of defilement would come in, which made cleansing necessary, and so we find provision fully provided to meet this. Do we not know only too well how this is a picture of ourselves. We who believe have been saved, and our whole condition as sinners has been fully met, and that for GOD and eternity, by the Precious Blood of CHRIST; but on our pilgrim pathway to our eternal rest above we have sadly to admit much failure and our consequent defilement; and we look for our cleansing from this, not in ourselves but, in that which is typified in this sacrifice.

The first things brought to our minds in this Offering are the qualities required in the heifer which was to be sacrificed. We must bear in mind we are still dealing with a type of our LORD JESUS CHRIST in His absolutely sinless perfection and devotedness to God. The "red" heifer was to be "without spot," "without blemish," which reminds us that all other offerings were required to be "without blemish." Our LORD "knew no sin," and "in Him is no sin." "Upon which never came yoke" speaks plainly of His never having come under the yoke or bondage of sin. These qualities all speak of the absolute perfection of our LORD JESUS CHRIST in His nature, and of the personal holiness in His life. The sacrifice was to be brought *outside* the camp to a place of reproach and like a sin offering, was to be slain, reminding us of the words of Heb. xiii. 12 "wherefore JESUS also that He might sanctify the people with His own blood, suffered without [outside] the camp." The blood was taken inside and sprinkled seven times directly before the Tabernacle of the congregation, the place appointed to commune with God. Outside the camp the heifer was slain in the sight of the priest, then her skin and her flesh, her blood, and her dung, all wholly burnt until reduced to ashes, everything indeed except the little token of blood which was to be sprinkled as for the eye of God. What does all this burning mean? It typifies the intense agony and sufferings of our Blessed LORD on the cross when His soul was made an offering for sin. As we reverently contemplate those sufferings we begin to see what sin is in God's sight. We also see the exceeding sinfulness of sin. That too which we are apt to be so careless about as regards our walk.

Into this burning of the heifer was cast cedar wood, hyssop and scarlet. These also have a great significance, for the cedar speaks of all that is great and noble in the estimation of man; hyssop, a small plant, a figure of man in his lowest regard in the eyes of others; while scarlet shows us the earthly pomp, the glory and pride of man.

The ashes were now to be carefully gathered up and laid by in a clean place outside the camp. Here, kept for future use as a purification for sin, they were to be applied to a person who had in any way become defiled during the wilderness journey. When a person had become thus defiled he was

to purify himself with the water of separation on the third day or he was cut off from Israel (see v. 13). But you say how was the water of separation to be applied? Look at v. 17: "For the unclean person they shall take the ashes of the heifer for purification for sin and running water shall be put into a vessel, and shall sprinkle the unclean person with it the third and the seventh day and after washing he was clean at even." This typifies the remembrance of the sufferings of our Blessed LORD being brought home to the soul of the penitent by the power of the HOLY SPIRIT (the running or living water being here a type of the HOLY SPIRIT).

Under the Levitical law the "ashes of an heifer" "sanctified to the purifying of the flesh." (Heb. ix. 13.) But we who have believed, when we realise that we have become defiled through unwatchfulness and thus our communion with the FATHER broken, have something whereby this communion may be restored. It is upon the basis of His propitiation that He thus restores our souls, but it is the SPIRIT Who brings it all home to us. Then confession full and thorough results, and communion with GOD is again restored. As another has said, It shadows forth a truth too little known, and, when known, too readily forgotten,—a truth embodied in these memorable words of the Apostle: "God forbid that I should glory save in the cross of our LORD JESUS CHRIST, whereby the world is crucified unto me, and I unto the world."

H. BALDOCK.

Nothing is Without a Voice

(1 Cor. xiv. 10. R.V. margin)

SCRIPTURE speaks of "a tree that will not rot," such as impoverished idolaters used in the making of idols in Isaiah's day; of "autumnal trees without fruit" typical of fruitless religionists in Christendom; of "good trees" and "worthless trees" (Isa. xi. 20; Jude 12; St. Matthew vii. 17). Habakkuk also in his short prophecy refers to the beam out of the timber *as having a voice*. "And the beam out of the timber shall witness against it," the evils then current amongst the professed people of GOD (Hab. ii. 11. R.V.) The Apostle Paul, too, in writing to the church of GOD at Corinth, and to all that

in every place call upon the Name of JESUS CHRIST our LORD reminds them that, "There are, it may be, so many kinds of voices in the world, and *nothing is without voice*" (1 Cor. xiv. 10. R.V. margin) Nothing is without voice to us if we have ears to hear. "Doth not even nature itself teach you," he also remarks in another connection to the same persons (1 Cor. xi. 14) showing that "nothing is without voice" is a fact to be taken into account by Christian people.

There is a *voice* in the following taken from a trade journal. "The tongue of the situation," to use an Arab expression, speaks in the story of these two old vessels and the secret of their long usefulness to their owners.

"The 120 years old ketch, 'The Three Sisters,' of Cowes, recalls the 'Old Trulove,' of Hull, whose longevity was attributed to its participation in the northern whaling trade, by which its timbers were so saturated with oil that decay and shipworm failed to find a lodgment there."

"Those agents, animal or vegetable, were warned off; theirs was not to take on with the odour or flavour of that vessel; it was one from which they could neither drink nor sup, and so the ship went on to a wonderful old age."

It is a point worth making first, that the odour and flavour of the "Old Trulove," being such that neither decay nor shipworm could find lodgment in her timbers, her owners would find unusual value in her. This raises the query in a thoughtful believer's mind, as to whether the Divine Owner of so many vessels of mercy finds surprising usefulness in them because they are filled with the SPIRIT; or as to whether He is disappointed in them, because decay and the worm of wordliness have found lodgment instead. "Let a man (or woman) examine himself (or herself)" is a New Testament injunction.

A careful study of one O.T. Scripture may throw much light upon the mind of any who seriously propose to look into this important matter.

The prophecy of Hosea, for example, contains a very significant passage, which, apart from its personal, prophetic and dispensational meanings, holds a practical principle for the people of GOD in any age. "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers

have devoured his strength, and he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth not. And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek Him for all this. Ephraim also is like a silly dove without heart; they call to Egypt, they go to Assyria." Hosea vii. 8-11. Examine *carefully* this Old Testament scripture, for it is one of very many dealing with what may aptly be described as "spiritual dry-rot." We notice first, *"*Ephraim, he mixeth himself with the peoples,*" that is to plainly say he allows himself to be mixed up with foreigners who are aliens from the commonwealth of Israel, and strangers from the covenants of promise; to whom the true God is unknown, and for whom the hope of Israel is a myth or an absurdity. "He mixeth himself among the peoples." It is *his own choice of company* for ends, that to him appear sound and sufficient. But it is a *grave dishonour* to the God of Israel Who had specially separated this people to Himself by blood and power that they might be holy unto the LORD. Ephraim by this wilful course of action in mixing himself among the nations is practically cancelling God's plan so far as he is able to do so. The result for himself is not happy: "Ephraim is a cake not turned"; so burnt as to be good for nothing, an uneatable mess, a sheer waste of good material. Intended for the spiritual blessing of all nations as an object lesson to them of the abundant goodness and truth of the merciful, gracious, long-suffering JEHOVAH GOD, they have now become like "a cake not turned," through mixing themselves in spirit, aim and practice with the peoples. Other gods had taken the place of the LIVING GOD, the secret of Whose worship was known only to Israel. "In Judah is God known; His name is great in Israel." "God is known in her palaces for a refuge." Psalm lxxvi. 1; xlvi. 3. Strangers have devoured his strength unknown to him. The true spiritual joy and energy of Israel's *distinctive testimony* is steadily eaten away by the very foreigners whose company Ephraim so eagerly seeks. His ignorance of a condition that is obvious to others is tragic, for "gray hairs are here and there upon him *and he knoweth it not.*"

*N. Trans. J.N.D.

TRAGIC IGNORANCE

Signs of spiritual weakness and decrepitude mark the outward man of Ephraim as he drifts farther and farther from his MAKER. "With Thee is the fountain of life," sang the Psalmist. "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD. For my people have committed two evils; they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that hold no water." So mourned the priestly prophet in the word of the LORD (Jer. ii. 12, 13). To this Hosea adds in this striking verse, the twice repeated "*he knoweth it not.*" As though to say, unknown to himself the "spiritual dry-rot" has set in, conduct, character and conversation becoming infected and infectious.

"And the pride of Israel testifieth to his face: and they do not return to JEHOVAH their GOD, nor seek Him for all this. And Ephraim is become like a silly dove without understanding (or heart): they call to Egypt, they go to Assyria."

Wandering from the position in which GOD had placed them; worthless (because of their waywardness) for the purposes for which GOD had chosen them from the nations; weakened inwardly and outwardly by their associations with the ungodly, idolatrous peoples who surrounded them, they now exhibit their *heartlessness* as well as their folly. To Egypt they will cry for help, to Assyria they will fly for refuge; how surely has their *heart* turned from GOD, Who alone is the Helper and Refuge of His chosen people.

"Yet I am JEHOVAH thy GOD from the land of Egypt, and thou hast known no GOD but me, and there is no SAVIOUR besides me. I knew thee in the wilderness, in the land of drought" (Hosea xiii. 4-5). The REDEEMER-GOD, the sustaining SAVIOUR GOD was He who had borne them on heart and hands from the day of their bitter bondage in the land of Egypt. How heartless their treatment of Him; how foolish their attitude towards Him. "They vexed His holy SPIRIT." Spiritual dry-rot has set in badly, yet GOD when dealing with His people, always has the last word, and the last word is love, for GOD is love. So the book of Hosea ends gloriously: "Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of the LORD are

right, and the just shall walk in them: but the transgressors shall fall therein" (Hosea xiv. 9).

The question emerges, too, as to why so many *assemblies* of believers appear to wield so little influence for CHRIST in the places where they are situated. *Has decay set in?* Is there a worm at the root, which *hinders* the testimony? The Apostle Paul, in a famous passage with the Corinthians, says, "Doth not even nature itself teach you . . .?" thereby establishing as a general principle that we may learn from Nature *if* we are teachable. In the matter of "spiritual dry-rot" the analogy from Nature is very instructive, and may serve by way of illustration.

"Dry-rot," according to the dictionary definition is:—

"A rapid decay of timber, due to the presence of fungi, by which it is converted into a dry powder."

In short, such deterioration takes place as renders the material utterly worthless, not only for the *special reason of its existence*, but for any *purpose of value at all*.

The words of the LORD to the angel of the church in Sardis seem to fit such a case spiritually: "I know thy works, that thou hast a name that thou livest and art dead . . . I have not found thy works perfect before God." Spiritual dry-rot had set in; and we must beware of explaining this message away under the specious plea that *some company of persons is meant other than ourselves, if these conditions prevail in our midst*. Whatever other legitimate application of Scripture may be made, "they that fear the LORD and tremble at His word" always make the first application to *themselves*, if it may be properly so used. Thus, indeed, are we exercised to have a good conscience before GOD and man.

IN INDIVIDUALS TO-DAY

In addition to the dictionary definition of "dry-rot," the findings of experts as the result of observation and careful study add a fascinating interest to the subject of "spiritual dry-rot," as the analogies are so many and varied. Take first the case of standing timber—trees growing—which may well serve as illustrations of *individuals*, not companies of believers; then, glance at "felled timbers," used in houses, where the idea of *assemblies* may, without undue straining, be exhibited.

"As regards standing trees a kind of 'dry-rot' has been observed in Britain. It occurs on Douglas fir trees of all

ages, from saplings to trees of fifty years of age. It is pretty widespread and results in young plantations in a weakening of vigour and distortion of needles. This is caused by an insect (*Chermes Cooleyi*) which is very active in the late spring and summer, when the wool secretion of the Fir is most abundant, as this serves to hide the larvae."

Careful inspection and drastic treatment are the only ways of saving the trees from these pests.

We note that neither youth nor age is any guarantee of immunity from this kind of "dry-rot." So, neither eager, zealous youth, nor long standing on the ground is any safeguard from the ravages of "spiritual dry-rot." When the activity of the nature of the tree is more abundant "this serves to hide the larvae." Careful inspection and drastic treatment are the only ways of saving the trees from pests.

Not "I am rich and increased with goods, and have need of nothing"; for then "thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. iii, 17.

But self-judgment, confession, restitution; for "if we would judge ourselves, we should not be judged." 1 Cor. xi., 31.

This is the careful inspection and drastic treatment we need to save ourselves from "spiritual dry-rot."

"Another kind of "dry-rot" is the "blister rust," which kills young pine trees and seriously damages old trees, ultimately causing their death. Currant and gooseberry bushes harbour this disease, and are now considered to be the means of spreading it to any in their vicinity. Many trees may be seriously affected before the disease is noticed, as its effect on large trees is not very apparent until long after infection takes place. The only effective treatment is to cut out the infected parts and eradicate currant and gooseberry bushes within 200 to 300 yards of the pine trees."

Here we are presented with an entirely different, but equally useful, analogy in dealing with our subject. The evil is communicated by the medium of pleasant and apparently innocent things. Currants and gooseberries are wholesome and toothsome in season, but in the case of the pine trees they are the means of spreading the "blister rust," which dwarfs, damages and destroys. May not much spiritual "blister rot" be traced to what in Nature is pleasant and useful, being allowed to become the vehicle of self-indulgence, self-

esteem, self-satisfaction and self-complacency? The tree of the LORD may still be standing on the old ground, but the fruit of the SPIRIT is not visible, because the "blister rot" of selfishness has blighted it.

"Many trees," the experts say, "may be seriously affected before the disease is noticed, as its effect on large trees is not very apparent until long after infection takes place." Yes, the honey of friendship, the native courtesy, the generous disposition, may carry one along for some time after the infection of the spiritual "blister rot" has taken firm hold on the tree of Christian profession.

"The only effective treatment is to cut out the infected parts." "If thy hand offend thee, cut it off: if thy foot offend thee, cut it off: if thine eye offend thee, pluck it out." Mark ix, 43-47.

"And eradicate the currant and gooseberry bushes within 200 to 300 yards," says the timber scientific expert; which is equivalent to saying in spiritual husbandry, *avoid all occasions and places of sin*. Where you failed before, never fail there again. May the LORD grant us grace that this may be practically so, and thus shall we be saved from the "blister rot," which dwarfs, damages and destroys the testimony we should be rendering to Him in the world.

IN ASSEMBLIES

As to "dry-rot" in felled timbers, where we may consider the analogy of "spiritual dry-rot" in assemblies of believers without any undue straining of the idea, a few words should suffice.

"Dry-rot is decay caused by wood-attacking fungi. It is responsible in the timber world for great wastage of material, and entails heavy losses. It often reveals its presence in houses long after they are built. Some fungi remain hidden until they fruit, and begin to cover the timber with unsightly unwholesome growths. Other fungi causes rapid decay, but all produce countless infectious spores; even though the conditions of infection and growth are not the same in all cases. Dry-rot in houses is often the result of neglect of adequate seasoning of timber used.

Fungi causing grave dry-rot in houses are different from those attacking standing trees. So dangerous is it considered that slightly infected, even though sterilised, wood, is

avoided by decent building contractors for use in construction work.

As a result of exhaustive experiments it is now claimed that an ideal wood preservative has been discovered. It is of a penetrating nature and goes deep into the pores, rendering sappy wood hard, and baffling white ants, which refuse to face it. Even if the timber is already affected, it will arrest dry-rot, as well as protect from vermin and fungus."

In dealing with this part of "spiritual dry-rot," we must keep in mind that the House of GOD, which is the Church of the Living GOD, the habitation of GOD through the SPIRIT, and the House of Christian profession, are not one and the same. If none but real believers in the LORD JESUS CHRIST made the Christian profession then the House of GOD and Christendom would be the same. Alas! they are not; for into the great House of Christendom (which, of course, *includes* every true believer) false professors have entered and assumed authority, introducing teachings and practices contrary to the revealed will of the LORD, and from this those who desire to please Him must resolutely turn away.

Hence it comes that outside *the camp of organised Christianity*, with its denominational banners and differences of faith and practice from Roman Catholic to Quaker, there are found Christians *who refuse to own any Name but His*, to submit to any other Headship than His, to recognise any other authority than His, by the SPIRIT, through the written word of GOD.

It is such companies we have in mind when thinking now of "spiritual dry-rot" in *assemblies* of believers.

Where children of that GOD, Who is not willing that any should perish, *sit down with folded hands to count their own blessings*, utterly oblivious of, or indifferent to, the *urge* of that love which sent the SON to be the SAVIOUR of the world, there, great wastage of material and heavy losses to the Gospel testimony are entailed by this species of "spiritual dry-rot."

It often reveals itself in houses long after they are built. So, in many an assembly there are *treasured memories and almost boastings of what wonderful days we used to have long ago, in this place*. But now!—"spiritual dry-rot" covers the timber with unsightly, unwholesome growths of views, and *prejudices*, which in healthier times were hidden. Is it not so? What is the cause? (To be continued, D.V.) W.G.T.

A Call to the Converted

BY THE EDITOR

“Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light (shall shine upon thee R.V.; J.N.D.)” Eph. v. 14).

WHY a call to the converted?

1. Because all are apt to grow cold and become careless through unwatchfulness; all need to be on the alert, not complacent, self-satisfied and therefore off guard; all need to cultivate a loving spirit, the mark of true discipleship, lest we grow hard; and because all need to keep the light shining brightly, for the fruit of the light is righteousness, goodness and truth. “Let your light so shine before men that they may see your good works, and glorify your FATHER which is in heaven” (Matt. v. 16).

Worldliness, covetousness, love of money, indolence, fear of man all tend to grow on a man. “Stainless but useless like many Christians” was the caustic remark of one when trying to cut a grapefruit with a stainless knife. Why a call to the converted? Because, in short, in a world like this, with foes and snares around us, with lusts and fears within, we need to be awake, alert, intelligent and purposeful.

When a spiritual movement begins it is living and therefore growing; but soon a tendency appears for it to become cut and dried, orthodox, institutional, traditional, conventional, formal, and therefore to all intents and purposes lifeless. Christianity and every spiritual movement springing from it have shown this tendency as time has passed. Now Ephesus was just one of those places to foster such a tendency towards decline. It was a city of importance in the world; enjoyed a settled civilisation which lasted from Croesus to Constantine; a great commercial centre possessing good wharves and good roads to the interior; a great religious centre with the temple of Diana one of the wonders of the world in its midst; a home of mixed superstitions as Acts xix. so clearly portrays, in short a cosmopolitan city, an epitome of the world itself. Here the Christian church had been formed and nourished by St. Paul’s ministry for the space of three years, and to this assembly the epistle containing this clarion call to the con-

verted was addressed. It is a call to awake to their privileges, responsibilities and opportunities.

"Awake thou that sleepest," the sleep of moral inattention.

1. The call is to awake to their privileges, for nowhere are these privileges of believers set out more fully and in greater detail than here in the Epistle to the Ephesians. First, they are summarised in one sentence, "blessed with all spiritual blessings in heavenly places in CHRIST." Secondly, they are then specified in close and clear detail. Chosen to be holy and blameless before GOD in love; predestinated to the adoption of children by JESUS CHRIST; accepted in the BELOVED; redeemed; forgiven; given an inheritance in CHRIST; sealed by the SPIRIT; quickened together with CHRIST; made nigh by His blood; made fellow citizens with the saints; and of the household of GOD. To all these are added the myriad ministries needed for growth, upbuilding and perfecting. These are the privileges to which the call came, *and still comes*, "Awake thou that sleepest and arise" from the lifeless appearance of inattention, ignorance, or indifference to the blessings wherewith we are blessed.

2. Since privileges always entail responsibilities it is well now to consider these. They also are summed up in a single sentence, but a striking phrase, as "walking worthy of the vocation wherewith ye are called." As in the case of privileges so in that of responsibilities, these are also further set out in fuller detail. To be long-suffering, forbearing, diligent, truthful, generous, grateful, loving, compassionate, forgiving, in short to be imitators of GOD as dear children, and to walk as children of light in all goodness and righteousness and truth, redeeming the time for the days are evil.

The call is to awake to privileges freely and graciously bestowed by GOD, and to face up to responsibilities flowing therefrom.

3. Awake also to the opportunities—"redeeming the time" literally buying up every opportunity of serving Him Who has conferred all the privileges upon them. For the space of three years they had had the advantage of an unequalled ministry and personal example of one who by conduct, character and conversation had recalled the privileges, recognised the responsibilities and responded to the opportunities

to which he now exhorted them. "It is high time to awake out of sleep for now is our salvation, nearer than when we believed." (Rom. xiii. 11). "Awake to righteousness, and sin not." (Cor. xv. 34); "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober." (1 Thess. v. 5, 6). Thus had the Apostle written four years earlier to the Roman saints, and nine years earlier to the church of the Thessalonians.

II

"Arise from among the dead." This is the challenge of the call to the converted. "Son of man, stand upon thy feet and I will speak unto thee" was the word spoken to Ezekiel by the river Chebar. Why? Because a man standing up feels quite different from one lying down. He is in a posture of alertness, attention, and to such a one GOD can communicate His will. These are not now dead in trespasses and sins as once they had been, but slumbering in moral inattention.

"Awake thou that sleepest and arise" from the lifeless appearance of worship, fellowship and service, the three all-embracing occupations of the people of GOD.

"Praise issuing forth in life alone
The living LORD can suit."

The tragedy in spiritual things is that the most correct orthodox phrases may be used in a most incorrect and heterodox manner. The warmest expressions of fellowship may proceed from cold hearts. The most striking activities in service may spring from self importance.

To sing of "counting the world but dross" on one hour of the hundred and sixty-eight in a week, while the others are loudly contradicting the song reveals the actual condition of the singer. To sing of "losing sight of all but Thee" with a cold heart and a mind occupied largely with the other things; to go to the LORD's Table as a Romanist goes to Mass as a service of obligation, a means of keeping in fellowship! In fellowship with Whom? or What? Hence the call to arise and walk carefully, profitably and intelligently, being "not unwise but understanding what the will of the LORD is."

Arise too from the outward pretence of fellowship since the LORD requires sincerity in His people. "Behold Thou desirest truth in the inward parts." Not the correct conventional formula, "Yours affectionately in CHRIST" in word only, but in deed, and in truth. It may be that even we may need the arousal of this call, "Awake thou that sleepest and arise from the dead."

Arise also from the mere appearance in service for the LORD. Is our service really self-sacrificing labour, or simply self-satisfying occupation? Such a reflection will be a challenge to an awakened conscience. It is, of course, gloriously right to enjoy the work of the LORD, as a happy workman is always the better worker. But true acceptable service of necessity springs from love to Him Whose we are and Whom we serve. Therefore this call comes to the converted who have let their hands hang down in slothfulness, "Awake thou that sleepest, and arise from the dead, and CHRIST shall give thee light."

III

A call, a challenge truly, but also a comfort, "and CHRIST shall give thee light." That is the rendering in our English version; the Revised and the New Translation give it more clearly still "and CHRIST shall shine upon thee." "Shall give thee light;" shall shine upon thee; "shall illumine thee," says W. Kelly, even more accurately; literally, "shall light thee up," make thee bright, as in Psalm xxxiv. "they looked unto Him and were lightened, became bright." Edification, exhortation and encouragement each play their part in this great call to the converted. For our edification we are called to awake to our privileges, responsibilities and opportunities, for our exhortation we are challenged to arise and walk carefully, profitably and intelligently; for our encouragement we are cheered by the assurance that CHRIST will enable us once more to shine as lights in the world holding forth the word of life. Note it is CHRIST Himself, the unwearied Lover, Who gives us light. He never tires in service to His own however dull, heavy and forgetful they have become. As to Laodicea, so to the ease-loving, slumbering, slothful servants to-day, not only is the call Awake, arise, but "Behold I stand at the door

and knock; if any man hear My voice and open the door, I will come in to him and sup with him and he with Me."

IV

Now for the epilogue. In Isaiah li., lii., the remnant of the people are represented as feeling their low state and crying out for revival. "Awake, awake, O Arm of the LORD; put on strength, O Arm of the LORD as in ancient days." To this cry the divine response comes, "Awake, awake, stand up O Jerusalem; awake, awake; put on thy strength O Zion; put on Thy beautiful garments O Jerusalem." The analogy to ourselves and present conditions is clear. We know Who the Arm of the LORD is—He by Whom all things were made, and by Whom all things subsist. So when feeling our present low state, our weakness, and calling to mind former days, we cry, "O LORD wilt Thou not revive us again as in the early days." To which the divine reply is, "Awake thou that sleepest, and arise from the dead and CHRIST shall give the light; shall shine upon thee; shall illumine thee, and the beauty of the LORD shall be upon us and upon the handiwork of His servants once again."

Christian, Look Up!

("Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii. 13.)

O H! child of GOD, as on you tread,
Look up!

There's naught but glory overhead,
Look up!

Remember, you will soon be there,
What matter then the trials here?
He died to make you always glad.

Look up!

Awake and sing His fullest praise,
With Him you'll dwell through endless days:
Oh! what a thought the heart to raise,

Look up!

If daily you would be sustained,

Look up!

So we have here what is true of godly, intelligent souls in every age, namely, consideration of one's own ways; consequent action; companionship of all similarly exercised.

1. Consideration of one's ways of necessity is always preliminary to spiritual advance. To the returned remnant who had sunk down into a dull spiritual condition Haggai, the LORD's messenger is sent in the LORD's message, to say, "Consider your ways," literally "Set your heart on your ways." The need was urgent for the conditions were very dishonouring to the LORD. But nothing would be done until they had set their hearts on their ways. Sloth, self indulgence and indifference to His claims had marked their conduct, marred their testimony, and magnified their miserable plight. The first step towards better things was to consider their ways. The assurance "My SPIRIT remaineth among you," coupled with the remembrance of GOD's great deliverance from Egypt in the past, stirred them up to fulfil GOD's present purpose for them as a people.

In the Apostolic exhortation to Timothy, equally for ourselves today, the path of godly association and acceptable service follows immediately upon the path of separation from the evil of companionship with vessels to dishonour found in the great house of Christian profession now known as Christendom. No true Christian can leave this great house, but every Christian is called to separate from the vessels to dishonour found in it, that is always supposing he wishes to be a vessel to honour and serviceable to the MASTER. Vessels to dishonour are men of bad life who may be quite orthodox in doctrine; and men who may be of good moral character holding evil doctrine.

To the comfort of the all-embracing knowledge by the LORD, of all them that are His, is wedded the stirring call, "Let him that nameth the Name of the LORD depart from iniquity." Here therefore is the starting point of a path of separation from ecclesiastical evil, and also one of association for the Christian who desires to "walk worthy of the vocation wherewith ye were called; to walk worthy of the LORD unto all pleasing; to walk worthy of GOD Who has called you unto His own Kingdom and glory" (Eph. iv. 1; Col. i. 10; 1 Thess. ii. 12).

When one enters upon this path of separation, he thereby leaves the easy road of the religious crowd, and finds himself at the cross-roads. Which of these shall he take? Three roads are open, and signposts mark them out as leading to Isolation, Federation, and Godly association respectively. One of these he must take as he pursues his Christian course. To him in the spiritual exaltation of having made such a momentous decision by definitely departing from evil and taking a real stand in separation from it, the path of Isolation appears the most attractive; it seems so safe. But this has its dangers, chiefly self-complacency, self-occupation, self-satisfaction and the Pharisaism which says, "Stand by thyself, come not near to me; for I am holier than thou" (Isa. lxxv. 5). Also man was made for fellowship. It is not good for the man to be alone; he needs the comfort of companionship. "Two are better than one because they have a good reward for their labour. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to help him up." (Eccles. iv. 9, 10). A very apt word to describe the path of isolation is *nothingarianism*. Pride and carelessness too easily become fostered by isolation from one's brethren. Without doubt, "Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife" (Prov. xvii. 1); but eating one's morsel alone is not indicative of a good character according to Job (xxx. 17).

Again, since CHRIST died to gather together in one *all* the children of GOD that were scattered abroad; and the HOLY SPIRIT came to baptize into one body *all* believers, must not these great facts be expressed by them? The path of isolation evidently then leads in the wrong direction, one great privilege and obligation of the believer clearly being that of fellowship. "Comforted *together* with you by the mutual faith both of you and me," says the Apostle Paul (Rom. i. 27); "teaching and admonishing *one another* in psalms and hymns and spiritual songs, singing with grace in your hearts to the LORD" (Col. iii. 16); "comfort *one another* with these words:" "wherefore comfort yourselves *together*, and edify *one another*, even as also ye do" (1 Thess. iv. 18; v. 11).

Evidently the Apostle Paul was no spiritual Isolationist, and

did not recommend the pathway of Isolation as an aid to godly walking. We are made for fellowship, called to fellowship, and destined for perfect fellowship throughout eternity.

2. The road of Federation now opens up and beckons the traveller. What, by the way, does Federation mean, and to what does it lead? It means actually uniting in league, mutual agreement, and while independent in home or local affairs, yet combining for general purposes. This is by no means a lonely path; unhappily it is not a straight road, and one which, while fairly crowded by charming, carefree and other enthusiastic travellers, tends to wind round and back to the place whence it started. Many men, many minds with wide tolerance of differing opinions and practices use it. Indulgence of everyone's will, and no one's conscience troubled thereby. It is no road for one who having entered upon a path of separation from evil wishes to walk worthy of the vocation wherewith we were called.

3. The other way which opens up is the Apostolic path of Association and godly fellowship. "I am a companion of all them that fear Thee, of them that keep Thy precepts." This is an highway of holiness, in which, the wayfaring man though a fool shall not err. The rule of this road is first flee, and then follow. "Flee youthful lusts," not only carnal lusts and worldly lusts which are snares at *any* age, but "youthful" lusts such as impatience, self confidence, levity, impetuosity, and such like. "Follow righteousness, faith, love, peace, with them that call on the LORD out of a pure heart." This is *the old path, the good way*. Here walking in self-judgment, uprightness of conduct, faith and fidelity, loving kindness and peacefulness, the pilgrim is cheered by the companionship of such as call on the LORD out of a pure heart, and becomes a vessel serviceable to the Master.

W.G.T.

"My GOD shall supply all your need according to His riches in glory by CHRIST JESUS." "If ye then being evil, know how to give good gifts to your children, how much *more* shall your FATHER which is in heaven give good things to them that ask Him?" Do not put it in your mind, how much *less*, as we so often do in our folly, but "how much *more*." These are wonderful words. Let them sink into our hearts.

Readings in Corinthians

BY QUARTUS.

(Continued from page 7)

THE faithfulness of GOD (1 Cor. i. 9) is not only the foothold of faith, but the urge to fidelity in view of the appearing of CHRIST. The NAME has been named upon us, and it is ours now to see that it is not sullied by our association with it. The only Christian epistle read by people of the world is the epistle of CHRIST in its various human bindings; hence the Apostle immediately follows with, "Now I beseech you, brethren, by the NAME of our LORD JESUS CHRIST, that ye all say the same thing, and that there be no divisions among you, but that ye be made perfect in the same mind and in the same judgment."

A godly divine once remarked, "It is easier to be a good churchman (in the ecclesiastical sense) than to be a good Christian (in the scriptural sense of the term). Here in verses 11-13 the Apostle proceeds to deal with what was just beginning and alas! continues to this day among those who name the NAME and profess the Christian faith. Contentions, strife, party spirit were raising their evil heads in the Christian assembly at Corinth to the dishonour of the Head of the Church and the injury of its members. "Now this I say that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of CHRIST." Indignantly the Apostle denounces what could only spring from a bad state of soul, and asks scathingly: "Is CHRIST divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" Yet in Christendom today is it unknown to hear Christian men proud to call themselves by the name of a human leader? Is it unknown even to meet those who claim the Sacred NAME as though exclusively theirs to distinguish themselves from others who are equally redeemed, loved and owned by the Good Shepherd? "Paul is the teacher of the higher life, the Apostle of freedom" said they in effect, oblivious of the fact that they were quite failing to follow his high teaching, and were mistaking the freedom of Christian liberty for the fetters of carnal licence. Apollos the eloquent man, mighty in the Scriptures was one to whom one could listen for hours, but

they found it difficult to cultivate the same spirit which animated him. He was not too proud to seek instruction from any who could help him to acquire a more accurate knowledge of the way of the LORD (Acts xviii. 24-28). Cephas; "well here undoubtedly was a real apostle, a man safe to follow surely," would be the argument in the Corinthian believer's mind as he discussed the relative merits of the three great leaders. Untrammelled freedom, great eloquence, and apostolic succession are with us today although Paul, Apollos and Cephas have long gone to their rest. But, "I of CHRIST" said the spiritually superior according to their own idea. Did not the Master Himself say, "One is your Master, even CHRIST; and all ye are brethren?" (Matt. xxiii. 8). That is so; and said it to rebuke the very same kind of spirit the Corinthians were now exhibiting. Is there no sign of such a claim made even now by some who have overlooked the Apostle's rebuke later, "Knowledge puffeth up, but love buildeth up?"

To use the Sacred NAME as a party watchword may appear a badge of spiritual superiority, but surely only in eyes blinded by the same kind of ideas as condemned by the prophet in the people who said, "The temple of God, the temple of God are *we*." "Reprobate silver-refuse" was a popular name for these. That is how men view such characters. "Reprobate silver (R.V. Refuse) shall men call them, because the LORD hath rejected them" (Jer. vi. 30). And such are in a sorry plight, whatever their pretensions to further truth or more light.

The NAME that is the centre of unity is one which deals most solemnly with a Christian professor, genuine or spurious, and party spirit is pernicious to a degree among professing Christians. It prevents the mutual comfort of Christian love; awakens very unspiritual desires; wounds deeply the truly spiritual; restrains the outgoing of the testimony due to CHRIST before the world; treats minor matters as if of major importance; and yields a wretched crop of dissensions, strife, heart-burning and regret.

At Corinth evidently the root of it consisted of fleshly wisdom, wordiness and worldliness, and the true corrective is given in verses 14 to 31 which will call for fuller and careful consideration.

As another has written of the "I of Christ" party:—"But I say this that one saith 'I am of Paul, and I of Apollos, and I of Cephas, and I of Christ;' this last to my mind as intelligible as any of the others; for the wrong was not in any of those named, but in such as set up their names out of their own vanity and love of opposition. And the worst of all, I doubt not, was that party which plumed itself on its superior spirituality. They had done with men. Paul, Apollos, Cephas were beneath their aspirations. Not the servants, but the Master was their watchword. They disliked the high claims especially of Paul. For their part they would cleave to the LORD's own precept: one is your teacher, one your leader, and all ye are brethren. Thus not unfrequently does self-exaltation among Christians disguise itself unconsciously (and unconsciously because the state is bad, and the heart too long away from the LORD in practice); whereas it is evident that he who really loves and bows to the LORD does for this very reason honour His servants for their work's sake, and according to the place he has set them in. The corruption of the best thing is truly said to be the worst; and so it was here where the specious plea of such as abjured all but CHRIST might seem to be the only thing right and spiritual in Corinth, divided as the assembly was. How important it is, and now as then, to judge righteous judgement, not according to appearances!"

(To be continued D.V.)

God's True Church

(The Object of Christ's Love and Self-sacrifice. Eph. v. 25-27.)

SOCIETIES religious can be made,
 And these when formed called "churches" easily!
 Man's homage then as easily is paid;
 But who, that knows, would hesitate to be
 Outside of man's presumption, and to see
 That heaven and earth are easier to make
 Than GOD's own church! yet man feels ever free
 The highest and the holiest to take,
 And these things, like the work of human hands, to break!

The ordering of GOD's true church! (the ways
 Of GOD therein bring out the depth and height
 Of GOD's pure grace to His own wisdom's praise)
 And yet man numbers it within his right
 To separate the church from CHRIST and fight
 Against His SPIRIT's operations here!
 Affection's dearest object, His delight,
 The witness true of His chief glories, dear
 To all who as GOD's centre, CHRIST alone revere!

The operations of the SPIRIT find
 This special field for depth and pureness now,
 The full unfolding of the SPIRIT's mind
 Can be experienced by those who bow
 In simple faith to Him Who can endow
 E'en babes with understanding of His things;
 To listen to GOD's mind, He will allow
 One who to CHRIST and His own glory clings,
 And then to heaven itself my spirit soars on wings!

G. S. PURNELL.

Nothing is Without a Voice

(Continued from page 16)

“**S**PIRITUAL dry-rot,” too, shows itself when saints
inactive and complacent, talk unctuously of “going on
 with the LORD,” as though it were possible that He would go
 on with those who are indifferent to everything save their own
 spiritual interests.

“Whosoever will come after Me, let him deny himself, and
 take up his cross and follow Me. For whosoever will save his
 life shall lose it; but whosoever shall lose his life for My sake
 and the Gospel's, the same shall save it.” Mark viii, 34, 35. Do
 these words mean anything? Do they mean anything to me?
 They mean everything to all who are awake to the *interests* of
 the LORD JESUS CHRIST in this present day.

Not pious platitudes, but persistent practice of His precept
 is the mark of one who loves Him?

THE REMEDY

But has "spiritual dry-rot" begun to affect my life and witness. Then, thank GOD, just as "an ideal wood preservative has been discovered, of a penetrating nature, going deep into the pores, rendering sappy wood hard and fit again for service"; so the love of the LORD JESUS CHRIST, and His unceasing ministry on behalf of His own is the ideal restorative to love and loyalty.

"Whosoever will (or wills) to come after Me." What other person or object has such a drawing power for hearts? "The SON of GOD, Who loved me and gave Himself for me."

"Let him deny himself"—say no to self in deep, constant reality.

"And take up his cross daily"—manifest the spirit and self-sacrifice in all his ways.

"And follow Me"—follow His steps, Who did no sin, neither was guile found in His mouth. Dead to sins, living unto righteousness of life.

"My sake and the Gospel's"—seeing the multitudes as He saw them; seeing the Church as He saw it; seeing the brother as "the brother for whom CHRIST died."

Love to CHRIST and occupation *with* Himself and His practical present *interests* in the world, is the real preservative against "spiritual dry-rot," and restorative from it, if unhappily contracted.

There is nothing so *easy* as criticism of others; nothing so *healthful* as self-judgment, confession and amendment of life.

But it is true, as one has well said: "When we are at the end of our resources we are only at the beginning of our resources in Him, Who was raised from the dead, and exalted to become a PRINCE, literally a Leader, and a SAVIOUR."

For the honour of our LORD it behoves us individually and collectively to *face the exact conditions prevailing amongst us*. Then as we approach the matter free from the prejudice which blinds and distorts our judgment, let us waste no more time over time wasters and mere talkers, but remember how to His ancient people GOD gave the gracious assurance that when backsliding, "If from thence thou shalt seek the LORD thy GOD, *thou shalt find Him*, if thou seek after Him with all thy heart and with all thy soul" (Deut. iv. 29).

We do not plead for Pentecostal visions and powers in this day of the Church's so manifest departure from His word and ways, but feeling it all, we remember His word to the remnant in the days of their uttermost weakness, "My Spirit remaineth among you; fear ye not." "From this day will I bless you" (Hag. ii. 5, 19).

"Wherefore the rather, brethren, give diligence to make your calling and election sure" (2 Peter i. 10).

W.G.T.

Salt

OUR LORD spiritualised material things. He made common things the vehicles of spiritual truth. He took up ordinary objects and turned them into spiritual messengers bearing the mind of God.

One of these familiar things was *salt*. This article was placed by the fishermen inside the barrels in which the fish was packed; it was used on the land by the farmers; and every housewife knew its value in the home. So that our LORD's disciples could appreciate the MASTER's references to salt; they realised that their life, their principles, their words were to be like salt in the community.

Salt keeps things from going rotten. Christians are to be found everywhere; amongst all nations, all classes, all trades and professions, all circumstances; and as they live out the principles of the New Testament they exercise a *preserving* and *restraining* influence on the world. Every believer is a little colony of heaven, and as he abides in CHRIST he is a living centre of true progress, albeit he may take no active part in any organized scheme of social or political reform.

And salt brings out the flavour of insipid things. "Is there any taste in the white of an egg?" asks the Scripture. And the answer is, "Very little, if any at all." But it is well known what a pinch of salt will do! And although the Christian never says, "I'm fed up with life" in the same sense as he used to do when unconverted, yet there are times in the experience of even the godliest believer when he feels the staleness of daily living, of the "trivial round, the common

task." It is here that *salt* will exercise a constraining influence, not only on himself, but also through him on his environment. A spiritual motive and outlook makes a vast difference, replacing insipidity and dullness by interest and zest.

Under the Mosaic economy salt had to be present in all the meal offerings, reminding us of the Christian dispensation that true worship must be spiritual and sincere. "Sincerity is the salt of sacrifice."

Colossians iv. 6 exhorts us to let our speech be always with grace seasoned with salt. We got a sign-writer to copy out that Scripture for us, but he rendered the words, "Let your speech be always *of* grace." Now that is manifestly impossible, for while we are in the body we cannot be always talking about spiritual things. But our conversation should aim at being pure, wholesome, and gracious; and at the same time pungent. We would not be too hard on the "sweet nothings" that some occasions may justify; but "salty some-things" are *better*. Our words are really works, and they disclose the condition of the heart.

"Have salt in yourselves," is the LORD's exhortation. And salt stands for the Spirit of CHRIST and His influence. The more fully we yield to His SPIRIT the more "salty" we shall be, to His praise, and to the blessing of the Church and the world.

E. ADAMS.



It was between a shipwreck and a prison that the Apostle of the Gentiles "thanked God and took courage."

* * *

The ear is the gateway, and the mind the avenue, but the soul is the dwelling-place of divine truth.

* * *

"Companions depart in the watches of night,
 To meet us at dawning of day;
 The Bridegroom is coming with power and might,
 The ashes are ransomed and dear in His sight;
 Then why at the tomb will ye stay?"

Barnabas

BY THE EDITOR

(A Character Study of a New Testament Christian)

BARNABAS first appears in Scripture under circumstances which supply the key to his whole character. A Levite, yet a rich and influential landowner, with property in Cyprus, who so embraced the faith of CHRIST that he proved his discipleship by giving up all to follow Him. His is both an inspired and inspiring biography given by the Author Who neither flatters nor debunks His subject. What a character is revealed in the words "He was a good man, and full of the HOLY SPIRIT and of faith." He proved himself to be a *good* man when he sold his estate and brought the money, and laid it at the Apostle's feet. This unostentatious generosity, not seeking the glory of distributing it himself, marked him as a *good* man. A good man, therefore a *generous* man as all good men are; a *gracious* man, too, for the Apostles with unerring discernment surnamed him *Barnabas*, literally a Son of consolation, exhortation, and encouragement, all of which traits of character are abundantly exemplified in the record of his career.

As a good and gracious man he befriended Saul of Tarsus when the latter wished to join the Christian company in Jerusalem. There the disciples were suspicious of their one time bitter persecutor who had so recently been breathing out threatenings and slaughter against the disciples of the LORD. No wonder, when many whom they had known had been put to death at his instigation. Others of them had suffered the bitter humiliation of being compelled to blaspheme the SAVIOUR'S Name through weakness, on account of the cruel pressure which he had brought to bear upon them. Little wonder then that justifiable fears, and suspicions, would be aroused by this unexpected request for admission to the fellowship. "*And when Saul was come to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple.*" But Barnabas, a man full of the HOLY SPIRIT, and of faith, interviewed the one-time persecutor, listened sympathetically to the extraordinary story of conversion, recognised his sincerity and introduced him to

the Apostles. Here, true to the name which they had bestowed, Barnabas proved himself a son of consolation, exhortation and encouragement, a good man in thus befriending one whose friendship none there cared to cultivate. A good man sees good where others may suspect evil; and good, godly, gracious, generous characters are blessed with (what in a medical sense is a bad thing, but in a spiritual sense a good one, namely,) enlarged hearts. Such are not influenced by public opinion nor by the fear of men.

This also was specially shown in Barnabas when, hearing of the good work other people were doing at Antioch, he was glad when he saw the grace of God, and stirred them up with brotherly love and exhortation to stick to the work (the revisers give in a marginal note "that they would cleave unto the purpose of their heart in the LORD"). Barnabas, a true son of encouragement, free of jealousy and self-seeking, discerning now the need for help in this great work sets off to Tarsus to seek Saul and bring him to Antioch. The work of God was first with him, not his own position nor reputation in the church, although an Apostolic delegate specially sent by the church in Jerusalem.

He proved himself to be a really good man in seeking for a fellow labourer who would come and take first place in the work, showing no trace of jealousy of one more talented than himself. What lessons some of us might learn even from this.

That Barnabas was also a man full of faith is clear from two apparently casual references when associated with Paul (Acts xv. 25; 1 Cor. ix. 6, 7). They are "Men who have hazarded their lives for the name of our LORD JESUS CHRIST," said the Apostles, which only men of personal individual faith would venture to do; "Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges?" This last reference plainly showing that Barnabas, the once wealthy Levite landowner, had really given up all for the LORD, which also only a man full of faith would venture to do. These tiny sidelights on his character are like the small holes in a high wooden fence where knots have fallen out which yet enable the small boy looking through them to see quite a lot of what is inside.

For he was a good and godly man full of the HOLY SPIRIT

and of faith. We may be sure, therefore, that the ninefold fruit of the SPIRIT (Gal. v. 22, 23) was clearly evidenced in his character. Love, joy, peace—Godward; long suffering gentleness, goodness—manward; and fidelity, meekness, self-control—selfward.

Was Barnabas, therefore, a perfect man, one never influenced by circumstances? No, the story (recorded for our instruction) gives glimpses here and there of what is not for imitation but rather to be carefully avoided in a perfect character. The graciousness of disposition, and the honey of human affection, led even Barnabas to swerve aside a little in the path of service, and to take the line of least resistance among the brethren at a very critical juncture in early church history. This kind of thing has repeatedly transpired and even twice or thrice in the last century. "Bethesda" in 1848; "Downgrade" 1887; "New Theology" in 1907, are instances where the line of least resistance adopted by many meant selling the pass to the enemy. So we need ever to be on our guard, to "buy the truth" at any cost, to "sell it not" at any price.

But to return, the faith of CHRIST was being jeopardised at Antioch through fear of man. Peter, the rest of the Jewish party taking their cue from the chief of the Apostolic college, and even Barnabas were drifting back into the narrows and shallows of Judaism.

In the matter of his young relative, John Mark, it appears that Barnabas also allowed family affections to override more important considerations, leading to a definite breach with his tried and tested colleague. So far as the narrative goes this appears to be the end of his missionary work. Yet the gracious way in which he treated John Mark and his care of him in Cyprus, must inevitably have borne good fruit in making the young man to become "profitable for the ministry" as Paul afterwards acknowledged him to be (2 Timothy iv. 11).

The strong points in the character of Barnabas worthy of our consideration and emulation are that he is a good, godly, gracious, generous large-hearted man, free from narrowness and suspicion, and one who hazarded his life for the Name of the LORD JESUS. The weak points in this otherwise amiable and admirable character make him to appear as one apt to take the line of least resistance; allowing undue regard for

relatives to hinder the work of the LORD; with a great gift of human sympathy and friendship, which wonderful as it is, may if wrongly used shipwreck God's plans for a life, and sometimes does so. Still even the sun has spots, and there ever was but One SERVANT of GOD perfect in *all* His ways. It is His steps we are told to follow.

"*Even Barnabas,*" exclaims the Apostle Paul with sorrowful surprise, as though this were unthinkable in such an admirable character, "*even Barnabas was carried away with their dissimulation!*"

But no better Jew nor faithful Christian had ever lived than the Apostle of the Gentiles, and while in public he withstood Peter to his face because he was to be blamed, he would doubtless weep in secret over this display of weakness in Barnabas.

Barnabas, however, was a true son of consolation, and doubtless many in his day thanked GOD they had ever known him. Such characters are badly needed in these days; men and women who are glad when they see the grace of GOD at work; who rejoice in the success of others in the service of the LORD; who are a comfort to others and helpers of their faith.

"He was a good man, full of the HOLY GHOST and of faith, glad when he saw the grace of God."

Those Thirty Years

("And Jesus Himself began to be about thirty years of age.")

O H restless, hasty heart,
Oft checked in bitter tears,
What lesson see'st thou here to learn
From all those thirty years?

Behold the perfect Man,
God's purpose full in view,
Thus waiting, hidden and unknown,
With such a work to do,

Knowing well the mighty plan,
Hastens not to tread the road;
He waited patient for the sign,
Dependent upon God.

Lesson of priceless worth;
 Those thirty silent years
 Rebuke to anxious nature's zeal,
 Its haste, its restless fears.

The peaceful, quiet mind
 That needs no checking rod,
 The patient dignity of faith
 That dares to wait on GOD.

No rash unchastened zeal,
 Pressing to do His will;
 The heart that knows His guiding
 Awaits it and is still.

Oh, wondrous thirty years,
 They teach my restless heart,
 If 'tis so blest to work for Him,
 Blest, too, the waiting part.

How blest the quiet trust,
 Those secret times with GOD,
 Tho' friends around misunderstand,
 Tho' Satan stalk abroad.

The heart in untouched calm,
 With Him waits patiently;
 Oh lesson of those thirty years,
 I thank my GOD for thee.

O.R.

Readings in Corinthians

(continued from page 28)

BY QUARTUS

THE importance of the Old Testament in the Apostle's judgment is evidenced by the use of it here to correct the carnal thoughts of these Corinthian saints. They must be brought to understand clearly that whatever their privileges and gifts "no flesh should glory in His presence" (Cf. Jeremiah ix. 23).

The preaching, not the preachers, was the power of God. The initiatory rite of Christianity took no precedence of the word of the Cross. The Gospel was "the word of the Cross" and therefore unpalatable to men, whether traditional ceremonialists like the Jews, or philosophical dabblers like the Greeks. It simply stained human pride, and this to Jew, Greek, or professing Christian awakens resentment expressing itself in various degrees. Pride prevents progress in spiritual matters most effectively. To proclaim a crucified MESSIAH as the sole hope of the race was to the Jew a scandal on the faith of Jewry, a stumbling block to proselytes, and certainly not a matter for boasting.

To the restless enquiring Greek mind the whole thing was unthinkable; too absurdly foolish to be worth considering. To the believer, however, whether previously a Jew or Greek, a traditionalist or a philosopher, this proclaiming of "CHRIST crucified" had most evidently displayed the power of God and the wisdom of God. The wisdom of the wise, that is human wisdom at its best, and the wisdom of God at its lowest (if one may reverently dare so to speak) are set out here in bold contrast with interesting references to ancient prophecies uttered some seven centuries earlier. "For it is written, 'I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent'" a free translation of the warning given to people of the same race when in a condition strikingly resembling that of the Jews in the days of the Apostle. "Wherefore the LORD said, Forasmuch as this people draw near me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men: therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isa. xxix. 13, 14).

We ourselves do well to ponder these pregnant words, not to enable us to sit in judgment upon others, but rather to make strict inquisition of our own souls as to how far they describe our present actual condition. They have an ominous ring: "*draw near Me with their mouth; with their lips do*

honour Me; have removed their heart far from Me, and their fear toward Me is taught by the precept of men." Here, mere formal, conventional, traditional religion is seen to be an insult to the divine Majesty of Him Who is the KING ETERNAL, Immortal, Invisible, the only wise GOD in any dispensation.

Continuing our reading, we now note how (verse 20), the Old Testament is again drawn upon to reinforce New Testament teaching. "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not GOD made foolish the wisdom of this world?" An echo here of Isaiah "Where is the scribe?" (xxxiii. 18; xliv. 24) "Thus saith the LORD . . . I am the LORD that maketh all things . . . that turneth wise men backward, and maketh their knowledge foolish." "But," says the Apostle, "we preach CHRIST crucified, unto the Jews a stumblingblock," and to quote Isaiah again (viii. 14) "He Emmanuel (Isa. vii. 14; viii. 8; St. Mt. i. 23) shall be for a sanctuary, and for a stone of stumbling, and for a rock of offence to both the houses of Israel."

Power and wisdom were the proud watchwords of the Empire in the days when our Epistle was written; yet the foolishness of GOD is declared to be wiser than men; and the weakness of GOD stronger than men (verse 25). The foolishness of GOD! The weakness of GOD! Who among the people of GOD in any dispensation would have dreamed of, or dared to coin such expressions? Yet, to the outward eye and ear, what could appear more foolish and weak to accomplish the beneficent will of a Supreme Being in the blessing of His creatures, than a message brought by weak messengers having "the treasure in earthen vessels" of a CHRIST *crucified in weakness*? But unto them which are called, both Jews and Greeks, CHRIST the power of GOD, and the wisdom of GOD, because "the foolishness of GOD is wiser than men; and the weakness of GOD is stronger than men." The Jew must have signs and miracles to accredit the message as being from God. The Greeks could not see what advantage was to be gained by such preaching. To make a fortune, build a temple or create a work of art were their ideals, and this message in no way helped forward such aims.

Having seen earlier in our chapter (v. 9) that believers are

called by GOD unto "the fellowship of His SON JESUS CHRIST our LORD," the dignity, privilege and responsibility of this high honour are to be held in great regard. But now, we are bidden to reflect upon who they were that have been so honoured; "for ye see your calling, brethren, or rather, *look to your calling*, and consider, how that not many wise men after the flesh, not many mighty, not many noble are called." Lady Huntingdon is said to have remarked: "Thank GOD it does not say not *any*." "But GOD hath chosen the foolish things of this world to confound the wise; and GOD hath chosen the weak things of this world to confound the things which are mighty; and base things of the world, and things which are despised, hath GOD chosen, yea, and things which are not to bring to nought things that are: *that no flesh should glory in His presence*." Constant recognition that all we have and are is based upon the matchless grace of GOD, will both preserve us in humility, and bring glory to the LORD. "He that glorieth let him glory in the LORD." GOD's choice and GOD's provision to make that choice effectual cuts away the ground of human merit or worldly distinction. What appears so insignificant, unimportant or weak in human eyes is often proved to be quite the reverse in GOD's ways in grace, and in providence. At the time when Philip of Burgundy in the full blaze of his power, flushed with warlike triumphs and territorial aggrandisement, instituted the order of the Golden Fleece with splendid pomp and ceremony enrolling the names of kings and princes who were to be honoured thereby, an obscure citizen of Harlem known as Laurence the Sexton, had just succeeded in printing a little grammar by means of movable wooden types. Yet what were Philip and his knights of the Golden Fleece and all their effulgent trumpery to be accounted of for usefulness to humanity in contrast with the poor sexton and his invention? So in the greater matter with which the Apostle is dealing in this Epistle.

The true corrective then, as now, of the Corinthian condition is therefore seen to be the preaching of the cross. Not the *act* of preaching, but the *thing preached*, literally, "the word of the cross." When rightly apprehended this brings forcibly home the true meaning of "being crucified with CHRIST," and

of "the world crucified to me, and I unto the world" (Gal. ii. 20 v. 14).

"To them that are perishing," says the Apostle, "it is foolishness; to us who are being saved it is the power of God." The Jews—the Greeks—the called, are the three classes to whom the preaching of the cross comes, and their reactions to the message are briefly stated in this portion.

The Jews require a sign—they always did. A Messiah in power and great glory—yes; "but the SON of MAN must first suffer," for "ought not the CHRIST to suffer, and to enter into His glory," according to the Scripture? Always in the Jewish mind there arose that question once put to our LORD, "We have heard out of the law that the CHRIST abideth for ever; and how sayest Thou, The SON of MAN must be lifted up? Who is this SON of MAN?" (John xii. 34). The word of the cross, proclaiming a Messiah crucified in weakness therefore did not fit in with their cherished views; to the Jew CHRIST crucified was a stumbling block, in which he could see neither wisdom nor power.

"The Greeks seek after wisdom," and to them the word of the cross seemed sheer folly. Such a message, lacking too, what in their view were the proper adornments in the messenger, entirely failed to minister to artistic taste, speculative philosophy or commercial interest, in either or all of which the versatile Greek with his restless active mind delighted. Sophistry, logic, taste, brilliant rhetoric they admired, and expected, from an orator—in *this* man and *his* message there appeared none of these; hence the message was refused and the messenger despised. The mental tone of Corinth would much resemble that of Athens, "what will this babbler say?" babbler being literally, "a seed picker, an ignorant plagiarist, a picker up of scraps of information which he seeks to retail to his listeners as original thought" (Acts xvii. 18).

"Them that are called both Jews and Greeks" being however poor, needy, helpless sinners, to *them* "the word of the cross" reveals CHRIST the power of God, and the wisdom of God. This is because in CHRIST crucified is clearly shown the fullest display of the divine judgment of sin, and the divine love to the sinner. "Herein is love, not that we loved

GOD, but that He loved us, and sent His SON to be the propitiation for our sins" (I John iv. 10); and in the wisdom of GOD this message, *the thing preached*, is the power of GOD unto salvation to every one that believeth.

Further, it must be noticed that "the word of the Cross" is the death sentence upon all that the natural mind boasts in. Worldly station, titles, talents, wealth, men naturally value all these, and are inclined to be proud of, however much a veneer of culture may, in certain cases, disguise this. One who has come to an end of himself and seen all in CHRIST crucified will, however, gladly and humbly give GOD the glory saying with the Apostle, "I am crucified with CHRIST: nevertheless I live; yet not I, but CHRIST liveth in me; and the life which I now live in the flesh I live by the faith of the SON of GOD, Who loved me, and gave Himself for me." The mark of the cross will be clearly visible. The "word of the cross" says that *sin* is judged; the *flesh* is condemned; the *world* is crucified; and the believer is free to pursue the way of holiness, and the wayfaring man though a fool shall not err therein. Humbled and comforted by this assurance, let us abide in CHRIST; in His strength put away all sin and worldliness from which His death separates us; and live by faith in Him, Who of GOD is made unto us *all* our wisdom, *all* our righteousness, *all* our holiness and *all* our redemption.

Brief Thoughts on The Offerings

(The Day of Atonement, Lev. xvi.)

(Continued from page 9)

THIS offering is not an offering for any specified sin, or any one person, but verse 21 shows that over the head of the victim was to be confessed ALL the iniquities of the children of Israel and ALL their transgressions in ALL their sins. So solemn was the occasion of this offering that in the seventh month, on the tenth day of the month, the Israelites were to afflict their souls, and to do no work therein (as we should say to-day there was to be real soul exercise in this matter), and nothing was to be done that would detract the mind from the offering and its importance. The dress that the high priest

Aaron wore for this offering was not "the garments for glory and for beauty" (Exod. 28. 2), generally worn for the sacrifices, but the holy linen coat, the linen breeches upon his flesh, girded with a linen girdle, and also a linen mitre. The holiness of this offering demanded that Aaron should be as pure and clean as it was possible to be, for he had to appear in the presence of a thrice holy GOD on behalf of himself and the people. Let us consider here the second part—that of the two goats.

"And Aaron shall take two goats cast lots upon them one lot for JEHOVAH and the other for the scapegoat" v. 7, 8. The two goats we shall see typify two aspects of the death of CHRIST which could not be set forth in one animal alone, and these two aspects are set forth in GOD's glad tidings in the Epistle to the Romans. First then, notice the goat upon which the LORD's lot fell. "Then shall he kill the goat of the sin offering that is for the people, and bring his blood within the vail and sprinkle it upon the mercy seat and before the mercy seat, on the mercy seat once, and before the mercy seat seven times." This was the blood of the goat upon which the lot fell for JEHOVAH as first, the holy and righteous claims of the throne of GOD, as to sin, were to be completely met.

Witness then on this day Aaron in holy linen garments with blood of the slain goat in one hand, and in the other the golden censer full of burning coals from off the altar with sweet incense upon them to make a cloud to cover the mercy seat, passing into the holy of holies, putting one spot on the mercy seat, and then sprinkling seven times before the mercy seat. This was to make atonement for the holy place, because of the uncleanness of the children of Israel and because of their transgressions and sins. Taking the blood into the holiest of all, witnesses to a life laid down, to the infinite holiness and righteousness of GOD in His dealings with sin and uncleanness, and showed that expiation of the penalty of sin had been made. It was upon the mercy seat that the blood was sprinkled, within the holiest of all; with a cloud of incense hiding it from all human sight of approach. That phrase "the mercy seat" is taken up by the Apostle Paul in his declaration of the gospel, and he says: "CHRIST JESUS Whom GOD hath

made a mercy seat of propitiation through faith in His Blood to declare His righteousness for the remission of sins" (Rom. 3, 25). GOD's righteousness in His dealing in judgment with sin was manifested at the cross when and where our LORD JESUS was the propitiation for our sins. There, and thus, the holiness of GOD's throne was fully vindicated, and a complete atonement made.

This is the first part of the atonement offering, the propitiation, GOD's claims being first met, so that He can now both be righteous and the justifier of all believers.

The second goat is now brought to Aaron, "and he shall lay *both his hands upon the head of the live goat*, and confess over him *all* the iniquities of the children of Israel, and *all* their transgressions in *all* their sins, thus figuratively putting them upon the head of this goat, and shall send him away by the hand of a fit man into the wilderness." This may be termed the "substitution," where the sins are transferred from the sinner to the substitute who bears them away into the land of forgetfulness, "And their sins and iniquities will I remember no more."

Propitiation being GOD's side is what is preached to the world, telling of the wondrous provision made by GOD to meet man's need; and of how judgment fell on the Sinless Victim. Substitution is what believers only can truly realise, namely that the death of the LORD JESUS has put away their sins once and for ever. Provision is made for all since "He gave His life a ransom for all to be testified in due time" (1 Tim. ii), but "He also gave His life a ransom for many," "and bare the sins of many"—of all, in short, who looking to Him in faith and thus resting upon His finished work can say:

"Believing we rejoice
To see the curse removed,
And bless the LAMB with cheerful voice,
And sing redeeming love."

H. BALDOCK.

The LORD's presence brings joy and peace to the troubled heart, and rest amidst the storm.

A Fragment

WE are no longer in the day when the Spirit shakes the building. We are no longer in the day of power and glory. We are no longer in the day when signs and wonders are wrought. But are we, therefore, without GOD? What do we value most?—the powers and wonders GOD works, or GOD Himself? This is the great question. Have we confidence in the presence of GOD with us, and do we value the presence of GOD above all the powers and miracles that ever were wrought? It is a very simple question: so it was for Nehemiah. There was no such thing as the Red Sea opened for the people—no such thing as the Jordan crossed. There was no manna that fell down from heaven, but there was the evident word of GOD accomplished, and the way was open for them. There was an open door, an open door to that place where the LORD's eyes were continually—the land of GOD for the people of GOD. They had lost it as a matter of outward power, but not for faith. For they clung to GOD, even when GOD could not outwardly own them before all the world. This made it a trial, no doubt, but faith would find the trial most profitable.

And this is what I would further impress—that there is very often in thought, and sometimes in expression, a kind of complaint of the want of power. Now I distrust that. I never came out to power, and I should be sorry for anybody else to do it

A manifestation of power might be only a veil thrown over the true state of the assembly, and only the improper and unspiritual activity of two or three men of gift that would falsify the true state of that assembly. Now, I say, it is far better to have all the pains and penalties and sorrows of weakness than a state that is not true in the sight of GOD; and, of all things, that we ought to be in the truth of our condition. I am persuaded that anything is bad that would cause us to forget that, after all, we are only a remnant; and that the more we enjoy the truth, the more deeply are we called to feel the broken state of the church of GOD.

W.K.

The Open Meeting

FROM 1 Corinthians xiv it is evident that the Apostolic church had a meeting which to-day finds no place in many Christian quarters—the *Open Meeting*. This was and is a gathering of the Assembly open for any brother, under Scriptural limitations, to speak as the HOLY SPIRIT might lead him. “If any man speak . . . let it be by two, or at the most by three . . . let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all be comforted.”

Now while it is true that the foundation gifts of apostles and prophets have ceased, yet the object of the gift of prophecy abides. “He that prophesieth speaketh unto men to *edification*, and *exhortation*, and *comfort*.” Moreover the Apostle bids them “follow after love and desire spiritual gifts, but *rather that ye may prophesy*.” The obvious reason is because of the persistent need for building up, stirring up and cheering up of believers in a world like this. Therefore the principle of the *Open Meeting* remains in force to-day. No fresh revelations of the will of GOD are to be expected, the canon of Scripture being now closed. Then, the Corinthians had not the Scriptures complete as now we have; therefore the need of, and divine provision for, the gift of prophecy not merely, nor chiefly in the sense of prediction but that fuller disclosure of the will of the LORD might be expected. On this account we do not look for anything fresh to be revealed in an *Open Meeting*, but we may confidently expect the SPIRIT of GOD to guide in such exposition of Scripture as shall meet present spiritual conditions in the Assembly.

In an *Open Meeting* where believers come together to the Name of the LORD JESUS CHRIST (cf. Matthew xviii. 20), “having gifts differing according to the grace that is given to us let us prophesy according to the measure of faith; or he that teacheth wait on teaching.” While all believers have been made a kingdom of priests to offer up spiritual sacrifices acceptable to GOD by JESUS CHRIST, it is of all importance to recognise that all believers are not equally gifted or called to the ministry of the word in the Assembly; *all* are, however,

bound to see that everything is done decently and in order. This, not by acting as though all the gifts are focussed in one person, nor by *the opposite error of an every man ministry*. The LORD is the Head Who gives gifts for the edification, exhortation and encouragement of His people; and the HOLY SPIRIT indwelling the Assembly divides to every man severally as He will. Why the sisters are silent in the Assembly has nothing whatever to do with gifts, but solely with regulation by the LORD of the *use* of gifts. Many, possibly most, sisters are spiritually gifted far beyond numbers of brothers, but as loyal disciples in obedience to their LORD's ruling, they keep in the place assigned by Him. This has His approval, which after all is what a godly soul most covets.

An open Meeting (as near akin to that in 1 Cor. xiv, as is possible now) is one convened for Ministry of the word, to the building up, stirring up, and the cheering up of those present.

The HOLY SPIRIT is present to guide, and the written word is what He uses for the feeding of the flock of GOD. To wait upon the LORD for this without any pre-arrangement as to speakers, counting upon Him Who knows the present needs of souls, to meet them by whomsoever He chooses, is the attitude in which to come together for the *Open Meeting*.

Those who minister in such a gathering will do well to bear in mind that "like faithful and wise stewards" they are to give to the LORD's household "their portion of meat in due season." Blessed is that servant, whom his LORD when He cometh shall find so doing. It is not enough to say something, but rather *to have something to say which his LORD would have him say to those people at that actual time*. The suitable and timely word which reaches the conscience, touches the heart, and changes the life in a Godward direction is the modern equivalent of prophesying in the Assembly. Such a one will not fail to speak as "the oracles [mouthpiece] of GOD" (1 Peter v, 11). This is indeed the authentic note of the SPIRIT in all ministry of the word. It is living, powerful and precious as cold water to a thirsty soul. The sheep of His pasture will quickly recognise the SHEPHERD's voice coming through human lips. The LORD's household will greatly savour the MASTER's spiritual provision of meat in due season served up in this way, and will thank Him for it.

One danger of the *Open Meeting* is that liberty may be turned into licence, and a voluble brother be tempted to commit the sacrilege of offering a re-hash of his own or other people's addresses as "meat in season." He may claim to be led, and probably is, not by the SPIRIT, but by a spirit of self-complacency, and self-sufficiency. "The hungry sheep look up and are not fed."

W.G.T.

The Heavenly Bridegroom

THE SPIRIT true of prophecy,
 The word aforetime for us writ,
 Goes far beyond the things that be
 To joys by inspiration lit!
 What for the bride is greater bliss
 Than her dear Bridegroom's loving kiss?
 Faith has a love song here to sing
 Inspiréd by the HOLY GHOST,
 Unfolding longings love must bring
 To those with love's deep thoughts engrossed.
 The SPIRIT and the bride say, "Come"
 And how can love meanwhile be dumb?
 The SPIRIT's habitation here
 Is GOD's true church embracing all
 Who hold the truth for ever dear,
 The LORD Himself, whate'er befall!
 Come all who will be this bride
 Who'll be for ever satisfied!
 The bridegroom says "I'll come again,
 And to Myself appropriate
 The trophies of My mortal pain!
 My FATHER's house, My Own estate!
 Where'e I am My own must be,
 With Me and like, eternally!
 The bride prepares herself to meet
 The Object that her heart must thrill;
 First falling prostrate at His feet,
 Then ready her own place to fill
 Joint heirs with CHRIST; one mind with Him;
 Our cup with joy filled to the brim!

G. S. PURNELL

Obadiah and Elijah

By THE EDITOR

THAT Obadiah lived in very difficult days is undeniable. That he somehow managed to accommodate himself to the bad times is also pretty evident from the account of him given in 1 Kings xviii. True, he took active measures to thwart the cruelty of Jezebel, and at some personal risk undoubtedly, both harboured and fed a hundred of her pet aversions—"the prophets of the LORD." It is on the sacred record that "Obadiah feared the LORD greatly" and moreover, that he had feared Him from his youth. This had led him to go some lengths in service as we have seen, and he was unquestionably a God-fearing man. He had a very deep reverential regard for the LORD GOD of Israel, but personal comfort and security also made great claims on him. Yet his official position in the land seems scarcely consistent with the fear of the LORD for Obadiah was actually governor of king Ahab's house, the king who "did more to provoke the LORD GOD of Israel to anger than all that were before him." On the inspired page he first appears in close consultation with his royal master over the food question then, as now, a most pressing issue in national affairs. As a result of their deliberations, Obadiah unexpectedly finds himself, to his dismay, confronted with the most uncompromising man in the kingdom, the man whom the king considers the cause of all the trouble. Here is the man whose fervent supplications to GOD have indeed brought about the condition of scarcity which Obadiah and Ahab—sad conjunction of names—are feverishly seeking to ameliorate by any means. How does this come about?

In circumstances then, as ever, difficult for faithful godly souls Obadiah like many another, even in this present dispensation of grace, had quietly adopted the line of least resistance. He had not apostatised and become an idolater like many around him, but had certainly not been conspicuous for his devotion to the LORD GOD of Israel nor as an effective witness against the idolatry rampant on all hands.

So when he and Elijah meet, Obadiah enquires: "Was it not told my lord what I did when Jezebel slew the prophets of the LORD?" No doubt it had been secretly whispered among those other seven thousand who had not bowed the knee to Baal by the hundred men, as they lurked in hiding places among the faithful in those evil days; but hardly likely that Elijah had heard of it. If he had, being the kind of man he was, his comment would probably have been, "Why does he remain in close association with the evil? Why does he not make a clean break with what he knows (and by his action shows he knows) is so abhorrent to the LORD? Why not make a bold stand as I do? A New Testament Scripture says: "The LORD knoweth them that are His; and let everyone that nameth the Name of the LORD depart from iniquity," but it was always a vital principle running throughout Scripture, Old and New alike.

Ah! But there is a good deal of Obadiah in us all; and also some of the spirit of Elijah too; and it is pretty evident that the true life of man can often be understood by the lives of other men. It has been said that history is chiefly biography, and in Holy Scripture many opportunities are afforded for this study. The twin marvel of the Holy Scriptures is that they are at once a revelation of God and a perfect mirror of man. The portraits are true photographs, pictures written by light, and revealing the features of the hearts of men, and what appears inexplicable in the case of Obadiah may be explained by a reference to one's own heart. For there are God-fearing men even to-day, whose piety none would question, who yet somehow find it possible to accommodate themselves to the current spiritual corruptions of Christendom. They sigh and groan at times over the evident departure of the professing church from the New Testament order, but yet cannot find themselves called to take a definite stand against the prevailing evil.

Modernism, Ritualism, Spiritualism are being tampered with within the bounds of nominally orthodox Christian communities, and godly people sigh and cry because of these abominations, as Obadiah in the comparative security and comfort of Ahab's house doubtless secretly mourned over the condition of things in Israel.

Obadiah meets Elijah; both fear the LORD greatly, but

while one could compromise with Ahab to his own personal advantage, the other could only condemn and confound the idolatrous king by his testimony to the LORD GOD of Israel.

Obadiah appears very uneasy at the encounter with Elijah; perchance he feels that Elijah takes too bold a stand under present difficult circumstances; that he goes too far for the comfort of a God-fearing man like himself. At once he speaks out just what is in his heart, and, in effect, says: Was it not told you what I did? Ahab will slay me, and not only my position, but my very life will be endangered. I know the SPIRIT of the LORD takes special care of you, but what about me?

It is fairly clear from the narrative that Obadiah's compromise with evil, and complacency at the balancing of his spiritual accounts by his hospitality to the prophets of the LORD, coupled with the comfort of the palace during the period of widespread privation, had begotten a craven spirit of cowardly self-regard. Compromise with evil, complacency of mind with oneself, and a measure of worldly comfort and respect are as potent as ever to-day to produce a craven cowardice of spirit which has no witness for GOD in the world, no testimony to His present activities of grace, and no protest against the appalling evils of current Christendom.

Elijah is present in quite another light here; he stands before JEHOVAH, is in the secret of His mind, and the security of His hand. There is no trace of fear in this part of his story, but abundant evidence of love for GOD and His people in spite of their disgraceful condition and conduct.

They may wander distractedly and with double minds after idols, but it is Elijah's joy to bear witness to the One true GOD—the LORD GOD of Israel, the then full revelation of deity.

The people of GOD may revolt and divide themselves. Elijah recognises and owns the unity of Israel, repairs the altar of JEHOVAH, and offers his sacrifice upon an altar of twelve stones, witnessing thereby to the oneness of the people of GOD in the sight of the LORD.

The people of GOD may generally acquiesce in the abounding evil in the land, but Elijah bears clear and uncompromising testimony against it in the very presence of Ahab himself, its chief promoter.

So he is presented as bearing a witness for God to the unity of God's people and against the prevailing corruption. Hence at that day the real testimony to God was bound up, so to say, with the man Elijah; and the fear of Obadiah upon meeting him, and the blustering manner of Ahab, alike bore witness to the power of the truth through the personality of the prophet.

Thus even in that dark hour of Israel's disgraceful declension there was a clear witness borne to God. There were some hidden ones truly who had not denied JEHOVAH as LORD, and there was at least one, Elijah, who had also kept His word.

If one were a God-fearing man in Israel at that period the question of being found in the company of Elijah would surely be raised sooner or later, for his testimony was one that separated from what God abominated, even though tolerated by so many of His people.

The testimony of God is maintained to-day, as then. Now the witness is to the reality of the true God known in Christian privilege as the FATHER Who seeks worshippers in spirit and in truth, judging according to every man's work; secondly, to the actual unity of the church of God, the body of CHRIST, and the obligation to gather for worship and fellowship solely upon that ground, owning no name as centre but the name of the LORD JESUS, depending upon Him by the Spirit through the word for everything for worship, walk and work; finally, the testimony of God must of necessity be a witness against evil, however venerable from antiquity, or however alluring from novelty.

No compromise with evil in doctrine, practice or association; no complacency as to any imaginary attainments in the path of devotedness no hankering for the comfort and regard of the world; none of these things belong to the testimony of our LORD in this day, but as to Timothy at Ephesus the apostle could write, so the SPIRIT by that same inspired written word speaks to-day: "For God has not given us a spirit of cowardice, but of power, and of love, and of wise discretion. Be not thou therefore ashamed of the testimony of our LORD, nor of me His prisoner, but suffer evil along with glad tidings" 2 Tim. i. 7, 8 N. Trans.).

Continue Ye

IT is one thing to begin and another to go on to the end. In the Old Testament we have many examples of servants of God who started well and ended miserably. Only to mention three conspicuous ones: Samson, of whom it is said: "The LORD blessed him" (Judges xiii. 24) and "he wist not that the LORD was departed from him" (Judges xvi. 20). King Saul of whom Samuel said: "See ye him whom the LORD hath chosen, there is none like him among all the people" (1 Sam. x. 24), and whose last confession was "I have played the fool and erred exceedingly" (1 Sam. xxvi. 21); and King Solomon, to whom GOD gave wisdom and understanding exceeding much, and largeness of heart (1 Kings iv. 29) but with whom, at the end of his glorious reign, "the LORD was angry because his heart was turned from the LORD GOD of Israel, which had appeared unto him twice" (1 Kings xi. 9). The same story is recorded of many of the kings of Israel and Juda.

In the New Testament we read that the Galatians made a good start, they "began in the SPIRIT, but they allowed the flesh to come in, and Paul says "Where is the blessedness ye speak of?" In contrast, the Philippians not only *began*, but *continued*, "from the first day until now."

The blessed apostle Paul could say on his approaching martyrdom, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. iv. 7) of course owning, as he tells us (in 1 Cor. xvi.) that by the grace of GOD he was what he was.

In the messages to the churches, the promise is "to him that overcometh."

We are thus exhorted to *continue*, to *go on*, to *keep on*, to *abide* in CHRIST's love. "As the FATHER hath loved me, so I have loved you; continue in My love" (John xv. 9).

I. Continue in the *word* (John viii. 31). "If ye continue in My word, then ye are My disciples indeed; and ye shall know the truth, and the truth shall make you free." Continuing in the word means discipleship, with the enjoyment of light, liberty and love. "Everyone that is of the truth hears My voice."

II. Continue in My *love* (John xv. 9). As the FATHER hath loved Me, so I have loved you: continue in My love." The FATHER would have His own abide in His love, which is

eternal love, manifested love, and abiding love. There is the FATHER'S love to His beloved son; His love to His own; and their love to one another. In that love there is rest amid the trials of the way, and the hatred of the world. The *fruit* of that love is *obedience* (v. 10), *friendship* (v. 14) and *faith* (v. 16) fullness of living.

III. Continue in the *Faith* (Acts xiv. 22) "And when they had preached the gospel . . . they confirmed the souls of the disciples, exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of GOD." "Continue and contend earnestly for the faith which was once delivered to the saints (Jude 3). In our days we realise on every side a departure from the holiness of faith. Even believers are ready to listen to all winds of doctrine contrary to the word of GOD. "Hold fast the form of sound words thou hast heard (2 Tim. i. 13). "Speak the things which become sound doctrine" (Titus ii. 1).

The apostles returned to the cities where they had ministered the gospel to confirm the souls of the disciples and to exhort them to continue in the faith. In our days few of the evangelists who preach to large crowds return to the same places to help those who have believed and to establish their souls.

IV. Continue in *prayer* (Col. iv. 2) "Continue in prayer and watch in the same with thanksgiving." This marked saints at the beginning as we read in (Acts i.) after CHRIST was taken up into heaven: "They all continued with one accord in prayer and supplication with the women, and Mary, the mother of JESUS, and with His brethren" (v. 14).

We need fellowship in prayer; fellowship in thanksgiving; fellowship in service and fellowship in testimony (Col. i. 2-6). The early believers continued, steadfastly in the apostles' doctrine, and in fellowship and in breaking of bread, and in the prayers (Acts ii. 42). The need for attending to these four things to-day is all important. The power of GOD was manifest in the early gatherings. The Breaking of Bread kept them close to the LORD, and it kept His Person and His great love ever before their hearts. They had their prayer meetings. How often prayer meetings are neglected in our days! Waiting upon GOD is essential, whether privately or collectively.

V. Continue in the *truth*. (2 Tim. iii. 14). "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned of them." The development of error is the matter immediately before the apostle. There are evil men (v. 13) there are evil days (v. 1), men deceiving and being deceived. The LORD JESUS in His wonderful prayer (John xvii.) said: "Thy word is truth."

VI. Continue in *praise*. (Heb. xii. 15). "Let us offer the sacrifice of praise to GOD continually, that is, the fruit of our lips giving thanks to His Name." As another has said: "There is no limit to praise. It will endure through eternity, and shall we limit it here? Let our whole life be one of praise. It is never by anything—energy or skill—in ourselves. We offer it by Him whose Name gives acceptance to the feeblest whisper that tells of CHRIST'S worthiness and beauty before GOD."

Let us abide, remain and continue, in *the love of Christ* (John xv. 9), in *the word of Christ* (John viii. 31), in *the grace of God* (Acts xiii. 43), in *the faith* (Acts xiv. 22), and in all things we have learned from the beginning through *the word of God* (2 Tim. iii. 14).

L. FORRER.

Phebe

BY QUARTUS

(Rom. xvi. 1)

"**B**UT I commend to you Phebe, our sister, who is minister of the assembly which is in Cenchrea; that ye may receive her in the Lord worthily of saints, and that ye may assist her in whatever matter she has need of you; for she has been a helper of many, and of myself." (New Trans.).

So writes the great Apostle whom some moderns very hastily, and therefore ignorantly, criticise for his pronouncements upon women's place in the ecclesiastical sphere. Yet surely never was one less susceptible to feminine influence who more gratefully acknowledged the splendid services rendered by women to the cause of CHRIST in those early days. Therefore it is characteristic of him that when sending Christian greetings and kind remembrances to absent friends in Rome, that city he so longed to see but had not yet visited, he commences the list by a warm commendation of Phebe

the Christian lady to whom most probably he also entrusted the Epistle. Tertius was now just concluding the letter, that foundation epistle of the gospel of GOD, at the Apostle's dictation to the Romans, when he was bidden to write the words at the head of this article.

But Phebe!—what do we know of her? Not very much it is true, but even more than we do of the assembly whose fellowship was evidently all the stronger and sweeter because she belonged to it. The church at Cenchrea, well, was the church at Cenchrea, situated roughly nine miles distant from the far more widely known church of GOD at Corinth with its wealth of gifted people. That the Apostle had once stayed at Cenchrea, had apparently had an illness during his stay, had made a vow there and shorn his head as part of the matter, is all we know about the church at Cenchrea.

But a perfect cameo of Phebe is presented by the Apostle's reference to her. It, at the same time, is an implicit exhortation to all who name the Name of the LORD in these days, for Phebe has her counterparts and successors in assemblies of the saints now as then. *Phebe of Cenchrea*—this the church at Rome will recognise when receiving the letter. "*Our sister*"—here is spiritual relationship gladly acknowledged, not as a merely conventional description. "*Minister of the assembly which is in Cenchrea*"—not a clergywoman but one who gladly serves from love and loyalty to the HEAD of the Church with cheerful, modest diligence. What did she actually do? Well sanctified commonsense recognises that there *are* many things a sister can do far better than a brother for the comfort and help of her fellow believers. Phebe was certainly not one of the class the same Apostle refers to "idle, tattlers, busy-bodies, speaking things which they ought not." He does *not* commend such sisters, but Phebe he most warmly does.

"*A helper, strictly a succourer of many*" applied, says J. N. Darby (in Notes of New Trans.), "in special honour to Phebe as one whose help many had been dependent on and had profited by.

Bp. Moule takes it as "a devoted and it would seem particularly a brave friend of converts in trouble and of St. Paul himself. Perhaps in the course of her visits to the desolate she had fought difficult battles of protest, where she

found harshness and oppression. Perhaps she had pleaded the forgotten cause of the poor, with a woman's courage, before some neglected 'richer' brother." At the neighbouring great city of Corinth there appears to have been much lack of consideration for one another. So the good bishop's conjecture may afford an explanation of the strong Greek word here translated "*succourer or helper.*"

"*And of myself*" is the grateful acknowledgment and personal appreciation of true sisterly succour by Paul the Apostle to Phebe the servant of the church at Cenchrea. Phebe to-day, like Phebe in the church of the first century, is a decided asset to the cause of CHRIST.

Brief Notes on the Offerings

(*The Drink Offering. Numbers xxviii. 7*)

THIS offering, one rarely considered, has a special application to ourselves, and is worthy of our close attention. Its first mention occurs in Gen. xxxv. 14, where Jacob is recorded as having poured out a drink offering on the pillar set up by him at Bethel. It was here he earlier had the dream of the ladder reaching up to heaven, and received the gracious unconditional promise of blessing to his posterity. He has now returned to Bethel after many years, and builds an altar there, which he had not done on the previous occasion. God graciously appears to him, blesses him, and confirms with fuller detail the original promise of blessing.

Jacob, filled with gratitude to his faithful God, now raises a stone for a memorial, and pours out upon it a drink offering as a token of his joy in what has already been bestowed on him, for he is now a greatly prospered man. He anoints the stone with oil and this first mention of a drink offering in Scripture, it would appear, speaks of the offerer's joy in God and recognition of His goodness.

In the wilderness *Book of Numbers* we learn that this offering was of strong wine to be poured out unto the LORD. Wine in Scripture is symbolic of joy, as the Psalmist says: "Wine which maketh glad the heart of man, and oil to make his face to shine" (Ps. civ. 15). As we consider further the things which accompanied the drink offering the reason for its expression of joy appears. When the Aaronic priesthood was established it was ordered that every morning and even-

ing the burnt offering with its meat offering, *and* a drink offering were to be offered continually.

As we have seen in a former article the burnt offering typified our LORD's perfect obedience in life and death, and the meat offering His perfect character as Man here below; so the drink offering is typical of that joy which the FATHER and the SON shared when:—

“In all His perfect life on earth
He was obedient still;
To Thee in love resigned His breath
Obedient to Thy will.’

The drink offering was on no occasion to be separated from the burnt offering and the meat offering; and so also GOD's joy and ours is bound up with what both typified as we have here remarked.

In Exodus xxix. the quantity to be used for the drink offering was fixed as the fourth part of an hin; but in Numbers xv. it was to be varied according to the size of the sacrifice, as also was the quantity of oil in the meal offering accompanying it on any occasion.

The HOLY SPIRIT through both the Old Testament prophet and New Testament evangelist witnesses to GOD's joy in CHRIST: “My Beloved in Whom My soul has found its delight;” and the Christian responds with the Apostle, “We also joy in GOD through our LORD JESUS CHRIST, by Whom we have now received reconciliation.”

H. BALDOCK.

“Discerning” in Various Aspects

BY C. A. W. HERRMANN

FOR a long time I have been thinking of the passage, 1 Cor. xi. 29, specially of the last part of this verse: “not discerning the LORD's body.” Many expositors have referred this “body” to the one body composed of all who believe in this present dispensation of grace, taking this view from 1 Cor. x. 17.

But is it not possible to so stress or over-emphasise that side of the truth that the other important side is overlooked, namely, that the discerning of the LORD's body refers to His body, representing the burnt offering, sin offering, trespass offering, and peace offering aspects of the atonement wrought

on Calvary, through our LORD's infinite suffering there. To explain this further I would state that we have these four different aspects just mentioned in the following scriptures each with reference to "the body," as follows:

Burnt offering: Hebrews x. 10: "In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I (CHRIST), Lo, I come (in the volume of the book it is written of me) to do thy will, O GOD. Above when he said, sacrifice and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law, then said he, Lo, I come to do thy will, O GOD. By the which will we are sanctified through the offering of the *body* of JESUS CHRIST once for all." See Leviticus chapter i. 1-17.

Sin offering: Romans vii. 4: "Wherefore, my brethren, ye also are become dead to the law by the *body* of CHRIST that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto GOD." See Leviticus chapter iv. 1-35 and v. 1-13.

Trespass offering: 1 Peter ii. 24: "Who his own self bear our sins in his own *body* on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." See Leviticus iv. 14-19 and vi. 1-7.

Peace offering: 1 Corinthians x. 16: "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? See Leviticus iii. 1-7.

Thus in 1 Corinthians xi. 29 we have all these four aspects of CHRIST's marvellous sacrifice united, as these four aspects have also given a definite characteristic to the four Gospels, following the above order, John's Gospel, Mark, Matthew and Luke.

But is there not something important besides? No believer ever could have stood in the LORD's place as to suffering GOD's wrath, as sin-bearer; and in view of the burnt offering aspect, as to the one perfect obedience of our blessed LORD JESUS unto death, even the death of the cross, has this not a very important place in such discerning? Would it not teach me as a result of His atoning sacrifice, that not only am I accepted in the BELOVED (Eph. i. 6) but equally in a place and path where obedience alone becomes me? Yea even to a martyr's death, if our blessed LORD so wills it.

If this is rightly apprehended, I shall surely better discern

the LORD's body, as it draws out my heart's affection in worship to the FATHER and the SON, for their infinite, unchanging and ceaseless love to me, that the FATHER should not spare His beloved SON the untold agonies of Calvary's cross. Also it will equally work in me deepening condemnation before my Holy GOD as to myself before my conversion and increasing repentance as to my failures since then, specially in the light of CHRIST's perfect obedience to GOD and my shortcomings in it.

There is also another important consideration, namely: that that in 1 Cor. chapter xi. verse 30 we read in the Authorised Version: "For this cause many are weak and sickly among you, and many sleep." Here we see the LORD's chastening hand on account of not discerning the LORD's body. Furthermore we read in the same version, in verses 31 and 32: "For if we would *judge* ourselves, we should not be judged. But when we are judged, we are chastened of the LORD, that we should not be condemned with the world." Now in verse 31 the first word: "*judge*" (italicised) is the same word as "discern" in verse 29. Hence correctly read, verse 31 tells us that if we discern ourselves, we should not be judged, namely: chastened of the LORD.

Thus it is very clear that we have two sides in the "discerning" referred to. First in relation to the LORD Himself and His infinite sacrifice, and secondly, the important question of self-judgment, to deepen His gracious work in my soul. Notice it does not say in verse 31 if I would discern myself, but if *we* would discern *ourselves*. Hence we have here not simply individual self-judgment, so needed first of all, but also collective self-judgment implied. How very important then this whole subject! Therefore, consider how Daniel, the Prophet, in chapter ix., acts out in deep exercise of soul the very spirit of this collective self-judgment! But to-day, with the increased light and responsibility upon us, it certainly clearly applies to us.

Surely the chastening of the LORD is upon all, who claim to be gathered out to the LORD, from among the so-called religious systems of men, as evidenced by our divisions, so that we might well take heed to Revelation iii. 19: "As many as I love I rebuke and chasten: be zealous therefore, and repent." May each individual discern present need and be awakened as to overcoming.

A Contented Mind

SCRIPTURE declares that "godliness with contentment is great gain," but in passing through a world of constant unrest and ever increasing excitement, where GOD is forgotten and pleasure and carnal ease everywhere abound, how rare a thing is it to discover a contented mind. Yet, truth to tell, neither prison bars nor Nero's chains could rob the beloved apostle of the Gentiles of his own abiding joy in the LORD, nor could prison fare or his being cut off from active service for his MASTER produce in him a discontented mind. With CHRIST as his life, his pattern, his object, and his strength, he bursts forth into song: "Rejoice in the LORD always, and again I say, Rejoice." Paul's preaching and his practice were in unison. The manner of his life, as well as the language of his lips, alike testified that he had learned, in whatever state he was, to be content. "I know both how to be abased, and I know how to abound; everywhere, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need."

No change of circumstances moved his stedfast mind, and the peace of GOD which passeth all understanding kept both heart and mind through CHRIST JESUS. He who had been beaten with rods, and stoned, who had thrice suffered shipwreck, a night and a day had been in the deep, who had passed through all kinds of perils, yea, had suffered weariness and painfulness; in watchings often, in hunger and thirst, in fastings often, in cold, and nakedness, with, besides other things, the care of all the churches, was manifestly no ordinary traveller in "the path of sorrow and that path alone which "leads to the land where sorrow is unknown;" yet had he learnt through grace, in whatever state he was, to be content. With a mind fixed on heavenly things, nothing moved him, and hence he could send that sweet message to the Hebrew saints, "Be content with such things as ye have, for he hath said I will never leave thee nor forsake thee, so that we may boldly say, The LORD is my helper, and I will not fear; what shall man do unto me?"

The gold, seven times purified in the furnace of affliction, only shone all the brighter to the praise of God's glory, and he who had fought the good fight, who had finished his course, and kept the faith, could look forward with a contented mind to the crown of righteousness which the LORD the righteous Judge, should give him in the coming day: The storm may roar, the billows rage, but the divine anchor that steadies the ship is a living CHRIST in glory. The child of faith can surely sing, "My FATHER knows," and whatever may cross our path, it is but the hand of love drawing us nearer and closer to Himself.

Come storm, or come sunshine, prosperity or adversity, all, all is well with the believer. Soon will the Morning Star arise, the day break, and earth's shadows flee away; and how it will gladden the coming BRIDEGROOM if we can meet Him with not only a purged conscience and a worshipping heart, but with a contented mind! In the "little while" that lies between, the pilgrim's song should surely be:—

"The heart within us leapeth,
 And cannot down be cast,
 Since with our GOD it keepeth
 Its never-ending feast.
 The sun, which smiling, lights us,
 Is JESUS CHRIST alone,
 And what to song incites us
 Is heaven on earth begun."

S. TOMKINS.

Some Octogenarians

BY QUARTUS

CALEB on his eighty-fifth birthday feels very fit, and declares that he is as vigorous as he was forty-five years earlier. He recalls that exciting period when he (and the only other now living man, who could remember the circumstances), had presented the minority report on the spying out of the good land. How narrowly they both escaped lynching that day! yet here he is alive to tell the tale, and to rejoice in the possession of his share in that very land. He is a

devout, wise, believing old man, who has wholly followed the LORD during all the changing scenes of life in both sorrow and in joy.

Listen as he says: "Forty years old was I when Moses the servant of the LORD sent me from Kadesh Barnea to spy out the land; and I brought him word again as it was in mine heart . . . And now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in." (Josh. xiv. 7-11).

He is a man of deep convictions, of rare courage, of steady consistency and therefore of fine character. When the evil majority report of the spies was presented with its frank expression of disbelief in God's purpose, or power, or both; when dissension smouldered and flamed into flat rebellion; when the whole company despised the pleasant land; then Caleb with Joshua presented the minority report at risk of their lives, as all the congregation bade stone them with stones.

But GOD Himself vindicated Caleb and his companion in faithfulness. "My servant Caleb hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it." Six times over reference is made to his whole hearted confidence in the LORD as "wholly following the LORD." (Num. xiv. 24; xxxii. 12; Deut. i. 36; Josh. xiv 8, 9, 14). "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger," (Job xvii. 9), hence we find Caleb on his eighty-fifth birthday claiming the fulfilment of an old promise of nearly half century before and confidently looking forward to God's help in fully making it his own. "If so be the LORD will be with me, then I shall be able to drive them out, as the LORD said." Here is no decrepit old soldier fighting his battles over by the fireside in old age, but a veteran vigorous and confident, with the strength of a man forty-five years younger, still following the LORD wholly," facing new tasks and adventures with joyous abandon. A mountain with giants in it is all he asks, and he will still fight the good fight of faith.

On his eighty-fifth birthday Caleb is a witness to the power of grace in resisting all the wear and tear of time and sin. "The LORD hath kept me alive," he says; while of Caleb the LORD says: "My servant Caleb hath followed Me fully." Perseverance is the secret of continuance.

Age is not therefore altogether a matter to be reckoned by the calendar. The old proverb, "The good die young" is disproved again and again by the vigour displayed by such as Caleb. For while many are prematurely aged, many retain vigour of mind and body in spite of their advancing years. "They that are planted in the courts of the LORD, shall still bring forth fruit in old age." Had we lived in the days of Caleb we might well on this eighty-fifth birthday have wished him many happy returns of the day.

Barzillai is five years younger than Caleb when he appears on the page of scripture for our learning. His lot also had been cast in turbulent days and exciting times. Under Samuel's judgeship, Saul's reign, David's outlawry and accession to the throne Barzillai had lived a fairly quiet life in Rogelim. The glimpses of the character of Barzillai the Gileadite reveal a humble, hospitable man, a man of means truly using his means in the right way as many people of means sometimes forget to do. As full of truth, courage, loyalty, goodwill and generosity as he was full of years. Then on his eightieth birthday the quiet contentment of his mind is shown by his reply to King David's invitation to come to court for the restoration festivities.

The king said unto Barzillai, "Come now over with me, and I will feed thee with me in Jerusalem." Barzillai replies: "I am this day fourscore years old; can I discern between good and evil? Can thy servant taste what I eat or what I drink? Can I hear any more the voice of singing men and women? Wherefore, then, should thy servant be yet a burden to my lord the king? Thy servant will go a little way over Jordan with the king; why should the king recompense me with such a reward? Let thy servant, I pray thee, turn back again that I may die in my own city, and be buried by the grave of my father and mother. But behold thy servant Chinham; let him go over with my lord the king; and do to him what shall seem good unto thee."

The soul of Barzillai is like a weaned child. He has grown old, serenely, in turbulent times. God has greatly prospered him, and perhaps most of all in giving him what many prosperous people so often seem to lack, namely, the satisfying grace of contentment.

His contented mind supplies him with a continual feast. Through all the many trials which long life brings, God has been his strength. Now though he admits that his eyes are dimmer than of yore, that his ears are duller than once they were, that his palate is not so sensitive to savouries and sweets as when he was younger, yet he has the unspeakable contentment of one who quietly waits till God shall call him home. At evening time it is light for him.

“For on the cheek of age should rest,
The light of days gone by,
Calm as the glories of the west
When night is drawing nigh.”

But in this calm, quiet unspeakable contentment as to himself, his mind still cares for the future of those younger. Let Chinham be considered and helped; he is his son and has his life to live. In this Barzillai reveals that old age, and its infirmities of which he is fully aware, have not made him a crabbed, cantankerous, self-pitying old man, but one who calm, considerate and contented still brings forth fruit even in old age. The fourscore years in which he has seen great changes and experienced countless mercies have taught him much of God's ways. The story of his eightieth birthday leaves the impression on the mind of the reader, of a gracious, contented old man who has done with self seeking, is considerate of the younger generation, quietly awaiting the great change. He has learned the three-fold secret of serenity, namely, communion with God, faithfulness to conviction and quiet unselfish service.

With the testimony of another octogenarian of our own time this paper may well conclude. To a servant of CHRIST in Manchester this man of eighty-four remarked: “All my life I have been delicate, all my life I have been poor, all my life I have had to work. Often I have looked ahead, and have

not known how I was to provide for my wife and family during the next six months. Yet looking back I can see how at every corner, at every turning, GOD has met me with a miracle."

With these old men many of our readers would truly desire to join in giving thanks that in infancy, childhood, youth, maturity and right on to age, "Thou hast blessed us, preserved us, protected us and provided for us." "Blessed be the LORD Who daily loadeth us with benefits," or as the alternative rendering, "Who daily beareth our burdens" (Ps. lxxviii. 19).

The Life Was Manifested

(I John i. 2)

AN historical fact is here reported by an eye witness who saw, heard, touched and meditated upon that ETERNAL LIFE Who was with the FATHER in eternity and was manifested here in time. The WORD Who was GOD became flesh and dwelt among us full of grace and truth. The LORD JESUS is the WORD; and the WORD is the LORD JESUS; and "*full of grace and truth*" not only disclosed the divine reality, but therein also displayed its beauty. Truth is august, often austere, sometimes repellent. But here it is "gracious and winning" as another has well remarked.

The LIFE was manifested to all among whom He moved in those wonderful three and thirty years of His sojourn here; but not all could say "and we beheld His glory." Among the multitudes which, to use Peter's exclamation on one occasion "throng Thee and press Thee" were many merely curious gazers to whom signs and wonders proved the great attraction. Others were openly and coldly contemptuous on account of His lowly birth and bearing so entirely free of self assertion and superiority. These cynically exclaimed, "Whence hath this man this wisdom? Is not this the carpenter's son? Is not his mother called Mary? And his brethren James and Joses, and Simon and Judas? And his sisters, are

they not all with us? Whence then hath this man all these things?" And they were offended in Him.

Simon the Pharisee, a different type of man altogether from these Galilean peasantry, was however equally blind as to the dignity of his guest and superciliously moralises inwardly, "This man if He were a prophet would have known who and what manner of woman this is that toucheth Him: for she is a sinner." Having eyes he yet saw not the glory of Him Who was there full of grace and truth.

Undoubtedly, then as now, many were so occupied with what to them were very much more important persons and things than JESUS of Nazareth and His sayings and doings, that they were quite careless and unconcerned when "the LIFE was manifested and dwelt amongst us." These were not necessarily a class composed of the so-called common people only, such highly placed religious and secular personages as Annas and Caiaphas the high priests, Herod the king, and Pontius Pilate, with many others of the ruling classes and religious leaders being reckoned among those of whom He said, "having eyes see not." His true disciples did.

The palsied man with a tortured conscience heard the divine prerogative exercised by the SON of MAN, "Son, thy sins be [are] forgiven thee," and departed to his house healed in soul and body. He had been absolved and cured by One then on earth having authority to forgive sins and endowed with healing power. (Mt. ix. 2; Mk. ii. 1-12).

The unnamed penitent in Simon's house was another who also received divine assurance of forgiveness and peace from the lips of the SAVIOUR for "the Life was manifested" and she became blessedly aware of His presence, pardon and peace. (Lk. vii. 48-50)

Another who found this spiritual awareness created within her was the Samaritan at Jacob's well, where the infinite gentleness, wisdom, grace and truth of Him Who was the LIFE, manifested itself fully. As a result of that gracious interview He becomes recognized and confessed to be indeed "the CHRIST, the SAVIOUR of the world." (John iv. 42).

But probably the outstanding example of one "having eyes and seeing" is the crucified robber who at his latest hours

beheld in the Crucified One beside him GOD's anointed KING. At the moment of His lowest outward humiliation His glory is beheld. He is now evidently "numbered with the transgressors," when the voice of the penitent robber is heard saying "This man hath done nothing amiss," and then humbly bespeaking a merciful remembrance in the time of His certainly coming Kingdom on earth. He sees and owns Him as the King in spite of the then outward appearances of things. "LORD remember me when Thou comest into Thy Kingdom" (Lk. xxiii) is the language of loyalty in the presence of His royalty.

These were persons who all saw in "the LIFE manifested," not a mere object for sight-seeing and criticism, but One Whom they sorely needed, One suited to their condition, One Who was a SAVIOUR, the LORD of their life and the GOD of their salvation.

Then nearly half a century later, the last of the Apostolic College, the beloved disciple John, ere he is called to his rest is led by the HOLY SPIRIT to remember and report that "the LIFE was manifested." "That which was from the beginning, which we have heard, which we have seen with our own eyes, which we have looked upon, and our hands have handled of the WORD of life . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the FATHER and with His SON JESUS CHRIST."

So we are assured by him that the Eternal LIFE which was with the FATHER in eternity, and *was* manifested here in time, is His SON JESUS CHRIST our LORD. He, as we have seen in the Gospels was curiously gazed upon, contemptuously despised, carelessly ignored and coldly cynically criticised, by the many. But others, like the writer of the Epistle, also saw and verified the objective fact of His presence as a real MAN, and also beheld His glory.

The Apostle, while a spiritual seer of the first order, is not a mystic. One well qualified to affirm on this subject has written, "St. John is no mystic in the strict sense of that word; indeed he is the most anti-mystical of all writers." It is as an inspired man that he places on record the fact that "the LIFE

which was manifested" appealed to the ordinary senses of mankind. It could be heard by human ears speaking with a human voice; seen plainly by human eyesight; beheld [literally contemplated, considered, regarded] by ordinary human intelligence; touched by human hands—no misty vague illusion—but a Person Who albeit with the FATHER in eternity as the Eternal SON, yet became flesh and tabernacled among men. It is most surely true that:

"He is what He was
And ever will be;
But became what He was not,
For you and for me."

"What we have *heard* and seen" is the order of the words in verse 1, for faith cometh by hearing and hearing by the report. "Hear and your souls shall live." So we find that both the writer John, and Andrew, first *heard* John the Baptist speaking of JESUS as the LAMB OF GOD, the SON OF GOD, and, "the two disciples heard him speak, and they followed JESUS."

"The LIFE was manifested," that Eternal LIFE which was with the FATHER. It is only to be beheld, however, in all its perfection as we follow the LORD JESUS as brought before us in the Gospels. "There we find righteousness and grace, dignity and subjection, gravity and tenderness, burning zeal and lowliness of heart, purity in Himself and pity for others, love to His FATHER, love to saints, love to sinners, and withal the obedient Man yet the divine WORD and SON. This then all that shone through the veil of flesh, was the LIFE Eternal; and nowhere else can you find its fulness but in Him. (*W.K. Epos. First Epistle of John. Address 1. p. 16.*)"

Let the Christian believer then remember that "he that hath the SON hath the life;" is indeed a present possessor of eternal life; lives of His life; and, abiding in Him, ought also to walk even as He walked. What a comfort that such a Model and Measure is ours in CHRIST. What characterised Him as MAN is to be characteristic of believers also. In Him truly the LIFE was manifested in full measure, in us alas! at best it is seen only in varying degrees of manifestation. Hence it

follows that the gift of GOD which is eternal life in JESUS CHRIST our LORD is not merely or chiefly length of days, since all men live for ever by virtue of possessing immortal souls. Eternal Life as possessed by the believer is not quantitative merely but supremely qualitative, the life of GOD; divine life even here and now, and therefore there and then unquestionably. This gives the "looking upon JESUS as He walked" so that we too may "walk even as He walked," an importance that demands the reverent, and therefore intelligent, consideration of His walk and ways in some detail.

The *righteousness* which marked His earthly course was that uprightness of conduct which made the challenge, "Which of you convinceth Me of sin?" unanswerable. "JESUS CHRIST—the Righteous the Just One; Thy holy Servant. (1 John ii. 1; Acts iii. 14; iv. 27).

The *grace* manifested itself in that graciousness which made Him the most accessible of men unaffected by the rank, race, poverty or wealth of those who came to Him. The stories of Nicodemus the Pharisee, Zaccheus the Publican, the Woman of Samaria, the Syrophenician woman, the Samaritan leper, the Roman Centurion among others all confirm this.

The inherent *dignity* of the SON of MAN as SON of GOD in the midst of a crooked and perverse nation is seen in such utterances as "I and My FATHER are one." "Before Abraham was I am." "I am the light of the world." "Come unto me all ye that labour, and I will give you rest (John viii. 12, 58; x. 30; Mt. xi. 28).

The *subjection* of this Same One stands in His lowly service to the FATHER on the throne and the beggar by the wayside. Of all who ever lived, of none but He, could it be truly said "He became the servant of all." "I came down from heaven (here is *dignity*) not to do Mine own will, but the will of Him that sent Me (here is *subjection*);" and "I am amongst you as He that serveth" (John vi. 38; Luke xxii. 27).

The *gravity* of CHRIST as the LIFE Eternal manifested here would be seen in the entire absence of that (flattery accepted, or offered, with all the empty frothy conventionalities and insincerities) which alas often sadly characterise His follow-

ers. It was not repellent like the sanctimoniousness which in some quarters passes for gravity. It was a gravity consistent at any rate with showing mercy with cheerfulness, as He bids us do. It was a gravity which did not hinder children from gladly running to Him. It was a gravity which did not hinder Him from being a welcome guest at a wedding, where His presence proved a help and no hindrance. His speech was always with grace seasoned with salt, and we may well covet this gravity. John the Baptist could be ascetic, the Perfect Pattern MAN could not. "Wist ye not that I must be about My FATHER'S business" early broke the silence of the thirty years, and always characterised the activities not only of the Hidden Years in Nazareth but of these crowded three which followed.

The *tenderness* of Him, the LIFE Eternal is seen in the understanding sympathy, gentleness, considerateness which the Gospels throw out into relief as the journey from Jordan to Calvary is recorded. How exquisitely the words fall upon the ear as we consider in each case the context, "Daughter be of good comfort;" "Son be of good cheer;" "Let not your hearts be troubled." How the tenderness, gravity, dignity and graciousness blend like the colours in the prism as we look upon JESUS as He walked. "Why weepest thou?" "Suffer little children to come unto Me." "Weep not."

"The zeal of Thine house hath eaten Me up," cried the Spirit of Christ in the Psalmist, and "I must work the works of Him that sent Me" was the utterance of the Saviour Himself. Yet linked to this *consuming zeal*, shown alike in the twofold cleansing of the temple which had been so desecrated, and in His untiring work of teaching, preaching and healing, to which all the Gospels bear witness, was a *lowliness of heart* as far removed from pride and boasting as heaven is from hell. "Come with me and see my zeal for the LORD" exclaimed the vain-glorious Jehu to Jehonadab, and Jehu has had many successors; but when "the LIFE was manifested" to a *consuming zeal* for GOD'S glory was joined a *perfect humility*. "I am meek and lowly in heart" (Mt. xi. 29) was not only the speech in word but the voice of the LIFE. "Let us go to the next towns" (Mk. i. 38) was His response to the

disciples' excited cry, "All men seek for Thee." "He would have no man know it." Refused at a Samaritan village He, without resentment, quells the indignation and anger of the disciples and "they went to another village." (Lk. ix. 56).

Personal *purity* "for in Him is no sin," the holy, guileless undefiled One *yet filled with pity* for those who were essentially His opposites. "He was moved with compassion toward them." Compassion, pity in action, characterised Him as He beheld the crowds, knew their needs, felt their sorrows and healed their sick.

In Him *righteousness, grace, dignity, subjection, gravity, tenderness, consuming zeal, lowliness of heart, purity, pity* and all the expressions of *love to the Father, love to His own* that were in the world, and *love to the world of men* to which the FATHER had sent Him, were manifested with the girdle of obedience binding all together. "He that saith he abideth in Him also ought to walk as He walked."

Now the call comes to abide in Him, as the home of the soul, and this also carries with it the obligation, privilege and responsibility to walk even as He walked. Well may we pray as disciples of His:

O fix our earnest gaze
So wholly LORD on Thee;
That with *Thy* beauty occupied,
We may transformed be.

"But we all, with open face beholding as in a glass the glory of the LORD, are changed into the same image from glory to glory, even as by the SPIRIT of the LORD." (2 Cor. iii. 18).

W.G.T.

A son of an aged Christian moved into a new home and had it well furnished. He then invited his father over and showed him the whole house. After having seen it all, the father remarked, "Well, son, you certainly have a very comfortable home, but no one could tell by walking through it whether a child of God, or a man of the world, lived here." These words so stirred up his son that he soon hung up many Scripture mottos on his walls and gave the word of God a greater place in his house.

Believing The Name

(1 John *iii.* 23)

BY THE EDITOR

THE great commandment of the *law* was, "Thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind . . . and thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

The great commandment of *Christianity* is, That we "believe the Name of His SON JESUS CHRIST, and that we love one another as He gave us commandment."

In both cases they form the compendium of the life that pleases GOD. In both cases they are the controlling commandment, that we should believe the Name of His SON JESUS CHRIST." How strangely worded this phrase appears, "*believe the Name,*" yet there it is, not believe *on* nor *in* the name as in so many other parts of Scripture, for there is no "on" or "in" in the text (as all save Dean Alford and W. Kelly render it). This, a glance at the Greek Testament confirms. To believe on the LORD JESUS CHRIST is most surely the way for a sinner to be saved, but the Apostle here is not writing to *sinner*s the way of salvation, but to children of GOD who being saved *need full instruction* in the life that pleases their FATHER.

It is HIS commandment that we believe the Name of His SON JESUS CHRIST, what that blessed Name conveys as revealed by GOD in His word. Let us consider something of what that Name imports. The FATHER teaches us by the HOLY SPIRIT through the written word that His SON JESUS CHRIST is *Redeemer, Lord, Saviour* and *Master*. These are not titles or offices such as *Mediator, Great High Priest, Head of the church, Heir of all things*, all of which are clearly revealed and believed by us about His SON JESUS CHRIST. They are rather what He is to us *personally and individually*, however true collectively of all the children of the FATHER.

The spiritual order in which we obey this commandment and believe His Name is, first, surely that of *Redeemer* Who by His own blood, that is His life laid down sacrificially, has

brought us from the power of Satan unto GOD having found eternal redemption for all the children of GOD. Here is where the deep mystery of the Atonement bows our souls as we believe His Name as our *Redeemer*. The majesty of the *Redeemer's* person, and the unfathomable mystery of His passion, that death He died to redeem us from all iniquity and purify to Himself a people for His own possession, zealous for good works, first meets the vision of the soul and we believe His Name—it is, to us at least, *Redeeming Love*.

His SON JESUS CHRIST is *Lord of all*, and we are commanded of GOD to believe His Name, and an Apostle has shown us how, "*My Lord and My God*." This involves recognition of His authority over myself in particular. "Ye are bought with a price." "O LORD our GOD, other lords beside Thee, have had dominion over us: but by Thee only will we make mention of Thy Name." (Isa. xxvi. 13.) He is *my Lord*.

To believe the Name of His SON JESUS CHRIST as *Saviour* carries the thought far beyond conversion, having redemption the forgiveness of sins; *Saviour* is His most comprehensive character covering all our affairs *past and present and future*. Saved from wrath by His blood, saved day by day by His life, "Because I live ye shall live also"; saved finally by His return. So we believe His Name, as *Saviour*.

To believe the Name as *Master* covers all true service. He is the "*Master that bought us*" (2 Peter ii. 1) and we are called to be fit for *the Master's use* (2 Tim. ii. 21). We are not masterless men; we are bondslaves of the *Master*. Ye serve the LORD CHRIST. It was the Apostle Paul's proud boast to be the bondslave of Jesus Christ, and we believe the Name of His SON JESUS CHRIST as *Master*.

The second part of this great commandment of Christianity is concerned with our consideration and care for all other children of the FATHER. His commandment is "that we love one another as He gave us commandment." Here is another instance of the Apostle's usage of GOD and CHRIST without actually naming either. It is the FATHER'S commandment that we keep the commandment the SON gave when "having loved His own which were in the world He loved them unto the end" (John xiii). "This is *My commandment* that ye love one another as I have loved you."

It is noteworthy that John speaks more of *commandments* than any other New Testament writer, and the word of our LORD just quoted, outlines the model for us; the measure expected of us; and the manner in which it is to be shown. The model is found in the *consideration and care He had shown them*. So were they and we to consider one another and to care for the best interests of our fellow disciples.

The measure of this obligation is gauged by His love to us. "He laid down His life for us," says St. John and "we ought to lay down our lives for the brethren." The measure of the obligation is unlimited. The model shown, the measure stated, there remains the manner in which we are to express this love namely in service prompted by it. The authentic mark of discipleship is "By *this* shall all men know that ye are *My* disciples if ye have love one to another." It is not here to neighbours—these we are to love even as ourselves; but here it is in the circle of the FATHER'S children.

As we consider our general conduct in this matter of keeping this great commandment of Christianity to "believe the Name of HIS SON JESUS CHRIST, and to love one another as He gave us commandment," we may well "seek mercy and grace to help," neither of which however are denied to the humble contrite spirit, for with such GOD dwells. Read carefully Isaiah lvii. 15.

Ruth

BY QUARTUS

AMONG the many interesting and lovable characters in the Old Testament few possess the charm and interest attaching to that of Ruth the Moabitess.

Living in a singularly rude and warlike age, related by marriage to a family of backsliders in Israel, she yet displays characteristics so admirable that the SPIRIT of GOD has had them recorded for our learning. She is presented to our attention as one who is stedfastly minded as to her duty and privilege; and as one who is not turned back from the right path either by the example of her sister, or the urgent persuasions of her mother; one too, whom the most hopeful

prospects in her old associations fail to deflect from her purpose of heart.

A stedfastly minded woman is Ruth; one destined to be not only richly blessed herself, but to be such a blessing to others, that though herself once a stranger to the commonwealth of Israel, she becomes the channel through which He shall come into the world, Who is Himself the Glory of God's people Israel, and the Light to lighten the Gentiles.

Little did Ruth on that eventful day, when standing with Naomi and Orpah on the hills of Judea, anticipate her glorious destiny, but the great decision then made irrevocably bound her in life and death to the God of His people.

A poor lot the people were to whom she so wholeheartedly joined herself; but their God was rich in mercy and He had visited His people in giving them bread.

In words that still thrill the reader she uttered her great decision, "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried; the LORD do so to me, and more also, if ought but death part thee and me. When she (Naomi) saw that she was stedfastly minded to go with her, then she left speaking unto her" (Ruth i. 16-18).

Stedfastly minded people always do go on, and on account of Ruth being such, God's providence shaped her circumstances. Four thoughts suggest themselves in the consideration of this stedfastly minded person's life.

First, in spite of the restless times in which Ruth's lot was cast, she herself lived a restful life.

Secondly, Ruth's unselfishness is written all over the story of her restful life.

Thirdly, she has a thankful spirit, and

Fourthly, her life is a happy one.

1. Having once decided that the people of God were the company she desired; that the God of the people must evermore be her God; that the promised land was the only place for her; she resolutely turns her back on all other people, places, and objects of worship, and with full purpose of heart

goes forward to a future all unknown, but holding within it such possibilities and prospects both near and distant, as could never have entered into the mind of a poor Gentile girl, not even in her wildest dreams. For to be linked for life as the wedded wife of a wealthy man who loved her as his own soul; and to become the ancestress of Israel's great king David, and thus of great David's still greater SON and LORD—this, the portion that the GOD of Israel had destined for one insignificant daughter of Moab—was more than her heart could have conceived in the days when she faced the untrodden future, being stedfastly minded to go to the good land with the people of GOD. But what rest of heart must have been enjoyed by her; what quietness and confidence in the goodness of GOD as the years sped by.

She had heard in her own land that GOD had visited His people, and despite the fact that those of His people with whom she had been personally connected were but poor samples of what GOD's people should be, yet her heart, that is to say her mind, affections and will, had turned stedfastly to the Blessor and the land of blessing. She came to trust herself under the wings of the LORD GOD of Israel (Ruth ii. 12). Happy position for a poor Gentile girl to take! "He that dwelleth in the secret place of the MOST HIGH shall abide under the shadow of the ALMIGHTY . . . He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler" (Psalm xci. 1, 4).

We too, as sinners of the Gentiles, have heard how that GOD has visited His people, giving as the Bread of Life His flesh for the life of the world, of which if a man eat he shall live for ever. We too, if believers in the LORD JESUS, have come to trust under the shadow of the merits of our SAVIOUR—GOD. We too, have a glorious destiny in the land of GOD's delight with all His redeemed people—the holy nation. We too, are linked in death and life, and for eternity with the "Lover of our souls"; we too are brought into blessing that we may be a blessing to others. Are we stedfastly minded about this; determined to cleave to the LORD with purpose of heart? If so, and just in the measure that it *is really true of us*, we live restful lives in an unrestful age.

2. Briefly, let us note the second feature of Ruth's character mentioned above, namely, her unselfishness. Her chief concern appears to have been to minister to the support and comfort of Naomi. For this Ruth goes out to work in the fields; for this she returned at evening with her little store of food; for this she defers to Naomi, seeking her counsel, and the whole story is a lovely illustration of care, labour, deference and love unselfishly rendered by Ruth to her somewhat depressing and trying relative. Even in the hour of her maternal joy it is the mother-in-law who receives the congratulations of friends and neighbours, and who is greeted as a mother in Israel.

Beautiful Ruth, beautiful alike by name and disposition, shows how beautiful a life lived for others may be. There is a beauty about the life of one who has done with all self-seeking that may be admired, but can never be successfully imitated. It must be the genuine article, and is only ever produced in the life of one who is stedfastly minded to follow CHRIST'S steps.

Mere circumstances are nothing in this matter; a stedfast mind to live to the will of GOD and please Him, is the one thing needful.

Of this, Ruth is an illustration, for Naomi does not strike one as being a particularly helpful, hopeful, or cheerful person to live with; seeming rather to have been of a peevish, bitter spirit, with a readiness to blame GOD for the results of her own backsliding. But Ruth, who had come to trust under the shadow of the wings of the LORD GOD of Israel, doubtless was stedfastly minded to keep His commandments, of which one was, "Honour thy father and thy mother, that it may be well with thee, and that thy days may be long in the land"—and in keeping His commandments she found great reward.

Lack of consideration for parents and aged people, on the part of professed disciples of CHRIST must be specially objectionable and most displeasing to Him, Who in the hour of His own bitter need, first 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, and whom He could trust to fully carry out His wishes in this respect.

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 an old man." Are we stedfastly minded in this as in all else to act according to God's revealed will?

3. The thankfulness of Ruth's spirit is found running through to the end of her story. She is overwhelmed by the kindness shown to her. As she sees the provision made for her means of support, and for refreshment meanwhile, and notes the delicacy of the arrangements, and listens to the kind words of the master, "she fell on her face and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?"

Happy type of the thankful believer in the LORD JESUS who can never feel sufficiently thankful to the One Who has taken knowledge of us in our lost estate, though we were strangers to Him, and in Whose eyes our souls have found grace.

Then as Boaz makes known the kindness of God to her, and speaks of recompense and reward to the trusting soul, she replies, "Thou hast comforted me, and spoken friendly to thine handmaid, though I be not like unto one of thine handmaidens." The narrative presents this stedfastly minded woman filled with wonder and thankfulness at the grace shown to her, and at the same time with low thoughts of herself—I am not like one of thine handmaidens—only a stranger, and yet have found grace, and have been spoken to friendly and been comforted.

May our hearts abound with thanksgiving to the One Who, greater than Boaz, has done much greater things for us, ever treasuring in our hearts the memory of His dying yet undying love. "The SON of GOD Who loved me and gave Himself up for me."

4. Then think of the happy hearted girl as she wends her way home at eventide to her mother with all the news of the day's happenings. The whole story of Ruth is a happy one from the day when she was stedfastly minded to cast in her

lot with the people of GOD who were going to the good land, onward to the end with its marriage joy.

Happy in her stedfastness, proving her election by her perseverance; happy in her unselfishness, losing her life in service but finding it richly again; happy in her thankful spirit; and happy in all the good things which GOD had given her.

Would the reader know this happy, thankful, unselfish, restful life? Cleave to the LORD with stedfast purpose. Remember that in an age of fickleness, indecision, and general unsettlement the ancient promise still finds modern fulfilment, "*Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.*"

Still may the stedfastly minded believer thankfully repeat the inspired words which form a threefold cord, not easily broken, binding the soul to the SAVIOUR-GOD, "I know whom I have believed, and am persuaded (stedfastly minded) that He is able to keep what I have committed unto Him against that day" (2 Tim. i. 12). "We know that all things work together for good to them that love God" (Rom. viii. 28); and "We know that if our earthly house of this tabernacle were dissolved, we have a building of GOD, an house not made with hands, eternal in the heavens" (2 Cor. v. 1). With these great truths to sustain our hearts we may well be stedfastly minded, going on our way with an untroubled heart in a troubled world.

The Place, Work and Present Reward of Faith

(*Hebrews vi.*)

AS we have no place on earth, but are called out of it, our place now must necessarily be only known to faith and held by faith; and if I am not in faith, I must lose sight of my place. The word of GOD gives me my *place*, declares it to me, and it is by faith that I abide in it. If I am "going on to perfection," I am discerning things good and evil: the favours of GOD have not been in vain to me. I am not like the earth which drinketh in the rain that cometh oft upon it, only to bring forth thorns and briers. I hold by faith

the place which GOD has given me, and I abide therein, occupied with the interests of GOD and not my own. If I am in a place of faith, I must be dependent on GOD, and therefore taking thought for myself is a divergence from the place of faith.

Now if I am not in the *place* of faith, I cannot properly engage in the *work* of faith. If I depart from the place to which alone I am called, it is plain that I cannot do the things suitable or incumbent on me in that place: but, on the contrary, every attempt that I make at them must tend to damage and hinder others. Abram was called to a place in Canaan, by faith simply depending on GOD for it; therefore he could not choose any place for himself. Lot chose one and dropped out of the place of faith; therefore he could not serve others. If he attempted to do so, it would be but to lead them in the same downward road with himself. The works of faith did not belong to the place which he had chosen. Abram abides in the place of faith and is secure from the troubles in which Lot is involved, which is ever true even now.

It may be said that a faithful Christian does not escape from the efforts of tumults in the world. True, he does not escape as to *temporal* things; but if he be by faith in heaven in CHRIST, he does in the spirit of his mind escape from the efforts of tumults down here. Like Abram I am to have faith and patience. To abide in heaven in CHRIST is my place. My faith is exercised here, and the suffering here may be prolonged and continued: but I abide there, and while abiding I engage myself with everything connected with GOD, and with reference to the place He has set me in. In that region where He has set me, and where He alone can keep me, and where I am simply dependent on Him, it is His interests alone which engage me, and thus it is that I ministered to the saints and do minister. I do the things which accompany salvation. I am engaged with works connected with the place of faith. Thus did Abram. He gathers together all his resources, and, at his own risk, by night uses and exerts them to deliver his brother Lot. GOD's love is towards men, and as I am in the power of it, I must act according to the power of it, and in the *direction* in which

it works. If I am in the place of faith, God's interests must occupy me, for if I serve CHRIST, I follow Him, *and when I follow Him, I am serving best.* Serve Him I cannot, unless I am in the place of faith; and if I am there, though "enduring afflictions," I am occupied with His interests according to His own mind. Peter, like Lot, diverged from this place when he said "I go a fishing." *And seven went.* Instead of serving, he was then hindering and damaging others. Thus did Moses at first, and thus did Saul. They failed to help when they themselves were off the ground of faith. How could they lead others right when wrong themselves? If Lot wants well-watered plains, surely he is off the ground of faith, and he is found helpless among the unrighteous. If Peter is restless, he is off faith—goes a fishing and has company enough; but anything but blessing follows them. If Saul wants distinction, he is off faith and is rash and extreme in everything. Abraham abides in faith and patience. Paul abides in faith and patience, and they serve truly and well to the end.

And not only so, but their own souls *know it.* And this is the present *reward of faith.* Abram is refreshed and blessed by Melchisedec. Paul knows himself to be "possessed of all things." What a reward for the work of faith! What *wages*, if we may so say! It is the "fulness of joy," which the LORD pronounces to be the portion of the one who keeps His commandments and abides in His love. (John xv.) Serving CHRIST the soul is cheered and refreshed on the way. How much greater is the cheer that CHRIST pours into the heart of the true servant than Melchisedec could to Abram! Thus, the true servant is not depressed and complaining, or comparing present things with the past; dissatisfied and discontented, retiring into corners to unburden his murmurings; but, on the contrary, he is so truly from the *place* of faith doing the *works* of faith, according as the interests of CHRIST are presented to him, that he knows in his own soul the *reward* of faith. He has his wages—fulness of joy—CHRIST unfolding Himself to him in blessed nearness, and he knowing the fellowship of the HOLY GHOST; and what the kingdom of GOD is—even righteousness, peace, and joy in the HOLY GHOST.

The Mind of Christ

WE have the mind of CHRIST. As true believers quickened to life by the SPIRIT of GOD through the word we enter into the mind of CHRIST. Not only or exactly CHRIST's thoughts—the exercises of His holy mind recorded in the Gospels, but that full intelligence as to God's purposes in CHRIST now revealed in all the New Testament scriptures.

We have been taken out of the world system of thought, man's philosophy of life which is tinged and coloured if not entirely governed by vain deceit and imagination, and translated into the realm of the SON of GOD, and as thus risen with CHRIST are enjoined to set our mind on things above (Col. iii. 2); at the same time being exhorted in all our activities here below to let the same mind be in us which was also in CHRIST JESUS (Phil. ii. 5).

The possession of the mind has naturally very great bearing upon all our conduct, character and conversation.

First, it gives us the balance of truth and enables us to see light in GOD's light and thus to preserve the true proportion in handling the word of GOD which guards alike from overstatement and misapplication.

Secondly, the mind of CHRIST operative in us, purifies our preferences and purges out our prejudices in the things of GOD. As to the former, it gives a single eye. If on account of some personal preference, I plead, "I can't see," then the mind of CHRIST causes me to understand my dimness of sight by reminding me that if the eye were single the whole body would be full of light, and thus I should be able to see. It was the mind of CHRIST expressed in speech when He uttered what is still scripture: "*He that followeth Me shall not walk in darkness, but shall have the light of life.*" As to our human prejudices, those things which tend so to warp sound spiritual judgment and to magnify trifles into matters of weighty importance in our sight, the mind of CHRIST has much to say. The streamlet of personal prejudice quickly becomes, if unchecked, the rushing torrent of envy, strife, self-seeking and censorious judgments which threaten to sweep away all the holy barriers of brotherly love, kindly

consideration, lowliness and gentleness by which the Christian character is fenced from that of the worldling.

The mind of CHRIST which we are to allow as the intelligence from whence our activities spring is revealed as a mind of unselfish love and lowly service to GOD and man.

Would indeed that it more frequently and fully characterised us in our work too; for we wonder at His lowly mind chiefly on account of our own petty thoughts of what we imagine to be due somehow to ourselves, from those we seek to serve.

Finally, the mind of CHRIST when operating in us, leads to a clear course of simple straightforwardness of conduct. This promotes at the same time a good conscience towards GOD and before man.

The pathway of true blessedness, trodden first by One Whose steps we are bidden to follow, is one of power, love and a disciplined mind. True *liberty* in entire obedience and recognised responsibility marks this holy highway, and the wayfarer finds the secret of deliverance from gnawing envy, inflated pride and a self-seeking spirit in the mind of CHRIST. It has been remarked, very aptly, "The true Christian rule of life is not scripture only, but scripture illustrated by the living example of the LORD JESUS." Looking upon Him as He walked here as man we learn the mind that was in CHRIST JESUS. Lack of the mind of CHRIST on our part is usually found to be connected with some secret failure in affection towards Himself. "My son, give Me thine *heart*."

There is no safety for the heart and mind of the believer except as they are closely engaged with the Person of the BLESSED LORD. But walking in communion with Him, the believer finds the historical, and typical, story of Samuel the Seer reproduced in his own experience. "Now the LORD had told him, in the ear, the day before" (1 Sam. ix. 15).

He who has the mind of CHRIST is under no illusion as to the future of the Church and the world. He knows what is going to happen in the to-morrow, for "the secret of the LORD is with them that fear Him, and He will show them His covenant."

The mind of CHRIST interprets history and explains prophecy.

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH.

JAN.-FEB., 1945

VOL. XXXIV. No. 1

CONTENTS

PAGE

A NEW YEAR'S MESSAGE	- - - - -	1
TITUS IN CRETE	- - - - -	3
BELOVED OF THE LOXD	- - - - -	7
MORE ABOUT MNASON—AN OLD DISCIPLE	- - - - -	8
THE TRIAL OF FAITH	- - - - -	10
SPARKLING GEMS	- - - - -	page 3 Cover

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

Tunbridge Wells: BIBLE AND TRACT DEPOT, 21, Woodbury
Park Road

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

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

Australia: A. H. PERRETT, 68, Park Road.
Hurstville, N.S.W.

PRICE TWO PENCE.

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.

NOW READY

JOHN NELSON DARBY

A Biography A Revised and Enlarged Edition

(with Photo), by W. G. TURNER

5s. 3d. post paid.

A Double Change of Mind

2 pp. Gospel Tract

By CHARLES STANLEY

1s. 6d. 100; 12s. 6d, 1,000, post paid

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

*Made and Printed in Great Britain and Published by C. A. Hammond,
11, Little Britain, London, E.C.1.*

Sparkling Gems

The way of the Cross is the way to heaven. When we come to Calvary "we stand still and see the salvation of the LORD."

* * *

JESUS always sees our toils and distresses in this world. We do not see Him, and sometimes we think He has forgotten us; but that is never true. He is never indifferent for a moment.

* * *

If prayer rules the life victory results.

* * *

The apostle does not say "We ought to love God," because we do. It is a necessity of the new nature, of the life of GOD, in every believer. But he does say, "We ought to love one another"—well, one sees plenty of faults, and surely, if conscience is in the light of God, most in oneself. . . . Do you think GOD loves His children less because they are faulty? You have a child that other people do not think much of, whatever *you* do. But do you love that child less because of its faults? It may be you spoil the poor child. I hardly ever knew a parent that had not this affection, the heart drawn out by those faults of their own child. GOD loves us, and this love is so real that our faults only draw out the wonderful resources of His love. . . . I do not mean GOD makes light of anything wrong: but He never turns aside his love, and people who think so do not know GOD as He has revealed Himself. They have a very feeble knowledge of Who and what He is.

* * *

Communion with GOD is the retiring-place of the heart.

* * *

"The earth is given into the hand of the wicked." Is not that true? Is not Satan the god and the prince of this world?

* * *

There is no position a saint can be in but that he may go to GOD.

* * *

Is it not evident that the grace which elevates us to the loftiest heights of fellowship with GOD is that alone which leads us into the most profound depths of a genuine humility?

A FEW GOOD BOOKS IN STOCK

	s.	d.
Eleven Lectures on Job, W. Kelly	7	6
Jeremiah, W. Kelly	3	6
Inspiration of the Scriptures. W. Kelly	7	6
The Gospel of Mark, W. Kelly	6	0
The Epistle of Jude, W. Kelly	4	0
Notes on Luke, J. N. Darby	4	0
Biography of John Nelson Darby, W. G. Turner ...	5	0
Revised and Enlarged Edition, with Photo.		
Ready Shortly (D.V.):—		
The Revelation Expounded, W. Kelly	5	0

Postage Extra on all the above.

RE-ISSUE IN PREPARATION

Golden Apples in Silver Dishes

W. J. HOCKING

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

WORDS^{OF} HELP

FROM THE
SCRIPTURE OF TRUTH.

MARCH-APRIL, 1945

VOL. XXXIV. No. 2

	CONTENTS	PAGE
THE RESURRECTION OF THE BODY	- - -	13
TIMOTHY AT EPHEBUS	- - -	16
SERVICE OF SISTERS	- - -	19
TAKE HEED TO THYSELF	- - -	21
BLESSEDNESS OF THE DEPARTED	- - -	23
WHEN THE HOUR WAS COME	- - -	24
THE GOD OF THE VALLEYS	- . -	page 3 Cover

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

Tunbridge Wells: BIBLE AND TRACT DEPOT, 21, Woodbury Park Road

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

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

*Australia: A. H. PERRETT, 68, Park Road.
Hurstville, N.S.W.*

PRICE TWO PENCE.

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.

NOW READY

THE BLOOD OF THE LAMB

and other Papers

By J. N. DARBY.

24 pp. Booklet 4d. post paid; 3/- doz. post paid.

I LOVE THEE STILL

AND

Be at Peace Among Yourselves

20 pp. Booklet by F. C. BLOUNT.

4d. post paid; 3/- dozen post paid.

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

Made and Printed in Great Britain and Published by C. A. Hammond,
11, Little Britain, London, E.C.1.

The God of the Valleys

"Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shal know that I am the Lord."—1 Kings 20. 28.

God is God of the valleys,
As well as the hills,
Whose presence is known
Where run the deep rills.
He is God of the depths,
As well as the heights;
To prove Himself such
His heart e'er delights.
"I never will leave thee,
I ne'er will forsake":
At this word of comfort
Fresh courage we take.
Whate'er may betide us,
Come joys or come ills,
*He is God of the valleys
As well as the hills!*

E. E. NICHOLS.

"Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."—Psalm 23. 4.

A FEW GOOD BOOKS IN STOCK

	s.	d.
The Moral Glory of the Lord, J.G.B.	2	0
Eleven Lectures on Job, W. Kelly	7	6
Jeremiah, W. Kelly	3	6
Inspiration of the Scriptures, W. Kelly	7	6
The Gospel of Mark, W. Kelly	6	0
The Epistle of Jude, W. Kelly	4	0
Notes on Luke, J. N. Darby	4	0
Biography of John Nelson Darby, W. G. Turner Revised and Enlarged Edition, with Photo.	5	0
Cruden's Concordance	12	6
Ready Shortly (D.V.):—		
The Revelation Expounded, W. Kelly	5	0

Postage Extra on all the above.

A Gospel Tract

In Great Demand!

GOD'S TIME IS NOW

2/9 100 post paid; 25/- 1,000 post paid.

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

Telephone: MONarch 4950.

WORDS^{OF} HELP

FROM THE
SCRIPTURE OF TRUTH.

MAY-JUNE, 1945

VOL. XXXIV. No. 3

CONTENTS

	PAGE
THE DANGERS AND DUTIES OF DISCIPLESHIP - - -	25
"THOU SHALT NOT BE AFRAID" - - -	29
BRIEF THOUGHTS ON THE OFFERINGS - - -	31
WAITING PATIENTLY FOR THE LORD - - -	34
SPARKLING GEMS - - - - -	page 3 Cover

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

Tunbridge Wells: BIBLE AND TRACT DEPOT, 21, Woodbury Park Road

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

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

Australia: A. H. PERRETT, 68, Park Road.
Hurstville, N.S.W.

PRICE TWO PENCE.

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.

HAS GOD FORGOTTEN THE WORLD?

16 pp. Booklet. By JOHN WESTON.

2½d., post paid; 12, 1/6; 100, 11/-, post free.

WHAT IS THERE AFTER DEATH?

20 pp. Booklet. By DR. HEYMAN WREFORD.

3d., post paid; 12, 2/-; 100, 16/-, post free.

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

*Made and Printed in Great Britain and Published by C. A. Hammond,
11, Little Britain, London, E.C.1.*

Sparkling Gems

Imagination is the natural resource for those who know not the truth: the truth in CHRIST is the only perfect preservative from it.

* * *

Self-pleasing is Satan's service.

* * *

There is nothing which so hardens the heart as the continual giving out of truth apart from one's own communion and walk.

* * *

Parents take care to educate your children for CHRIST: be careful not to educate them for the world and spoil them for CHRIST. "Bring them up in the nurture and admonition of the LORD."

* * *

Neither the gospel nor the church has a right to our love undividedly, but both in subjection to CHRIST.

* * *

The known grace which forgives every sin takes away all guile from the spirit: for there is no more to conceal, all being judged and gone. One can then pray and praise: one desires teaching and guidance, and can call on others for and in fellowship of joy in the LORD.

* * *

To go beyond the written word is to stray and mislead.

* * *

"GOD our SAVIOUR," a blessed title of relation to all mankind. Without this, church government ever tends to be dry and narrow. Timothy was to regard GOD thus that his heart might be kept large and fresh, notwithstanding the details of care for that assembly in general, or for individuals, whatever their position around him.

* * *

Grace, not law, saves sinners.

A FEW GOOD BOOKS IN STOCK

	s.	d.
The Moral Glory of the Lord, J.G.B.	2	0
Eleven Lectures on Job, W. Kelly	7	6
Jeremiah, W. Kelly	3	6
The Gospel of Mark, W. Kelly	6	0
The Epistle of Jude, W. Kelly	4	0
Notes on Luke, J. N. Darby	4	0
Biography of John Nelson Darby, W. G. Turner Revised and Enlarged Edition, with Photo.	5	0
Cruden's Concordance	12	6
The Revelation Expounded, W. Kelly	5	0
Doctrine of the Church, F. C. Patterson	1	6

Postage Extra on all the above.

Counsel for the Last Days

By W. J. HOCKING.

Ready shortly (D.V.).

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

WORDS^{OF} HELP

FROM THE
SCRIPTURE OF TRUTH.

JULY-AUGUST, 1945

VOL. XXXIV. No. 4

CONTENTS

PAGE

COMPANIONS OF THE CHRIST	- - - - -	37
AQUILA AND PRISCILLA	- - - - -	40
FILLED HANDS	- - - - -	42
BRIEF THOUGHTS ON THE OFFERINGS	- - - - -	44
THE DANGERS AND DUTIES OF DISCIPLESHIP	- - - - -	46
ST. JOHN iv. 24	- - - - -	48
SPARKLING GEMS	- - - - -	page 3 Cover

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

Tunbridge Wells: BIBLE AND TRACT DEPOT, 21, Woodbury
Park Road

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

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

Australia: A. H. PERRETT, 68, Park Road.
Hurstville, N.S.W.

PRICE TWO PENCE.

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.

HAS GOD FORGOTTEN THE WORLD?

16 pp. Booklet. By JOHN WESTON.

2½d., post paid; 12, 1/6; 100, 11/-, post free.

WHAT IS THERE AFTER DEATH?

20 pp. Booklet. By DR. HEYMAN WREFORD.

3d., post paid; 12, 2/-; 100, 16/-, post free.

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

*Made and Printed in Great Britain and Published by C. A. Hammond,
11, Little Britain, London, E.C.1.*

Sparkling Gems

Let nothing come in to break your rest in CHRIST—your joy in God.

* * *

We cannot understand the Bible by forcing the lock; what we want is the key. But if you have CHRIST, you have already the key. In faith apply CHRIST to the Bible, and you can understand it.

* * *

Self-judgment produces dependence on God and faith in God.

* * *

The unity of the SPIRIT is something already made by the SPIRIT which *we* have to maintain or observe.

* * *

In the Red Sea we have CHRIST dead and risen *for us*; in Jordan we have our death and resurrection *with Him*.

* * *

If we wish to know CHRIST, we must know Him first as our SAVIOUR. If we would meet CHRIST, we must meet Him first at Calvary.

* * *

GOD would have the practical life of a believer instinct with love more than any other thing.

* * *

I will challenge anyone on the face of the earth to find any reason for not loving God.

* * *

For indolence in Christians there is no excuse.

* * *

It is a great mistake merely to seek our own personal blessing and edification. It is spiritual selfishness.

* * *

GOD uses human instruments for His work.

JUST PUBLISHED

GOSPEL TRACTS

By CHARLES STANLEY

WHAT SHALL I DO?

HOW CAN A SINNER BE JUSTIFIED?

WHO IS TO BLAME?

“HATH” AND “ARE”

3/6 100; 30/- 1,000, post paid
(Separately or assorted).

THE GREAT SUPPER

2/- 100; 17/6 1,000, post paid

Counsel for the Last Days

By W. J. HOCKING.

Cr. 8vo., 32 pp, 8d., by* post 9d.

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

Telephone: MONarch 4950.

WORDS^{OF} HELP

FROM THE
SCRIPTURE OF TRUTH.

SEPT.-OCT., 1945

VOL. XXXIV. No. 5

CONTENTS		PAGE
THE APPLE OF THE EYE - - - - -		49
ATTAINMENT - - - - -		54
TO HIS DISCIPLES FIRST OF ALL - - - - -		56
BRIEF THOUGHTS ON THE OFFERINGS - - - - -		58
SPARKLING GEMS - - - - -	page 3	Cover

London: C. A. HAMMOND, 11, Little Britain, E.C.1.
Tunbridge Wells: BIBLE AND TRACT DEPOT, 21, Woodbury
Park Road •
Philadelphia: J. D. ROBERTS, 300, Walnut Street.
Canada: OTTO MULLER, 7, Glen Castle Street, Toronto.
Australia: A. H. PERRETT, 68, Park Road.
Hurstville, N.S.W.

PRICE TWO PENCE.

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.

What exquisite love comes out in the conduct of CHRIST! "Behold I stand at the door and knock;" *this to a church which had clean forgotten Him!* He knew their hearts were not so familiar with Him as to be happy in His presence. Like Lot their hearts were crammed with the evil of the world. CHRIST wants to come in and make a clean riddance of everything, so that He may be there alone, so that He may go in and dwell, so that none shall be there but Himself. *He is looking at our hearts to see if we are carrying about the lumber of the world,* to see how much of Himself is there.

He has to counsel them to buy clothing that they may be clothed. Souls are uncommonly naked in GOD'S presence unless CHRIST be their covering.

What patient graciousness there is in the way of the LORD JESUS, whether in the conversion of sinners, or in His way with poor wayworn saints! When a poor Christian gets down into the world, He may let him go into captivity until the eleventh hour, but, even then, He will say, I must be in your heart and you in mine; we must sup together. I stand and knock at your door; your hearing is bad; but I want to come in.

G.V.W.

Sparkling Gems

Think much of the MASTER. Yes, have Him ever in your thoughts. Think of His patient life, His love, His sufferings, His death. Think of His gracious promises, and remember He has called *you* to work for Him.

* * *

Whatever appearances may say, the will and work of GOD stand for ever; and faith knows it.

* * *

“Our people”—“Our church!” Such phraseology betrays the fatal vice of connecting things with ourselves instead of with GOD; and I do not know a more misleading thought, nor one that shows how thoroughly the heart is gone from the living GOD.

* * *

The DAY is drawing very near. Then let us, before we hear the shout of our descending LORD, come back to the simplicity of our mission.

* * *

GOD’s plan of salvation through the blood of CHRIST is the only one that fully meets man’s needs.

* * *

Anything that weakens man’s faith in GOD imperils the future of the race.

* * *

To be dependent upon GOD, Whose *nature* is love, and Whose *power* is limitless—this is happiness!

* * *

A thankful person is a happy person; yet gratitude is a rare plant.

CALENDARS FOR 1946

The
“GLEANINGS OF GLADNESS”
and the
“MESSAGES OF PEACE”

will be obtainable
but the supply will be limited and
early application is most necessary

to save disappointment

2/5 complete with back

including post and packing

27/- dozen post free

or

Blocks only 2/3 post paid

25/- dozen post free

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

Telephone : MONarch 4950

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH.

NOV.-DEC., 1945

VOL. XXXIV. No. 6

	CONTENTS	PAGE
EBENEZER	- - - - -	61
THOUGHTS ON PSALM XXXVI	- - - - -	62
AMOS—HIS TIMES AND OURS	- - - - -	67
BRIEF THOUGHTS ON THE OFFERINGS	- - - - -	71
SPARKLING GEMS	- - - - -	page 3 cover

London: C. A. HAMMOND, 11, Little Britain, E.C.1.
Tunbridge Wells: BIBLE AND TRACT DEPOT, 21, Woodbury
Park Road
Philadelphia: J. D. ROBERTS, 300, Walnut Street.
Canada: OTTO MULLER, 7, Glen Castle Street, Toronto.
Australia: A. H. PERRETT, 68, Park Road.
Hurstville, N.S.W.

PRICE TWO PENCE.

May be ordered through most Booksellers.

ONLY to rest where He puts me,
Only to do His Will,
Only to be what He made me,
Though I be nothing still.

Never a look beyond me,
Out of my little sphere,
If I could fill another
God would not keep me here.

Only to take what He gives me,
Meek as a little child,
Questioning naught of the reason,
Joyful or reconciled.

Only to do what He bids me,
Patiently, gladly, to-day;
Taking no thought for the morrow,
Leaning on Him all the way.

Only to watch in the working,
Lest I should miss His smile;
Only to still earth's voices,
Listening to His the while.

Only to look at Him ever;
Only to sit at His feet;
All that He saith—to do it,
Then shall my life be complete.

Sparkling Gems

What a privilege to be guided of GOD! To know that GOD is interested in every step I take: to know that there is One within me to suggest at all times the right step: the HOLY SPIRIT.

* * *

If we consider *Eternity*, into *that* Time never entered; Eternity is not an everlasting flux of Time, but Time is a short parenthesis in a long period; and *Eternity* had been the same as it is, though *Time* had never been.

* * *

Let us consider that it is far better to be troubled by the wicked than to be troublers of the good.

* * *

We are in a world of suffering and death, but the Son of God came into it after death, and has conquered it, and takes part in all our suffering in the path of His will.

* * *

The LORD keep us simple, peaceful and subject to scripture.

* * *

It is a great thing to trust His love, and to walk with His secret in our hearts.

* * *

Energy comes from seeing Him up there (Phil iii.); likeness to Him from feeding on Him down here. (Phil ii.).

* * *

Our strength is to know our own nothingness, and have Him as everything.

* * *

Very bitter is the enmity of the world against the people of CHRIST. Men will forgive a thousand faults in others, but they will magnify the most trivial offence in the followers of JESUS . . . since so many are watching for our halting, let this be a special motive for walking very carefully before God.

* * *

When is a Christian most liable to sleep? *Is it not when his temporal circumstances are prosperous . . . Easy roads make sleepy travellers.*

* * *

Be as happy as you will, only be watchful.

CALENDARS FOR 1946

The "GLEANINGS OF GLADNESS"

and the

"MESSAGES OF PEACE"

are now obtainable
but the supply is limited and
early application is most necessary

to save disappointment

2/5 complete with back
including post and packing

27/- dozen post free
or

Blocks only 2/3 post paid

25/- dozen post free

STATIONERY

50 Sheets of Writing Paper with Texts for Christians

1/9 post paid

50 with Gospel Texts, 1/9 post paid

12 packets 18/6 post paid.

FOR THE CHILDREN

HAPPY HOUR PAINTING BOOKS

Texts for Colouring. Three different numbers.

Post Extra. 12 for 6/6 post free. 6¹/₂d. each.

Packets of GLENTHORNE TEXTS for Colouring

Three different. 6d. each

Post extra . 12 for 6d- post free.

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

Telephone: MONarch 4950

WORDS^{OF} HELP

FROM THE
SCRIPTURE OF TRUTH.

JAN.-FEB., 1946

VOL. XXXV. No. 1

CONTENTS

PAGE

A NEW YEAR'S MESSAGE	- - - - -	1
THE ATONING DEATH OF CHRIST	- - - - -	2
READINGS IN I CORINTHIANS	- - - - -	4
BRIEF THOUGHTS ON THE OFFERINGS	- - - - -	7
NOTHING IS WITHOUT A VOICE	- - - - -	9
SPARKLING GEMS	- - - - -	page 3 cover

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

Tunbridge Wells: BIBLE AND TRACT DEPOT, 21, Woodbury
Park Road

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

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

Australia: A. H. PERRETT, 68, Park Road.
Hurstville, N.S.W.

PRICE TWO PENCE.

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.

WE find there are storms; we find there are rocks and shoals, and we find, also, that our boats are not very strong, and that we are not very skilful either, in managing them, that is, we come into difficulties. Is it not so? And after we have encountered a little rough weather we are apt to get downcast and dispirited. We find fault with this one or that one. Is it not so? Now, I am not the least denying that there are faults, but then let us not forget that *we* have faults; and, further, that it is not a question of whether I or you have got faults—one or other or both (which is a little nearer the truth), but the great point is this—whether you and I are looking to the Lord or not. This is the thing that makes the heart happy—confidence in looking to the Lord, and also my living in this looking to the Lord, not merely for myself, but for you; for this is the true way to win another, that is, to be looking to the Lord about the other. Supposing there is a person that you have got something against, or that has got something against you; how is it to be met? Not by wit, not by power, not by influence. Not all the brethren can set it to rights, but the Lord can, and the moment that our heart has got perfectly settled in this, it gives quietness and confidence—it gives peace and assurance for ever. The Lord grant that it may be so with us!

W.K.

Sparkling Gems

No matter what the work of God is, Satan is always close upon its heels.

* * *

We know what the heart is, and we may infer that the doctrine which is so thoroughly spread under the name of CHRIST must be very far departed from its original purity when it becomes welcome to any considerable "masses" of men.

* * *

The devil makes use of the world to entangle people, to excite the flesh, stirring up the natural liking of our heart for present honour and ease.

* * *

How blessed it is, that in the midst of all the confusion which the devil has wrought, CHRIST sees the treasure of His saints, and the beauty of His Church, in spite of all infirmities and failure!

* * *

What does God say? Whatever He reveals ought to have absolute authority over us.

* * *

Is this our simple purpose? To prove what is acceptable? (Romans xii. 2). In buying or selling, or any common act of life, our question should be: Is this acceptable to the LORD? In purchasing an article of dress, it should not be simply, will this suit me? but is it acceptable to the LORD? Does it suit Him?

* * *

There is no trial but what He can turn to greater blessing than even if it did not exist.

* * *

JESUS is rest. GOD rests in Him. The redeemed rest in Him. Eternity is rest with Him.

* * *

There is great power in words. A written page imprints distinct ideas.

* * *

No ground is neutral. We always stand in the right or in the wrong path.

NOW READY

GOLDEN APPLES IN SILVER DISHES

Being an Apple a day for twelve days

By W. J. HOCKING

48 pp. in Art Cover, 1/7 post paid

THE DEITY OF CHRIST

4 pp. Leaflet by J. N. DARBY

Price 1/- per dozen; 7/6 per 100; 60/- per 1,000

STATIONERY

50 Sheets of Writing Paper with Texts for Christians

1/9 post paid

50 with Gospel Texts, 1/9 post paid

12 packets 18/6 post paid.

FOR THE CHILDREN

HAPPY HOUR PAINTING BOOKS

Texts for Colouring. Three different numbers.

Post Extra. 12 for 6/6 post free. 6½d. each.

Packets of GLENTHORNE TEXTS for Colouring

Three different. 6d. each. Post extra.

12 packets for 6/6 post paid.

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

Telephone: MONarch 4950

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH.

MARCH-APRIL, 1946

VOL. XXXV. No. 2

CONTENTS

	PAGE
A CALL TO THE CONVERTED - - - - -	17
CHRISTIAN, LOOK UP - - - - -	21
THE PATH OF ASSOCIATION - - - - -	22
READINGS IN CORINTHIANS - - - - -	26
GOD'S TRUE CHURCH - - - - -	28
NOTHING IS WITHOUT A VOICE - - - - -	29
SALT - - - - -	31
HALLELUJAH, AMEN - - - - -	page 2 cover
SPARKLING GEMS - - - - -	page 3 cover

London: C. A. HAMMOND, 11, Little Britain, E.C.1.
 Tunbridge Wells: BIBLE AND TRACT DEPOT, 21, Woodbury
 Park Road
 Philadelphia: J. D. ROBERTS, 300, Walnut Street.
 Canada: OTTO MULLER, 7, Glen Castle Street, Toronto.
 Australia: A. H. PERRETT, 68, Park Road.
 Hurstville, N.S.W.

PRICE TWO PENCE.

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.

Hallelujah, Amen

“HALLELUJAH” is the pervading harmony, and “AMEN” the closing diapason of the vast universe. So we find in Rev. iii., when, at the Laodicean epoch, every purpose and promise of GOD seems thwarted and broken, CHRIST is presented as the AMEN. There is a strange presentation to Laodicea in every way. In all the former churches the LORD had been characterised by some of His possessions or attributes—even to the beloved Philadelphia where He “hath the key of David”; but in Laodicea (the present or approaching condition of the professing church) we have not the attributes or powers of CHRIST presented as a means of remedy, but CHRIST Himself. So He is called the Faithful and True Witness—others, as witnesses for GOD having proved unfaithful and untrue; the beginning of the creation of GOD—now that all things approach the end, GOD goes back to the beginning; and The AMEN, in Whom all divine and eternal decrees centre and coalesce—Who affirms and fulfils every word which has proceeded out of the mouth of GOD, and collecting the (apparently) broken lines of His counsels, reconciles, formulates, and fulfils them. The wailing discords of the groaning creation are “resolved” into an everlasting harmony in this closing diapason—AMEN.

*Made and Printed in Great Britain and Published by C. A. Hammond,
11, Little Britain, London, E.C.1.*

Sparkling Gems

What a poor thing it is, merely to be useful to other people and not to be growing in grace ourselves.

* * *

We are never free to give up anything that is of God.

* * *

Light is the moral character of God's nature; love is the active character of God's nature. Light does not allow any impurity: love goes out to bless others.

* * *

It is we who fail in dependence. Never does He fail in power to preserve.

* * *

The attitude of the believer towards His absent LORD . . . he waits, he watches, and he works. His heart *waits* for Christ, his feet *walk* and his hands *work*.

* * *

The One who sat on the well of Sychar is He who now sits on high in heaven.

* * *

The prayer and the look had already done their work with Peter, and they are not to be repeated. The LORD simply goes on with His work thus begun, to conduct it to its perfection. Accordingly *the prayer* and *the look* are now followed by *the word*. Restoration follows conviction and tears.

* * *

Perfect MASTER! "the same yesterday and today and for ever."

* * *

The prerogative of our Christian faith, the secret of its strength is this, that all which it has, and all which it offers, is laid up in a Person. This is what makes it strong, while so much else has proved weak.

* * *

The life of the world is self-pleasing and self-exaltation. The life of heaven is holy, self-denying love.

NOW READY

GOLDEN APPLES IN SILVER DISHES

Being an Apple a day for twelve days

By W. J. HOCKING

48 pp. in Art Cover, 1/7 post paid

THE DEITY OF CHRIST

4 pp. Leaflet by J. N. DARBY

Price 1/- per dozen; 7/6 per 100; 60/- per 1,000

The Legal Shadow and the Spiritual Substance	s. d.
4 pp. Leaflet on Hebrews xiii. 10 dozen	1 0
This do in remembrance of Me 100	2 0
The Unity of the Spirit dozen	9

GOSPEL TRACTS

By Dr. Heyman Wreford

Daisy Wotton dozen	1 9
Ivy Wotton dozen	1 9
Why do I believe in Christ? dozen	9
When is Christ Coming? dozen	8
Tragedy of the Soul dozen	9
What is there after death? dozen	2 0

STATIONERY

50 Sheets of Writing Paper with Texts for Christians

1/9 post paid

50 with Gospel Texts, 1/9 post paid

12 packets 18/6 post paid.

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

WORDS^{OF} HELP

FROM THE
SCRIPTURE OF TRUTH.

MAY-JUNE, 1946

VOL. XXXV. No. 3

CONTENTS

	PAGE
BARNABAS - - - - -	33
THOSE THIRTY YEARS - - - - -	36
READINGS IN CORINTHIANS - - - - -	37
BRIEF THOUGHTS ON THE OFFERINGS - - - - -	42
A FRAGMENT - - - - -	45
THE OPEN MEETING - - - - -	46
THE HEAVENLY BRIDEGROOM - - - - -	48
JESUS IN THE MIDST - - - - -	page 2 cover
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, 68, Park Road, Hurstville, N.S.W.

PRICE TWOPENCE

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.

Jesus in the Midst

(John xix 18)

Three crosses stood!
A mocking crowd who taunt and jeer,
A few whom grace had taught to fear,
The priests and rulers filled with pride,
A dying thief on either side,
And JESUS in the midst

(Matt. xviii 20)

A feeble few!
But owning CHRIST alone as LORD,
And cleaving firmly to His word,
In simple faith the promise claim,
That those who gather to His Name
Have JESUS in the midst.

(Rev. v 6)

A heavenly scene!
Unnumbered hosts around the throne
Own HE is worthy, HE alone
The centre of that heavenly throng.
The Object of the ransomed's song
Is JESUS in the midst.

ANON.

Sparkling Gems

We are feeble, but the LORD our GOD is mighty, and the battle is the LORD's, rather than ours.

* * *

Some of old used to speak of "The Cause of GOD and Truth"; and it is for this we bear arms, spiritual, the few against the many, the feeble against the mighty. Oh, to be found good soldiers of JESUS CHRIST!

* * *

On his knees the believer is invincible.

* * *

The word of GOD has endured more criticism than the best accepted form of philosophy or science, and it has survived every ordeal. As one has said, "After its present assailants are all dead, their funeral sermons will be preached from this Book—not one verse omitted—from the first page of Genesis to the last page of Revelation".

* * *

Try the word of GOD as "the cup of consolation"; it has never failed to cheer the despondent.

* * *

"Thus saith the LORD" is the end of discussion to Christian minds; and even the ungodly cannot resist Scripture without resisting the SPIRIT who wrote it. To speak convincingly speak Scripturally.

* * *

Wherever there is great love, there is sure to be great jealousy. Love is strong as death". What next? "Jealousy is cruel as the grave". "GOD is love"; and for that very reason. "The LORD thy GOD is a jealous GOD". Keep clear of everything that defiles, or that would grieve the HOLY SPIRIT; for if He be vexed with us, we shall soon be put to shame before the enemy.

By Dr. HEYMAN WREFORD

	s.	d.	
How Can I Be Saved?	4	0	dozen
What is There After Death?	2	0	„
When is Christ Coming?	4	6	100
The Tragedy of the Soul	5	0	„
Little Tommy	6	0	„
Daisy Wotton (Illustrated)	1	9	dozen
Ivy Wotton (Illustrated)	1	9	„

By W. J. HOCKING

Counsel for the Last Days	8	0	dozen
The Old Bondage and The New Service	6	0	„
Golden Apples in Silver Dishes	1	6	per copy
The Son of His Love (2nd Ed.)	6	6	„
Christ and His Church (ready shortly)			

By THE EDITOR

	s.	d.	
Age After Age, with Chart	2	0	
Biography of John Nelson Darby, with Portrait	5	0	
A Call to the Converted (ready shortly)			
Nothing is Without a Voice (ready shortly)			

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH.

JULY-AUG., 1946

VOL. XXXV. No. 4

CONTENTS

	PAGE
OBADIAH AND ELIJAH - - - - -	49
CONTINUE YE - - - - -	53
PHEBE - - - - -	55
BRIEF NOTES ON THE OFFERINGS - - - - -	57
"DISCERNING" IN VARIOUS ASPECTS - - - - -	58
SPARKLING GEMS - - - - -	page 2 cover
BOOK REVIEWS - - - - -	page 3 cover

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

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

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

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

Australia: A. H. PERRETT, 68, Park Road, Hurstville, N.S.W.

PRICE TWOPENCE

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.

Sparkling Gems

When one is not filled with the SPIRIT of GOD, Who gives force to the truth in his heart, and clearness to his moral vision, the seductive power of the enemy dazzles his imagination. He loves the marvellous, unbelieving as he may be with regard to the truth. He lacks holy discernment, because he is ignorant of the Holiness and character of GOD.

* * * *

GOD loves us *now* as He will love us in heaven.

* * * *

The Moseses and Davids and Elijahs are found in the time of the Pharaohs, and Sauls and Ahab.

* * * *

The waters of the Red Sea rolled between the camp and Egypt; and the deeper and darker waters of the death of CHRIST roll between the Church of GOD and this present evil world.

* * * *

Such is the Church of GOD in the world—a separated—dependent—defenceless thing, wholly cast upon the living GOD.

* * * *

We can do nothing better than praise GOD—nothing higher than to present to Him, by JESUS CHRIST, the fruit of our lips giving thanks to His Name. May our hearts and lives truly praise Him.

* * * *

Why not rest in CHRIST alone?

Book Reviews

(1) THE SON OF HIS LOVE.

We cordially welcome the 2nd edition of this very valuable book *The Son of His Love*. Its issue is very timely as there are always numbers of Christians who unwittingly hold heretical notions on the all-important subject of the Person of CHRIST. Many of these, it is to be feared, are found even in strictly Evangelical circles. For example, an American teacher amongst those considered strong Fundamentalists, not long since introduced as "new light" certain doctrines denying the Eternal Sonship of our BLESSED LORD. Thousands eagerly embraced this novel teaching, which also quickly spread to this country.

Mr. Hocking, deeply stirred by this deadly affront to the glory of the Essential Being of our BLESSED LORD, sent out the volume of which a 2nd edition has now been called for. By copious references to the Holy Scriptures from Gen. i. 1. to Rev. xix., he emphasises the importance of belief in the essential Deity of our LORD JESUS CHRIST, giving clear guidance on this greatest of all themes.

When the 1st edition of *The Son of His Love* appeared, our judgment was, and still remains, that it is the best of the many excellent and helpful writings from the pen of this gifted, but self-effacing author. We unhesitatingly commend this book to all who desire to know what the Scriptural doctrine of the Person of CHRIST is, and heartily wish it Godspeed to thousands of readers.

(2) THE CHRISTIAN AND THE FUTURE.

The author of this booklet, the value of which must not be judged by its size, is a well-known Evangelist, who, whatever may be his subject, never forgets his true gift as an Evangelist. So here Mr. Weston's characteristic blend of *the Return of the LORD and the evangelistic appeal* is happily found. It is a stirring booklet, and we advise our readers to invest in a hundred copies (12/6) to distribute broadcast with prayerful diligence. Much blessing would undoubtedly result from such a spiritual venture.

One specially valuable point to be noted is the clear teaching on the rarely heard "judgment of the quick." Whether originally given as an address at an evangelistic service does not appear; but in any case there is much food for thought and spur to action here for every reader. The LORD *will* come, it *may* be soon, it certainly will be *quickly* when he does, "*in a moment in the twinkling of an eye.*" The exhortations here to believers, together with the warnings and appeals to the unsaved, with both of which this booklet abounds, make it eminently useful for wide circulation.

1. *The Son of His Love*. By W. J. Hocking. 159 pp. Price 6/6.
2. *The Christian and The Future*. By John Weston. 16 pp. Price 2d.
(C. A. Hammond, 11, Little Britain, London, E.C.1.)

NOW READY

The Christian and the Future

By JOHN WESTON

16 pp. Booklet. 3d. post paid.

12 copies, 2/-, post free; 100, 12/6, post free.

BOOKS AND BOOKLETS

By W. J. HOCKING

	s.	d.	
Counsel for the Last Days	8	0	dozen
The Old Bondage and The New Service	6	0	,,
Golden Apples in Silver Dishes	1	6	per copy
The Son of His Love (2nd Ed.)	6	6	,,
Christ and His Church (ready shortly)			

By THE EDITOR

	s.	d.	
Age After Age, with Chart	2	0	
Biography of John Nelson Darby, with Portrait	5	0	
A Call to the Converted (ready shortly)			
Nothing is Without a Voice (ready shortly)			

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

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH.

SEPT.-OCT., 1946

VOL. XXXV. No. 5

CONTENTS

	PAGE
A CONTENTED MIND - - - - -	61
SOME OCTOGENARIANS - - - - -	62
THE LIFE WAS MANIFESTED - - - - -	66
DIFFICULT DAYS - - - - -	page 2 cover
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, 68, Park Road, Hurstville, N.S.W.

PRICE TWOPENCE

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.

Difficult Days

*"This know also, that in the last days
perilous (difficult) times shall come."*

—2 Tim. 3. 1.

Days of pressure for God's children,
Days of deep distress;
In a world of tribulation,
Where they find no rest.

Faster flows the tide of evil,
Sweeping men along:
Find' we yet a firm foundation?
How can we be strong?

In a day of grave upheaval,
Conflict all around,
Comes a Voice above the tumult—
"Here thy help is found."

Upward fix the gaze on JESUS,
Our Forerunner He.
Love, that trod this way before us,
Doth the peril see.

'Tis to faith He gives the promise
(Nature cannot stand),
"Do the floodgates open near thee?
I will hold thy hand;

As thy day shall strength be given,
Trust thyself to Me."

—J.W. (U.S.A.)

Sparkling Gems

We must all be manifested before the judgment-seat of CHRIST. Are we justified? It will be manifested then. Are we reconciled? It will be manifested then. Blessed thoughts. Hence we are perfectly free to labour for CHRIST, and He will give us each our reward.

* * *

The words of our LORD JESUS: "I have compassion on the multitude." Our hearts, too, should be compassionate towards the thousands around us who are still in their sins, and going on the road to everlasting destruction.

* * *

It is the peculiar property and glory of the word of GOD that it communicates not merely a truth here and there, but the truth; and this in the Person of Christ.

* * *

He who denies the supreme Deity of JESUS, or His perfect humanity, is guilty of the deepest affront to GOD Who gave His SON in infinite love, and has sent the SPIRIT to uphold and testify His glory.

* * *

When a soul that is in any measure spiritual, thinks of himself, what he feels is his immense falling short of CHRIST . . . But when he looks at his brother-Christian, let him be the feeblest possible, he sees him as a beloved one of CHRIST, in full acceptance, in, and the object of, the FATHER'S tender affections, this draws out both love and self-loathing!

* * *

The word of GOD is the perfect revelation of His mind, no matter what He speaks, or when.

* * *

The relationships of our domestic circle should express and reflect our heavenly relationships.

Calendars *for* 1947

The
“*Gleanings of Gladness*”
for 1947

is produced with an artistic back and floral pictures. The whole effect is much in advance of anything of recent years.

2/6, by post 2/9; 12 for 30/6 post paid
24 copies and over, post free

The
“*Messages of Peace*”
for 1947

This Calendar is artistically produced and shows Cottage Scenes in fine Colours, which give a very pleasing effect.

2/9, by post 3/-; 12 for 33/6 post paid
24 copies and over, post free

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

WORDS OF HELP

FROM THE
SCRIPTURE OF TRUTH.

NOV.-DEC., 1946

VOL. XXXV. No. 6

CONTENTS

	PAGE
BELIEVING THE NAME - - - - -	73
RUTH - - - - -	75
THE PLACE, WORK AND PRESENT REWARD OF FAITH -	80
THE MIND OF CHRIST - - - - -	83
SPARKLING GEMS - - - - -	<i>page 3 cover</i>

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

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

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

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

Australia: A. H. PERRETT, 68, Park Road, Hurstville, N.S.W.

PRICE TWOPENCE

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 a letter:

. . . . gatherings are declining, and disappearing one after the other. There is a disregard for the truth, worldliness in others. The young people are attracted where there is more life, more energy, and greater blessing. For all that, who is to blame? who but myself, and to be ashamed before the LORD?

Yet we must not be like Elijah. We must listen to the still small voice not run away from the course the LORD has set before us. Blaming others does not help. The Apostle John tells us, "We ought to lay down our lives for the brethren." See Daniel's confession (Dan. ix).

When I so judge myself, I often think, do *I* glory in the cross of our LORD JESUS CHRIST? Do *I* know what it means? Have *I* come to the end of myself, and crucified the flesh? The Apostle Paul had much to contend with in the same way as we now have—Alexander, Demas, for example. Yet he could say, "Notwithstanding the LORD stood by me, and strengthened me." Let us *live* CHRIST, and not be occupied with the failings and shortcomings of our brethren.

Sparkling Gems

“My people have changed their glory for that which *doth not profit.*” You will find all through Scriptures that that which *profits* is the great point. If there has been departure from GOD, has it profited you?
* * *

The things of time and sense, the business, the duties, and even the cares of life we have to face, but if they eclipse CHRIST, is it profitable?
* * *

There is no food for the soul, no peace, no rest away from CHRIST.
* * *

You may have got on in the world; you may have secured the things you put out your hands for, but what have you paid for them?
* * *

A *little* of this world’s goods will serve a man who is strong in grace.
* * *

“Having loved *His own.*” These two little words are very blessed. They do not often occur, but there is nothing sweeter than to cultivate the thought, I am “His own”—of value to Him.
* * *

The LORD JESUS saw the whole way, and He went straight on.
* * *

We are not in the glory yet, but we are in the love that will bring us there. “Keep yourselves in the love of God” is therefore the SPIRIT’s exhortation.
* * *

Aristotle required this in an orator that he be a good man. How much more then should God’s orators be good and gracious?
* * *

Christians, the highway to comfort is, to mind comfort less, and duty more.
* * *

He will not long be a babe in grace who lives out that little grace he has.

NOW READY

*The Institution and Observance
of the Lord's Supper*

By W. J. HOCKING 1/3

*The Prospects of the World
according to the Scriptures*

By W KELLY 1/-

Calendars for 1947

The
“*Gleanings of Gladness*” for 1947

is produced with an artistic back and floral pictures. The whole effect is much in advance of anything of recent years.

2/6, by post 2/9; 12 for 30/6 post paid
24 copies and over, post free

The
“*Messages of Peace*” for 1947

This Calendar is artistically produced and shows Cottage Scenes in fine Colours, which give a very pleasing effect.

2/9; by post 3/-; 12 for 33/6 post paid
24 copies and over, post free

“Messages of Peace” on larger picture backs 6/6, 7/6, 8/6

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