"TILL I COME --- GIVE ATTENDANCE TO READING"

the STEWARD

"IT IS REQUIRED IN STEWARDS - THAT A MAN BE FOUND FAITHFUL"
(I CORINTHIANS 4:2)

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"FAINT, YET PURSUING"

Though faint, yet pursuing,
We go on our way.
The Lord is our Leader,
His Word is our stay;
Though suffering and sorrow
And trial be near,
The Lord is our Refuge,
And whom can we fear ?

He raiseth the fallen,
He cheereth the faint,
If the weak are oppressed
He hears their complaint;
The way may be weary,
And thorny the road.
But how can we falter,
Whose help is in God ?

And to His green pastures
Our footsteps He leads;
His flock in the desert
How kindly He feeds:
The lambs in His bosom
He tenderly bears,
And brings back the wanderers,
Safe from the snares.

Judges 8 14.
Though clouds may surround us,
Our God is our light,
Though storms rage around us,
Our God is our might;
So "Faint, yet pursuing",
Still onward we come,
The Lord is our Leader,
And heaven our Home.

And there, all His people
Eternally dwell,
With Him Who has led them
So safely and well;
The toilsome way over
The wilderness past;
And Canaan the blessed
Is their's at the last.

(J.N.D., 1861)

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THE GOD OF HOPE

Now the GOD OF HOPE fill you with all joy and peace in believing, that ye may abound in HOPE, through the power of the Holy Ghost.
- Romans 15.13 -

In our last number we meditated on THE GOD OF ENDURANCE AND ENCOURAGEMENT: those beautiful Titles found in the 5th Verse of the same chapter from which we have just quoted. And if you note that the first word of Verse 8 is 'For' rather than 'Now', I think you can trace the connection between THE GOD OF ENDURANCE AND ENCOURAGEMENT, and THE GOD OF HOPE. Each follows the other in its own proper order. Our beloved Authorized Version does not bring out the full beauty, and connection of this lovely Title: "The GOD OF HOPE." We are considering the 13th. Verse, and in our Authorized Version the last word of Verse 12 is 'trust.' But this should be 'hope', the very same word (only a verb) as "The God of HOPE." You will see it is so translated in Mr. Darby's Translation: "In Him shall the nations hope." Then follows immediately: "Now the God of Hope fill you with all joy and peace in believing."

So we may see the 13th Verse flows straight on from the 12th. HE is the GOD OF HOPE, and in Him the nations, or, Gentiles hope. We may see also that the GOD OF HOPE, is thus specially linked with us Gentiles. "In Him shall the Gentiles hope." There was a day when we had "no hope, and (were) without God in the world." (Eph.2.12). There was a day when we needs must sorrow "even as others which have no hope." Perhaps the friends at home hardly realize the full force of those words: "no hope", "without God." But out in those dark, heathen lands, it is sometimes brought home very forcibly upon us, as we hear the hopeless wails of those with "no hope", and "without God." Few there are who know The GOD OF HOPE.

We have spoken of His wondrous Title 'The GOD OF GLORY'. That tells of His own essential Glory: Glory that none can share. But the Title 'The GOD OF HOPE' is, I think, very different. I do not think we can say that our GOD hopes for anything. "For hope that is seen is not hope: for what a man seeth, why doth he yet hope for ?" Our God sees the end from the beginning: He has given us graphic pictures in the Old and New Testament Prophets of the things to come: the very things which you and I hope for: we read of 'the patience of Christ,' as He waits for His people, His Bride, to take her Home to Himself. But I do not think we can say, He hopes for those coming days of Peace and Joy. In what way, then, is He 'The GOD OF HOPE' ? I think that just as He is the Source of Endurance and Encouragement: so He is the Source of HOPE. "In Him shall the nations hope." In Ephesians we had no hope, because we were 'without God.' We were without the only Source of Hope, I mean true Hope. But when we learn to know God, the true God, then we have Hope, the true Hope.

But there is a peculiar beauty that this exquisite Title, 'The GOD OF HOPE' should be found in Romans. Nowhere on earth, I suppose, has the awful, hopeless, darkness and wickedness of the Gentile world been exposed with such clearness and such severity, as in the First Chapter of this Epistle. The clear searchlight of God Himself has been turned on the rottenness and wickedness of the heart of man in this Epistle, as we never see it elsewhere. Listen: "senseless hearts," "fools", "uncleanness", "vile-passions", "reprobate minds", and on and on and on, "murder, deceit insolent,etc. etc. such a list as makes one shudder. It is to just such persons as these 'The GOD OF HOPE' is revealed. It is the very blackness of the background that makes the Glory of this Title shine forth the more brilliantly. "In Him shall the nations (these very people the Apostle has been describing),-- "In Him shall the nations hope." The nations shall hope in The GOD OF HOPE. Let none say any person is beyond hope, when we turn our eyes to The GOD of HOPE; and turn them back to the description of these very nations, who now hope in Him. "And such were some of you."

Please ponder our Hope:

It is a "Good Hope"	ii Thess.2.16
It is a "Blessed Hope"	Titus 2.13
It is a "Living Hope"	i Peter 1.3
It is "An Anchor of the Soul"	Heb. 6.19
It is our "Lord Jesus Christ" Himself	i Tim. 1.1
It is a Hope that will never make ashamed	Rom. 5.5

Our Hope is not at all like human hope. I may say: 'I hope it will not rain today. But may be it will rain, and may be it will not. That hope is not a sure and certain hope. But our Hope is not like that at all. There is no 'may-be' in our Hope. When we have for our Saviour and Friend, on Whom to rest, The GOD OF HOPE, then we have no uncertain ground for our confidence. In very truth, our's is a sure and certain Hope. True, we do not see it yet, or it would not be hope. But we do know that we shall find each hope of Glory gained: Fulfilled each faithful word: and fully all we shall attain, The image of our Lord. Then, I doubt not, we shall take up the words of the Queen of the South, and say: "It was a true report that I heard, . . . nevertheless I believed not the words, until I came, and mine eyes had see it; and, behold, the half was not told me !"

And even while we tread this vale of tears: even when all things down here that seemed firm and stable, have been shaken and have disappointed us: when the propecies have failed; and the tongues have ceased: the knowledge has vanished away; and that which is in part is passing: then, let us remember that now abideth Faith, Hope, Love, these three: and the darker the night, the brighter shines the Hope. Let us ever remember, that whether here, or hereafter, it is in HIM, The GOD OF HOPE, that we hope. And HE can never disappoint us.

But there is more. "Now the GOD of HOPE fill you with all Joy and Peace in believing." When we have a Hope that we know is absolutely certain, we may well be 'Rejoicing in Hope' (Rom. 12.12): we may laugh at the difficulties that seem to make that Hope impossible; and our hearts are filled with Peace and Joy: or, we should say: Joy and Peace. The GOD of HOPE is the Source of that Joy and of that Peace. And what is the result ? "That ye may abound in Hope." The word translated 'abound', means something that is over and above, it is an 'overflowing.'. I like to translate it: "That yo may be running over with Hope." What optomists we all may be! and with what good cause ! Our hearts filled full with Joy and Peace, and there just is not room to contain all the Hope, so it runs over ! Overflowing with Hope ! Running over with Hope ! Today there are many running over with possimism: Running over with dread and fear.

We Christians may be, we should be, ever and always filled with Joy and Peace, and running over with Hope. But how can these things be? "Through the power of the Holy Ghost." There is no other way than this. No other power than this can make us, and keep us, overflowing with Hope. This poor, distracted world is seeking for Hope, but cannot find it. Why? Because they do not know, or seek, the only true Source of true Hope, even "The GOD OF HOPE." But you and I know Him. Oh, to know Him better! As the dear Apostle cried: "That I may know Him!" And, Oh, to trust Him more simply and more fully: to ever have our eyes on Himself alone, and then the GOD OF HOPE would not only fill our hearts with Joy and Peace in believing: but Hope would overflow, and be running over, to all around us.

Oh, GOD OF HOPE, Grant it to us!

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U R I M and T H U M M I M

(Lights and Perfections)

Scriptures: Ex.28.30; Lev. 8.8; Num. 27.21; Deut 33.8; i Sam. 28.6; Ezra 2.63; Neh. 7.65.

The Urim and Thummim appear to have been given Moses by God, and were to be put into the Breastplate of the High Priest, which he wore on his heart when he went into the Holy Place, a type of our Great High Priest, Jesus, Who for us is entered in within the vail, there to appear in the presence of God for us. It is therefore with this in view that we look upon these symbols. We are borne up in the love of our Great High Priest.

We note that the Breastplate is fastened to the High Priest's garments with a lace of blue: figure of His heavenly service, where the High Priest would bear the judgment of the children of Israel on His heart before the Lord continually. This Breastplate bore the precious stones, signifying how dear they were to the Lord, (only one name to a stone: individual), and the brighter the light which shone upon them, the brighter they shone forth. Yet there is that about us which needs the Priestly service to help us as to defilement. (Priesthood being for our infirmities, and not for our failures.) But there on the High Priest's breast is the constant evidence of the beauty which He has put upon us before God.

Then in the Breastplate is put also the Urim (Lights) and Thummim (Perfections). The Urim for guidance, the Thummim for the perfections of Christ in which we are before God. For guidance, as seen in Number 27.21, at whose word they were to go out or come in, and in Deuteronomy 33.8 it would appear connected with the faithfulness of His people, that is, when they stood for God's glory the Urim would be with them. Note here it is first Thummim (Perfections) and then Urim (Lights). When Saul, who was not a spiritual man, walked in the flesh, he sought God's guidance, God answered him not. Because of the perfections of Christ, and His efficacious service for us, we are kept by the power of God unto Salvation ready to be revealed in the last time.

In Ezra 2.63 and Nehemiah 7.65 those polluted were not to eat of the holy things until there stood up a Priest with the Urim and Thummim.

All we have in the teaching of Urim and Thummim, this wonderful device, is connected with the standing and state of God's people, Christ's perfections, and Light for our guidance according to our behaviour here.

(Charles R. Kohler)

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"EARLY DAYS"

(Copy of a Letter from Mr. J.G.Bellett to Mr. J. Macalister: Continued from Vol.13.No.14)

At the moment he spoke these words, I was assured my soul had got the right idea. I remember that moment as it were but yesterday, and could point you out the very place. 'Twas the birthday of my mind, dear James, if I may so speak, as to "brethren."

Edward Cronin had been by profession an Independent and a member of York Street, but his mind at the same time was under a like influence, which, I may say, was that of us all. In a private room we had the Lord's Supper with, I believe, three others, while I was still going to Stanford Chapel, and J. Darby was still in the County Wicklow as a clergyman.

In the summer of 1829 our family was at Kingstown, and dear H. Hutchinson at Bray; we saw each other occasionally and spoke of the things of the Lord, but where he went on Sunday at that time, I cannot tell. I attended the Scotch Church at Kingstown, where all who were understood to be now born were welcome. But on returning to Dublin in November of that year, H. Hutchinson was quite prepared for Communion in the name of the Lord, with all, whoever they

might be, that loved Him in sincerity, and proposed to have a room in Fitzwilliam Sq. (at his house) for that purpose. We did so, designing, however, so to have it, that if any were disposed to attend the services in the parish churches and dissenting chapels they might not be hindered, and he also proscribed a certain line of things, as the services of prayer, singing and teaching that should be found amongst us each day. E. Cronin was prepared for this fully; I joined, but not at all I think, with the same liberty and decision of mind, and several others also were ready, and just at this time we first knew Mr. Stokes. Thus we continued from November 1829.

Some time before this I had become acquainted with J. Parnel, (now Lord Congleton), and in that month, November, 1829, and through the spring of 1830, he was occasionally in Dublin, and frequently amongst us. He became very familiar with E. Cronin, and in the month of May, purposing to let the Lord's table in the midst of us become somewhat more of a witness, he took a large room in Angier Street, belonging to a cabinet-maker, where the meeting was transferred during that month. This tried me still more; for the publicity of it was too much for me; I instinctively shrank. H. Hutchinson, as I remember, would also rather have continued in the private house, so that I believe I did not join them for two or three Sundays, and I am not sure that he did, but the others were at once: J. Parnel, W. Stokes, E. Cronin and a few sisters, and shortly several were added.

In the summer of 1830 the mission party to Bagdad was formed. Mr. Groves had been there some months previously, and E. Cronin and his sister and J. Parnel, with one or two more, were desirous of joining him. It was in the month of September they left us, sailing for France, and purposing to reach Bagdad across the desert from Syria. J. Hamilton, whom some of us had known for two or three years, was also of the party. He had with many others become dissatisfied with the existing order of things in the churches, and was very much of one mind with us all; and giving up other occupation, was ready to join the mission party to the East; and I rather think he was another witness to the independent energy of the Spirit of God which was abroad, as I have said, at that time.

They sailed, and we continued in our room in Angier Street. It was poor material we had, dear James, and we had one or two solemn and awful cases of backsliding; there was but little spiritual energy, and much that was poor treasure for a living temple. But we held together, in the Lord's mercy and care; I believe advancing in the knowledge of His mind.

The settled order of worship which we had in Fitzwilliam Square gave place gradually, teaching and exhorting being at first made common duties and services, while prayer was restricted to two or three who were regarded as elders; but gradually all this yielded, and in a little time, no appointed or recognized eldership was understood to be in the midst of us, and all service was of a free character--the presence of God through the Spirit being more simply believed and used.

In the year 1834 many were added, and that year, J.N.Darby being in Dublin, it was a question with him whether he should come and help us in Angier Street, as God might give him grace, or preach as he had been invited at the Asylum in Lessor Street; he was all but detached from the Church of England. He visited several places either that year or the next, and amongst them Oxford, Plymouth, Cork and Limerick, ministering wherever he might the truth that God had given him from His Word; and I do not doubt, from what I remember, he found in all those places other evidences of the independent work of the Spirit of God on the hearts and consciences of the saints of whom I have spoken. In Limerick and Cork occasionally preaching in the pulpits of the Established Church, he also met Christians in private houses, and his ministry was greatly blessed; light and refreshment visited many a soul, and that of an order to which they had before been strangers. Going by invitation from Oxford to Plymouth, he found the same there, so that in those distant places, which perhaps had never been combined before in one kindred influence, this grace was magnified; and happy, promising little groups of saints, who sought relief from their weariness were joined in those places

Much about the same time, dear Lady Powerscourt had begun some prophetic meetings; her mind also had taken the same direction as that which was among us all. Some of us were invited by her, and some from England, and these occasions greatly helped us. It was then I first knew George Wigram, Percy Hall and others. The meetings were truly precious to the soul, and night after night did I return to my room at Powerscourt House with a deep sense of how little an one I was in Christ, in the presence of so much grace and devotedness as I judged I had been seeing around me during the day. Thus it was in those days, dear James, and in Angier Street we were pursuing our way, many being admitted to us, and some who are to this hour in Brunswick Street among the many who are to be loved and cherished there.

We were occasionally hearing from the party that went to Bagdad, and occasionally were visited by brethren from Cork, Limerick and other places, where the same influence had by this time been known. But I might mention dear and honoured J. Mahon as another instance of the independent work of the Spirit of God of which I have spoken. I remember E. Cronin visiting

him at Ennis--it might be, I think, in 1828--and on his return telling me about him; and I have reason to believe that even before we had any table in H. Hutchinson's house, there had been Breaking of Bread somewhere in the town of Ennis, by means of one of his family, if not by himself. This was altogether independent of any doing amongst us, and so I might say was it in England, as I might prove to you.

Having occasion to visit Somerset in 1831 or 1832, and being at Sir. E. Denny's, he asked me to give him an idea of the principles of "brethren." We were sitting round the fire, and the daughter of a clergyman was present. As I stated our thoughts she said they had been hers for the last twelve months, and that she had no idea that anyone had them but herself. So also being at . . . . . shortly afterwards, a dear brother, now departed in the Lord, told me that he and his wife, and his wife's mother, were meeting in the simplicity of "brethren's" ways for some time before he ever heard of such people. His brother and the lady I mentioned at Sir E. Denny's, as soon as occasion allowed them, were in full fellowship with us, and she continues to this day in County Down.

I like to trace these circumstances, for they help to assure us that the Lord's hand was independently at work, designing to revive another testimony in the midst of His saints. I feel that I have great evidence at command of the existence of this independent energy of His Spirit.

Among other instances of this, nearer home, I mention that dear Groves revisited Ireland after an absence of two or three years, and I remember well his telling us of a very important movement in the southern part of India which indicated a mind quite in harmony with that which had been leading us in our position in England and Ireland.

The English brethren year after year visited Ireland, not only Dublin, but the country places. J. Harris, once a clergyman near Plymouth, was among them. G. Wigram for a long-continued time was in Cork, and all the time J. Darby was in the two countries by turns, occasionally with us in Dublin, but more generally either in Plymouth or Cork, and the gathering multiplying in England to a very great number, became known by the name of "Plymouth Brethren", and in this country were called Darbyites.

I do not know that I need follow the history beyond this, dear James, as your enquiry was rather about the beginning. I could not doubt but a fresh purpose of God, and a fresh work of the Spirit were put forth in the call of the "brethren"; such things have been from time to time and under various characters, though with a kindred spirit, during the dispensation. The dispensation almost suggests such a thing, or makes it necessary; this is not the ordered system of things linked with the earth, or with flesh and blood, as was the former thing in Israel. The call of the Church is to be apart from the world, to do service in the light and strength of the Holy Spirit, and to maintain, in living spiritual grace, a testimony to a heavenly and rejected Jesus. All current within us and around us is contrary to such a call; such a dispensation can be upheld and maintained only in the direct grace of the Spirit ministered to elect vessels, and filling them with the freshness and apprehension of truth. No ordered service or course of fleshly ordinances can at all answer this end; no transmitted or cessational office can at all fill out and discharge its duties; no such authority is owned by it. In man there is ever the tendency to the mere warp of nature and to the course of the world; and in order to sustain a thing spiritual and living, like the Church, the natural way, yea necessary way--save that God is sovereign--is by a fresh putting forth of light and power to revive it again and again, that there may still be a testimony to the power of God and the ways and services of a living House, so that the coal may not be quenched. Such revivals may each of them have their peculiarity, while partaking of the kindred Spirit, or of the common witness that the same Holy Spirit is working.

The Reformation is always acknowledged as having been marked by a clear and fervent witness of justification by faith--the very truth then needed for the deliverance of souls long held in captivity. Other energies and revivals had their character in like manner; and whether they have ever, or not, become the subjects of history, faith knew of them, and the souls of the elect were edified and thankful. I do not doubt that the work of God by and with "brethren" had its special purpose also. It seems with certainty to present the separatedness of the Church from the world, and distinct witness to the heavenly calling and peculiar dignity, as also to assert the precious truth that nothing else is worthy of the House of God, though the House be in ruins--as surely it was known and felt to be in a dispensational sense.

And further, the "brethren" aided the testimony, which was rising again, to the Coming and Kingdom of the Lord, with some heavenly apprehensions connected with that great mystery, which were consistent with their separated and heavenly position, and with that only. For there are prophetic truths which must ever be felt to be more or less at variance with any church system that links itself with the world.

Thus, in simplicity, as my mind led me, I have done as you wished, dear James. I will not speak as to the result of this call of the "brethren". It would be painful, and it is needless. Each heart among us knows many and many a secret cause of humiliation, which the present distracted condition in which we are found tells of itself. "When He giveth quietness, who then can make trouble ?" May such experience be more deeply and richly felt to be ours.

Believe me, dear James,

Ever your affectionate brother,

J. G. Bellett

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READ THE BIBLE TO YOUR CHILDREN

One bright morning last winter, while seated in my own room reading a portion of the blessed Word, the door softly opened and the darling of our home, a little black-eyed girl of four years, quietly entered. I was reading the Seventh Chapter of Luke audibly, and continued without speaking to little Carrie, indeed scarcely thinking of her.

As I finished the touching story of the woman "who washed His feet with her tears and wiped them with the hairs of her head" a dimpled arm stole around my neck, a curly head rested on my shoulder, and a baby voice whispered, "Mamma, that is such a sweet story; please read it again." Equally pleased and surprised, I said, "There are two other pretty stories in this chapter; shall I read it all, Pet?" An eager, "O yes, Mamma," and a spring to my lap were the answer, and I slowly began the story of the centurion's servant. Interrupted by questions and explanations we finished this and read the widow of Nain. Here the quick sympathy of childhood found vent in tears and smiles for the stricken mother's woe and rejoicing, and then we came again to the story of the woman who "loved much." This was the little one's favourite, and her comment was, "Don't you wish, Mamma, that the dear Saviour was here now, so that we could do something for Him when He was so tired ?"

Mothers, Christian mothers, our little one is just like yours, a tiny, bright every-day girl of four years, not wonderful or precocious. We buy no more "simplified Bible Stories"; we just feed our darling with the pure milk of the Word, unadulterated. You may do it with like results to yourselves and your little ones. (Selected)

(Copied from WORDS IN SEASON, June 1957.)

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WORDS IN THE GREEK-TESTAMENT

"ENCOURAGE"

The word "ENCOURAGE" does not occur in the Authorized Version of the New Testament, but it is probably the best translation of the word parakaleo. This is one of the Greek words which is bigger than any of the English words used to translate it. It is made up of two parts, para meaning "beside", and kaleo, "call": indeed we get our word "call" from the first three letters of this word. So it literally means, "call to one's side", with the suggested meaning of coming to give aid. It has the literal meaning, "call to one's side", in Acts 28.20, where Paul explains why he had summoned the chief of the Jews. Perhaps his use of it implies that he had hoped for help from them. In the Authorized Version it is translated, "entreat", "beseech", "desire", "pray", "exhort", "comfort." Mr. Darby translates it "encourage." In Deuteronomy 3.28, "charge Joshua, and encourage him," the Septuagint has parakaleo. When the Authorized Version was prepared, "comfort" had this meaning of imparting strength. A different word is used when the thought is only to give sympathy and help in sorrow, as in John 11.19.

Parakaleo includes in itself the three meanings, "Beseech", "Exhort", and "Comfort." Unfortunately "beseech" is used also to translate two other words, and often it means only "ask", as in Luke 11.37; Matt.15.23, etc. Where beseech is the translation of parakaleo it is a stronger word, and often includes the meaning of asking someone to come to one's aid. It is used of suppliants coming to our Lord, the Centurion (Matt.8.5); the leper (Mark 1.40); Jairus (Mark 5.23). But it is also used by the demons begging to be sent into the swine, and the Gadarenes begging the Lord to leave them. It is used by our Lord in Matt. 26.53 when He said that He could ask from His Father the help of twelve legions of angels. Sometimes when it is translated beseech it has the meaning of exhort, as in Rom. 12.1; 1 Cor.1.10; Phil. 4.2; etc.

When parakaleo is translated "exhort", we must remember that it also has the meaning of comfort, for exhort seems rather a cold, hard word. In Rom. 1.12, Paul wanted to give and receive both exhortation and comfort by their mutual faith. (Here it is sun-parakaleo: "Encourage together"). In Romans 12.8, it has been suggested that the advice given, might be expressed, "Let him give encouraging exhortation, cheering on to Christian action." In 1 Cor. 14.31

prophecy would exhort as well as comfort, and so would Timothy, in i Thess. 3.2. Whereas in ii Tim. 4.2, it is nice to think there would be comfort as well as exhortation after the "reproof and rebuke." We all know and love Barnabas, "The Son of Consolation". Acts 4.36. This name certainly fits his character, but it may just as well be translated, "Son of Exhortation", and they say this fits the Hebrew word better from which his name is formed: and in Acts 11.23, we find that he exhorted them all that with purpose of heart they would cleave unto the Lord." So you see we need a bigger word, but unfortunately we have not got one in English.

In translating the noun paraklesis (formed from parakaleo) the Authorized Version sometimes uses "comfort", and sometimes "consolation", which rather conceals the connection. In ii Cor.1. 3-7, it is always the same word, and the stronger word "encouragement", as in the New Translation surely gives the meaning better. God ministers to us something stronger than "comfort." So, too in Romans 15. 4,5, it is important to keep the connection. It is from the Scriptures that we obtain the endurance and the encouragement of which God is the Source. Twice He takes the lovely name of "The God of Encouragement", here, and in ii Cor. 1.3. (See last Number of The Steward).

The great importance of this word is that it gives us a Name of the Holy Spirit. Because the full meaning of the word cannot be expressed in English, the Holy Spirit has been called, "The Paraclete", bringing over into English, the Greek word "Parakletos." (Also from parakaleo). From the proper meaning of the word, "One called to one's side", especially to give aid, it was used for a legal assistant, a solicitor or advocate; and from that it came to be used for any intercessor, or of a helper of any kind. This is what the Holy Spirit was to be; and if we remember the uses of the verb we may find in His help the three meanings:--beseeching, exhorting, and comforting.

Our Lord said, "He shall give you another Comforter." (John 14.16). Up to that time the Lord Himself had been their Intercessor, Teacher, and Comforter. Now He was leaving them to return to the Father in Heaven, and so the Father was sending the Holy Spirit to manage their affairs for them on earth. Our Lord Jesus also keeps the title of Paraclete Himself, but it is translated "Advocate." "We have an Advocate with the Father, Jesus Christ the Righteous." (i John 2.1). So "Christ manages all our affairs for us above; the Holy Spirit below." (i John 2.1, New Translation, Note). Have we not a right to feel encouraged ? What better Trust Company could we want to look after our interests ?

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Philippians 1.2 — MEDITATIONS ON PHILIPPIANS "GRACE BE UNTO YOU, AND PEACE" — Chapter 6

"Grace be unto you, and Peace, from God our Father, and from the Lord Jesus Christ." (Ph. 1.2)

We must not think of these words as being merely a formal greeting, as we so often begin a letter: "Dear Sir: or, "Dear Mrs. . . ." when the person to whom we are writing is not dear to us at all. No, this greeting really means what it says: and though written by Paul so long ago to the Philippians, we may take it for ourselves from the Holy Spirit: and we may bask in all the sunshine of those two little words: GRACE and PEACE. It is true that most of the Epistles use these same words: Timothy, Titus and ii John have "Mercy" added; and Galatians at the end repeats the Peace, adds Mercy, and closes with Grace: James uses the one word: "Greeting." Hebrews and i John do not name those addressed, and have no salutation: iii John has at the end, only, "Peace be to thee." And Jude has, "Mercy unto you, and peace, and love be multiplied." Let us remember that all these greetings are "God-breathed", and each means just what it says.

Our Epistle begins with, "Grace to you", and ends with, "The Grace of our Lord Jesus Christ (be) with your spirit." And in Verse 7 (Ch. 1) Paul writes that they were all his "joint-partners" in this Grace. In this Grace we all have a share. Well may every one of us sing:

"GRACE IS THE SWEETEST SOUND That ever reached our ears,
When Conscience charged, and Justice frowned, 'Twas GRACE removed our fears."

As we grow older, and learn more to know ourselves, perhaps we also learn to value more highly the Grace that picked us up, gave us the privilege of hearing the Gospel, and believing it; and (perhaps most wonderful of all) to know the Grace that has borne with us all along the way, through all these years, and has never cast us off, or given us up, but will perform that work, that "good work", begun in us, right on to the day of Jesus Christ. (v. 6). It has all been Grace, all must be Grace, right from start to finish.

"Raise glad the song ! for we can tell
How sovereign Grace dissolved the spell
That kept us bound in chains;
And from that dear and happy day,
How oft constrained by Grace to say,
That Grace Triumphant reigns

Yes! tho' we've strayed like saints of old,
Grace has restored us to the fold
As captives in its chains;
Thus saved by Grace, we'd gladly sing,
Till all the earth and heavens ring
With Grace triumphant reigns.

Grace means "Free, undeserved Favour." And, Thanks be to God, that is just what God has shown to us; and this is the message with which this lovely Epistle begins. But let us remember it is Grace, not from pity only, but from Love. I write in Hong Kong, surrounded by tens of thousands of refugees in the most desperate poverty, misery and squalor: daily I see the children in their rags and wretchedness, and my heart is moved with pity, and I seek to do what little I can to relieve their misery. In a measure I show them grace, for they do nothing to deserve help. But it is grace moved by pity. But there are a few whom I dearly love, what a difference that makes ! A few days ago a dear child we have known and loved for several years, showed me the soles of her shoes: both with great holes right through to her bare foot. I got her new shoes and at the same time a pretty new dress, for I think she had only one shabby one. I paid about ninety cents for it. When I gave them to her, she climbed on my knee, buried her head on my shoulder, her heart too full for words: and then at last she looked up with wonder, saying: "Mr. Lee, You must have paid a great deal for it !" It was grace, but grace that was moved by love: and who can say whose pleasure was greater, the Child's, or mine ? Let us ponder the Love behind the words: "GRACE TO YOU", and let us remember always the unfathomable cost. May our hearts respond, not with any formal thanks, but like the Child, may our hearts burst forth:

"THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT !!"

But that is not all. In Chapter 1.29, we read that God has not only "graced" us, or, favoured us with believing on Christ, (for the word is almost the same), but also with suffering for His sake. How very, very glad we are that God has graced us with believing on Christ ! As we see those who have never heard the Story, and those who have refused to believe it: well may we thank God that He has graced us with both hearing and believing. For it is Grace alone that has done it all. But perhaps we do not realize that it is the very same Grace that favours us "to suffer for His sake." We rejoice in hope of the Glory: we rejoice in the Many Mansions: all the fruit of Grace: but the suffering . . . . , Ah, somehow, that's different. Yet both the "believing" and the "suffering" are given to us, "on the behalf of Christ." And the same Grace that gave us to believe can give us the courage, if need be, to suffer: we can do neither the one nor the other of ourselves: both are entirely His Grace.

But not only does the Apostle wish Grace to the saints: but also Peace. Perhaps first we should notice the difference between "Peace with God", and, "The Peace of God." (Rom.5.1 & Ph.4.7) The saints in Philippi already had "Peace with God." "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5.1). Lydia found Peace with God, that Sabbath Day by the riverside. The jailor found Peace with God the night of the earthquake. Have you, Reader, found Peace with God ? You may, just by taking God at His word.

But the Peace in our salutation is different. This Peace is "The Peace of God" that keeps, or, guards our hearts and minds through Christ Jesus. (Ph. 4.7). Today men passionately long for Peace, but how few enjoy it ! In many parts of the East, you may hear the greeting: "Salaam", It is the same word as "Salem" in the Bible, and you remember that means "Peace." (Heb. 7.2). But these very lands that so often say "Salaam", know less, perhaps, of true Peace, than almost any other. This is the Peace that God offers His children today. His Grace and His Peace are as full and as free as they were in Paul's day: and both are for you, my Reader, and me. They are offered us from "God our Father, and from the Lord Jesus Christ." None else can give these gifts, and like all Heavenly gifts, they are without money and without price.

But could Paul honestly wish "Peace" to these Philippian saints, when they were suffering for their Master's sake ? Can Peace and Persecution go together ? Yes, Strange as it may seem, they can, and often do, go together. In i Tim. 2.2 we are told to pray for kings, and for all that are in authority; that we may lead a quiet and tranquil life (New Trans.); and the Word goes on to saythat such a life is acceptable in the sight of God our Saviour. Sad to say, our brethren in some lands are not leading such a life. Perhaps this is because so often we forget this prayer. These words in i Tim. 2.2 imply on the one hand, tranquility without, and on the other, Tranquility within. But can we have Tranquility within, when there is no Tranquility without ? Yes, we can. That is part of what we learn in our verse in Philippians. It is still true: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." How ? Why ? Because, "In the Lord Jehovah is the Rock of Ages." (Is. 26.4: Margin).

But notice the closing words of our verse: The Grace and Peace are "from God our Father, and the Lord Jesus Christ." Notice how God our Father, and the Lord Jesus Christ, are intimately linked together, as the Joint Givers of these good Gifts. It would be blasphemy to link the name of men or angels with "God our Father" in this way. In Chapter 2 we will read plainly that Christ Jesus is equal with God: but this verse tells us the same wondrous Truth. May God help us to ever cling to this foundation of the Faith: and to enjoy the Grace and Peace offered to us.

- FROM A LETTER -

"Baptism"

"Do you think that some time you could include a word about 'Baptism' in The Steward ? I know it is a controversial subject, and for that reason there is nothing sound and clear in print to be obtained. Several have asked me about it, and I wrote to London to find out what was to be had that I could give folks to read. The only pamphlets in print are those advocating 'believers' baptism', and I have been further alarmed to find that scarcely any among us now understand anything else." The letter adds that quite a number are exercised about this matter, and have raised the question: but do not know where to turn to get help. The letter closes with the following remarks: "I am a bit fearful of 'stirring up a hornet's nest', but for the sake of those genuinely perplexed, I trust the Lord will give you wisdom and guidance to minister a word in season. I have drawn the attention of one or two to the brief reference to the subject in your book to 'Parents', and all said they had never noticed it when they read the book."

Some time ago the subject of baptism was touched on in The Steward, and not long after a brother much loved and honoured wrote asking that we would refrain from speaking of this subject. I replied that as I believed it to be the Truth of God that was set forth, a Truth that is (as the writer above mentions) very little known or understood today; but of deep interest to every parent; that I could not promise to act according to his request. The Apostle could say, "I have not shunned to declare unto you all the counsel of God." I have, however, great respect for the brother just mentioned; and in the hope of meeting both sides of this question as far as may be, we have just published two pamphlets on it. The first is a small one, being merely a reprint, (very slightly revised) of the pages mentioned above, in the book, "To the Parents of My Grandchildren." The second is a reprint of an old booklet that was reprinted in The Steward, years ago.

When my Father was editor of The Steward, for a good many years he avoided any reference to the subject of Baptism: but later he felt this was a mistake, and when he turned over the work of The Steward to me, shortly before the Lord took him Home, he left with me a fair-sized pamphlet by Mr. S. M. Angel, entitled: WHAT IS BAPTISM ? AND WHO SHOULD BE BAPTIZED ?" And advised that I should publish it in The Steward, if I felt the Lord so led. For several years I hesitated about doing so, but finally felt he was right, and in the autumn of 1940, & winter of 1941, this article appeared in three issues: and we also published it in pamphlet form. Since that time several have asked for the pamphlet, but it has not been available for a long time. For some years it had been on my heart to republish it, and on receipt of the above letter have done so. The pamphlet is written in a Christian, courteous spirit, without bitterness, and examines with care most of the passages in the New Testament referring to Baptism. It needs careful reading, but is worth careful reading.

When my Father left the pamphlet with me, he also left the following short introduction to it, which he had prepared: "The article here reproduced is by a brother long since departed. It is presented to our readers with the desire of giving help on this subject. Whether one believes that the immersion of believers is the only form of baptism taught in the Scriptures, or whether he believes that the heads of houses, have the privilege of bringing their households with them on to Christian ground, we believe that both will be edified by a careful and prayerful perusal of this article.

All has not been said on either side that might be said, and if any of our readers wish to write us on this subject in a gracious spirit, with a view to promote unity of mind and heart, we will be glad to hear from them.

'Be perfect,
'Be of good comfort,
'Be of one mind,
'Live in peace;
'And the God of Love and Peace shall be with you.' 2 Cor.13.11

We hope to send a supply of these booklets to the Book Rooms at home: the price will be 5¢ and 20¢ respectively: or free on request from Hong Kong. I may add that The Bible and Tract Depot, 6173 Sherbrooke St. W., Montreal, Canada have a good stock on hand of the book: "TO THE PARENTS OF MY GRANDCHILDREN". There is a brocade covered edition which makes a nice gift. The prices are: Brocade Covers: $2.50; Cloth $1.10; Paper 70¢; Newsprint 45¢.

Two other new pamphlets are: "God has spoken to me in a dream": A true and very solemn story translated from the French. Excellent for Young People. The other is: "Mr. Chang's Search." It is the simple story of an earnest Chinese Christian who sought for some who met according to what he found in The Word of God. Either of these, 5¢ each.

We hope, God willing, that a book: "ILLUMINATED TEXTS: AND HOW TO MAKE THEM", will be ready about the end of August. The Book Rooms at Montreal & Oak Park expect to stock it.

"A LAND OF BLACK MAGIC"
(From a Letter)

Dear Brother in Christ,

I can only tell you 'Thank you very much' for the gift of these hand-made texts. They are already in the houses of those who love Jesus, and I specially do thank you for your prayers that I may feel. We need your prayers because we are here in a land of blck magic, superstition, roman catholicism more than anywhere. We are walking by faith only. . . .

We should be glad of your spiritual help because we are alone with the Lord and it is a dry place. If we are alone with Jesus, we are not alone in the world, since you are working with us in prayer. . . . I am so thankful to the Lord that He has allowed me to have unknown friends in so great a distance from France. . . The Texts are very, very beautiful, and, for me, I have taken "The Lord . . . my life." Colos.3/4.

Here we pray for you, your work, your ministry, for the Book-office. May the Lord unite us in prayers that we may be bounded in Christ till we meet in the wedding-room.... as soon as possible.

Could you pray for France ? for this poor land of ours, here we are in fight with roman catholicism, communism, magic and so on. Sometimes I am afraid of a terrible correction of the Lord upon this land, specially this year of idolatry with LOURDES more than ever. I am so tired, so sad to live in such a land, in such darkness. Please pray the Lord to give me more physical strength. The need is so great, and the workers so few.

We need to have more brethren too. Here, we have women, but nearly no men. It is strange that the men seem to be not interested by the Gospel. I will try, God willing, to have special meetings for men. Please, help us with your prayers.

Thank you very much for the two parcels well arrived, and may the Lord bless you so much.....so much.

Please, let me send you all my love in Jesus for you and those working with you.

MARANATHA !

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THE BEAUTY OF THE REJECTED
C H R I S T

I have just been asking my self how far I really see "form and comeliness" in the rejected and despised Jesus; and I am assured that while the soul is under the power of things seen, this cannot be, because the marred visage, the thorny crown, the carpenter's son, the penniless, homeless stranger, the One spit upon, the patient sufferer of wrongs and reproaches daily heaped upon Him, is no object of "form and comeliness' before the eye of mere man. If the soul, therefore, be under the power or presence of things seen, what is Jesus to it ? It is faith alone that can admire Him. It is the eye trained and practiced by the Holy Spirit that alone can see the beauty of the smitten form of the low-esteemed Galilean.

This tells loudly against the constant currents of our hearts. May we be more and more lifted above the admiration of, or delight in, the things seen, the fair shows of the flesh. Such glances of our hearts, of which they are so guilty, weaken our power to perceive this only real "form and comeliness."

So where is there the ear for the Shepherd's voice ? Surely only where the ear has been opened by the Spirit of God. And if the flesh and the world are being listened to with their music and soft words, the readiness and skill to catch that unearthly voice will decline and be impaired. (J.G.B.)

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"SO AMAZINGLY BREATH-TAKING"
(From a Letter)

"It is so wonderful to think of the LORD as not only the Upholder of this earth, but the billions of worlds that go to make up the Universe, in the billions of miles of space. How it makes us conscious of the contrast in 2 Cor. 8.9: Though He was rich (Creator of the Universe), yet He became poor (nowhere to lay His head). He went even lower, and bowed His head to the very lowest,--the shameful death of the cross. All this, that we—who are but microbes in proportion--might be rich--heirs with Him !! It is so amazingly breath-taking, that we often pass it by, because we are not big enough to see it in its magnitude. "

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Letters about The Steward & Feed My Lambs alone to Mr. S.R.Arendt, 4354 Marcil Ave. Montreal.
Letters about The Steward and "Till He Come" to Mr. C.W. Allen, 7 Astley Ave, Toronto, Canada
Letters to the Editor of The Steward: to G.C.Willis, Box 5413, Kowloon, Hong Kong
(Typed in Hong Kong) (Printed in Canada)

Feed My Lambs

"WHO THEN IS WILLING TO CONSECRATE HIS SERVICE THIS DAY UNTO THE LORD ?"
(iChronicles 29.5)

Just as I am, Thine own to be,
Friend of the young, Who lovest me;
To consecrate myself to Thee,
Lord Jesus Christ,-- I come !

In the glad morning of my day,
My life to give to Thee alway,
With no reserve, and no delay,--
With all my heart,--I come !

I would live ever in the Light,
Be ever pleasing in Thy sight,
Do all for Thee with all my might,--
Therefore, to THEE, I come !

There were some dear Christian people long ago, who learned to know the Saviour through the Apostle Paul. They were very poor people, but the Apostle knew what a blessing it would be to themselves, if they learned to <u>give</u>; and so he suggested that they send help to their brethren in the Land of Judea, who were, perhaps, even poorer than they.

However, these dear Christians in Macedonia did not give, as the Apostle Paul had hoped they would: but instead they did something even better: they did something that every one of you dear Lambs can do. It may be that most of you have not much money to give. It may be that like the Macedonian Christians you are very poor in this way: but like the Macedonians, you have <u>something</u> that every oneof you can give: something that is far, far better: far, far more precious than money, that you may give to the Lord.

And what is it that the Macedonian Christians gave so freely and so willingly ? This is God's own record about them: They "first gave their own selves to the Lord." (ii Cor. 8.5). And did the Lord accept their gift ? Indeed He did, and He had it written down, so that all His people for hundreds and hundreds of years could read about their gift, and could see how pleased He was with it. The Macedonian Christians were just like you. They had their quarrels like you, (and sad to say that was also written down), they were no more perfect than you are: but they gave their own selves to the Lord ! That was the very best gift that anyone could give. The richest men in the world could not give a gift to the Lord that would please Him as much as that gift, and you have the very same gift to <u>give:--yourself</u> ! Dear Lamb who is reading this. Have you given yourself away to the Lord "with no reserve, and no delay" ? If not, will you not go away by yourself, and just now "present your body a living sacrifice, holy, acceptable unto the Lord", for this is "your reasonable service." (Romans 12.1). His Word says: "Of every man that giveth it willingly with his heart ye shall take My offering." (Exodus 25.2). "Who then is willing ???"

Just as I am, young, strong and free,
To be the best that I can be,
For Thee, my Saviour, all for Thee,
Lord of my life,-- I come !

From earthly dreams of fame and gold,
Success and wit, to make me bold;
Give me to turn,-- Thy faith to hold
For my whole life,--I come !

X * X * X * X * X * X

From a sun dial in the Park in Halifax, England: Dated 1858; "BOAST NOT THYSELF OF TOMORROW."

"Time by moments steals away,
First the hour, Then the day."

THE STORY OF PERPETUA

In the year 202 A.D. a young woman named Perpetua was put to death in Carthage, in Africa, because she would not deny the Lord Jesus. Perpetua had a good home; her Mother and her two younger brothers were Christians. Her Father was not a Christian, but he loved Perpetua more than anything else in the world. Perpetua was married and had a baby boy. We do not hear anything of her husband.

Soon after the baby was born, when Perpetua was 22 years old, she was arrested, with her brother, a slave girl, and some other Christians. Perpetua wrote the story of this time of her suffering, up to the day before she was put to death. She did not fear for herself, but she was very sad for her old Father, who wanted her to give up her faith, and for her baby.

She writes: "When we were with the persecutors, my Father out of his affection for me would persevere in turning me aside from the faith. 'Father', I said, 'you see this vessel lying on the ground ?'

And he said, 'I see.'

And I said to him, 'Can I call it by any other name than what it is ?"

And he answered, 'No.'

'So also I cannot say of myself that I am anything else but a Christian.'

The Christians were left a few days before they were taken to prison. In those days Perpetua and her brother were baptized.

"After a few days we were recived into the prison, and I was very much terrified, because never before had I felt such darkness. O bitter day ! (I suffered) from the great heat of the multitudes shut up there, and from the violence of the soldiers. I was also troubled for my baby.

Some friends gave money to the ruler of the prison so that the Christians could go together each day for a few hours to a better part of the prison.

At last I was allowed to have my baby with me in the prison; and at once I regained strength, and the prison became to me as a palace.

At this timethe Lord gave her a vision to encourage her.

"I saw a golden stair of wonderful height reaching up to heaven, and so narrow that only one could go up at a time. In the sides of the stair were all kinds of weapons of iron, so that if anyone climbed those stairs carelessly or not looking upwards, he would be wounded. Beneath that staircase was a dragon, of wonderful size; it was always preparing traps against those who were ascending the stair, to stop them from ascending. Saturus (her brother) ascended first. At the top of the stair he said to me, 'Be careful that the dragon does not sieze you.'

I said to him, 'He will not hurt me, in the name of the Lord Jesus Christ.'

From beneath the stair, the dragon slowly raised his head; and when I trod the first step I had trodden on his head. I went up and I saw a very great garden, and in the midst of the garden a Man was sittingin the clothing of a shepherd; he was milking the sheep. Around Him were standing many thousands clothed in white. He said to me, 'Child, You are welcome !" And of the cheese of the milk He gave me a small mouthful. And I awoke still eating something of great sweetness.

"After a few days we were to be tried. My Father arrived from the city, and he tried to cast me down from my faith, saying:'Have pity on your father, my daughter. Consider your mother, Consider your son, who will not be able to live without you.' These things my Father said, kissing my hands, and throwing himself at my feet;with tears. And I was full of pain, grieved for my Father who alone of all my kindred would not be able to rejoice in my martyrdom. And I comforted him, saying, 'At the judgment, that will be done which God has willed.'

"The next day while we were at our morning meal, we were seized, that we might be examined, and we came to the Forum (market place). It came to my turn, and my Father appeared there with my little son, and said, 'Have mercy on your babe". And the ruler said, 'Spare the grey hairs of your Father. Spare the infancy of the boy; make sacrifice for the Emperor.' And I replied to him, 'I do it not !' The ruler said, 'Are you a Christian ?' And I answered, 'I am a Christian.' Then he sentenced us all together, and condemned us to the wild beasts, and rejoicing, we descended to the prison."

Her Father would not let her have her baby again, but Perpetua says God cared for the baby, so he did not suffer, because he had not his Mother's milk; and God comforted her, so she did not suffer much from the longing for the child.

The day before the conflict the prisoners were always given a great public feast. The Christians did not take the free supper, but had the feast of the Love Supper, and the holy remembrance of the death of the Lord.

In the morning they went out of the prison to the arena as to Heaven, trembling, but for joy,

not fear. In the arena the men were attacked by a bear, a leopard and a wild boar. The two women, Perpetua and the slave girl, were bound in nets and thrown to a wild cow. Perpetua was tossed, and her side torn, but she stood up and folded her clothing around her, and smoothed her hair, so she might not appear to mourn on her day of glory. Then she helped the slave girl to arise. The people pitied them, and they were sent to the gate, instead of being tossed again. But Perpetua seems to have been in a vision, and did not know she had suffered. She said, "I do not know when we are to brought out to that cow." She could not believe she had suffered until she saw the wounds on her body, and her torn garments. Then she said to her brother, who had not been arrested, and to another young man, "Stand fast in the faith, and all of you love one another, and be not shaken by our suffering."

When all had suffered from the animals, they were to be killed by the sword. Together the Christians walked to the place. They kissed each other, and received the sword in silence. But the soldier who struck Perpetua only pierced her side, without killing her. So she herself guided his erring right hand against her throat.

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Answer to Puzzle in the Last Number of "Feed My Lambs."

(1) "Be thou faithful unto death, and I will give thee a Crown of Life." (2) "God is Love."

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MARY & HUGH

HOW WE GOT OUR BIBLE — Part 4 — THE ALPHABET

It was the Lord's Day afternoon, and the children had come home from Sunday School, and were sitting with their parents in the garden. Hugh was deep in thought, and after a time said to his father, "Daddy, do you remember at the end of our last talk about the Bible, you said you were going to talk to us next time about the Alphabet ? I can't see anything very wonderful about the Alphabet: why, little Teddy at Sunday School this afternoon spelled out a verse, and he's only five: so what's special about the Alphabet ?"

"Perhaps that is just why there is something special about the alphabet, so that even a child of five can spell out a verse. In some lands there are lots of little children, and big children too, who could not spell out a verse from the Bible, and it would take them years to learn to."

"But how could that be ? It doesn't take long to learn the Alphabet !"

"Don't you remember, Hugh," said Mary, "in our last talk, Daddy said in China they had to know about 5000 characters to read the New Testament ? Think how long that would take !"

"Yes, Mary, and many of those characters are very much harder to remember that any of (MAN)
the letters of our Alphabet. Some have more than 30 strokes in one character. Each is
supposed to be a sort of little picture of what it represents: for instance "man" is sup-
posed to be a picture of two legs. A sheep, or lamb, is a picture of two horns, four legs (LAMB)
a cross for a body, and a little tail. Get me some paper and I will show you. If we put
the character for "me" underneath the Lamb, like that,-- then it means 'righteousness.' I
the poor sinner, have taken refuge under the Lamb of God, and God sees me sheltered by the
Lord Jesus: and calls me <u>righteous</u>. When God looks down from Heaven, He sees the Lamb:not me.

"That is wonderful ! Who taught them to make that character ?" (RIGHTEOUS)

"I don't know, Mary, but it tells us awonderful Truth: and over in China they use this word to preach the Gospel. Indeed there are qite a few characters they use to preach the Gospel. The word for 'COME' is a picture of a cross, and a Man on it, and two other men, one at each side of the cross: a wonderful picture of Golgotha, where they crucified the (COME)
Saviour. It is as though He had His arms stretched wide, calling all the world to "COME !"

"I think that is the most beautiful picture they could have chosen for the word, 'COME', but is this word only in the Bible, or do they use it in books and newspapers, too ?"

"Yes, in Books and Newspapers, too. The Christian Book Room in Hong Kong, has a series of Gospel Tracts based on some of these characters. You may write and get some if you like, and give to the Chinese people in town, in the laundries and restaurants, and other places."

"But now about our Alphabet. Do you know where we get the name, "A L P H A B E T" ?

"No, I've no idea."

"Sometimes, you know, we call it "The A B C." In Greek they say, 'ALPHA, BETA, GAMMA.' So "Alphabet", is just the first two Greek letters, with the "a" at the end dropped off. The last Greek letter (like our Z) is 'OMEGA'. You remember the Lord said, "I am ALPHA and OMEGA." It was as though He had said, "I am A to Z":--Everything you can possibly need, you find in ME."

"How very nice that is! Where did the Greeks get their Alphabet ? Did they make it up ?"

"No ! They got it from the Phoenicians: and the Hebrew Alphabet also came from them. You may probably see the Hebrew Alphabet in the 119th Psalm in your Bible. Every 8 verses begin with one of the letters of the Hebrew Alphabet, and most Bibles show the letter at the top of each section.

"Wait, Daddy, Till we get a Bible and look. Yes, See it is Aleph, Beth. Very much like the Greek, isn't it ? And its really A, B, like our's. Did we get our Alphabet from the Phoenicians?"

Yes, we got our Alphabet from them, too: but through the Greeks."

"But where is Phoenicia ?"

"Do you remember we were talking about the town called 'Gebal', that the Greeks also called Byblos ? You remember we get our word 'BIBLE' from that town. Gebal, or Byblos' is in Phoenicea. Quite lately in the magazine 'The Literary Digest' there was quite a long bit about the country now called 'LEBANON,' and in it the town of Gebal was described. It is still there. The country we call Lebanon is really Phoenicea. If you read Joshua 13.5 you find these words: 'The land of the Giblites (people of Gebal) and all Lebanon.' We read of them again in i Kings 5.18, only there they are called 'Stone-squarers.' But in the New Translation it reads 'Giblites.' They helped to prepare the stone and timber for Solomon's temple. They must have been very clever people. In Ezekiel 27.9 you read of the 'ancients of Gebal and the wise men thereof.'"

"But I still don't see why the Alphabet is so wonderful."

"Because, Hugh, the Alphabet made it possible for everybody to learn to read. At one time in South China, you would sometimes find only one person in a village who could read. Now they are arranging an alphabet, and many, many more people are learning to read. There seems to be no other way to make it easy to learn to read, except by the Alphabet."

"I see. So if its important to learn to read; then the Alphabet is just as important."

"Yes. A wise man has said that the Alphabet "is a landmark of great importance in the history of civilization.' And he says whoever invented it is one of the greatest benefactors of mankind. It was a far greater and far more important thing to invent the Alphabet, than to invent motor cars and aeroplanes, and the like. And we can thank God He allowed the Phoenicians to invent it."

"Perhaps, Daddy, God specially helped them to invent it, so people could read His Word."

"I think, Mary, that is exactly what happened."

"Do they know who it was invented it ? or when ? or where ?"

"No, they do not know: but some people think it was in Gebal."

"How very interesting ! So may be the very name 'BIBLE', and the Alphabet that lets us read it, both may have come from the same place. It is not really strange they are so closely linked."

"No, it is not strange: for the Bible is the one and only Book that really matters."

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"NO !!!"

A friend of mine told me that last Christmas her brother was preaching. He said,--

"There will be many cribs at this time in many churches. Will we look for the Saviour there?

"There will be many images of Christ on the cross. Will we find Him there ?

"Many pilgrims will visit the Garden Tomb, where they think the Saviour was buried. Do we look for the Living One in the place of the dead ?"

When he asked that last question, a dear little girl of five, called out in great excitement, and very emphatically,--

"NO !!!"

We look to Jesus on the cross for Eternal Life, as the hymn says:

"There is Life in a look at the Crucified One,
There is Life at this moment for thee !"

But we look to Jesus, living, at God's right hand in the Glory, to keep us every day. So we may truly say: "HE IS ABLE TO SAVE" - and - "HE IS ABLE TO KEEP."

* * * * * * *

Before I leave you tonight, I have a special message for you dear Lambs. I am getting to be an old man, and unless the Lord comes very soon, I will likely be leaving you. From a child it has been oneof my greatest joys to make Scripture Texts. If I am tired, they rest me. If I am discouraged, they cheer me. It is hard to get nice Texts for our walls now; and for some years I have had a great longing to tell you dear Lambs how to do this work, so you may share my joy in it; and should I be taken from you, you can still go on providing the Lord's people with Texts for their walls. For about two years now, in my odd moments I have been trying to prepare a book to tell you about this. Some very dear friends who can do better work than I have helped me; and the printer has promised, (the Lord willing), to have the book ready by the end of this month. It is full of pictures and alphabets and illuminated capitals, some in colours; and I earnestly hope it may be a real help to some of you. It will have, I think, between 80 and 90 pages. It will be about 8½ inches wide, and about 11 inches tall. I am afraid it will be a bit expensive, but the pictures cost a lot. May be $2.00, may be $3.00. I am not sure. If any of you want one, and cannot pay, you write and tell me. The Book Rooms in Montreal and Oak Park expect to have them in stock. We have a new catalogue being printed now: Send for one if you like It will show a lot of Texts in it.

(TYPED IN HONG KONG: PRINTED IN CANADA)

"TILL I COME --- GIVE ATTENDANCE TO READING"

the STEWARD

"IT IS REQUIRED IN STEWARDS - THAT A MAN BE FOUND FAITHFUL"
(I CORINTHIANS 4:2)

October 20, 1958.

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SONG IN THE DAY OF THE DAY EAST WIND

(He only is my Rock and my Salvation: He is my defence, I shall not be moved)
(Psalm 62:6)

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

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

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

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

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

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

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

(Paul Gerhardt, About 1676)

THE GOD OF PEACE
THE GOD OF LOVE AND PEACE

Now the God of Peace be with you all. Amen. Romans 15.33
And the God of Peace shall bruise Satan under your feet shortly. " 16.20
Be perfect, be of good comfort, be of one mind, live in peace; and the God of Love and Peace shall be with you. ii Cor. 13.11
Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of Peace shall be with you. Philippians 4.9
The very God of Peace sanctify you wholly. i Thess. 5.23
Now the Lord of Peace Himself give you Peace always by all means. ii " 3.16
Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will. Hebrews 13.20,21

Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE. Isaiah 9.6.

* * * * *

We have pondered some of the wondrous Titles the Lord takes in the New Testament:
The God of Glory
The God of Endurance and Encouragement
The God of Hope.

Today we come to THE GOD OF PEACE. And we find this Title in the very same Chapter of Romans (Ch.15) in which the last three Titles appeared. What a rich constellation of Glories for one Chapter ! But this Title is different to all the others in this lovely series, inasmuch as we find it appearing again and again. If one might say it reverently, this seems to be the favourite Title of the Spirit of God, of all these glorious Titles. You will note in the list of Scriptures quoted above, seven times we find this Title: if we include ii Thess. 3.16, where He is called "THE LORD OF PEACE." We might, perhaps, have added i Cor. 14.33: New Translation: "God is not (a God) of disorder but of Peace." And to this lovely collection of Titles, we have added His Old Testament Name: "THE PRINCE OF PEACE."

It is, perhaps, because this poor sad world knows so little of true Peace, yet so ardently longs for Peace, that our Lord presses home upon us again and again, that HE is the GOD OF PEACE. All true Peace must come from Himself alone. HE, and HE only, is The GOD OF PEACE. Men have tried various ways and expedients to bring peace to their hearts, their homes, their country: but all fail, because they forget, or have never known, the true and only Source of Peace: the GOD of PEACE Himself.

Let us ponder a little the verses we have quoted above: Let us gaze a little at some of the aspects in which the GOD OF PEACE presents Himself to us. The first time we find this lovely Title is in our Chapter, Romans 15.33. "Now the GOD OF PEACE be with you all. Amen." Here The GOD OF PEACE seems to present Himself to us as our Friend and Companion: He Who is to be with us. What more can we need, or wish ? Well may the Spirit of God add, "Amen", after

such a prayer ! There are no conditions suggested: though we will see later that there are conditions for this Heavenly Stranger to walk with us down here: but when first He presents Himself to us as "The God of Peace", He does not speak of these: only that lovely prayer: "Now the God of Peace be with you. Amen." The world is dark and sad and dreary: "A squalid place", the Spirit calls it. (ii Peter 1.19: Literal). But if I have the God of Peace as *my* Companion, my Beloved on Whom I may lean, what need I fear ? The dark is light about me: the confusion and turmoil and squalor grow dim in His presence. With wars and rumours of wars all about: this is the Companion I need today: THE GOD OF PEACE!

The next time the God of Peace presents Himself to us, is in the very next Chapter: Romans 16.20: "The God of Peace shall bruise Satan under your feet shortly." The word for bruise is exactly the same word as is used of Satan bruising the poor man's "onlybegotten"son in Luke 9.39. I like to think that the Spirit of God has this Scripture in mind, when He wrote these words in Romans 16. Satan is not always to have it his own way. Just now in some lands Satan is treating the Lord's people very badly: bruising them indeed: but not for ever. There was a time when Satan bruised the heel of the Seed of the woman: but that "Seed" is the Prince of Peace, and He will bruise Satan's head "under your feet shortly."

The third time we meet this Title, the Spirit links it with another lovely Title: "The God of Love and Peace." Why is this ? Here the Lord is presenting Himself to the naughty Corinthians, and even after the loving entreaties sent them to repent: even after that letter written with much affliction and anguish of heart and many tears: still the Apostle feared there were "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults" amongst these saints. This terrible list of strife and quarrelling comes only eleven verses before the sweet promise of the company of The God of Love and Peace. God could not possibly walk with them in the state described in that verse: ii Cor.12.20. But note the encouragement in our verse: "Be perfect, be encouraged, be of one mind, live in peace; and the God of Love and Peace shall be with you." (See New Translation). So let us take courage: Let us lay aside our quarrelling and jealousy, let us be ofone mind, let us live in peace; and The God of Love and Peace will walk even with us. This is, I think, the only time God takes this title, "The God of Love." "God is Love", we know: but it is sweet to remember that He is also "The God of Love." He is not only the Source of Peace, but also of Love: and if we are to live in peace, the first thing we need is love one to another: both we find in The God of Love and Peace.

Our next verse is Phil. 4.9: Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of Peace shall be with you." In verse 6 we are told how the Peace of God may garrison our hearts and minds through Christ Jesus. With The Peace of God for our garrison, Verse 8 tells us what to think: and who does not know the impossibility of controlling our own thoughts ? But here is the secret. Now, with thoughts under control, verse 9 tells us what we are to do: even the very things we have learned, and received, and heard and seen, from, and in the Apostle Paul: then we may be sure, The God of Peace shall be with us. There are some who speak slightingly of some of Paul's writings, and feel they know better. But if we are to walk with the God of Peace, the secret is not to despise the writings of the Apostle, but to do them. Notice here how closely linked are The Peace of God; and The God of Peace.

Now we come to i Thess. 5.23: a most beautiful, but a most challenging Scripture. "And the very God of Peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, Who also will do it." We sometimes sing: "Take my life and let it be, Consecrated, Lord, to Thee." To Consecrate and To Sanctify really have the same meaning: "To set apart." When we sing that hymn, we pray that the Lord will set apart our lives for Himself. And I am sure that every Believer, truly wants this to be so: but sometimes we are apt to feel that the price is too high: to know that our whole spirit soul and body are HIS, and HIS only, to be set apart entirely and altogether for Himself, in whatever way, and in what ever place, He may choose: sometimes we are not prepared to turn all over to Him, in this absolute fashion. And yet that is the only path of Peace. It is the very God of Peace Who alone can sanctify us wholly. Until we turn all over to Him: until we let Him set apart all for Himself, we cannot know true Peace. It is only when we present our bodies a living sacrifice that we prove how good and acceptable (acceptable to us) and perfect is the will of God. The very God of Peace is ready, waiting, to sanctify you wholly: Let Him do it: and you will know such Peace as you

as you have never known before. And He is able to preserve us wholly blameless unto the coming of our Lord Jesus Christ. And, to the Apostle's comfort, and our comfort, the Spirit adds: "Faithful is He that calleth you, Who also will do it." Beloved Reader, May the very God of Peace sanctify you, (and me), wholly!

In Second Thessalonians we find the beautiful Title: "The Lord of Peace Himself." It is identically the same construction as the verse we have just pondered in the First Epistle: and both should be translated alike: probably this is the better translation: "Now the God of Peace Himself." (i Thess. 5.23): and: "Now the Lord of Peace Himself give you Peace always by all means. The Lord be with you all." I cannot imagine a more beautiful wish to send to those we love. It is the Lord of Peace Himself Who gives us Peace: Peace of conscience, Peace of Heart: Peace amidst all the sorrows and anxieties of life:

Peace, perfect Peace, with sorrows surging round ?
On Jesus' bosom naught but calm is found.

Peace, perfect Peace, our future all unknown ?
Jesus we know, and He is on the throne.

The God of Peace perhaps reminds us of the Source of all true Peace. But we see Him as The Lord of Peace, when He said to the stormy waves: "Peace, be still !" And as Lord of Peace, He can still the tempests that rise in our hearts, until there is "a great calm."

The last time this lovely Title, The God of Peace, is found is in Hebrews 13.20 & 21: and the closing prayer (if one may so speak) connected with it, is most exquisite: "Now the God of Peace . . . make you perfect in every good work to do His will." We have learned to know the God of Peace as the One Who is with us all the way: Lo, I am with you all the days: Each day, every day. We have had the bright hope brought before us that shortly the God of Peace will bruise Satan under our feet. The God of Love and Peace is He Who can bring love and peace amongst His Own, even now, instead of envy and strife. The God of Peace will indeed be with us, as we do the things we have learned and received and heard and seen in the beloved Apostle of old. It is the God of Peace Who sanctifies us wholly: and the Lord of Peace is ready to give us Peace always by all means. What remains ? ? ? Perhaps the highest wish of all: "Now the God of Peace . . . make you perfect in every good work to do His will." There is nothing higher, or better, down here than to do the will of God. Sometimes we are apt to think the greatest thing on earth is the salvation of souls: and we may be tempted to use methods for this purpose that are not according to His will: thinking the end justifies the means. No ! God forbid that we should speak lightly of the salvation of souls ! But the greatest thing on earth for the true believer is not the salvation of souls: it is not to preach the Gospel: it is not to do some great and glorious work for the Lord. No, The greatest thing on earth for the true believer is to do the will of God. "My meat is to do the will of Him that sent Me," said our Lord. That may well be our meat also. And the God of Peace is here, and ready, to make you and me perfect in every good work to do His will. His will may be to preach the Gospel: it may be to lead souls to Himself: but those are not the first things in life. The first thing, that matters most to Him, is to do His will. And in doing His will, we will find perfect Peace. "Now the GOD OF PEACE, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will."

I would like to add just a line on i Cor. 14.33: for that verse is such a rebuke to myself, and it may be there are others who would be thankful to give heed to it "early" in life, so that they "may rejoice and be glad all our days." (Ps. 90.14). The New Translation reads: "God is not (a God) of disorder but of Peace." Where man is there is disorder. But view God's fair Creation, and we see that our God is the God of Order: and there is Peace. May He help us to be "mimics" (i Cor.11.1; Literal) of Christ in this also.

And, Brethren, soon, very soon, The PRINCE OF PEACE will come and take the place that is so rightly His: Soon now will that prayer be answered, that has gone up from countless hearts for more than 1900 years: "Thy Kingdom come: Thy will be done on earth as it is in Heaven !" "In His days shall the righteous flourish; and abundance of Peace so long as the moon endureth." (Ps.72.7).

"J E H O V A H -- S H A L O M" (Judges 6.24)

EARLY DAYS

Letter by Dr. Edward Cronin:

Having a very definite remembrance of things that took place anterior to all that is written by our beloved J. G. Bellett concerning the ways of God towards us in the beginning of this movement, I would add a few remarks.

I had been sent from the south of Ireland to Dublin for my health, and was a dissenter (Independent); and a visitor was received by all the dissenting bodies there. This liberty was continued till it was found that I became resident in Dublin. I was then informed that I could no longer be allowed to break bread with any of them without special membership. This left me in separation from them for several months, and then feeling unable to attend their meetings, from the growing feeling of opposition to one man ministry, I was left exposed to the charges of irreligion and antinomianism.

This affected me to such an extent, that it was a season of deep exercise of heart, and separation from many whom I loved in the Lord; and to avoid the appearance of evil, I spent many a Lord's Day morning under a tree or a hay-stack during the time of their services. My name having been publicly denounced from one of their pulpits (Rev. W. Cooper's), one of their deacons, Edward Wilson, (assistant secretary to the Bible Society), was constrained to protest against this step, which led ultimately to his leaving also.

Thus separated, we two met for breaking of bread and prayer in one of his rooms, until his departure for England.

Then I was not alone. The two Misses Drury, my cousins, were led into the same path, and also left Rev. C's chapel, where they were members; also Mr. Tims, (bookseller in Grafton Street), and met with me in the back parlor of my house in Lower Pembroke Street. It then became noised abroad, and one and another became affected by the same truth, which was the oneness of the Body, and the presence of the Holy Ghost was also seen by us very clearly. Here H. Hutchinson found us and offered us the use of his large room in FitzWilliam Square.

At this time J.G. Bellett and J.N.Darby were more or less affected by the general state of things in the religious world, but were unprepared to come out in entire separation, and looked suspiciously at our movement, still able to attend and minister in the Church of England, as well as to come occasionally to our little assembly.

We soon began to feel, as humbler brethren were added to us, that the house in Fitz-William Square was unsuited, which led me to take a large auction room in Angier Street for our use on the Sundays, and, oh ! the blessed seasons to my soul, with J. Parnell, Wm. Stokes and others, while moving the furniture aside and laying the simple table with the bread and wine on Saturday evening--seasons of joy never to be forgotten, for surely we had the Master's smile and sanction in the testimony of such a movement as this was.

About this time G.V.Wigram paid us a visit from England, having some intention of joining the Mission party to Bagdad. From that time to my leaving Dublin (1836) there were continual additions of Evangelical Christians, all of us with very little intelligence as to the real character of God's movement among us.

Special membership, as it is called amongst dissenters, was the primary and most offensive condition of things to our minds, so that our first assembling was really marked as a small company of Evangelical malcontents. We all felt free up to this time, and long afterwards, to make arrangements among ourselves as to who should distribute the bread and wine, and take other ministries in the assembly. We were also, from ignorance or indifference, careless as to conscience and godly care one of another. I am led the more to make this observation owing to the frequent way in which some of the early brethren who are now in separation from us accuse us of departure from first principles in our present actings. Nevertheless, I am convinced that even at that time we would no more have tolerated false doctrine than now. The comfort of many who loved us, but never met with us, was our staunch orthodoxy as regards the mystery of the Godhead and the doctrine of Grace and Godliness.

I would remark here a feature in the ways of God in the beginning of this movement, how in and through obscure individuals, and in distant places and diverse positions, the substance of His grace and truth dwelt in us; and though, as I have said before, with little intelligence, led us in paths more or less agreeable to the mind of God. It is striking that those able and honoured brethren, J.N.Darby, J.G.Bellett, and G.V.Wigram, did not constitute the embryo of it, while God has used, and continued to use them, in divine intelligence and development of principles as to His Church, etc.

I have repeated somewhat on this point, owing to the charge alluded to above; whereas God's ways with us were, and are still, a gradual unfolding of His truth, discovered to us in various practical details. So that what in the beginning was no bigger, as it were, than a man's hand (when we were few in number, and weak and defective in understanding), has expanded itself to meet the necessities of thousands, gathered on the same principles and to the praise and glory of His grace.

Edward Cronin

* * * *

STUDIES IN BIBLE WORDS

F A I T H

What is Faith ? The Oxford dictionary defines it as "Reliance, trust; Belief founded on authority." Dr. Vaughan says: "Faith in a person is the conviction of the existence, character and relation to us, of one whom we do not see. Christian faith is the persuasion that Christ is, and is that He is--in Person, mind, work (past, present and future), demands upon us, relation towards us, etc. This is the essence of faith: trust and obedience, like hope and love, are fruits of it." (Rom. 3.22, Note). Perhaps we would say Dr. Vaughan's definition is rather of belief: but it is very important to remember that faith is not a vague psychological term, but is firmly based on facts, even if it is more than the acceptance of them. "Faith cometh by hearing": that is, we believe what we are told. "He that cometh to God must believe that He is". I believe the fact that God has raised the Lord Jesus from the dead; and I confess the fact that He is my Lord, and I am saved. Romans 10.9.

In the English Old Testament the word faith occurs only twice. It is the translation of the word emunah, which has the meaning 'to be firm' or 'established.' Another form of the word, Amen, we use in English with the meaning, "so be it," to confirm what has been said in prayer, or otherwise. Eighteen times emunah is translated 'faithfulness', always referring to the faithfulness of God. In Ps. 5.9 where man's faithfulness is mentioned, a different word is used; but the adjective and adverb formed from emunah are used of man. The word truth in the English Old Testament is 13 times a translation of this word, and everywhere else, except Ps. 60.4, Prov. 22.21, and the first half of Daniel, it is from a related word; so Truth and Faithfulness in the Old Testament are one.

In Deut. 32.20 and Habakkuk 2.4 emunah is translated faith. In Deuteronomy the New Translation uses 'faithfulness', which is surely right. Then how about the one exception ? "The just shall live by his faith." (Hab. 2.4). It might be translated, "The just shall live by his faithfulness." This passage is quoted three times in the New Testament. In Romans 1.17 and Galatians 3.11, the context shows that the meaning is saving faith in God. In Hebrews 10.38, it might be 'faithfulness'; but verse 39 reads literally, "We are of faith to saving of (the) soul," so again it speaks of saving faith. But we shall see later, faith and faithfulness cannot be separated.

Though the noun may not occur in the Old Testament, the verb 'believe' is often used. This is aman, connected with the word emunah. The first occurrence of the word is Gen. 15.6, "Abraham believed Jehovah, and He reckoned it to Him (as) righteousness." (N.T.). This is believing what God said. It is not the same as trust. For that, Hebrew has other words: in Psalm 22.8 it is 'roll'; in Job 35.14, it is 'wait'; in Job 13.15 and Isaiah 51.5, it is 'hope'; 30 times (24 in the Psalms) trust is the translation of 'flee for refuge'; in Ps. 2.12 we take refuge in the Messiah; in Ps. 34.8, in Jehovah; in Zeph. 3.12, in the Name of the Lord. Most often trust is a translation of a word meaning 'confide in', or, 'lean upon'. When this is translated into Greek in the Septuagint they generally use elpizo, 'I hope', from 'elpis' hope. In the New Testament elpizo is 18 times translated trust, and 13 times translated hope; the noun elpis is always translated hope, except Heb. 10.23, where unfortunately, it is translated faith, so spoiling the trinity of faith, hope and love in verses 22.23,24.

In Greek there is the one word pistis with the meaning of both faith and belief; though the word 'belief' occurs only once in the English New Testament (2 Thess. 2.13). It has the verb form pisteuo, and the adjective pistos. In English faith has no verb form: we must use believe, and the adjective believing, for 'faithful' has a different meaning. We saw that the dictionary gives trust as the meaning of faith. But in the Greek New Testament, as in the Hebrew Old Testament, belief and trust are differently expressed. To trust is the translation of either elpizo, I hope; or of peitho, I am persuaded. In English we

express the idea of trust by adding a preposition: I have faith in God's Word; I believe on the Son of God. In English we use 'in' or 'on' without much difference of meaning. Greek also uses prepositions to give the meaning of 'trust'; but in Greek the meaning varies according to the construction used after the verb or noun. If pisteuo is followed by the accusative, (the direct object), that tells me what I believe. "We have believed the love that God hath to us." i John 4.16. When pisteuo is followed by the dative, (the indirect object), it tells me Whom I believe, it expresses that I accept what someone says as true. "Be of good cheer; for I believe God, that it shall be even as it was told me." Acts 27.25. Paul believed what God said, and so he could speak with authority and comfort. Sometimes English inserts the prepositiom when there is none in Greek: "This is His commandment, that we should believe the Name of His Son Jesus Christ." i John 3.23. This is not trusting in His Name, but believingthe excellencies of our Lord, as expressed in His Name. The preposition most often used in Greek is eis, the special meaning of which is into, so expressing union: "The one believing into the Son has eternal life." John 3.36. I am united to Him by faith, and so I become "a man in Christ." Eis may also have the meaning of towards, but always with the idea of reaching the object towards which I move. Pisteuo may be followed by the preposition epi, which means on. If epi is followed by the dative, it means resting, or relying on: "No one believingon Him shall be ashamed." Rom. 10.11. If epi is followed by the accusative it means directed towards, or looking towards: "Many believed on the Lord." Acts 9.42, also Romans 4.5 & 24. Once the verb is followed by en, 'in','resting in', John 3.15; but the noun has en several times: "The faith which is in Christ Jesus." i Tim. 3.13. (See note to 2 Tim. 1.12 in Mr. Darby's translation). Once the noun is used with pros: "Your faith which is towards God." i Thess.1.8; the faith which brings me near, into relationship with God. It seems that the Scriptures seek in every way to show how closely we are linked to our Saviour through faith. (To be Continued, If the Lord will).

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DR. JOHN G. PATON'S WORD FOR "F A I T H"

How he discovered the word in the Aniwa Language.

Dr. Paton once had an invitation to address the students in his old University in Glasgow, Scotland. In his address the Missionary related the circumstances of the discovery of a term in the language of Aniwa for "FAITH."

"For a long time", he said, "no equivalent could be found, and my work of Bible translation was paralyzed for the want of so fundamental and oft-recurring a term. The natives apparently regarded the verb to hear as equivalent to to believe. I would ask a native whether he believed a certain statement, and his reply would be: 'Yes, I heard it', but should he disbelieve it, he would answer, 'No, I did not hear it,' meaning, not that his ears had failed to catch the words, but that he did not regard them as true. This definition of faith was obviously insufficient. Many passages, such as 'faith cometh by hearing', would be impossible of translation through so meagre a channel; and we prayed continually that God would supply the missing word. I spared no effort in interrogating the most intelligent native pundits, but all in vain; none caught the hidden meaning of the word.

"One day I was in my room anxiously pondering. I sat on an ordinary kitchen chair, my feet resting on the floor. Just then an intelligent native woman entered the room, and the thought flashed through my mind to ask the all-absorbing question once again, if possible in a new light. Was I not resting on the chair ? Would that attitude lend itself to the discovery ?

"I said, 'What am I doing now ?'

"Koikae ana, Misi." "You're sitting down, Misi", the native replied.

"Then I drew up my feet and placed them upon the bar of the chair just above the floor, and leaning back in an attitude of repose, asked: 'What am I doing now ?'"

"'Fakarongrongo, Misi.' 'You are loaning wholly, Misi", or, 'You have lifted yourself from every other support.'

"'That's it', I shouted, with an exultant cry; and a sense of holy joy awed me, as I realized that my prayer had been so fully answered.

"To lean on Jesus wholly and only, is surely the true meaning of appropriating or saving faith. And now 'Fakarongrongo Iesu ea anoa mouri' ('leaning on Jesus unto eternal life', 'orfor all the things of eternal life') is the happy experience of those Christian Islanders, as it is of all who thus cast themselves unreservedly on the Saviour of the world for salvation."

Professor Gairdner, in a most interesting address founded upon this particular story, appealed to the students to trust in the Lord Jesus, not so much in the sense of believing statements or propositions, but rather trusting Him, as One to be relied on, as One on Whom they could lean altogether for this world, and for any world.

Incidentally the Professor stated that this illustration from the little island of Aniwa was particularly interesting, inasmuch as he had never heard anything that came nearer to the exact significance of the meaning underlying the Hebrew word for faith. It appeared to him very wonderful that so perfect an illustration should be discovered in the language of one of the smallest islands in the Pacific, amongst perhaps the smallest tribe of people in the world. (The Chinese Bible also uses a word meaning "To Lean" (k'aau) for trust)

* * * * *

MEDITATIONS ON PHILIPPIANS

Philippians 1.3 - 5. THANKSGIVING and PRAYER Part

"I thank my God for all my remembrance of you all, always in all supplication of mine making that supplication for you all with joy, for your fellowship in the interests of the Gospel, from the first day until now."

Notice how thanksgiving and prayer are linked together here: "I thank my God", "Always in all supplication." In the prison in Philippi in the early days, Paul and Silas had prayed and sung praises: and now in the prison at Rome, Paul is still doing the same thing. In Chapter 4.6 of our Epistle he tells us the secret of that Peace we saw in the previous verse: "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Thanksgiving sees the blessings already received, and prayer sees the needs still to be met. And Paul could never think of these dear saints in Philippi, without giving thanks for them. The word is not, "I thank my God upon every remembrance of you." It is rather, "for all my remembrance of you," or, "for my whole remembrance of you." It was not only at isolated times he remembered and gave thanks for them, but the whole, complete memory of them, was one that filled him with thanksgiving. Notice how "all" is repeated in these verses: "All my remembrance"; "always"; "in all my supplication"; "for you all."

There used to be a beggar in Shanghai who was so busy asking for gifts, that he never took time to thank those who gave to him. The result was that those who generally gave to the beggars, often passed him by. Might we not know more answers to our prayers if we spent more time in thanksgiving ? In the days of old, there were those whose "office was to stand every morning to thank and praise the Lord, and likewise at even." (1 Chron.23.28,30). Have we, who know God's unspeakable Gift, less cause for thanksgiving than they ? From the very first Sabbath day by the riverside, when Lydia's heart was opened, right up to that day, Paul gives thanks for them. How different to Galatia ! Not a word of thanksgiving for them: the only church for which the Apostle had nothing to give thanks for!

But there was not only thanksgiving: there was supplication also: but that supplication was made with joy. (The article before the second 'supplication' refers back to the first: and we have attempted to translate it by the use of the word that). Our dear brother Mr. Lavington, now with the Lord, wrote: "I call your attention to the large place in this Epistle, and in others, which the subject of prayer has with the Apostle, and I make bold to say that, in practical Christian life and experience, this is the breath of the Christian. No matter how wise you may be in the Scriptures, how clear in doctrine, or what great experience you may have had, if you are not a man or woman of prayer, you will be of comparatively little use in the service of God, and in caring for souls with the heart of Christ. The Apostle was one who, in writing his letters, never wrote (as one has said) with a dry eye: such was his heart for the saints of God. Continually we find also references to the way his heart is occupied with the Lord, as being poured out to his God and Father, or to the Head of the Church, in prayer, in order that His saints may be maintained, and that those in whom God has begun a good work, may continue in the faith grounded and settled. (Eph. 1.16-23; Eph. 3.14-19; Col. 2.1-3)."

But we must not pass by those two little words: "my God:" "I thank my God for all my remembrance of you." The Apostle had just said he was the slave of Christ Jesus, which means he belonged to Christ Jesus. Now he speaks of "my God." When speaking to the heathen on the ship on the way to Rome, he said: "Whose I am, and Whom I serve." But now, writing to the saints, he says: "my God." Not only are these words intensely individual, but they also tell of affection and nearness. The Apostle loved to use these words. We find them again in Chapter 4.19: "My God shall supply all your need." He thanks "my God"

for the Romans, and for Philemon (Rom.1.8; Philemon 4). To the Corinthians he wrote: "I fear . . . lest my God will humble me among you." In Phil.3.8 he speaks of "Christ Jesus my Lord." It is a grand thing to be able to know God as "our own God." (Ps.67.6). The voluntary slave in Ex. 21 could say: "I love my Master." Thomas said: "My Lord and my God !"How good when we can say: "I am His, and He is mine, for ever, and for ever !"

We must link Verse 5 with Verse 3: "I thank my God upon all my remembrance of you . . . for your fellowship in the interests of the Gospel, from the first day until now." We have already spoken of the seven times we find FELLOWSHIP linked with the Philippian saints: (1.5; 1.7;2.1;3.10;4.14;4.15; ii Cor.8.4): but, What is FELLOWSHIP as used in the New Testament.? The Greek word for it comes from the word used for partners in Luke 5.10. James and John were partners with Simon in the fishing business. I believe in the New Testament fellowship always means a relation between persons, based on Christian unity. One of the best Greek dictionaries gives the meaning as: "Joint Participation." When Lydia received Paul and his company into her house, she was having joint participation in the Gospel. When Paul preached in Thessalonica, and the Philippian saints sent him gifts (Ph.4.16) they were having joint participation in the Gospel, or, "fellowship in the Gospel."

Now the Apostle gives thanks for this fellowship in the Gospel from the first day until "the now"; the present moment. Sometimes saints grow weary in sharing in the Gospel: adversity comes; evil reports are spread; there are heavy demands at home; and the fellowship in the Gospel grows cold. It is generally the poor, like the Philippians, who have that unflagging fellowship in the Gospel, that never grows weary." Indeed Paul would not accept this fellowship in the Gospel from the rich saints in Corinth, who were going on badly. See ii Cor. 11.7 to 12. But what is so precious is that unwearying fellowship that never loses heart: through evil report and good report; through dark days and bright; through poverty and prosperity: that is the fellowship in the Gospel that the Philippian saints had.

You remember David made it a rule that those who went down to the battle, and those who tarried by the stuff, should share alike. They were having joint participation in the war. For me indeed it is not grievous to write of fellowship in the Gospel; never can I forget the loving, gracious hospitality so often showered upon me; nor the gifts so often and so freely given. But there are countless other ways of having fellowship in the Gospel. Epaphras laboured fervently in prayer: and so may we. What a cheer an encouraging letter is! Some hold the hats of those preaching in the open air: some help with the singing: Some bring friends to the meetings. Love of the Gospel, and of the One who is the Theme of the Gospel will devise means to have a share in the interests of the Gospel. And, "God is not unrighteous to forget your work and labour of love, which ye have shewed toward His Name, in that ye have ministered to the saints, and do minister." (Heb.6.10).

But, sad to say, in Paul's day not all had fellowship in the Gospel. There were those who preached Christ even of envy and strife, supposing to add affliction to the Apostle. They probably were real Christians, and they preached Christ: but they had not fellowship in the Gospel. There have always been such, and always will be. Let us take heed when we find even true Christians seeking to add affliction to those who preach the Gospel, rather than having fellowship in the Gospel. It is so easy to find fault: and those who do so often know little of the true circumstances. I need hardly add that we cannot have fellowship with what is contrary to the Word. But let us beware lest our criticisms are merely an excuse for our lack of fellowship "in the interests of the Gospel." Let us each one, Beloved, seek more and more to imitate these dear Philippians in their fellowship in the interests of the Gospel !

Hong Kong, September 26th.,1958

Beloved Brethren and Sisters in Christ:-

I am thankful to tell you that we believe the Lord has provided a shop, with room for living above, in Sandakan, British North Borneo. We expect our address to be: Christian Book Room, P.O.Box 535, Sandakan, North Borneo. It is about 5 days by sea south of Hong Kong, and there seem to be sailings only about once a month. Mr. Collier and I may go down together to open, about November 6th.,if the Lord will. The place is not finished yet, but I hope it may be by then. Now we are busy preparing stocks for the shop.

As the year draws near a close, an excellent opportunity is provided to bring the Gospel to your Chinese friends and neighbours, through a Chinese Gospel Calendar. The Book Rooms at both Montreal and Oak Park expect to have good stocks, and the prices are extremely reasonable. These Book Rooms also stock "The Seven Feasts of Jehovah" in English. A brother writes: "I greatly enjoyed the recently published book, "The Seven Feasts of the Lord', and feel a real urge to write and tell you how much I and others have profited and enjoyed its happily expressed teaching." The price is about $1.10 Cloth,70¢ Paper Covers.

Typed in Hong Kong -- Printed in Canada

Feed My Lambs

"F A U L T L E S S"

"Now unto Him that is able to keep you from falling (it should be, 'stumbling'), and to present you FAULTLESS before the presence of His glory with exceeding joy, To the only wise GOD our Saviour, be Glory and Majesty, Dominion and Power, both now and ever. Amen."

"Faultless in His glory's presence !"
All the soul within me stirred,
All my heart reached up to Heaven
At the wonder of that word.

"Able to present me faultless ?
Lord, forgive my doubt," I cried;
"Thou didst once, to loving doubt, show,
Hands and feet and riven side.

"Oh, for me, build up some ladder,
Bright with golden round on round,
That my hope this word may compass,
Reaching Faith's high vantage-ground!"

Praying thus, behold my ladder,
Reaching unto perfect day,
Grew from out a simple story
Dropped by some one in the way.

* * * * * *

Once a queen--so ran the story--
Seeking far for something new,
Found it in a mill, where, strangely,
Naught but rags repaid her view.

Rags from out the very gutters,--
Rags of every shape and hue,
While the squalid children, picking,
Seemed but rags from hair to shoe.

"What then," rang her eager question,
"Can you do with things so vile ?"
"Mould them into perfect whiteness,"
Said the master with a smile.

"Whiteness ?" quoth the queen, half doubting;
"But these reddest, crimson dyes--
Surely naught can ever whiten
These to fitness in your eyes !"

"Yes," he said, "though these are colours
Hardest to remove of all,
Still I have the power to make them
Like the snow-flake in its fall."

Through my heart the words so simple
Throbbed with echo in and out;
"Crimson"--"scarlet"--"white as snow-flake"
Can this man ? and can GOD not ?

Now upon a day thereafter,
(Thus the tale went on at will),
To the queen there came a present
From the master at the mill.

Fold on fold of fairest texture,
Lay the paper, purest white;
On each sheet there gleamed the letters
Of her name in golden light.

"Precious lesson," wrote the master,
"Hath my mill thus given me,
Showing how our Christ can gather
Vilest hearts from land or sea;

"In some heavenly alembic,
Snowy white from crimson bring,
Stamp His Name on each, and bear them
To the palace of the King."

* * * * * *

Oh, what wondrous vision wrapped me !
Heaven's gates seemed open wide,
Even I stood clear and faultless,
Close beneath the pierced side.

Faultless in His glory's presence !
Faultless in that dazzling light !
Christ's own love, majestic, tender,
Made my crimson snowy white.

(Mrs. Herrick Johnson)

- A P U Z Z L E -

about the opposite to one another. How, then, can there be "The law of Faith" ? Again, in Romans 8.2, it speaks of "The law of the Spirit of life in Christ Jesus." I thought the law worked death: how can there be "The law of the Spirit of life" ? And further down in this verse it speaks of "the law of sin and death." Doesn't it say somewhere, "The law is holy and just and good" ? How, then, can we speak of the law of sin and death ? And it says somewhere also, "Where the Spirit of the Lord is there is liberty", and yet it speaks of the "law of the Spirit of life." Surely law and liberty are exactly opposite ! How can these things be ?

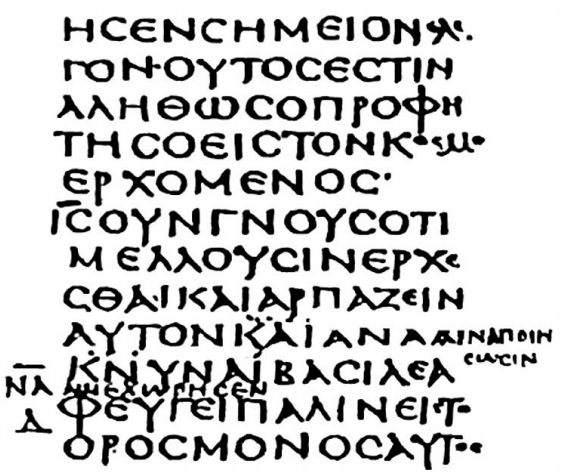
These are very important questions. You will find that in the first seven chapters of Romans we read more than 60 times of "LAW". It is not always "The Law", as often found in our English Bible: but only "Law", the principle of Law. And you must remember there are many laws besides The Ten Commandments. There is "The Law of Gravity", and "The Law of Magnetism." Years ago I used to work in a big steel plant, and we often bought old railway rails to melt down into steel bars, etc. Some of these rails might weight almost a ton. The Law of Gravity kept them lying on the ground, and neither you nor I could set those rails free from that law. But we had a great big magnet; and when we turned an electric current into that magnet, and held it over one of those rails, the rail would jump off the ground, and come up and meet the magnet. The Law of Magnetism had set that rail free from the Law of Gravity. Just so,"The Law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." (Rom.8.2). As long as the electric current ran through that magnet, The Law of Gravity had no power to drag that rail down to the ground: but the moment the current was turned off, the rail fell.

There is something inside you and me that makes us sin. In Romans 8.7 this thing is called "The carnal mind." This word mind is a special word used only 4 times in the New Testament, and all 4 are in the 8th of Romans (Verse 6, twice verse 7,& 27), and it means "what fills up our minds." This thing that "fills up our minds" (by nature) "is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom.8.7). It is like a rotten egg that is filled up with what is so bad it never can be made better. So, by nature, there is "a law" inside us (something like the Law of Gravitation) that makes us fall and sin. That is what is called "The law of sin and death." But now, we find another Law, a higher and stronger Law, "The Law of the Spirit of life in Christ Jesus"; and like The Law of Magnetism this new Law (or, 'principle', if that would be clearer; but remember The Spirit of God is the Living God Himself, not just a principle or influence) this new Law comes and sets me free from the old Law of Sin and Death that always made me fall. Just as long as I let the Spirit of God have His way in me, so long will He set me free from the old Law "that is in my members, warring against the Law of my mind." Rom.7.23. But if I grieve the Holy Spirit, anddo not "yield myself unto God" (Rom.6.13), then the Law of Sin and Death will again act, and make me fall. But, remember, "The Law of the Spirit of Life in Christ Jesus" is higher and stronger than the "Law of Sin and Death." And if we let Him, He will keep us from falling. Never forget the verse at the beginning of our poem for this issue, "Now unto Him that is able to keep you from falling." The word really means "stumbling." You might catch your foot on a stone, and stumble, but not fall. The Lord is able to keep us even from a stumble.

The Law of Faith has just the same meaning. It is the Principle of Faith. It is not a command, "Thou shalt have faith!" But the verse, Romans 3,27 says you and I can never boast about our righteousness or goodness. Thank God, we do have righteousness, if we have faith in Christ: but it is righteousness freely given us by God, because we believe in His Son, the Lord Jesus Christ. It is that spotless robe of righteousness, that makes us FAULTLESS BEFORE THE PRESENCE OF HIS GLORY. So boasting is excluded, or shut out: How ? By our good works ? No ! But because we are counted righteous on the principle of faith, and not on the principle of works, or, as our verse puts it: "Boasting is excluded ...by the law of faith." The steel rail could not boast to the other rails, "See how clever I am ! You saw me jump into the air !" No ! Boasting is excluded by the Law of Magnetism. It was the Law, or, Principle, of Magnetism, that gave that rail power to jump into the air. So it is Faith, and Faith alone, that gives you and me Righteousness: but remember, we once saw that Grace, Blood, Resurrection, God Himself, as well as works (in James 2) all are spoken of also as justifying us, or counting us righteous. May the Spirit of God Himself teach you the meaning of these most precious and important chapters in Romans: Read them ! and Read them !! and Read them !!!, and pray that the Spirit of God may show you practically the meaning of them.

HOW WE GOT OUR BIBLE — MARY and HUGH Part 5 — UNCIALS, CURSIVES, PALIMPSESTS

"Daddy" said Hugh, one evening soon after the last talk, "You've told us about the Alphabet; but I'd love to see what those old letters looked like."



"I will show you a photograph of a bit of the famous manuscript, "Codex Sinaiticus", and perhaps in our next talk I will tell you the story of how it was found: but tonight I want to tell you a little about the letters they used."

"I'm so glad, Daddy, I've been wondering so much about the letters. I should love to see them."

"Here is the photograph, and you will see the letters are big and clear and bold: all like capital letters. These are called 'UNCIALS', and the oldest Manuscripts have this kind of letters. They were adapted from the letters they used to cut in stone."

"Do all the old Manuscripts have letters like this?"

"No, after a time they began to change to a sort of running hand; they call it 'Miniscule', because the letters are smaller. It is often called 'Cursive', because it is like our cursive, or, written letters."

"I should think it would be harder to read."

"Yes, it is harder to read. And that reminds me of a verse in 2Corinthians 3.2: perhaps you would read it, Mary, for us ?"

"Yes, Daddy, here it is: 'Ye are our epistle written in our hearts, known and read of all men.' What does it mean, Daddy ? I thought an 'epistle' was a sort of a letter. We are not letters, are we ?"

"Yes, that is what the Bible says. It may be that lots of the children at your school do not read the Epistles in the Bible: but they all read you and Hugh."

"How do they read us, Daddy ?"

"They know you are Christian children; and if they see you lie and cheat and lose your temper, they say: 'Those Christian children are no different to others. I don't want to be a Christian. But if they see you really seek to follow the Lord, they may want to also."

"But why did you say that the UNCIAL and Cursive letters made you think of this verse?"

"Because the UNCIALS are big and bold and clear and easy to read. Some Christians are like this. They are out and out for Christ; and really seek to follow Him; and everybody can easily see this. But other Christians are like the Cursives, which are harder to read. They are not big and bold and clear, and may be you must watch them quite a while before you are sure they are Christians: yet with care you can read them plainly."

"Are there any other kinds of Manuscripts besides the UNCIALS and the Cursives ?"

"Yes, there is a kind called 'Palimpsest.' You remember that vellum, or skins of animals were used for the most important writing. These were very costly; so sometimes they would try and rub out the writing on old skins, and write fresh things over the top of the old ones. Often the old were more valuable than the new: and now people try and find out the old writing underneath. They use chemicals, and with care they have found some very valuable old Manuscripts in this way."

"I can guess what they are like. They are like the people who used to be clear, plain letters once: but have let other things come in and cover up the first writing: so now its hard to know if they are really Christians or not."

"Yes, Mary, that's just what they make me think of. I hope that each one of us may always be epistles with letters like the big clear UNCIALS. But now I must go, Goodnight."

* * * * * * * * * * * *

"I hope that before you receive this paper, the Book Rooms at home may have sample copies of a new book that I have been trying to make especially for you dear Lambs. It is called "Illuminated Texts: and How to Make them." There are many beautiful examples of letters and Capitals, and borders, and Ornaments; and lots of examples of Texts. Two great friends of mine who can do beautiful work of this kind have helped me. The book is 6½ x 11 inches in size; and has 100 pages; and more than 125 illustrations, many in colour. I am sorry to say it will have to cost about $2.50: but if you cannot pay that, and would like a copy, you write me a letter, to Box 5413, Kowloon, Hong Kong. Your friend, G.C.Willis.

Typed in Hong Kong -- Printed in Canada

"TILL I COME --- GIVE ATTENDANCE TO READING"

the STEWARD

"IT IS REQUIRED IN STEWARDS - THAT A MAN BE FOUND FAITHFUL"
(I CORINTHIANS 4:2)

VOLUME 14: Number 3. December 15, 1958.

G O D I S L O V E

"God is love; and he that dwelleth in love dwelleth in God, and God in Him." i John 4.16.

"God is Love," oh ! soul, believe it,
Bask beneath His love's warm rays,
Till thy life shall catch its glory,
And thou too with love shalt blaze.

"God is Love," oh ! let Him love thee,
Till that love thy being fill,
Making thee a melted spirit
Wholly yielded to His will.

"God is Love," 'tis not by effort
Thou wilt e'er that love return:
'Tis the consciousness He loves thee
That will cause thy heart to burn.

Suffer that His love should hold thee
As a captive evermore,
Then in ceaseless streams of blessing
His great love through thee shall pour.

Love shall stamp thy every action,
Love shall utter every word,
And the souls who daily meet thee
Shall behold in thee thy Lord.

(Freda Hanbury Allen)

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A S O U T H W I N D O W

The tendency, evermore showing itself in the human heart, toward legalism, even among God's own people, is so strong, that, unless we are careful to differentiate very carefully the Law from the Gospel, we are in constant danger of falling into darkness and despondency, on account of our manifest spiritual imperfections and shortcomings. There is no lesson more difficult for the Christian to learn than that of "salvation by grace." We, through grace, "begin in the Spirit," and then unless we are careful to know the mind and heart of God toward us, we seek to "make perfect by the flesh." Nothing but "grace--free, unbounded grace"--will suffice for our need. That grace of God hath now appeared, bringing salvation to all men, being poured out upon us abundantly by Jesus Christ (Titus 2.11-14). It is our unspeakable privilege to live in it and to walk in "and know the love of Christ, which passeth knowledge." We cannot be presumptuous in sitting, standing, walking, working, and living in the "South Window of His Love."

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.
If our love were but more simple,
We shouldtake Him at His word:
And our lives would be all sunshine,
In the sweetness of our Lord."

Thou, O Christ, art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy Name;
I am all unrighteousness;
False and full of sin I am,
Thou art full of truth and grace.

Plenteous grace with Thee is found,
Grace to cover all my sin:
Let the healing streams abound,
Make and keep me pure within.
Thou of Life the Fountain art;
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 20,21,24,25.

"Your Most Holy Faith."

How refreshing it is, after reading through the dark story of sin and apostasy recorded in the Epistle of Jude, to come upon these closing words: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." And then how precious the benediction at the close: "Now unto Him that is able to keep you from falling, . . . be glory and majesty, dominion and power, both now and ever. Amen." These warm and loving words are like the Everlasting Arms underneath us.

I suppose the majority of Christians will agree that their chief spiritual distress grows out of their lack of faith and love. At least my experience leads me to believe this. "I have so little faith", says one, and "my love is so weak and fitful", says another, "that I can scarcely dare believe I am a Christian at all." Introspection for these two graces goes on till discouragement overtakes such, and they fall into the ranks of those whose "knees are feeble" and whose "hands hang down." We do not say there is no place in a Christian's life for introspection or self-examination; but we believe that more Christians become weak and discouraged from this habit than from almost every other cause. Especially is this true of those who are blessed with a sensitive conscience and warm affections. I am sure all will agree that both faith and love are apt to disappear from the consciousness just in proportion as they are looked for. Let faith and love be turned upon the Object of their trust and affection, and they grow strong; but turn your eyes upon your faith and love, and they are abashed and hide themselves away from sight.

A main trouble with such distressed believers, lies (I think) not so much in the lack of these graces, as in a misunderstanding of their use, and the secret springs of their life and power. The Psalmist says: "All my springs are in Thee." (Ps. 87.7), and again he declares: "Whom have I in heaven but Thee ? and there is none upon earth that I desire beside Thee." (Ps.73.25). The distress arises from looking in the wrong place for the springs of these graces. Both of them grow from God downward into our souls rather than from us upward to God.

A misreading of the two apostolic exhortations under consideration will turn our joy into sorrow, and our hope into despair; whereas a proper reading and a careful observation of them will make us strong in faith and abundant in love. I shall atempt to interpret them in as small a space as the greatness of the theme will allow.

"But ye, beloved, building up yourselves on your most holy faith." This ought to be our first care. But let us ponder the exhortation, and find out exactly what we are charged to do. Alas, this passage is often misquoated, especially in substitution of the preposition upon which the exhortation hinges itself. "Building yourselves up 'in' your most holy faith", is the common form in which it is quoted; whereas we are told to build ourselves "on" our most holy faith. There is a difference in the meaning of "in" and "on", and the difference becomes momentous in the use of them with these words. If we set out o to build ourselves up in our most holy faith, we begin at once to think of the faith we have in us toward the Lord Jesus, and, finding it so small, we at once are smitten with the fear that, if our faith is to be the foundation of our hope, or of the soul-building we are to erect, it is not sufficient to bear the pressure of the structure. Like a heap of sand, it slides from under the weight we would lay upon it, and we say if our building is to rest on our faith, it will fail.

The truth is the word "faith", in this passage, does not refer to that exercise of mind and heart by which we lay hold on Jesus Christ, at all. It is true our faith is often spoken of in the sense in which we have just used it--namely, our "trust" and "confidence" in God; but this is not the meaning here. The "faith" spoken of here refers to the object, foundation, or substance, rather than to the exercise of our faith. It is that upon which our faith rests, as is indicated by the very terms of the exhortation. "Building up yourselves on your most holy faith," seems at once to carry us out of ourselves on to another. It points to a foundation rather than a process. That is to say, the command to build indicates what we are to do, while the word faith indicates that upon which we are to build. We may get at the meaning of the word faith in this passage by calling attention to one or two other passages in which it is used in the same sense as here: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, . . . denying the only Lord God, and our Lord Jesus Christ." Now the "faith once delieverd to the saints" is the revelation which God has made of Himself in our Lord Jesus Christ. That has been denied, and the apostle exhorts that this revelation be earnestly contended for and defended against all denial. The faith here is not the spiritual exercise of believing, but the matter believed. For a commentary on this passage let me turn your attention to i Cor. 15.1-4: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delieverd unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." Here we have the Apostle Paul reaffirming the Gospel, or the true faith which he had delieverd to them, and exhorting them to hold it fast, as Jude had exhorted his readers earnestly to contend for it. That faith is declared by Paul to be the sublime and saving fact of Christ's dearth, burial, and resurrection. This, then, is our faith which we are to "hold fast," "contend for," and "build upon." But take another scripture, i Cor. 3.11: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it. . . . If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." This makes it plain what our faith is as to the substance of it--viz, Jesus Christ--and as to the relation of it to the work of soul building--viz., the only foundation.

Let us now consider our faith in the light of these scriptures, not as the mental & affectional operation of trusting, but as the object of our trust and confidence. This at once puts the exhortation to build up ourselves in a new light. It is not to build up our faith, but to build up ourselves. It is not to build up ourselves on the faith we have in Christ or God, but to build up ourselves on Jesus Christ, who is the only foundation, and who died for us and rose again. This carries us out of ourselves for foundation, and enables us with all our weakness to cast ourselves upon One who is a sure foundation and able to save unto the uttermost.

The man that trusts and builds on anything in himself is sure sooner or later to fall, and this explains the apostasies recorded by Jude. To counteract and guard against this danger, he exhorts his brethren to have no confidence in the flesh, but build up themselves on their most holy faith--i.e., on Jesus Christ and His finished work. This is most encouraging; for, weak and helpless as we are, we are permitted to build upon One who can never be moved, and if we build on Him we shall be as Mount Zion, which cannot be moved.

Turn, then, your discouraged eyes away from yourself to Him. Think not of the feebleness of your faith, but think upon the strength of Him who is the object of your faith, its very foundation and substance. No power can shake the soul which builds itself on Christ. For, as He is before God, so are ye who trust in Him. But if you seek to build on anything in yourself, even if it be upon the faith you have in Christ, you will find it a crumbling foundation, and you will be swept away by every storm of trial or temptation. "We are the circumcision, which worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." (Phil. 3.3). (O.F.P.)

(To be Continued, if the Lord will)

FROM A LETTER

Humility and Contritoness

I have been much exercised by the lack of humility and contriteness among us. Can this be the reason we see so little blessingin our Gospel meetings ?

Should one confess our weakness and short-comings as an assembly at the Prayer-meeting? One hears so little of a contrite spirit among us. I have been struck by Daniel's association with the failure of his day (See Daniel 9), and yet it was during this deep sense of failure that the Lord reveals the details regarding the coming of Messiah.

. . . .

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Psalm 34.18).

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise."(Psalm 51.17).

"Thus saith the High and Lofty One that inhabiteth Eternity, whose Name is HOLY; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Is.57.15).

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word." (Isaiah 66.2).

Read and Ponder the NINTH CHAPTER of Ezra, of Nehemiah, and of Daniel.

Mr. Heney used to tell us that "contrite" comes from the same root as "triturate". And what does "triturate" mean ? The Oxford Dictionary gives the meaning as: "To grind to powder." Years ago most homes had a mortar and pestle, often made of stone, in which food or drugs were ground to powder, or lumps and hard bits made smooth. Perhaps the "fine flour" of the Meat Offering was prepared in this way. That fine flour tells out the perfection of the Manhood of our Lord Jesus. There were no lumps or hard bits in Him. All was even and smooth: He was ever the Same. How different it often is with us ! But the Lord still has His "mortar and pestle", in which He takes away our lumps and hard bits, & makes us like Himself: not all at once, but little by little. It is painful work, but if we are to have a "contrite heart" it is needful work.

Mr. Heney also used to tell us that "tribulation" comes from the Latin word "tribulum" meaning "a flail." I suppose few of our younger readers have seen a flail: but the small farms in days of old generally used one, with which they threshed the grain. They were made with two quite long bits of hard-wood, linked together with a thong. When you would swingit over your shoulder, the one piece would come down with terrific force on the straw and grain; and soon the grain would be separated from the chaff. So the Lord still has His flail, which He uses to work patience; and patience,experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given to us. All this comes from God's flail: and so "We glory in tribulations also." (Rom. 5.3-5).

Another remark Mr. Heney used to make was this: "If anybody talks about being "Philadelphia", you may know that he belongs to Laodicea."

. . . .

SATAN ALWAYS DEFEATED

Satan is always defeated. He is the willing instrument of destroying the flesh; but that destruction is the saving of the spirit. (i Cor. 5.25).

He most gladly receives one that is handed over to him; but all that ends in such an one learning not to blaspheme. (i Tim. 1.20).

He sends his messengers as thorns in the flesh: but the servant of Christ is thereby kept from undue exaltation. (i Cor. 12.7).

(British Herald: 1869)

"We are fighting under a Captain Who never lost a battle, and Who never will."

(From Africa)

CHRIST

"CHRIST is a path, if any be misled; He is a robe if any naked be;
If any chance to hunger, He is bread; If any be a bondman, He is free;
If any be but weak, how strong is He ! To dead men, life is He;--to sick men, health;
To blind men,sight:and to the needy, wealth; A pleasure without loss;-a treasure without stealth.

(By G. Fletcher)

STUDIES IN BIBLE WORDS: FAITH

- Part 2 -

It seems that the Scriptures seek in every way to show how closely we are linked to our Saviour through faith:--we look to Him, draw near to Him, rely on Him, rest on Him, we enter into and become one with Him. Though there are so many constructions, God is so ready to save that we find each one is used for saving faith. In John 5.24 it is the Dative; In John 3.16 it is with eis; in Acts 16.31 it is epi with the accusative; in i Tim. 1.16, it is epi with the dative; John 3.15 it is with en. What is important is not how I believe, but Whom.

Another construction of the noun pistis is with the genetive. In Mark 11.22 the Lord says "Have faith of God." It is said that this is a Hebrew idiom to express 'very great', as in Acts 7.20, Moses was 'exceedingly lovely', literally 'fair to God'. But the genetive is used with faith where it could not have this meaning, as in Gal. 2.16,20; and 3.22, etc. "The faith of Christ". This may bethe objective genetive: that is, the word 'Christ' is the object of the verbal idea in faith; so the meaning is 'I believe Christ.' This is very clear in 2 Thess. 2.13, "The belief of the truth". But the genetive is the possessive case, so this belief is that which lays hold of, realizes, possesses Christ. Perhaps we might find even more in this. Pistis has the meaningof faithfulness as well as of faith--it is not two words as in English, both ideas are in the one word. Though pistis is never translated 'faithfulness' in tho Authorized Version, faith certainly has this meaning in Rom. 3.3, "The faithfulness of God," though the negative of the same word in the same verse, referring to man, has the meaning of unbelief. In Matt. 23.23, Gal. 5.22, Titus 2.10 (fidelity) and perhaps Philemon 5 & 6, the meaning is probably faithfulness. And so in these genetive constructions may we not see, not only our faith in Christ, but the faithfulness of Christ, which is the ground of our faith ? Look away from our faith, so poor and trembling, to the faithfulness of Christ, so rich and unshaken, the only way that our faith will grow strong. "I live by the faith of the Son of God"--I live by my belief in Him, but far more by His faithfulness to me.

Different constructions are used with pistis to show how it acts. Pistis may be in the dative; it is then the instrument, the means by which something is done: "cleansing their hearts by faith". (Acts 15.9). It may be preceded by dia, the means used to do something: "Saved through faith." Eph. 2.8. It may be preceded by ek, the principle on which something is done :"The righteousness of God is revealed on the principle of faith to faith." (Rom. 1.17). In the Authorized Version this ek is generally translated 'from', but many difficult passages, especially in Romans and Galatians, are made clear by translating 'on the principle of', as in the New Translation by J.N.Darby. All three constructions are used in speaking of our justification. "A man is justified by faith." Rom. 3.28. This is the dative. Here faith is the empty hand stretched out to receive God's gift. This is our part. A man is justified "only through (dia) faith of Jesus Christ, and we believed into Christ so that we might be justified on the principle of faith of Christ." Gal. 2.16. "Through faith" looks at what God does, our empty hand just receives it. In Hebrews 11, the dative is used up to Verse 33; Verses 33 and 37 use dia.

In Gal. 2.20, we find the preposition en. "Tho life which I now live in the flesh, I live in faith". En is often translated by, but it has the meaning "in the power of, in virtue of, according to the nature and principle of." (Gal. 3.11 note: J.N.D. Trans'n.)

We have said that pistis includes the meaning of faithfulness as well as faith. When we come to the adjective pistos, we find that it is translated 'faithful' much more often than 'believing'. Where this adjective is used of God it is always translated 'faithful'. Fourteen times it is so used, to give us double assurance of the perfection of God's faithfulness. When used of men it may be translated either faithful or believing, but we must remember that both meanings are in the word. In 1 Tim. 6.2, the masters are called believing and faithful, but it is the same word both times. In Acts 16.1, it is translated 'believing', and in verse 15, 'faithful:' the word is exactly the same in both cases. Timothy's mother and Lydia, both of them, were both believing and faithful. And so for us: if we are believing it is incumbent on us to be faithful. Apistos, the opposite of pistos, translated 'unbelieving' or'faithless': the word 'unfaithful' does not occur in the English New Testament, (Authorized), and only once in the Old Testament.

A special use of faith is with the article. Then it may mean the substance of Christian faith, what is believed by Christians. The Latin word for believe, 'credo', has been used to form the word 'creed', what we believe, to express this thought. We find this use in

Jude 3: "The faith which was once delivered to the saints", and perhaps again in verse 20. (See note on this verse in the first article of this Number: "A South Window.") Galatians 1.23 speaks of "the faith" which Paul preached. Has it also this meaning in Gal. 3.23 & 6.10 ? In 2 Tim. 4.7 what did Paul mean by, "I have kept the faith" ? In the papyri the expression is used for 'I have kept my engagement, filled the contract', a term of commerce. But surely, Paul meant more than that ! Several times "the faith" is followed by the genetive: "They that keep the commandments of God and the faith of Jesus." Rev.14.16. "Have not the faith of our Lord Jesus Christ . . . with respect of persons." Jas. 2.1. These are probably not the objective genitive, but the teaching, the 'creed', set forth by our Lord Jesus.

There is another Greek word translated 'believe'. This is peitho, of which the original meaning is 'persuade', in the passive, 'to be persuaded', and so to believe or obey. It is 3 times translated 'believe', Acts 17.4; 27.11; 28.24. The active is several times translated trust or have confidence. The negative form, apeitheo is 8 times translated 'believe not', or, 'unbelieving', and the noun 'apeitheia' four times 'unbelief.' But these words are also translated 'obey', 'disobedient', and the connected words. The one word peitho has the double meaning 'believe' and 'obey,' the two must always go together. The Epistle to the Romans begins and ends with the expression "The obedience of faith." 1.5 & 16.25. This word has been defined: "It is the obedience of submission to His Person, not the practical obedience to His commands." (John 3.36, note, J.N.D. Translation). "He that believes on the Son has life eternal, and he that is not subject to the Son shall not see life."

And now we return to the question, what is faith ? In the beginning of Hebrews 11, we are given, "not a definition, but a declaration of its power and action." (Synopsis 5.Page 321). It is the substance, literally, 'that which stands under', things hoped for, and so gives them stability and reality. The word was used in colloquial Greek for 'titledeeds'. We do not yet possess the inheritance for which we hope, but it is "reserved in Heaven for us", and faith is our titledeed to it. But faith does not only look to the future, it is also the evidence of things not seen: assures to us all the unseen and spiritual realities with which we are blessed now. And perhaps most precious of all, it looks back, and lays hold of what our Saviour did for us on the Cross.

Faith is bound up with, rests upon God's truth, God's faithf ss. From us it requires faithfulness and obedience. Hudson Taylor, who certainly knew faith, defines it: "Faith in its truest, mightiest form is--to do His will." Are we not making faith a "weak and beggarly element" when we find in it only the means of gaining our own salvation, and getting answers to our prayers ? The root of saving faith in us must grow up into trust and reliance; must blossom into faithfulness and obedience; and bring forth the fair fruits of the Spirit. . . . . (H.A.E.W.)

"And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which SAIDST unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; , . . And Thou SAIDST, I will surely do thee good . . ." (Gen.32.9-12)

"Hath HE said, and shall HE not do it ? or hath HE spoken, and shall HE not make it good ?" (Numbers 23.19).

* * * * *

"WHAT SHALL I DO ?" (For the Evangelists)

Luke 12:17. "WHAT SHALL I DO ?" "I will pull down my barns and build greater." But God said: "Thou fool !" He looked ahead, but not far enough.

Luke 16.3. "WHAT SHALL I DO ?" "I am resolved what to do, that ... they may receive me into their houses." He provided a Home for the future. Although he did it in the wrong way, the Grace of God always overflowing in Luke, commends him as a wise man.

Luke 18.18. "WHAT SHALL I DO to inherit eternal life ?" He wanted the right thing, in the wrong way. The Lord replies, "None is good, save One, that is God." Therefore it is hopeless to look for eternal life by doing. Also, birth, not doing, gives us to inherit.

Luke 20.13. "WHAT SHALL I DO ?" "I will send My beloved Son !" Here is God's answer, and the only answer, to the whole question. It is God's doing: not ours.

Acts 16.30. "WHAT MUST I DO TO BE SAVED ?" "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Acts 9.5. "Lord, WHAT WILT THOU HAVE ME TO DO ?" "I will show him how great things he must suffer for My Name's sake." (Acts 10.16).

MEDITATIONS ON PHILIPPIANS

"PERSUADED" — Philippians 1 . 6

"Having been persuaded of this very thing, that the (One) having begun (inaugurated) in you a good work, will finish it up until Christ Jesus' day."

In our meditations on "Faith", earlier in this Number, we spoke about the word here translated "Persuaded." (See, Page 6). It is a persuasion that made the Apostle confident, quite sure, of what he spoke. Sometimes it is translated "believe." He had to say to the Galatians: "I stand in doubt of you",or, "I am perplexed about you." He had no doubt or perplexity as to the Philippian saints: and yet, though it was indeed by looking at the saints themselves, he was so fully persuaded, as we shall see; yet his confidence was really in the Lord: he was persuaded that the One Who had begun the good work in them, would complete it: so his faith and confidence were in the Lord, rather than in the saints themselves. And it is well when our eyes are on the Lord, rather than on the saints only: though we may truly delight to see saints walking well. When the dear Apostle looked off to the Lord, he could add, even to the Galatians, "I have confidence in you through the Lord, that ye will be none otherwise minded." (5.10). And to the Corinthians, whom he had to scold about so many things, he wrote: "having confidence in you all." (2 Cor.2.3). And at the very beginning of the First Letter to them, before he mentions one word of blame: he writes: "Our Lord Jesus Christ: Who shall confirm you unto the end, blameless in the day of our Lord Jesus Christ. God is faithful, by Whom ye were called." (1 Cor. 1.8-10). The Apostle also writes to the Romans (15.14), to the Thessalonians (2 Thess.3.4), to Timothy (2 Tim.1.5), and to Philemon (ver.21), that he is persuaded of them. In every one of these cases (except 1 Cor. 1) it is the same word: being persuaded, being confident, or quite sure. And because of this confidence, he writes: "Therefore we are always of good cheer." (2 Cor.5.6):"good cheer" is quite a different word. How often we find those who refuse to have confidence in those who have confessed the Lord's Name: and perhaps these very doubts raise doubts in the hearts of those who are truly the Lord's; and so stumble them. What good cheer to our own hearts should this confidence of the Apostle prove. Sometimes we see the saints we love going on so badly that we stand in doubt of them. we are perplexed as to them, are they truly saints or not ? And yet we are persuaded that the Lord did begin a good work in them: and, coming nearer home, sometimes, perhaps, we are so disappointed in ourselves, that we wonder if it is possible that we ourselves are truly saints. How often does our heart condemn us ! Let us remember, then, that God is greater than our heart, and knowth all things. (i John 3.20). Yes, at such times we need to look off unto Jesus, and we also may be persuaded that HE will finish up that work which HE began, unto; or,until; or,against, Christ Jesus' day. "Christian love is clear-sighted and full of trust with regard to its objects, because God Himself, and the energy of His grace, are in that love." (JND). Knowing all the failures of the Corinthians, the Apostle falls back on the words: "God is faithful." What encouragement for us ! We have no Apostles now: we have not even ordained "bishops and deacons." But we have GOD: the same GOD as the Apostle: and GOD IS FAITHFUL! As the Apostle parted from his beloved Ephesians, he said: "I commend you to God, and to the Word of His grace." And we still have the same Resource: GOD, and the Word of HIS Grace.

But if our confidence is at all in ourselves, then God allows us to see what a wretched foundation that is for confidence. It matters not how great the gift, nor how great the knowledge of the Word, our confidence must be in GOD Himself. And if our confidence is truly there, then, like the Apostle, we may be"always of good cheer," whether it be life or death: whether it be our daily walk or some special service our Master may give us: we may be truly confident, and so "always of good cheer." We have seen that the Apostle's confidence for the Corinthians was because God is faithful. For the Galatians, whose condition was even more serious, it was the Lord alone Who gave him hope. But here it is different. Not only is His confidence in what GOD is, but also on what he saw of Christ, by the Holy Spirit, in these dear Philippian saints. He knew what they had been, and he knows what they are now. He saw such true enjoyment of Christ, such fellowship with His interests down here, that his confidence was not only in a general way he would meet them by and by with Christ, but he had complete confidence in the work of God in them all the way through.

In the sentence, "He Who has begun a good work in you," the word "begun" has a solemn, ceremonial connection. "Inaugurated" might be a better word. It was no light matter to begin that work: let us ever remember it cost the life of the Son of God to begin it in any of us: and, if the work was real and true, it was no light matter with us either. But what comfort to look away from ourselves and our failures to Him Who began the work, and know we

may count on HIM to finish it !

"The work which His goodness began, The arm of His strength will complete;
His promise is Yea and Amen, And never was forfeited yet:
Things future, nor things that are now, Nor all things below nor above,
Can make Him His promise forego, Or sever our souls from His love."

And let us remember that it is "God which worketh in you, both to will and to do of His good pleasure." Both the willing and the working are from God: there is no room to boast. And if it is of GOD, it cannot fail, for, "HE FAILETH NOT."

Notice the two "days" that are mentioned in these two verses, 5 & 6: "The first day", and, "Christ Jesus' day:" the beginning of the race, and the ending. "The first day" was the day when they heard the Gospel and believed it. When is "Christ Jesus' day" ? The present time is called "man's day" (i Cor.3.13,Margin). But "Christ Jesus' day" is coming. Now, man is allowed to a large extent to have his own way. Then, Christ Jesus will have His own way. Then, all enemies will be put under His feet. Then He will gather all His own unto Himself. Then we shall be like Him for we shall see Him as He is. Then, even our bodies will be fashioned like unto His glorious body. Then we shall be conformed unto the image of His Son. Then He will finish up the good work which He began in us at the first day. (It is almost the same word as, "It is finished" at the Cross.) Well may the Apostle cry: "I AM PERSUADED, that neither death, nor life, nor angels, nor principlaities, nor powers; nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom.8.38,39). Lord, Give us more of this "persuasion!"

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EARLY DAYS:

Letter from Mr. J.N.Darby: Dated 1868

Beloved Brother:

We began in Dublin . . . It was not dissatisfaction with Apostolic Success of the English National Episcopal body. I had found peace to my own soul by finding my oneness in Christ, that it was no longer myself as in the flesh before God, but that I was in Christ, accepted in the Beloved, and sitting in heavenly places. This led me directly to the apprehension of what the true Church was; those who were united to Christ in heaven. I at once felt that all the parish was not that. The tract I then published (The Nature and Unity of the Church of God ?) was not an attack on any one, but was upon the unity of the Church of God. When I looked around to find this unity, I found it nowhere; if I joined one set of Christians I did not belong to another. The Church of God was broken up and scattered among various self-formed bodies. I found membership in Scripture was not membership of a voluntary association on earth, but membership of Christ, a hand, a foot, etc. And as the Holy Ghost had formed one body on descending on the day of Pentecost (i Cor.12), so ministry was those whom He qualified for such and such service. . . . At the same time Acts 2 and 4 made me feel how dreadfully far we had all got from the true effect of His presence.

I found, however, that wherever two or three were met in Christ's Name, He would be in the midst of them, and acted on the promise with three other brethren, and the wife of one of them--never thinking of going beyond meeting the need of our consciences and hearts according to the word. God was doing a work I had no thought of, and it has spread all over the world.

It did not commence at Plymouth till 1832, where I went at Mr. Newton's request, then a fellow of Exeter College, Oxford. It began in London about the same time through one I met in Oxford. It was in no way opposition which led me to Switzerland in 1837, but a report of a brother who had been there, and stated there were meetings like ours.

After that I began to work there; then in France; then Germany, where the work had begun by another; then in Holland.

The coming of the Lord was the other truth that was brought to my mind from the Word, as that which, as sitting in heavenly places in Christ, was alone to be waited for, that I might sit in heavenly places with Him. Isaiah 32 brought me the earthly consequences of the same truth (though other passages might perhaps seem more striking now to me); but I saw an evident change of dispensation in that chapter, when the Spirit would be poured out on theJewish nation and a King reign in righteousness.

I have merely stated facts and dates as they occurred. Mr. Newton has now a Chapel of his own in London, and has nothing to do with "brethren". He was among them, but for years set aside their principles, and since 1845 has had no connection with them. In 1846 his teaching as to (some) relationship of the Lord Jesus to God became a ground of total separation. Mr. Muller's was a close Baptist church when "brethren" began to make progress in Bristol; he gave this up, and took in measure the form of "brethren." This was transferred (I think unadvisedly, though with the best intentions) to his meetings. Since 1848 he has returned to, not close Baptist principles, but open Baptist principles, and his is a regular dissenting church with slightly modified forms.

There never was any seminary with us for training missionaries. I had a dozen young men staying with me at Lausanne for a year. I was there at their own request, studying Scripture with them. Most of them are now working as evangelists in France, two in Switzerland. I am not aware of any other material fact to state or correct, which is the only object I have now.

What I judge to be essential, is that the Holy Spirit is on earth, as come down on the day of Pentecost, and His forming the saints into one body. We also wait for God's Son from Heaven according to the Word. J.N.D.

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THE GOD OF MEASURE

ii Corinthians 10.13, (New Trans.)

We have pondered many Titles of the GODHEAD, the last, I think, were "The God of Love and Peace." The next Title we meet (as far as I know) is this very remarkable one, "THE GOD OF MEASURE." Our ordinary English Bible does not show it, but the Greek, and Mr. Darby's translation are quite clear: "Now we will not boast out of measure, but according to the measure of the rule which the God of Measure has apportioned to us, to reach to you also."

God is a God of order: all He does is marked by order. He weighed the mountains in scales, and the hills in a balance. He has laid the measures of the foundations of the earth; He has stretched out His line upon it. He has numbered the clouds in wisdom; and by Him even actions are weighed. But our verse is somewhat different. I suppose here it is the Lord of the harvest, "measuring" the portion of the field to each of His labourers. We see an example of this in Acts 16, where Paul and his company were forbidden of the Holy Ghost to preach the Word in Asia; and when they assayed to go into Bithynia (a large province bordering on the Black Sea), the Spirit suffered them not. The God of Measure had apportioned another portion of the great harvest field for Paul and those with him.

Does this mean that God had no care for those in darkness in Bithynia, or that He would leave those in Asia without the Word ? No indeed, but the God of Measure had apportioned that part of the field to others, and He takes care to tell us in i Peter 1.1,2 that in due time there were "strangers . . elect of God" in Bithynia; and the Seven Churches of Revelation 2 & 3, tell us how thoroughly the Word was preached in Asia.

And this may be a comfort to us, for the God of Measure is still the Same, and still apportions to each of His servants that portion of the field in which He would have them labour. None of us are responsible for all. And how sweet to remember that the Head cannot say unto the feet, 'I have no need of you.' Yes ! He needs us: but He needs us in the place of His choosing: the place He has measured out for each one of us.

But the Word of God does give indications as towards what portion of the Field, He would have us turn our eyes. Paul's 'ambition' (Rom.15.20) was to preach the Gospel, not where Christ was named. And so, after all his labours recorded in Acts, he was turning his eyes towards Spain; and to visit Rome on the way. We do not know that the Apostle's ambition was ever realized or not, but that it was well pleasing to God that he had it in his heart, we may infer from the fact that the Holy Spirit takes care to record this for us. And many a saint of God will receive their Lord's commendation, in that they had it in their hearts (See i Kings 8.18), although The God of Measure did not give to them the special joy of toiling in those dark and needy fields, to which their heart would have led them. And let us remember our prayers, and our letters, and our gifts are only another way of labouring in these lands. Happy the labourer in a dark land; Yea, Happy the land, for whom there are those at home who labour fervently in prayer for land and labourer.

But every one of us, young and old, at school, at work, we all need to make the acquaintance of The GOD OF MEASURE, and get, each one, his orders from Him direct.

(Typed in Hong Kong & North Bornoo. Printed in Canada)

Feed My Lambs

THE SECRET

Long ago, within a castle
Far beyond the purple sea,
Dwelt a fair and gracious lady--
Thus her tale was told to me.

She was like a mystic story
Of an angel clad in white--
She was like the rest and glory
Of the starry summer night.

For where sickness was, or sorrow,
Pain or hunger, want or care,
Bright and sweet and calm and tender,
Never wearied, she was there.

Unto her the weary-hearted,
Unto her the sinners came--
She had comfort for their sorrow,
She had pity for their shame.

And afar in distant countries
Many a blessed tale was told,
Of the lady sweet and gracious
Dwelling in the castle old.

Then went one who longed to comfort
All the sorrowing and distressed,
There to learn the blessed secret
How to give the weary rest.

All day long he watched the lady,
For he thought that she must pray
Somewhere in a holy chapel
Surely seven times a day.

But he could not learn the secret,
Where the lady prayed, or when;
Nor what book of prayers could make her
Like a well of life to men.

Then another went to watch her--
Did she fast like hermits old ?
Go to services at midnight
When the winter winds blew cold ?

Nay--she ate her food with gladness,
And at night she only slept;
Rose again refreshed and thankful,
Fit to comfort those who wept.

Then another went to watch her
Far across the purple sea;
But her ways were sweet and simple,
Just as others, so did she.

Yet she seemed attuned to music
Sounding from a golden chord;
Suddenly he said,"Dear Lady,
Lovest thou the blessed Lord ?"

"Yea," she said, "full well I love Him,
For I know He loveth me."
Gladly then he sped him homewards
Far across the purple sea.

(Mrs. Bevan ?)

May each of you dear Lambs also learn this blessed secret, and be like the Lady !!!

P.O. Box 535, Sandakan, North Borneo, Nov.17th., 1958.

My dear Lambs:-

I am writing you from our new Book Room in North Borneo, where we arrived early last week. There is quite a nice shop, with a nice flat above it, where we live. It is not really finished yet, and the shop is all open to the street: most shops here are like that: but we must have a glass window put in. We are 1½ miles from the centre of the town, and it is almost like the country. Cocoanut trees and Bamboos are around us, & we could hear a monkey talking every night and morning. A busy road runs past the shop, for the Hospital and Air Port, and other places are beyond us. There are a number of schools near us, and many, many children, Chinese and Malay, pass our door. Won't you pray that the Lord may use this shop to win some of these boys and girls to be His Own Lambs. It was very hard to say Goodbye to the Children in Hong Kong, and I miss them a lot.

Would any of you like some postage stamps ? North Borneo stamps are very pretty.

"TILL I COME --- GIVE ATTENDANCE TO READING"

the STEWARD

"IT IS REQUIRED IN STEWARDS - THAT A MAN BE FOUND FAITHFUL"
(I CORINTHIANS 4:2)

VOLUME 14 Number 4 February 25, 1959

* A D V E R S I T Y *

Crushed by an adverse world of sin,
Dull grief and heavy care;
Then glows the treasury within,
Celestial, bright, and fair.

From shaken flowers sweet odours fly,
When tempests sweep the dell !
And the rich purple Tyrian dye,
Drops from a bruised shell.

O God, how wondrous is Thy way !
The wisdom surely Thine !
'Tis from a breaking vase of clay
That rays of glory shine.

(Lines found in an old Bible of Mr. George Henry's: Author unknown)

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S·T R A I T

(Studies in Bible Words.)

The word 'strait' is often confused with 'straight', meaning 'not crooked",--but there is no connection between them. I am sure that we all learnt in our Geography lessons that "a strait is a narrow passage joining two larger bodies of water"; so we should know that 'strait' means 'narrow', not 'straight.' People often misquote "the straight and narrow way", as though it were found in the Bible: but it is not. And one has seen pictures with a narrow path, straight as a ruler, running directly from the Cross to the Heavenly City. But in the Authorized Version of the Bible, the way is never called either 'straight' or 'strait.' And the way is not straight: sometimes the Glory may seem directly before us, but then the path takes a turn, mists of doubt, or the cares or pleasures of this world hide the Glory; we must go through the Valley of Humiliation, up Hill Difficulty, perhaps through the Valley of the Shadow of Death; and then again the way may turn into some happy Beulah Land. But we never can see far ahead, or know what turn it may take next. In the Old Testament the "paths" of Jehovah ((Ps.17.5), the "paths of righteousness" (Ps. 23.3), and of "uprightness" (Prov. 4.11), are the translation of a word meaning 'a path going around.' "It is applied to God's path for the saint, which does not always lead where we expect, or so that we can see straight on in it." (Prov.2.9: J.N.D. Translation; Note).

The Authorized Version says, "Strait is the gate and narrow is the way which leadeth unto Life." (Matt. 7.14). Mr. Darby tranlates, "Narrow is the gate and straitened the way." What then is the special meaning of 'strait', 'straiten', in the Bible ? In the

Old Testament 'strait' is used about 15 times, and translates about 12 Hebrew words. Three times the adverb 'straitly' is used meaning 'carefully', or 'strictly'. Four times it has the meaning of 'narrow', and 12 times, translating 6 Hebrew words, it has the meaning of distress, or trouble. Once it asks, "Is the Spirit of the Lord straitened ?" (Mic. 2.7). So the meaning is something pressed together, compressed, narrow & difficult.

In the New Testament, "strait is the gate", Both in Matt. 7.13,14 and Luke 13.24, the word 'strait' translates stenos, the ordinary Greek word for 'narrow,' and these are the only places where it is used in the New Testament. The gate to Life is narrow, and remember our Lord's figure of the eye of a needle. We can pass through only one at a time, and we cannot take with us any of our "good works." And when we get through, the path is narrow, or 'straitened.' This translates the verb thlibo. Its literal meaning is to press. Once it is used of the crowds "thronging" or pressing on our Lord. Mark 3.9. The other 8 times it is translated 'troubled' or 'afflicted'. The noun thlipsis, formed from it, is only used, and is many times used, for tribulation and distress. So that "narrow way", that "straitened way" is a path in which we should expect pressure, we should expect to meet troubles, even as our Lord has "spoken unto you, that ye should not be offended." (John 16.1-4): "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." (John 16.33).

We can have His peace, and we can"be of good cheer" in that way, because we do not walk it alone. In Matt. 7 we find the two words together, stenos and thlipsis. We meet them together again in Romans 8.35: "Who shall separate us from the love of Christ ? Shall tribulation or distress ?" Here 'tribulation' is thlipsis, and distress is a compound form of stenos. Neither the straitness, the compression of the way, nor the narrowness of the gate can squeeze out the love of Christ. The more compressed and difficult is the way, the closer we are pressed to Him. The path is never too narrow for our Saviour to walk in it with us.

These two words are found together again in 2 Cor. 6.4, the "afflictions" and "distresses" which are the proofs of "the ministers of God." They are "distresses for Christ's sake." (2 Cor. 12.10), "straits for Christ", J.N.D. translates it. All these are the "light affliction which is but for a moment" and which "worketh for us a far more and eternal weight of glory." (2 Cor.4.17).

But we find the two together once more. In Matt. 7.13 the Lord warns His disciples against the "wide gate" and the "broad way". It is so easy to go through a wide gate, and there are so many attractions to the broad way. But what is the end ? The end is "tribulation and anguish." (Rom.2.9). Here are the same two words again, but this is not the brief affliction which cannot separate us from the love of Christ. This tribulation and straitness, or anguish, is the "righteous judgment of God", rendered according to their deeds, lasting forever, separating forever from God.

And what is the end of that "narrow way" "which leadeth unto Life" ? Its end is the golden street of the Heavenly City. (Rev. 21.21). That word "street" is the translation of the same adjective "wide," of the "wide gate." We come out of the narrow, straitened path with all its difficulties and sorrows into the wide street, "pure gold, as it were transparent glass", with the River of Life flowing down the centre of it, and shaded by the Tree of Life. "The redeemed shall walk there, and the ransomed of the Lord shall come with songs and everlasting joy upon their heads . . . and sorrow and sighing shall flee away." (Isaiah 35.10).

The Apostle Paul uses those two words together: "every way afflicted, but not straitened." 2 Cor. 4.8. J.N.D. Translation. Here straitened may have the same meaning as in 2 Cor. 6.12, "Ye are not straitened in us, but ye are straitened in your own affections." The path is strait, but not our heart. Our affections should not be narrowed, but be as wide as those of our Father, who "so loved the world." Paul's affections, whether to Jews or Gentiles, were never narrowed, even when pressed most hardly by persecution and hatred.

Once Paul says, "I am in a strait betwixt two." (Phil.1.23) when he was pressed by his conflicting desires--to depart and be with Christ, or to remain for the sake of the Christians. This 'strait' translates an entirely different Greek word, but it has the same meaning of being pressed, confined.

This is the word our Lord uses when He says: "I have a baptism to be baptized with; and how am I straitened till it be accomplished." (Luke 12.50). The baptism was the baptsim of suffering (Compare Matt. 20.22): that suffering which would remove the barriers

to the outflow of divine grace. Until the Cross was accomplished, until the Lord returned to the Father, and the Holy Spirit was sent forth, our Lord could not fully exercise His divine power and love: He was "straitened", compressed, hampered, and held in. This exclamation gives us a wonderful glimpse into His heart; it shows us how our Lord felt the limitations of His incarnation, how He longed to set things right. And it shows how suffering was necessary for the outflow of blessing. His affections were never straitened, but they could not act till the way was opened for them by the Atonement.

(HAEW)

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A SOUTH WINDOW (Continued)

"In The Love of God."

Love divine, all praise excelling,
Joy of heaven, to earth come down !
Bless us with Thy rich indwelling,
All Thy faithful mercies crown !
Saviour, Thee we'd still be blessing,
Serve Thee here, as soon above,
Praise Thee, Saviour, without ceasing,
Glory in Thy dying love.

Firstfruits of Thy new creation,
Faithful, holy, may we be,
Joyful in Thy full salvation,
More and more conformed to Thee !
Changed from glory into glory,
Till in heaven we take our place,
Then to worship and adore Thee,
Lost in wonder, love, and praise !

After exhorting the brethren to whom he wrote his epistle to build up themselves on their most holy faith, Jude proceeds to further entreat them: "Keep yourselves in the love of God." (ver.21).

If the former instruction has been largely misunderstood, and many Christians have set themselves to the discouraging work of building up their faith by subjective processes, only to fail, this latter exhortation has been much more misunderstood. As a rule, this passage is read as though it said: "Keep yourselves full of love to God." And again the subjective effort goes on. The result is, that many Christians work themselves almost into a state of despair, because they fail to find satisfactory evidences within themselves that they have any true love for God; or if, after searching their hearts, they dare to say to themselves, "I find that I do love God truly and sincerely," they are beset with the fear that the measure of their love is so smalll that they are thrown into a new state of anxiety lest they do not love God as they ought. The effort to increase their love by counting over the mercies of God to them, by contemplating His gracious character, only increases the difficulty. For every Christian knows that the greatness of the grace of God, the unspeakable riches of His kindness toward us in Christ, only dwarf our love to such an extent that we scarce dare think of it as love at all. And if it be love, it seems so poor and thin that we are ashamed to offer it to God. All this is a false process, based upon a misreading of God's Word, and must inevitably lead to darkness or else to a resolved love, which has the least claim of all emotions to be called love. Indeed, when we have to search for love before we find it, we should be alarmed, lest that which we chance to find turns out not to be love at all.

A careful examination of the exhortation, "Keep yourselves in the love of God," reveals the fact that it is not an exhortation to love God at all, but to keep ourselves in His love. The construction is that of the genetive possessive, which, if it were a little more freely translated, would read thus: "Keep yourself in God His love (to you)." This puts an entirely new aspect on the case. If it is not a question of my love to God, but of God's love to me, I am at once relieved. That it is God's love to us, and not ours to Him, which is spoken of in the passage, is abundantly clear, not only from the grammatical construction, but from an examination of other passages like it, easily referred to. Jesus says to His disciples (John 15.9): "As the Father hath loved Me, so have I loved you: continue ye in My love." Here, evidently, it is not of the Saviour's love to the Father, but of the Father's love to Him that Jesus speaks; and so it is not our love to Jesus, but His love to us that is spoken of. The matter enjoined is not to continue loving Him, but to continue in the assurance of His love to us, and this especially as He was going away from us to be with the Father; and furthermore, that we might know something of the measure of

that love, on which we may count, He tells us it is just the same in kind and measure as that love which the Father has for Him. How this carries us out of ourselves into His love, and puts our confidence no more in the quality or quantity of our love to Him! Nothing is more precious and assuring to the believer, and I may say nothing so conduces to the development of love to God and Christ, as for us to be enabled to sing with the children:

"Jesus loves me, this I know,
For the Bible tells me so."

Again, how grand that mighty, triumphant assurance which bursts from the apostle's heart in his Epistle to the Romans: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8.38,39). As I shall have occasion to use this text again, I will only call attention to that which is most apparent on the surface of it; namely, that it was not the love which the apostle found in his own heart for God which gave him such rapturous confidence, but the strong love of God towards him, which was manifested in Christ Jesus. Not only did this love of God give him confidence and assurance in the face of all things which might conspire to separate him from that love, but it was the constraining principle in his work. "For," saith he, "the love of Christ constraineth us." (2 Cor.5.14). Here, again, it is not the love which he had for Christ, but the love which Christ had for him and them to whom he wrote. The same love which constrained Christ to die for all, working in him, constrained him to preach that love to all, in the midst of both evil report and good report. In Galatians (2.20) he tells us that "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." Here, again, we see the strong power in his life was that he was the object of the mighty sacrificing love of the Son of God. To the Ephesians (3.17,18) he writes, praying that, "being rooted and grounded in love," they "may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge." Here it is readily seen that he speaks not of the believer's love, but of Christ's love to His people. No such adjectives could, by any possible interpretation, be used of the creature's love to God, even in an unfallen state; for this is a definition of infinite love, a love that passeth knowledge, measured out to us by the Son of God upon the cross:

"Where God, the mighty Maker, died
For man, the creature's, sin."

We might readily multiply passages of this kind, to show the use of the genetive possessive in declaring the "love of God."

I am now about to make a statement, which some of my readers may think a bold and startling one, and which someof you may at first be inclined to doubt the accuracy of. The statement is this, that, nowhere in the Gospel, nor indeed within the limits of the New Covenant of grace, whether contained in the New or Old Testament, is there a command laid on the believer to love God. I am aware that this is a strong putting of the case, but I say it advisedly. That it is everywhere implied that the believer will love God; that he ought to love God; that if he does love God, such and such things will follow; that enquiry is made of the believer, as in Peter's case, "lovest thou Me?" I do not overlook or deny. But none of these passages, and such as they, are in the nature of a command. And herein we get the very key to the Gospel, which, properly and wisely used, will enable us to unlock the secret chambers wherein the wealth of God's love and grace is treasured up and is all ready to be bestowed upon us freely. Before repudiating this statement, suffer me to relate an incident which may help to clear my meaning. I made this statement during some evangelistic meetings, which were very large, and crowded to the doors. The interest was at a great pitch of intensity. The venerable ex-pastor was present, and had taken his seat in the midst of the audience. As I repeated the statement with considerable emphasis, his patriarchal form was seen to rise up. Stretching forth his hand, he said:

"Brother P., I have ministered to this people for nearly forty years. I have tried to teach them the truth as the truth is in Jesus. I am jealous for them. I have had great pleasure in heartily co-operating with you in this blessed meeting, and up to the moment have heard you give utterance to no statement which I could wish to modify or correct. But faithfulness to God and the souls of this people will not permit me to sit

still and let that statement of yours go unchallenged. It is not true."

This was a startling interruption, and the high tension of feeling in the audience responded to it with an instant manifestation of eagerness to hear what next would happen. I waited a moment, to ascertain if the dear old man was going further, and, finding that he paused, as if to give me an opportunity to retract or explain my statement, I replied:

"My dear father and brother in the Gospel, I am sure you will acquit me of intentionally or wilfully having misrepresented the teaching of our Lord. It may be that I am wrong, and, if so, I will most gladly accept your correction, though I still believe I am right. Will you kindly quote any passage from the New Testament in which a believer is commanded to 'love God' ? Give us the chapter and verse, and if I am wrong I will freely withdraw the declaration and thank you for putting me right."

Still standing, and with the audience breathlessly waiting to hear him again, he replied: "I may not be able to give you the chapter and the verse; but did not our Lord say to the scribe who questioned Him: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind' ? And did not Paul teach that 'love is the fulfilling of the law' ?"

I saw at once by the expression that came over the faces of the audience that their conviction was against my statement and with the venerable pastor. But very quietly turning to the passages in my Bible (Matt. 22.37; Mark 12.30; and Romans 13.8-10), I said:

"My dear brother, you are quite right in saying that Jesus thus answered the scribe; but you have evidently failed to recall the connection and the circumstances under which He said this. The scribe came to Him and asked Him a question tempting Him, and said, 'Master, which is the great commandment in the Law ?' You will see that this was a question not of what was commanded or taught in the Gospel, but what was taught in the Law; and this is exactly my point. The Law teaches 'thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' Now, no one doubts that this is the eternal obligation of every human being; but this is Law, and not Gospel. This is an Old Testament command, and not a New Testament command. You will agree with me that it is just here where we have all failed; for who has ever kept the Law in this its central command ? Is it not because we have all failed here that 'death has passed upon all men unto condemnation' ? Is the New Testament of grace nothing more than a re-affirmation of the Old Testament Law ? If we are put back upon the Law for life, can any one live ? Is it not just because the Law could do nothing for us, on account of the weakness of the flesh, that God has sent His only begotten Son into the world in the likeness of sinful flesh, to condemn sin in the flesh, and save us by means of redemption and faith in Him ? May I further call your attention to those blessed truths ? Moses in the Law says: 'Thou shalt love the Lord thy God,' but we have all failed here. Now, what shall be done ? Has God left us to perish in our sin ? Not so; but He has now sent His Son into the world to say to us: 'God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.' Look at this and rejoice ! Man lost life in that he failed to love God with all his heart; and now he finds life in that God so loved him that He gave His Son to die for him. Are we bidden to go forth and preach, 'Thou shalt love the Lord thy God,' and so live ? Or, are we to go and preach, 'God so loved' you that He gave His Son that you might live through faith in Christ, who has become 'the end of the law for righteousness to every one that believeth' ? Surely, this is the central truth which we want ever to keep before the mind of sinners, and in which believers want evermore to keep themselves. We are now to keep ourselves in God's love for us, rather than put ourselves on the hopeless task of trying to fulfil the Law by loving Him with all our hearts. And with reference to the passage in Romans, where Paul is exhorting to love the brethren, he declares it a debt which is impossible for us to pay. At most, with the love of Christ in our hearts, we can but pay small instalments of that debt."

My venerable brother frankly admitted he was wrong and I was right, and afterwards told me that this view of the truth lifted an awful load from his mind and heart. Right views on this subject will fill our hearts with love, and lift us out of many a dark hole into which we are liable to fall, under that legalism which is so much at home in all our hearts, and to which we give such ready heed. This is not from the Gospel, and far from the experience of that apostle of all saints, who said. "Not as though I had already attained," and "I count not myself to have attained."

Yet the question recurs: "Am I not to love God ?" Yes; surely.

(From, "A South Window", Slightly revised: To be Continued, God willing)

"A B I D E I N M E"

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." (John 15.4).
"As the Father has loved Me I also have loved you: abide in My love." (John 15.9.N.T.)

CHRISTIAN, wouldst thou fruitful be?
Jesus says, "Abide in Me;"
From Him all thy fruit is found,--
May it to God's praise abound.

Christian, wouldst thou happy be ?
Jesus says, "Abide in Me;"
He is thine exceeding joy,
Bliss divine without alloy.

Christian, wouldst thou holy be ?
Jesus says, "Abide in Me;"
Sanctified in Him thou art,--
Sanctify Him in thy heart.

Christian, this thy motto be,
Jesus says, "Abide in Me;"
Grace and strength from Him receive,
As a branch in Jesus live.

Soon shalt thou thy Master see,
Hear Him say, "Abide with Me;"
In My Father's house above,
In the bosom of His love."

* * * X * * *

E A R L Y D A Y S

A Letter from Mr. J. N. Darby: In answer to a Brother's Enquiry: From the French

Dear Sir and Brother in Christ,

I have been continually on the move, so that it has been difficult for me to prepare the account which you desired to receive. The best will be for me simply to mention the various circumstances as they transpired, in so far as I was personally concerned, at the time when this work of God first commenced. You will understand that numbers of others have laboured in that field, and many with much more devotedness than I, and with far more marked results as regards the blessing of souls. But my concern now is with the work of God, not our labours; so that you may gather from the account what will suit your purpose.

I was a lawyer: but felt that, if the Son of God gave Himself for me, I owed myself entirely to Him. I felt that the so-called Christian world was characterized by deep ingratitude to the Lord, and I longed for complete devotedness to His work. My chief thought was to get round amongst the poor Catholics of Ireland. I was induced to be ordained. I did not feel drawn to take up a regular post, but, being young in the faith, and not yet knowing deliverance, I was governed by the feeling of my duty towards Christ, rather than by the consciousness that He had done all and that I was redeemed and saved; consequently it was easy to follow the advice of those who were more advanced than myself in the Christian world.

As soon as I was ordained, I went among the poor Irish mountaineers, in a wild and uncultivated district, where I remained two years and three months, working as best I could. I felt, however, that the style of work was not in agreement with what I read in the Bible concerning the Church and Christianity; nor did it correspond with the effects of the action of the Spirit of God. These considerations pressed upon me from a scriptural and practical point of view.

While seeking assiduously to fulfil the dutiesof the ministry confided to me, working day and night amongst the people who were almost as wild as the mountains they inhabitated, an accident happened which laid me aside for a time. (My horse was frightened, and I was thrown against a door-post.) During this time of solitude, conflicting thoughts increased; but much exercise of soul had the effect of causing the Scriptures to gain complete ascendancy over me--though I had always owned them to be the Word of God.

When I came to understand that I was united to Christ in heaven, and that, consequently, my place before God was represented by Christ's own place there, I was forced to the conclusion that it was no longer a question with God of this wretched "I"--which had

wearied me during six or seven years, in presence of the requirements of the law. It then became clear to me that the Church of God, as He considers it, was composed only of those who were so united to Christ; whereas Christendom, as seen externally was really the world, and could not be considered as "the Church," though with the responsibility attaching to the position which it professed to occupy--a very important thing in its place. At the same time, I saw that the Christian, having His place in Christ in heaven, has nothing to wait for but the coming of the Saviour, in order to be set, in fact, in the glory which, as "in Christ," is already his portion.

The careful reading of the Acts afforded me a practical picture of the early Church, which made me feel deeply the contrast with its actual present state, though still, as ever, beloved by God. At that time I had to use crutches when moving about, so that I had no opportunity to make known my convictions in public; and as the state of my health did not allow me to attend worship, I was compelled to remain away. It seemed to me that the good hand of God had thus come to my help, hiding my spiritual weakness under physical incapacity. In the meanwhile, there grew up in my heart the conviction that what Christianity was accomplishing in the world in no way answered to the needs of a soul burdened with guilt under the sense of God's holy government in connection with the law.

In my retreat, the 32nd chapter of Isaiah taught me clearly that, in God's ordering, there was still an economy to come; a state of things in no way yet established. The consciousness of my union with Christ had given me the present heavenly portion of the glory, whereas this chapter sets forth the corresponding earthly part. I was not able to put these things in their respective places or arrange them in order, as I can now; but the truths themselves were then revealed to my soul, through the action of His Spirit, by reading His Word.

What was to be done ? I saw in that Word the coming of Christ to take the Church to Himself in glory. I saw that the cross, the Divine basis of salvation, should impress its own character on the Christian and on the Church in view of the Lord's coming; and also that meanwhile the Holy Spirit was given to be the source of the unity of the Church, as well as the spring of its activity, and indeed of all Christian energy.

As regards the Gospel (the foundation of the Christian faith), I had no difficulty as to its received dogmas. Three persons in one God--the divinity of Jesus--His work of atonement on the cross--His resurrection--His session at the right hand of God, were truths which, understood as orthodox doctrines, had long been a living reality to my soul. Not only were they truths, but I knew God personally in that way. I had no other God but Him who had thus personally revealed Himself, and Him I had. He was the God of my life and of my worship, the God of my peace--the only true God.

The practical difference in my preaching, when I began to preach again, was as follows: When a person, I had preached that sin had created a great gulf between us and God, and that Christ alone was able to bridge it over; now, I preached that He <u>had</u> already finished His work. The necessity of regeneration, which was always a part of my teaching, became connected more with Christ, the last Adam. I understood better that it was a real life, entirely new, communicated by the power of the Holy Spirit; and, as I have said, more in connection with the person of Christ and the power of His resurrection, combining the power of a life victorious over death, with a new position for man before God. This is what I understood by "deliverance." The blood of Jesus has removed every stain from the believer--every trace of sin, according to God's own purity. In virtue of His shed blood (the only possible propitiation) we may now invite all men to come to God, a God of love, who has given His own Son for us. The presence of the Holy Spirit sent from heaven to abide in the believer as the "unction", the "seal," and the "earnest of our inheritance," as well as being in the Church; the power which unites it in one body and distributes gifts to the members according to His will; these truths developed largely and assumed great importance in mine eyes. With this last truth was connected the question of ministry. From whence came this ministry ? According to the Bible, it clearly came from God by the power and action of the Holy Spirit.

At the time I was occupied with these things, the person with whom I was in Christian relation locally, as a minister, was an excellent Christian, worthy of all respect, and for whom I have always had a great affection. He was subsequently appointed to be archdeacon. It was the principles, however, not the persons, which acted on my conscience; for I had already given up, out of love to the Saviour, all that the world could offer.

(To be Continued, If the Lord will)

LET HIM DIP HIS FOOT IN OIL

"And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." Deuteronomy 33.24,25.

"The promise is exceedingly beautiful ! Let the believer walk (dip his foot) in the power of the Holy Ghost, and his strength, however our natural powers may decline, will never fail. As thy days--long or short--so shall thy strength be, if thou dost but dip thy foot in oil." (From one who has suffered much for Christ's sake)

* * X * *

"THE GOD OF ALL GRACE"

"But the GOD OF ALL GRACE, WHO hath called us unto His eternal Glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To HIM be Glory and Dominion for ever and ever. Amen.

- i Peter 5 . 10 -

The lovely series of Names and Titles of the Godhead that we have been considering in the New Testament is drawing to a close. We have pondered seven of these, and today, God helping us, we will look at the eighth. Seven is perfection: eight sometimes indicates something even beyond this: as, "Give a portion to seven, and also to eight." And this seems to apply to GRACE in a wonderful way. There also seems something exquisitely suitable that this last Name--The GOD OF ALL GRACE--should draw forth the beautiful doxology we have just quoted; and so make such a closing to this series of Divine Names:

"To HIM be Glory and Dominion for ever and ever. Amen."

Sure I am every one of us will most heartily add our "Amen" to that of the Apostle Peter !

"THE GOD OF ALL GRACE": What a Name ! What a Title ! As we grow older perhaps that Name becomes more dear. Year after year the debt has steadily mounted higher: year after year the hatefulness of our sins and failure has become more hateful. What can we do, but lean more heavily on "THE GOD OF ALL GRACE" ? Perhaps in our younger days, we dreamed that with faithful service, we might make some sort of return for all the Grace: but now we have found only too true the words: "Oh, to Grace how great a debtor, DAILY I'm constrained to be." And instead of any return, we have, all these years, been only drawing more and more heavily on the exhaustless supplies of THE GOD OF ALL GRACE. And it must be so to the end of the journey. Little wonder this Name grows dearer to us, as the years go by !

But this is one of the strange beauties of this lovely word "GRACE". The central point of it is the freeness of the outpouring of God's love. Even before the Holy Spirit took the word, and clothed it with its Divine beauties, the old Greek word for "Grace" stressed the fact that it told of a benefit freely given without hope or expectation of any return: its only motive being the free-hearted liberality of the giver. Now God Himself has taken the word, and He Himself has beautified it with all His Own Divine perfections. Surely, now, it defies the effort of human tongue or pen, to tell out THE GRACE OF GOD: or, THE GOD OF ALL GRACE ! We say, "Grace means free, unmerited favour": and so it does: but how cold and poor do the words seem, to tell out the wealth contained in that one word, "GRACE." Who can expound it ? We must taste and see that the Lord is good. Who can tell the meaning of THE GOD OF ALLGRACE ? We must walk with HIM to know it.

The first time we find the word Grace in the New Testament is in Luke 1.30: "Thou hast found favour with God." And each of us may take this little sentence for ourselves. The writer quoted earlier in this Number, suggests that we sing with the children:

"Jesus loves me, this I know,
For the Bible tells me so."

And it does us good to sing these words, if we think what they mean: and the wee laddie can help us there, who said: "They just mean, JESUS LIKES ME." And so He does ! Jesus likes me. I have found favour with God: in spite of all my sins and failings and short-comings. "I thought His love would weaken, As more and more it knew me, But it burneth like a beacon, And its light and heat go through me." Yes, that is love unearned and unmerited: that is Grace. "Grace has reference to the sins of men, and is that glorious attribute of God which these sins call out and display, His free gift in their forgiveness." (Archbishop Trench). In the five short chapter of First Peter, we find the Greek word "Grace" ten times.

Was it because Peter had drawn on that Grace so often, and so freely, that he loved so well to speak of it ? And do we need it less than Peter ?

In i Peter 1.6 we read of "manifold temptations." The word translated "manifold" is literally "Many-coloured." Satan has a temptation just to suit me: and another, of a different colour (so to speak) just to suit you. In Chapter 4.10 we find this word again, but this time it is "Many-coloured Grace." "The many-coloured grace of God.". It is the same word as is used of Joseph's coat of many colours: what a beautiful coat it must have been: and it was on this coat the brothers poured out their bitterest hate. How much more beautiful is "The Many-coloured Grace of God" ! Strange that man should treat it with such scorn and hatred! But for us, how lovely it is ! There was a time when we found out something of the blackness of our sins; or, perhaps, we found them scarlet, or red like crimson: colours so hard to remove: But we found Grace to meet them, no matter what colour they were. Do we sometimes feel blue ? There is Grace of just the right colour to meet us when we have the blues. Or, are we green with envy ? Again, Grace can meet even this. The Chinese word for "fear" is "a white heart": are our hearts sometimes white with fear ? Grace can meet this also. Are we growing old and getting grey ? Grace just suits us then.

We read in James 4 of "more Grace"; perhaps you have seen a striking photograph of Niagara Falls, a copy used to hang in our living room, showing the vast expanse of waters flowing down: and below the words inscribed: "More to follow." So He giveth more Grace: But this is a feeble picture, for man can divert the waters of Niagara: but man cannot divert God's Grace. Niagara might dry up: God's Grace, Never !! In ii Cor. 12 we read of sufficient Grace: and what more can we want ? But our Name, THE GOD OF ALL GRACE, seems to go beyond "more Grace" and "sufficient Grace." It is as though all the Oceans and Lakes and Rivers and Streams, were all collected together, and the Lord says to us: This is the Resource on which you may draw. And for what ? To "make you perfect, stablish, strengthen, settle you." The word does not mean "perfect" in the sense that our friends who teach "sinless perfection" mean: but fully adjusted: complete: it is the word that is used of "mending their nets", in Matt. 4.21: and there are times we need to be "mended", and "adjusted". Well, THE GOD OF ALL GRACE can, and will, do this for us.

How often we find "Grace" and "Glory" linked together: and so in our verse we find. "The God of All Grace . . . hath called us unto His Eternal Glory." That is the end of the pathway: "HIS ETERNAL GLORY." As we sing: "Grace begun will end in Glory." And in the meantime we are to suffer a while: but our beloved brother Paul reckons that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (Rom. 8.18). Let us remember that the Eternal Glory, and the Suffering a while, & the mending, and the strengthening and the stablishing and the settling,--all come from The GOD OF ALL GRACE. And this is the GOD you and I have learned to know and love: and yet, the better we know Him, the more eagerly our souls take up the Apostle's words: "That I may know Him !" May He, by His matchless Grace, grant that we may know Him better and better in all these wondrous qualities:

The God of Glory	Acts 7.2.
The God of Endurance	Romans 15.5.
The God of Encouragement, & The God of All Encouragement	" 15.5 ii Cor. 1.3.
The God of Hope	Romans 15.13.
The God of Peace	" 15.33;16.20 ii Cor.13.11;i Th.5.23
The God of Love	ii Cor. 13.11.
The God of Measure	" 10.13.
The God of All Grace	i Peter 5.10

("The God of the earth", Rev. 11.4, is probably an incorrect reading: it should be, "Lord of the earth."

In Rev. 11.13 we have, "The God of heaven." But this seems to belong to a different series, and will God willing, be considered later.)

"THIS GOD IS OUR GOD FOR EVER AND EVER"
- Psalm 48.14 -

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"COME OVER AND HELP US"

(From a Letter)

"A Dusun man and a Murut couple happened to be on their way to Australia . ... and we met them at Sandes on Sunday night, They told us there were many tribes' people around Sandakan that wanted to hear the Gospel and turn to the Lord, but that there was nobody to take it to them . . . I felt it was a confirmation that HE wanted to send us to these people, that is, to the Tribes' people near Sandakan." C.C.W. (Jr.)

MEDITATIONS ON PHILIPPIANS

Philippians 1.7

or,

"Just as it is right (or, just) for me to be thus minded (to think this) in behalf of you all, because you have me in your heart (or, because I have you in my heart), as all of you being, both in my bonds and in the defence and confirmation of the Glad Tidings, my fellow-partners of this grace."

In our last meditation we pondered Paul's persuasion that the One having begun a good work in the Philippian saints, would finish it up until Christ Jesus' day. Today we will see the reason for this persuasion, and that it was not alone that Love hopeth all things: but it was the only right and just thing for Paul to think. The "me" is emphatic. Whatever it might be in the eyes of others, for Paul it was the only right thing. And may not this "right" thing apply to more than to the persuasion? Does it not include the Apostle's thankfulness in verse 3, and his joy in verse 4, at all his remembrance of them. It was right and just that he should be thankful; and right and just that he should rejoice.

And why was it right, or just? The answer may be equally rendered, "Beacuse you have me in your heart", or, "Beacuse I have you in my heart." Which did the Spirit of God intend the Philippians to understand? We do not know: but perhaps, since both are true, and the words may mean both; the Spirit intended them to understand it in both ways. A dear little boy was sitting on his mother's knee, gazing into her eyes. The child said, Mother, you must love me very much, because you carry round a little picture of me in your eyes: I can see it there." His mother replied, "And I can see a little picture of me in your eyes: how much you must love me,!" It was mutual: and sure I am it was mutual with Paul and the Philippian saints. But let this remind us of Him Who has us in His heart.

We havenoticed how often we find the little word "all", and again here Paul stresses the fact that they were all his fellow-partners. Sad to say they were not all of one mind about certain other matters: but when it came to Paul's bonds, and the Gospel: they were all united: all of one mind. We have spoken of the seven times we find "fellowship" in this little Epistle, and this is one of them. Here it is fellowship with, or being fellow-partners of Paul's bonds. We are apt to ashamed of a friend in jail: but these dear saints were not ashamed, but gloried in being his fellow-partners. Is not this just what is meant in Hebrews, where we read, "Remember them that are in bonds, as bound with them." (13.3). That is just what the Philippian saints did towards Paul.

But it was not only in his bonds they had fellowship: it was also in the defence and confirmation of the Gospel. The defence is the negative, defensive side: the confirmation is the positive or aggressive side: and there are both sides to the Gospel: not only its defence, but also the direct establishment and advancement of it. The Philippians were fellow-partners in both these. And they were "fellow-partners of this grace." Grace is favour: free, unmerited favour: and these dear saints were not only favoured with having a part in the Gospel: and what a favour that is! but they were also favoured with having part in Paul's bonds: and a little further on in the same chapter we read: "Unto you it is given, in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." It is a wondrous privilege to preach Christ: but it is no less a privilege to suffer for His sake: but I fear many of us would prefer not to have this privilege. But the Lord can give, and does give, when the time comes, the grace to suffer for Him: and again let us remember that the sufferings of this present time are not worthy to be compared with the Glory which shall be revealed in us. May the Lord help us each to be more like these dear Philippian saints!

. . . . .

INSTEAD OF A LETTER

Singapore, February, 1959

Through God's mercy, the Lord has provided a very nice shop for the Book Room, in the business section of Sandakan. It is on Jalan Tiga, or, Third Road. We moved in three weeks ago; and though we have not the fixtures and bookcases finished yet, we have been doing a little business since the first day we moved in: today we sold 6 Malay New Testaments: perhaps to Dusun Ibaibo's people: there are some Christian among them, but they have no Scriptures in their own tongue, but some can read Malay. We have an enquiry to print 2000 Wall Texts in their own language, in the hope of helping them to become familiar with some of the words of Scripture. It is with these, and other native tribes, that my son & his family hope to labour later on. His contract with the Singapore Government ends in June, and then they hope to go to Canada for a short rest; and return here, God willing, in the late autumn. I know how very thankful they would be for your prayers.

(Typed in Sandakan, North Borneo: Printed in Canada)

Feed My Lambs

HYMN FOR A CHILD

(By J. G. Deck)

"What can a little thing like you do for Jesus ?" said a Christian friend to my daughter Clara, when quite a little child. She looked up with a bright smile and said, "I CAN LOVE HIM."

All have their work to do,
Appointed by their Lord;
Each should his own marked path pursue,
With girded loins and purpose true,
Obedient to His word.

Each glittering star obeys
Its Maker's sovereign sway;
And though they shine with differing blaze,
Both great and small proclaim His praise,
Though not with equal ray.

How glorious is the sun !
He rules by day the sky;
But when His daily course is done,
The silv'ry moon delights to run:
Both serve their God on high.

The lofty cedar shows
His greatness and His skill;
But every little flower that grows,
And scents the summer breeze that blows,
Tells of His goodness still.

And you, though in the world's esteem
A little feeble thing,
The Saviour did with blood redeem,
That you might cleave with love to Him,
And His sweet praises sing.

Yes, you can love, and love is more
Than any outward deed;
You may His blessed name adore,--
What can the highest angel more ?--
Your Friend in every need.

FROM A LETTER

"It is late and I should be in bed. I have just had a lovely read, about the "little ones.' I never realized before how much the children, and the little ones, mean to the Lord, and how we should love them, and be kinder to them."

SAVED BY A HEN

In the year 1572, after the terrible massacre of St. Bartholemew's Day, in France, for several days they hunted for all the Protestants who had escaped getting killed. Among them was the chaplain of the Admiral Coligny, who had been one of the first to be struck down in his own house. The chaplain hid himself in a haystack. As he did not dare to leave his hiding place, and no one knew where he had hidden, he would certainly have died of hunger. However, the One who in former times sent a raven to feed one of His prophets, once more sent a bird to help His persecuted servant.

As long as the chaplain was forced to remain in seclusion, a hen came each day to lay an egg in the hay of this haystack, and thus he survived this time of trial. After some time the chaplain was able to leave his refuge, and return home without further fear from the king's soldiers. (From the French)

THE CHIMING CLOCK

A Christian watchmaker was accustomed to go from house to house, to look for work in repairing clocks or watches, and at the same time he loved to bring with him the Glad Tidings of the Grace of God that bringeth Salvation.

One day he called at the home of a lady, where he had previously done some work. The lady of the house led him to a room where stood a large, old-fashioned family clock, recently put in order, to check up his work on it. They passed a most beautiful clock that had been brought from France, and she remarked to the watchmaker that since it arrived, it was

quite useless, as nobody could make it run. "This clock," she said, "Has a history of its own. It is a family heirloom. It is said that, besides being an excellent time-keeper, it used to chime at the quarters and half hours, and at every hour it played a beautiful tune on the bells of the church tower, that is carved at the top of the clock. Now it can do nothing. It can't even run."

"Might I be allowed to try and fix it ?" he asked, "I think I can put it in order."

"If you do succeed," she replied,"we shall call it a miracle; although," she added, in an undertone, "none of us believe in miracles,--or in God."

"How grieved I am to hear that, dear Lady," was the grave reply.

Permission having been given, the watchmaker began taking the clock to pieces. The lady remarked that she had so often seen the pieces, that she thought she could put it together herself. While the work proceeded he told her what God had done for him. In his early years he had lived without God. Since he had been brought to know the Lord Jesus as his Saviour, he had been blessed and cared for in all things, up to the present moment.

When each bit of works had been examined and cleaned and oiled, he prepared to put all in place, and asked if he might be allowed to follow his usual habit and sing a hymn while thus occupied. The lady pleasantly said she should like to hear him sing, and a song of faith and thanksgiving arose to the Lord in that godless dwelling.

When all was finished, he ceased singing, and said: "Now you shall hear the chimes and the tune: this clock is a wonderful work of art."

"Ah," she replied, "others have said so, but no one yet has been able to prove it."

He touched the pendulum, but the movement stopped when his hand was withdrawn. The lady asked if some part of the works was perhaps missing.

"No," he said, "all is in perfect order; but I will pray to my God and Saviour to show me where the fault is, and how to remedy it. He will hear me."

"Do not give yourself so much trouble," she said: but without waiting for permission, the man of faith knelt and laid the matter simply before Him to whom all power belongs. He asked, that for the glory of His own Name, and the sake of His beloved Son, the Lord Jesus Christ, the request for wisdom and intelligence might be granted.

He rose from his knees, and the lady asked him how he could think that a God whom he believed to be the Maker of the universe could occupy Himself with such trifles ?

"Madam," he replied with warmth, "we read in the Bible, in the words of the Lord Jesus Himself, that not even a sparrow falls to the ground without His will, and that the very hairs of our head are numbered."

He then took his leave, asking to be allowed to return early the following morning, to make a further attempt. The remainder may be told in his own words: "Twilight was coming on as I took my lonely way across the fields which led to my lodging. My heart was filled with thanksgiving to the Lord, Maker of heaven and earth, my Saviour and Redeemer.

Suddenly my thoughts turned to the clock that I had just overhauled. I saw it all in detail before me; but in addition to the portions which had passed through my hands, I remembered a small separate bit of the works, which, it occurred to me, had probably not been touched since its arrival. 'Now I have it,' I cried, 'The fault is there.' I reached my lodging praising and blessing God.

Early next morning I returned to the house. The lady was sitting on the verandah. She greeted me, and led the way to the clock. The extra works were soon taken out, cleaned and replaced. I touched the pendulum, and with a measured 'tick-tock' the clock went on, as though it had never stood still. We sat a while in silence. The third quarter chimed; and when the hour ended, the bells in the tower rang out with a merry tune. At length the lady spoke: 'I can hardly believe my eyes and ears. But if your God has heard your prayer, and helped you thus, I too will believe in Him, and bow before Him.'

And this, through His grace, she has done; and her whole household, one after another, has been brought to know the Saviour, and to live to serve Him. I have visited the family for many years in my journeys to and fro. Together we have praised Him who came to seek and to save the lost, and then have gone on our several ways rejoicing in His love."

God is sovereign in all that He does, and many are the varied ways in which He is pleased in His grace to lead souls to trust in Him !

PRAYING

A Lamb who is very dear to me remarked the other day that she could not think of enough things to pray for, to take her more than about ten minutes; and she could not understand how some people need to spend so much more time in prayer. I rather suspect she is not the only Lamb who feels that way: may I offer you some suggestions with regard to prayer.

First let us remember we are coming to our Father; and though surely we must come with reverance, yet our prayer must not become formal; just repeating words that our hearts do not mean. In 1 Timothy 2.1, you will find a list of four kinds of prayer: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." There are other words used in the New Testament for prayer, one good man lists seven such words: but I want to try and talk to you especially about the word here translated "intercessions". It is a very beautiful word, and is only used here and in i Tim. 4.5. It comes from a verb that is used 4 or 5 times, and really means "to fall in with" a person, to draw close to him, so as to enter into free familiar speech with him; which implies the word really means "free familiar prayer, such as boldly draws nigh to God." "Intercession" is scarcely the right word now, though long ago it had other meanings. You will see in i Tim 4.5, it is differently translated. Do you remember how our Lord "fell in with" the two on their way to Emmaus ? How freely and familiarly they talked ! Or Annanias, when the Lord talked with him about going to Saul of Tarsus. Though I hope you may know and use all seven of the various kinds of prayer, what I covet most for you dear Lambs, is this "free, familiar prayer," so that your Lord and you may talk together, like the Lord & Annanias, over everything that comes up in your life. You need not kneel down to pray. Nehemiah prayed while he was standing before the king and queen, with the cup of wine. You may pray in your class at school; you may pray while you play; you may pray in your office, at your work, on the street as you walk. I doubt not Paul often prayed as he made tents; and I think he was minded to go alone afoot from Troas to Assos (Acts 20.13) because he wanted to get alone with the Lord for this sort of prayer.

In the days of old certain of the Levites had "their office" to "stand every morning to thank and praise the Lord, and likewise at even." (1 Chron. 23.28 & 30). Surely we have more cause than they to thank and praise the Lord every morning and evening ! Well may we thank God for His Unspeakable Gift ! And as you ponder what the Lord has done for you, both soul and body, I think you will find much cause for thanksgiving and praise, both morning and evening. But do not let it be a formal thing. The offering that was for Thanksgiving had to be eaten the same day it was offered: it could not be kept over and used again the next day: (though for a vow it could), See Lev. 7.15,16. This tells us that the Lord wants the spontaneous thanksgiving of our hearts; not something repeated over and over: though truly we may often use the same words to express the spontaneous thanks of our hearts. Try beginning your own private prayer this way: for one is so apt to forget thanksgiving and praise, which the Lord so values, and asks for: See Phil. 4.6; Col. 3.15; Eph. 5.4; etc.

Then, having given our Lord the "offering of praise" (Heb. 13.15); our passage in i Tim. tells us that "first of all" we are to pray for "all men"; and first on the list are "kings and all that are in authority." What a privilege (as well as a duty) it is for us to pray for the beloved young Queen of the British Empire (and I include you dear Lambs who are not British in this privilege). We have good reason to believe she loves our Lord and wishes to please Him. And what a heavy load for young shoulders to bear ! Well may we pray for her ! And then, you dear Lambs especially, remember her Children, little Prince Charles, and Princess Ann: and her husband the Duke of Edinburgh; her sister, Princess Margaret Rose, and her Mother, to whom we owe so much. Have you noticed how the mother of the king is nearly always given in the Bible, for she had such an influence on her child, whether to be a good or bad ruler. Then we must remember the Prime minister, and those who help him: & then naturally I turn to Mr. Diffenbacher, the Premier of Canada, and his helpers, & then ofcourse we go to the honoured land to the South, & pray for the President & his helpers. In a moment we are in Japan, where I have heard there is more than one in the Imperial Palace who is almost persuaded to become a Christian; but there we must stop a while, and think of some who labour for their Lord in that dark land. Then we remember Signam Rees of Korea, and Chiang Kai Shik of Formosa: both said to be Christians. Then I come to China and its rulers, and I remind the Lord about the rivers of waters He can turn where He will: and I plead for the saints in that land who are not leading quiet and peaceable lives, as they

might be doing today, were we more faithful in obeying our Lord's command to pray for those in authority. I find it hard to get away from China, but there are still all the lands to the South, in which personally I am so deeply interested: but, dear Larbs, I warn you, Ten minutes will not be time enough. Andthen there are our own loved ones; and friends (and enemies, perhaps) at school, or the office: there is the day before us with its cares and perplexities and needs; there are the Lord's servants, seeking to preach the Gospel: we may pray for all these,--and "for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, . . that I may speak boldly, as I ought to speak." These are only a few suggestions for you: My the Lord Himself teach you to pray: He is the only-One Who can. ** X **

MARY AND HUGH

Old Testament Manuscripts.

"Daddy," said Hugh, one morning at breakfast, "You've been telling us mostly about old Greek Manuscripts; wasn't the Old Testament written in Hebrew ? What about Hebrew ones ?"

"Yes, Hugh, almost the whole Old Testament was written in Hebrew: and there are Hebrew Manuscripts, as well as Greek Manuscripts."

"Was the whole Old Testament finished before they began the New Testament ?"

"Yes, Mary, It was finished about 400 years before our Lord's birth."

"Then I suppose the Old Testament Manuscripts are ever so much older than the New ?"

"No, Strange to say, that is not so. Apart from a copy of the Ten Commandments, and 'The Dead Sea Scrolls' (about which I will tell you later), some of the old Greek Manuscripts are more than 500 years older than the oldest Hebrew Manuscripts."

"I thought the Jews had such reverence for the Bible, they would have taken care of them."

"It is largely this reverence for the old Manuscripts, that caused us to have so few. When they grew too old and worn to be used for ordinary reading, they would give them an honourable burial, so as to prevent the Name of God, written on them, being used in an irreverent way. So instead of preserving them, they destroyed them."

"Is that the only reason we don't have older Hebrew Manuscripts ?"

"No, Mary, there are others. There has been persecution, and Bibles destroyed: but also another reason. About A.D. 100, a sort of Standard edition of the Hebrew Old Testament was prepared. In old Hebrew there were only consonants, no vowels: and only capitals, no small letters: so "Hugh" would be written 'HGH', and 'Mary', 'MRY'. As the years went by, Jewish scholars added signs, and marks, and old traditions, to help understand, to read, & to pronounce, the old Hebrew Text. These marks would vary, and somewhat before A.D.900, the Jewish Rabbis again prepared a Standard Text, including many of these marks: and then old Manuscripts that differed from it, were withdrawn: and so prpbably we lost many very valuable Manuscripts, leaving us with Manuscripts mostly A.D.900 or later."

"What a pity ! And I suppose someof these marks would get into the regular Text ?"

"Yes. I will tell you one strange instance. In Judges 18 we read of the first Idolatrous priest in Israel. The old Hebrew Bible tells us he was a grandson of Moses. The Rabbis felt this such a scandal that they arranged,-not to change the Text,-but to have a different name read, when reading aloud: and they chose the name 'Manasseh'. In old Hebrew 'Moses' was written 'MSH', & 'Manasseh' 'MNSH'. To avoid changing the Text, they wrote the 'N' above the line, like this: 'MNSH': and so in time it got into the Manuscripts, and our English Bible [illegible] 'Manasseh'; although in the New Translation and Revised, it is 'Moses.'

"Mother told us that should be 'Moses.' Are there no really old Manuscripts left ?"

"Yes, a very few. Among the Dead Sea Scrolls, there are a few that go back probably before the time of Christ. And a good many years before these were found, some old Manuscripts were found in a room off a synagogue in Cairo, Egypt. They had probably been put there to prepare them for burial; and seem to have been forgotten, and they lay there for hundreds of years. Some of these go back earlier than the Standard edition of A.D.900." So, God, in His goodness, has preserved us a few really old Manuscripts in Hebrew."

"Are these very old Manuscripts much different to our Bible today ?"

"No, scarcely any difference at all: for the Jews were most careful in copying each Book. They counted the number of each letter of the Alphabet in it. They knew the middle letter of the Books of Moses, and of the whole Hebrew Bible: so God cared for His Word. But now I must run to work, or I will be late: and we must talk again about these things."

(Typed in North Borneo: Printed in Canada)

"TILL I COME --- GIVE ATTENDANCE TO READING"

the STEWARD

"IT IS REQUIRED IN STEWARDS - THAT A MAN BE FOUND FAITHFUL"
(I CORINTHIANS 4:2)

VOLUME 14: Number 5. April 15, 1959.

THE KNIGHT OF GOD

"I will show him how great things he must suffer for My Name's sake." (Acts 9.16)

As the song of him that singeth,
Playing on a harp of gold,
So to me was Christ's Evangel
In the days of old.

Thus across the lake of Constance
Went I forth to preach His Word,
And beside me sat the squire
Of a noble lord.

None in all the ship so knightly,
None so bravely dight as he--
"Tell me," I besought, "thine errand
Yonder o'er the sea."

"I go forth," he said, "to gather
Many a knight and noble bold;
They shall tilt at joust and tourney,
Whilst fair eyes behold.

"And the bravest and the noblest
He shall win a glorious prize,
Smiles to boot, and courtly favour
In the ladies' eyes."

"Tell me what shall be the guerdon ?"
"Lo, the fairest in the land
Sets a gold ring on his finger
With her lily hand."

"Tell me how the knight may win it ?"
"Scars and bruises must he boast,
For the knight shall be the winner
Who endures the most."

"Tell me, if when first assaulted,
He in knightly guise shall stand,
Shall he win the golden guerdon
From his lady's hand ?"

"Nay, right on, till all is over,
Must a worthy knight hold on;
Bear the brunt, and stand a conqueror
When the fight is done."

"And if he be wounded sorely,
Will he weep and will he mourn ?"
"Nay, in place of winning honour,
He would win but scorn."

Then my spirit sank within me,
And within my heart I spake--
"O my Lord, thus fight the knightly
For their honour's sake.

"Small the prize, and stern the battle,
Worthless gain, and weary fight--
Lord, a ring of stones most precious
Hast Thou for Thy knight !

"Oh, to be the knight of Jesus !
Scorning pain, and shame, and loss;
There the crown, the joy, the glory,
Here, O Lord, Thy Cross.

Then I wept, with bitter longing
Thus the knight of God to be;
And the Lord, Who saw me weeping,
Gave the Cross to me.

Bitter pain, and shame, and sorrow
Came upon me as a flood--
I forgot it was the tourney
Of the knights of God.

And again I wept, beseeching,
"Take the Cross, O Lord, from me !"
Till a light broke like the morning
Over the wild sea.

Then there spake the Voice beloved,
Still and sweet my heart within--
"Is it thus, O knight of Jesus,
Thou the prize wilt win ?"

"O my Lord, the fight is weary--
Weary, and my heart is sore !"
"And," He answered, "fair the guerdon,
And for evermore."

"I have shamed Thee, craven-hearted,
I have been Thy recreant Knight--
Own me yet, O Lord, albeit
Weeping whilst I fight."

"Nay," He said; "yet wilt thou shame Me ?
Wilt thou shame thy knightly guise ?
I would have My Angels wonder
At thy gladsome eyes.

"Need'st thou pity, knight of Jesus ?--
Pity for thy glorious hest ?
On ! let God and men and angels
See that thou art blest."

(H. Suso)

WORDS IN THE GREEK TESTAMENT

V I R T U E

In the golden ladder of peffection by which we obtain an abundant entrance into the everlasting Kingdom (ii Peter 1.5-11), the first step is Virtue. All these seven steps of the ladder--Virtue, Knowledge, Self-control, Endurance, Godliness, Brotherly Love, and Love,--might be called Virtues. What then is the special quality of this first step ? The first quality that we are to furnish in our faith ? This word "virtue" is the translation of the word aratee. In the New Testament it is used three times by Peter, and once by Paul, in Phil. 4.8, where it is one of the things upon which we should think.

In Greek the word aratee comes from the word arees which means originally 'manhood,' 'courage.' Aratee was used for virtue of any kind, both of persons and things; but it was always an active virtue, that kept its quality of manliness and courage. Our English word virtue comes from the Latin virtus, which means 'manliness', 'strength,' 'courage;' (compare our English word 'virile'); and because these were the qualities admired by the Romans, it also came to mean excellence, and goodness. So it corresponds very closely to the Greek word aratee. But in English 'virtue' has lost the original meaning of 'courage' and has come generally to mean 'moral excellence.' It still retains the meaning of 'power.' We speak of the virtue of a medicine, meaning its special efficacy, or power. In the Gospel we read that "there went virtue out of Him, and healed them all." (Luke 6. 19. Compare Luke 8.46; Mark 5.30). This word for 'virtue' is not aratee, but dunamis, power, from which we get the English words 'dynamo', 'dynamite', etc.

Mr. Darby calls this 'virtue'--"Spiritual Courage", or, "Moral Energy:". "and energy by which the heart is master of itself, and is able to choose the good, and to cast aside the evil." (Synopsis Vol. 5, Page 408). Moses was an example of this when, "By faith . . . he refused to be called the son of Pharoah's daughter; choosing rather to suffer affliction with the people of God." At that time, perhaps, he had not yet furnished self-contro; and endurance in his faith. But during his forty years in the desert, how beautifully all seven qualities shone forth. Peter at one time had lacked this 'spiritual courage.' But how nobly he displayed it on the Day of Pentecost, and again when standing before the Council he testified "We ought to obey God rather than Men." Acts 4,13,19; 5.29.

The Christian life is a warfare. Our "adversary the devil" is always walking about "seeking whom he may devour." (i Peter 5.8). The world spreads snares on every hand. Worst of all, there is the evil nature within, continually besetting us: "the mind of the flesh" which is "enmity against God." (Romans 8.7: J.N.D.). How often we are told to "stand," to "watch;" we are to "put on the whole armour of God;" (Eph. 6.11); "The armour of light," (Romans 13.12); "The armour of righteousness,"(ii Cor. 6.7). But if we are to fight the good fight of faith" (i Tim. 6.12); to "war the good warfare," (i Tim.1.18),"as a good soldier of Jesus Christ" (ii Tim 2.3), we must have this "virtue", this "moral courage." By it we may resist the devil and he will flee from us, (James 4.7). By it

we may overcome the lusts of the flesh and the snares of the world. This is the first thing we must furnish in our faith; the first Christian grace that the young Christian must seek. "Be strong, and of a good courage:" "Be thou strong and very courageous." Seven times Joshua was given this command when he was to lead the people into the promised land. Deut. 31.6,7,23; Josh. 1.6,7,9,18. And if we are to take possession of the heavenly blessings promised to us, we too must possess this virtue of Spiritual courage, Moral Energy.

We find this "virtue" also in verse 3. It should read, "Him that hath called us by glory and virtue." In the Greek there is only the difference of one letter between these two readings. What does it mean ? It is not quite the same as "to glory and virtue", as in the Authorized Version, though I think it includes it. A Mother might say to her son, "I beg you, by the love which you have to me, to do this." His love to his mother is the motive. So when God calls us by glory and virtue, He sets them before us as the motive, the attraction, the power of the call. When Paul writes to the Corinthians, he beseeches them "by the meekness and gentleness of Christ." The thought of these qualities in Christ should have been an incentive to them to leave their proud disobedience. So when God calls us by glory and virtue, He tells us of the glory which shall be ours "with Christ," and of the spiritual energy He supplies to live the life here, and to walk the strenuous path leading to that glory. "If so be that we suffer with Him, that we may be also glorified together." Rom. 8.17. Our Lord and His apostles were perfectly clear on this point. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16.24. "We must through much tribulation enter into the Kingdom of God." Acts 14.22. "All indeed who desire to live piously in Christ Jesus will be persecuted." 2 Tim. 3.12. J.N.D. The hardness, no less than the glory, is an incentive to the Christian life: "Unto you it is given (Literally, 'graciously conferred upon you') in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Phil. 1.29. The apostle rejoices "that they were counted worthy to suffer shame for His Name." Acts 5.41. Even to the natural man there is an appeal in the way of hardship. At the beginning of the war Mr. Churchill offered "Blood, and tears, and sweat," and the nation rose up and followed him. And shall the Christian shrink back from suffering for the Captain of our Salvation ? and in such a cause ? And when we think that it is "by His own glory and virtue" He calls us ! What a motive ! That glory He shares with us: "The which Thou gavest Me I have given them." John 17.22. And who could speak adequately of His courage ? How He met every enemy, every temptation, every difficulty, "endured the Cross, despising the shame;" "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." Heb. 12.2,3. The promises are not to weaklings, to those clothed in soft raiment, trying to enjoy the "pleasures of Egypt," but to those who seek the reproach of Christ, to the overcomers: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3.21. This is the promise for the very last days, for the days of the failure of the Church, and when only individual fellowship is left. So it is the promise especially offered to us.

We might well ask how we are to add this virtue to the "precious faith" that we received from God ? It is not a simple sum in addition. The word translated 'add' is really 'supply', or, 'furnish.' It is the same word in verse 11 translated 'ministered.' We are to supply these qualities in our faith, and then an abundant entrance into the Kingdom is supplied to us. And the preposition is 'in', not 'to.' We have "received like precious faith." 2 Peter 1.1., J.N.D. Now in that faith are to be supplied these virtues, like the flowers in a garden, like the colours that make up a complete picture; or these seven qualities, with faith, make up the octave in music: for the word translated 'add', quite literally is 'to supply a chorus.' In verses 3 & 4 Peter has been speaking of the wonderful things God does for us, beginning with "His divine power," and concluding with our becoming partakers of the divine nature." Then we have our side; "Beside this," beside what God has done or given to us, we must give all diligence" to do our part. The word translated 'give' really means "bringing in besides" or "along with," by the side of the other." The Revised Version reads, "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue."

But how are we to do it ? It might help us to see how this word 'add' or 'supply' is used elsewhere. Besides its use in this chapter, verses 5 & 11, it is used in its different forms only 7 times. Peter himself uses the word in his First Epistle, and furnishes the key. "The ability which God giveth", or, "supplies." 1 Peter 4.11. We say we must do our part, but it is only because God gives us the ability. And how does He give ? How did Peter become so brave before the Council ? He was filled with the Holy Ghost. Acts 4.8. This word is used for the supply of the Spirit. Phil.1.19. and "He that ministereth (or, supplies) to you the Spirit". Gal. 3.5. The verb is used twice in 2 Cor. 9.10 of God ministering seed to the sower and bread for food. So five times it is used of supplies from God. And the word includes in itself the meaning of abundant, lavish supply. The two remaining places speak of the nourishment and union of the body, supplied by the joints and bands. Eph. 4.16; Col.2.19. What spiritual courage and energy our hearts receive from a helpful word from a fellow-Christian, or the memory of the brave deeds of the noble army that has gone before ! So this is how we may get the moral energy--the giving of God, especially by the Holy Spirit, and the fellowship of our fellow-Christians.

When used in the plural the meaning of aretee is not quite the same. Peter uses it in his First Epistle: "Ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." 1 Peter 2.9. In the margin 'virtues' is given for 'praises.' In the J.N.D. translation this reads:- "That ye might set forth the excellencies." "Shew forth" or "set forth" is the translation of a word meaning to 'tell out' or 'proclaim.' The verse is quoting, or directly referring to, Isaiah 43.21: "This people have I formed for Myself; they shall shew forth My praise." The Septuagint uses this word aretee in the plural in this verse, and also in Isaiah 42.8,12; 62.7. These all translate the Hebrew word for praise tehillah, the same as the 'Hallel' of 'Hallelujah': "Praise ye the Lord." It is for this we have been chosen; this is our special employment as a "royal priesthood, an holy nation, a purchased people." 1 Peter 2.9,Margin: to tell out by word and by deed the excellencies of our Saviour. It is not a doctrine or theories about which we are to talk, it is a Person. To tell out His excellencies is the way to attract others to Him. And to be speaking of His excellencies, to be occupied with them, is the way to transform our hearts and lives into His image. For "virtue" still goes out from Him, and as many as touch Him are made perfectly whole.

* * * * (HAEW)

Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
O, receive my soul at last !

Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, ah leave me not alone,
Still support and comfort me.
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing.

A SOUTH WINDOW: (Continued) - - - THE CHRISTIAN'S LOVE TO GOD

We have already said that "nowhere in the New Covenant or the Gospel is a believer commanded to love God;" and the question naturally arises: "But is it not the duty of the believer to love God ?" I would not put the believer's love to God upon this basis. One cannot love another as a duty. Love must be spontaneous. It cannot be forced. Any emotion manifested toward God or man as a mere discharge of obligation could not be love. One cannot love another by trying. There is an eternal obligation upon all men to love God; but it must be forever an undischarged obligation so far as the unregenerate and unreconciled man is concerned. And when a man is reconciled to God through our Lord Jesus Christ, he loves not as a duty, but because he cannot help it. Love is the mark of the new birth. "Love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." (1 John 4.7,8). We ought to love one another, for this is the commandment of God; but there is no hope that men will fulfil this commandment unless they are first born of God. It is upon the

assumption that they are that John urges the fulfilling of this commandment of mutual love. "Beloved, let us love one another; for love is of God." It is just in proportion as our communion with God is real and close, that our love will be deep and abiding. This will not be the case, however, as the result of effort, or in obedience to a command, but as an answering result of God's love to us: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. . . . And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." (i John 4.10,16). Throughout the New Testament our attention is always called to the fact of God's love to us, as manifested in Christ Jesus; and our love is but the answer back to Him of that love which has been poured into our hearts by the Holy Spirit, as we have come and stood under the flow of it.

I can think of no better illustration of the relation of the Christian's love to the love of God than that which is afforded by the contemplation of the rising spray from the Falls of Niagara. Who that has stood beside that mighty cataract, and looked upon the water pouring in a thundering torrent over that stupendous precipice, and watched the mist as it floats upward and backward over the Falls, and outward over the river and land, has not been charmed and filled with holy admiration as he has contemplated this parable in nature ? That mighty torrent, pouring itself, with ceaseless and exhaustless energy, day and night, into the river below, is what the love of God is to sinners. Who can measure it? Who can estimate it ? The thin, and yet beautiful spray, arising from the foot of the Falls, is just a little of these same waters going back in grateful acknowledgement to the source whence they came. So is the believer's love to God. It is the rebound of His own love--only a little, yea, only an infinitesimal portion given back to Him who so loved us. As the spray does not rise by any forced effort of its own, so the believer, who stands under the Niagara of God's love poured out through Christ, will not have to make an effort to love God; his love will ascend without effort. This is to "keep yourself in the love of God." If we draw near to the place of God's manifested love, our hearts will be filled, and we cannot help, as we will not wish to help, loving God. If we are far off from Him, our hearts will be as the waters far below the Falls; there will be no ascending spray, no answering love from the wealth of His love which still flows through us. The whirpool, below the Falls, affords another parable--namely, of the violent effort which some believers make to love God. Look at the commotion there ! See how the waters boil and roar, making mighty din of effort ! But there is no wreath of spray on whose bright particles the sun paints a rainbow.

(To be Continued, If the Lord will)

* * * * *

"THE GOD OF MY MERCY"

"The GOD OF MY MERCY will come to meet me, . . . for God is my high fortress,
The GOD OF MY MERCY." (Psalm 59.10,17;(J.N.D.; Note)

We have pondered some of the Names and Titles of GOD in the New Testament; and now we must return to the Old. Our last meditation was upon "The God of All Grace." In the Scriptures "Grace and Mercy" seem so closely linked (i Tim. 1.2; ii Tim.1.2; Titus 1.4; ii Jn.3), that it seems suitable to consider now the lovely Title: "The GOD OF MY MERCY." In our Authorized Version we read: "The God of my mercy shall prevent me." But Mr. Darby has the beautiful rendering: "will come to meet me." (In his text, he has "God, whose loving-kindness will come to meet me," but in a note he gives it as above.)

When Grace and Mercy are linked together, Grace is usually put before Mercy, and this is right. Grace deals with our sin: Mercy deals with our misery. And then His Mercy can overflow, for sin must first be met, for God is righteous. Then His mercy overflows, even to all creation: "His tender mercies are over all His works." Ps. 145.9. But His Grace is toward man alone: man, the highest work of His creation, had fallen so low, he must have Grace before he can have Mercy. And yet, perhaps, in the mind of God, Mercy came before Grace: ponder such a Scripture as Judges 10.16: "His soul was grieved for the misery of Israel;" or Judges 2.18. Here we see the Mercy of the Lord, and then His Grace provided a Saviour for them. Perhaps it was Mercy caused God to so love the world: but it was Grace that gave His only begotten Son. And so, "Mercy glories over Judgment." (Jas.2.13. N.T.

If so be we have tasted that the Lord is gracious: if we have learned to know Him as

the God of All Grace: the One who has met our every sin, then we will delight also to know Him as The God of My Mercy: the One who meets my misery and my need, as well as the One who met my sin. And let us not forget our misery is a direct result of our sin: but God meets both. "Man is born unto trouble, as the sparks fly upward." Job.5.7. And so we each may join in singing: "Nothing but Mercy will do for me: Nothing but Mercy, full and free."

But ponder those lovely words: "The God of my Mercy will come to meet me." When the Prodigal arose in the Far Country, his Father saw him, and came to meet him ! He did not even stand at the door to welcome him: No, and he not only came to meet him: but he ran to meet him ! God's ways usually appear to us to be without haste: "The mills of God grind slowly", we say. But when the God of my Mercy saw my misery, He ran to meet me ! His Grace gave the Kiss, and provided the best robe, the ring, the shoes and the fatted calf; but it was the God of my Mercy who ran to meet me in all my misery and need.

Nor does His Mercy end there: we will find it fails not, but is new every morning. Even His saints need Mercy: He sends it to Timothy, to Titus, to the Elect Lady and her Children: Yes, and even to the Galatians, if they will but have Grace rather than Law, for Law is a stranger to Mercy. Truly we need Mercy all along the way: but we may come boldly to The Throne of Grace that we may obtain Mercy, and Grace to help in time of need. That word 'help' in the Greek tells us the same story. It is made of two words: the first is a loud cry (our cry for help): the second means to 'run': that is the God of My Mercy running to my aid, to "meet me" in my trouble, my misery, my temptation, my infirmities. (Heb. 4.15, 16 & 2,17,18, where succour is the same word as help). When Peter was sinking in the waters, how quickly the God of his Mercy met him to help in time of need ! And He is the same God today: He still waits to "run" to meet us in our misery, our sorrows, our needs & temptations.

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MEDITATIONS ON PHILIPPIANS -- Chapter 1 . 8 -- PAUL'S PASSIONATE LONGING

"For God is my witness how I passionately long after you in the heart of Christ Jesus."

In our last meditation we saw that Paul had the Philippian saints in his heart, and they had Paul in their hearts. Now he speaks again of this longing for these saints. The ordinary Greek word for longing is never used in the New Testament, but a preposition is added to it, that gives the idea of "straining after" the object longed for. One writer translates it "yearning"; another speaks of it as "homesick longing." In the New Testament I think the word is always used in a good sense. Paul passionately longed to see the Roman saints. Rom.1.11 & 15.23; We passionately long ("ardently desire",J.N.D.) to be clothed with our house which is from heaven. 2 Cor. 5.2; The poor saints passionately longed for those who had shown them loving care. 2 Cor. 9.14; Epaphroditus passionately longed for his Philippian brethren, for they heard he had been sick, and were troubled. Ph. 2.26; In Chapter 4.1 Paul speaks of the Philippians as, "My brethren, beloved and passionately longed for, my joy, and crown." The Thessalonian saints passionately longed to see Paul. 1 Thess. 3 .6; Paul,in the dungeon at Rome, passionately longed to see Timothy. 2 Tim.1.4. The Spirit of God passionately longs over the saints. Jas.4.5; and we are to passionately long for the sincere milk of the Word, that we may grow thereby. 1 Pet.2.2.

Christians are sometimes accused of being enthusiasts: but when we remember the New Testament never uses the moderate word for longing, and so often uses the more intense one, we may see that it is right for us to be enthusiasts in right ways.

And in what heart is this passionate longing for the saints ? In verse 7 Paul had the Philippian saints in his heart. Now it is as though he said: "Nay, rather, in the heart of Christ Jesus I passionately long for you." (The word for heart is different but almost interchangeable). And old writer has said: "In Paul, Paul did not live, but Jesus Christ" Galatians 2.20 tells us the same thing. But does not this verse give us a glimpse into the heart of Christ Himself, as He passionately longs over us, those purchased with His blood?

Beloved, is there no lesson for us in this little verse ? Would that our longing for one another were more passionate! Then we would be found (as the Apostle is found in the next verse) much more in earnest prayer for each other. It was Paul's passionate longing for the Philippians that drew forth that fervent prayer. May we each one be more enthusiasts in our longing for each other: nor let us forget that we are exhorted to passionately long for the sincere milk of the Word that we may grow thereby: and this I think we will see is also suggested in the next verse of our Chapter.

- EARLY DAYS - (Continued from Number 4) Letter from Mr. Darby

I felt, "If the apostle Paul were to come here now, he would not, according to the established system, be ever allowed to preach, not being legally "ordained"; but if a worker of Satan, who by his doctrine denied the Saviour, came here, as an ordained man, he could freely preach, and my Christian friend would be obliged to consider him as a fellow-labourer; whereas he would be unable to recognize the most powerful instrument of the Spirit of God, however much blessed in his work of leading multitudes of souls to the Lord, if he had not been ordained according to the system." All this, said I to myself, is false. This is not mere abuse, such as may be found anywhere; it is the principle of the system that is at fault. Ministry is of the Spirit. There are some among the clergy who are ministers by the Spirit, but the system is founded on an opposite principle; consequently it seemed impossible to remain in it any longer.

I saw in Scripture that there were certain gifts which formed true ministry, in contrast to a clergy established upon another principle. Salvation, the Church, and ministry, all were bound together; all were connected with Christ, the Head of the Church in heaven; with Christ who had accomplished a perfect salvation, as well as with the presence of the Spirit on earth, uniting the members to the Head, and to each other, so as to form "one body", and He acting in them according to His will.

In effect, the cross of Christ and His return should characterize the Church and each one of the members. What was to be done ? Where was this unity, this "body" ? Where was the power of the Spirit recognized ? Where was the Lord really waited for ? Nationalism was associated with the world; in its bosom some believers were merged in the very world from which Jesus had separated them; they were also separated from one another, whilst Jesus had united them. The Lord's Supper, symbol of the unity of the Body, was now united with the world--that is to say, exactly the contrary of what Christ had established. Dissent, no doubt, had the effect of making the true children of God more manifest, but they were united on principles quite different from the unity of the Body of Christ. If I joined myself to these, I separated myself from others everywhere. The disunion of the Body of Christ was everywhere apparent rather than its unity. What was I to do ? Such was the question which presented itself to me, without any other idea than that of satisfying my conscience, according to the light of the Word of God.

A word in Matthew 18 furnished the solution of my trouble: "Where two or three are gathered together in my name, there am I in the midst of them." This was just what I wanted. The presence of Jesus was assured at such worship; it is here He has recorded His name, as He had done of old in the temple at Jerusalem for those who were called to resort there.

Four persons who were pretty much in the same state of soul as myself, came together to my lodging; we spoke together about these things, and I proposed to them to break bread the following Sunday, which we did. Others then joined us. I left Dublin soon after, but the work immediately began at Limerick, a town in Ireland, and then in other places.

Two years later (1830), I went to Cambridge and Oxford. In this latter place, some persons who are still engaged in the work, shared my convictions, and felt that the relation of the Church to Christ ought to be that of a faithful spouse.

By invitation I went to Plymouth to preach. My habit was to preach wherever people wished, whether in buildings or in private houses. More than once, even with ministers of the national church, we have broken bread on Monday evening after meetings for Christian edification, where each was free to read, to speak, to pray, or to give out a hymn. Some months afterwards we began to do so on Sunday morning, making use of the same liberty, only adding the Lord's Supper, which we had the practice of taking every Sunday. Occasionally it has been partaken of more often. About that time also some began to do the same in London.

The unity of the Church, as the Body of Christ, the coming of the Lord, the presence of the Holy Ghost here, in the individual and in the Church; an assiduous proclamation of the truth, as well as the preaching of the Gospel on the ground of pure grace and of an accomplished work, giving the assurance of salvation, when received into the heart by the Spirit; practical separation from the world; devotedness to Christ, as to Him who has redeemed the Church; a walk having Him only as the motive and rule; and other subjects in connection with these--all this has been treated of in separate publications as well as by means of peiodicals; and these truths have been largely spread abroad.

(To be continued, if the Lord will)

"FELLOWSHIP IN THE GOSPEL"

If the Lord will, and as He helps, we hope to offer suggestions, under the above heading, for subjects for Gospel Preaching. The writer has for many years been under a great debt to many of the Lord's servants for help in this blessed work: and if these pages could be a help to any of those who seek to tell out the Glad Tidings, especially, perhaps, the younger servants of the Lord: how thankful would we be ! Any suggestions and help from others will be heartily welcomed.

"FAR OFF"

FAR OFF, But Ho Returned.

"The younger son . . . took his journey into a far country." (Luke 15.13)
"I will arise and go to my Father, . . . But when he was a yet a great way off, his Faher saw him, and had compassion, and ran, and fell on his neck, and kissed him." Luke.15.18,20.

Far Off: Too Late to Return

"In hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. . . There is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."(Lu.16.23,26.)

Far Off,--But Brought Near

"As He entered into a certain village, there met Him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when He saw them, He said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them . . . turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks: and he was a Samaritan." (Luke 17,12-16). Compare Lev. 13.45,46.

Far Off: One Knew: One Knew Not

"Two men went up into the temple to pray; the one a Pharisee, and theother a publican. The Pharisee stood and prayed thus with himself, . . . And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other." Luke 18.10-14.

How are We Brough Nigh ?

"But now in Christ Jesus ye who sometimes were far off are made nigh by the Blood of Christ. For He is our Peace." Ephesians 2. 13,14.

For All,--Far Off, or Nigh

"Peace, peace to him that is far off, and to him that is near, saith the Lord." Is. 57.19.

* * * * *

DIVISIONS: AND THE UNITY OF THE FAITH

None who have pondered our Lord's prayer in the Seventeenth of John can deny that unity for His own is the desire of His heart: "Keep through Thine Own Name those whom Thou hast given Me, that they may be one, as We are." (ver. 11). "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one." (vers.20,21). Nor can any deny that the divisions of those called "Christians" are enough to break the heart of any who really care for the Lord's glory. And these divisions are not only between Roman Catholics and Protestants, and the like: but between dear, true-hearted children of God, who honestly believe His Word, and profess to keep it.

Thank God, the day is coming when we shall"all arrive at the unity of the faith and of the knowledge of the Son of God." (Eph. 4.13. New Trans.) This word for "unity" is only used twice in the New Testament: in this verse, and in verse 3 of the same chapter: "Endeavouring to keep the unity of the Spirit in the bond of Peace." Perhaps this intimates that the unity of the Spirit and the unity of the faith go together. The opposite of unity is division. Paul, writing to the Corinthians, says: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." (i Cor.1.10). And Gal. 5.20 tells us that "schools of opinion" are one of the works of the flesh. (See New Trans.) Again in Romans 16.17 we read, "Mark them which cause divisions . . . and avoid them."

We find today in many quarters a passionate longing for unity: let us forget our differences and all be one. A popular writer says: "Let the truth of God suffer; but let

not love suffer." The Bible says: "Let God be true, but every man a liar." This desire for unity may indeed be prompted by the Spirit of God, for God is not the Author of confusion but of peace. Are, then, divisions always evil ? God divided the light from the darkness (Gen. 1.4), and again we find divisions in verses 6.7,14 & 18 of this chapter: and "God saw everything that He had made, and, behold, it was very good." (Gen.1.31). And again, "Let every one that nameth the name of Christ, depart from iniquity." (ii Tim.2.19). Here we find division commanded by God Himself. So it is evident division is not always evil.

Many years ago I had a pamphlet sent me telling of the virtues of the Roman Catholic Church. Amongst these was listed its unity. The writer pointed out with truth the manifold divisions outside this church, and asked the question: Why do we not have divisions in the Roman Catholic Church ? And he answered it correctly: Because we have one supreme authority, even the pope, to whom we all bow. Have we Christians outside the Roman Catholic Church, then, no supreme authority to whom we also bow, that we have so grievously failed to keep the unity of the Spirit, or the unity of the faith ?

In Matthew 7 we read: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name ? and in Thy name have cast out devils ? and in Thy name done many wonderful works ? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." (vers.21-23). The word "iniquity" is used to translate the Greek word "anomia", which literally means "lawlessness"; and Mr. Darby translates it: "workers of lawlessness." This is literally correct: but I do not think it gives to us today a correct meaning of the verse. If I say to my children, "Be careful: there is a lawless man about", they will think of a man going about with a gun, ready to shoot people. But the workers of lawlessness, or, lawless people in this verse, are quite different: they are what most would call very good men. They prophesy in the Lord's name: they cast out devils in His name, they do many wonderful works in that Name. What better recommendation could they have ? Yet, the Lord calls them "workers of lawlessness." I think the meaning our Lord had, rather, was people who were working according to their own will, or, as we say, "doing their own will." In verse 21 the Lord tells us that not the ones saying "Lord, Lord", shall enter the kingdom of heaven: but the ones doing the will of His Father. The contrast is between,--Those who do His Father's will,--and,--Those who do their own will.

In i Kings 12.33, we read of a wicked king who offered on an altar on the 15th day of the 8th month, "even in the month which he had devised of his own heart." The Scripture said: "The fifteenth day of this seventh month shall be the Feast of Tabernacles." (Lev. 23.34). The king only changed it to one month later: a small matter, most would say: but one can read the abhorrence of the Spirit of God as He tells us of it. The king offered according to his own will: and it was abomination. We have many such examples in the Scriptures, and the Spirit always condemns them. How the Lord condemned the Pharisees for holding the traditions of men, and so making the Word of God of none effect: literally, "unlording the Word of God." (Mk. 7.13). Or take Col. 2.19-23: they were not holding the Head: but on the contrary they were subject to ordinances "after the commandments and doctrines of men," And how the Spirit of God condemns them! They were doing their own will: although they were seeking to worship God: but such worship was not acceptable to Him. In ii Peter 1.3, we read: "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him." The word for godliness, is literally "for right worship." God has not left us without clear instructions as to how He wishes us to worship Him. And any deviation from this is an abomination to Him, even though highly esteemed in our eyes, and the eyes of men in general.

Some time ago in these pages an attempt was made to test the large conferences we have, with the Word of God: and a certain amount of correspondence ensued. One dear, honest-hearted sister wrote somewhat as follows: "I like conferences, and I'm going to them." In i John 3.4 (New Trans.) we read: "Sin is lawlessness." This does not touch us, because we all flatter ourselves that we are not "lawless people." We do not go in for house-breaking or murder. But read this verse (as I doubt not the Spirit means): "Sin is doing our own will", and it hits most of us pretty hard. This dear sister simply meant that she was determined to do her own will. Quite apart from the question as to whether such conferences are of God or not: her attitude was sin: and when she went to the conferences, I doubt not in God's sight, she was committing sin. Had she said, "I have searched the Word of God,

and it appears to me that conferences are upheld there, so I must continue to go", she would have been bowing to the supreme authority; and she would have been right.

In Romans 14 we read of some people who regarded a day "unto the Lord"; and of another who "to the Lord he doth not regard it." The first had searched the Scriptures and found days appointed; and kept them as to the Lord. The other had more light, and knew that these things had been done away in Christ; and so he did not regard it: but, note, the Lord accepted them both. The point is, Am I seeking to do my own will, or the will of God?

An old and respected brother, well-taught in the Word, and of long experience, once wrote somewhat as follows, regarding a matter of assembly discipline: "I will never give up my right to my own personal judgment in such a matter: to bow instead to an action of an assembly, which I believe is not correct." He was determined to have his own way, and do his own will, so we need not wonder that soon he was far astray.

A group of young men years ago used to meet to read the Word together. The leader of the group was nephew of a well-known Bible teacher. A subject arose that was at that time a very vexed question. The group searched the Scriptures for months with regard to it, and all came to be of one mind, except the leader. Well do I recall how vehemently he said: "I don't care what any of you say or think: my uncle holds those views, and I'm going to hold them, too." He was determined to do his own will.

I have given these examples as they largely occurred amongst saints who are inclined to pride themselves on seeking to do the will of God: and they show how easily we may turn from the conduct of the Bereans, who searched the Scriptures daily to see if these things were so. (Acts 17.11). How many dear saints must acknowledge, if they are honest, that they hold certain views because the meeting they attend holds them, or they were brought up to hold them, or some loved or honoured teacher holds them: instead of searching the Scriptures daily to see what the Word of God teaches, and then to bow implicitly to that Word. In other words: although we, who are not Roman Catholics, do have a supreme Authority, many times we fail to diligently find out what that Authority says: or else we refuse to humbly bow to it.

I am convinced, Beloved, that this is largely the reason that we do not, here and now, "arrive at the unity of the faith." Were we content to leave our traditions of men; to turn to the Word of God alone, I cannot but believe that many of our differences would melt away. Let us remember that the Lord says: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word." (Isaiah 66.2). It is said that an enemy once remarked: "I know of no man in all England with keener intellect than John Darby, but he bows to that old Book like a fool." I am persuaded that it is more of that lowly, subject mind that we need today, and then "if in anything ye be otherwise minded, God shall reveal even this unto you." (Phil. 3.15).

May God grant it to me and to you !

* * * * * *

Beloved Friends:- Box 535, Sandakan, North Borneo. March 17th, 1959.

There are so many of you to whom I would like to write a personal letter, but time and circumstances will not allow, so please accept this instead. The new Book Room is going on, and a few come in each day to buy, though more to "look see." But they generally leave with something to read. This town is not large, and there are not very many Christians in it, so it is the more remarkable the way the Lord brings the people in to buy: many of them are young people, but there are others. Yesterday a rather wild looking man came in: he was very dark, but had such a bright face: he could not speak a word of English or Chinese: but he bought two Malay New Testaments. I heard later he is from the Island of Timor, near New Guinea, and that he is a Christian. We have people in from many lands, but most are Chinese.

Our brother Samuel Arendt is still here, and has been an unspeakable help and comfort: how I could have managed without him, I do not know. He leaves, God willing, on April 2nd. for Singapore, Hong Kong and Japan, and thence home. I hope some of you may hear from him direct. My daughter Frances feels I should not be here alone, so she hopes, the Lord willing, to come just before our brother leaves. It will be hard for her to leave all the open doors in Hong Kong, and the children who are so dear to her. Please pray for us. Your brother in Christ, G.C. Willis.

(Typed in NORTH BORNEO PRINTED IN CANADA

Feed My Lambs

GOD IS LOVE'S FOUNTAIN

(5.5.5.4 & Chorus)

GOD is Love's fountain,
He has redeemed me,
God is Love's fountain,
And He loves me.

So I'll tell it again
God is Love's fountain,
God is Love's fountain,
And He loves me.

He sent the Saviour,
To save the lost one,
He sent the Saviour,
His only Son.

This faithful Saviour
Has suffered for me,
This faithful Saviour
Died on the tree.

He waits to bless thee,
Oh, seek Him early,
He waits to bless thee,
Loves thee dearly.

Thou art Love's fountain,
Well of Salvation,
Thou art Love's fountain,
Rest for my soul.

Lord, Thy Love healest,
All my deep sorrow,
Lord, Thy Love bearest
My sins away

If anybody would like the music for this hymn, write to me in Borneo, (P.O.Box 535, Sandakan, North Borneo), and I will try and send it to you.

THE DUSUNS

The Hymn, "God is Love's Fountain", is translated from the German. In that language it is one of the Children's favourite hymns: something like"Jesus Loves Me" is a favourite everywhere in English. We have both those hymns in Chinese, but "Jesus Loves Me" is best loved. The other day Mr. Samuel Arendt, (who is with me just now in Borneo), was up at a place called Kudat, perhaps 200 miles north west of here. There are some Swiss missionaries near there who speak German, and they work amongst the native Tribe of people called, "DUSUNS." I am grieved to say we have had nothing in their language to give them: though there are a few who live in Sandakan, and sometimes come to the shop, but go sadly away, because for them nothing had been prepared. When Mr. Arendt was at Kudat he heard some of the Dusun Christians singing this hymn, "God is Love's Fountain", in their own native tongue: and he told me they sang it so nicely. The missionaries must have known it from the time they were children, and had translated it for them.

Last week a lady who is a missionary amongst these people in another part of Borneo passed through Sandakan on her way back to Borneo from her home in Australia, where she had been spending a holiday. But I think she must have been working very hard most of her holiday, for she showed us a hymn book in "Dusun" that she had prepared and had printed while she was at home. As soon as she gets her things unpacked, she is going to send us some of these books for our new shop. And she told us that the Gospel of John is now being printed in "Dusun", and also perhaps the Gospel of Matthew. In Hong Kong Mr. Douglas Wood, who looks after the Book Room there, has had some very pretty Gospel Texts prepared in Dusun, with pictures of Dusun people, and Dusun scenes. We hope they will like them very much, and help them to learn to read: for only a few of the boys have been to school, and can read: and I fear none of the girls can. But I hope they will learn. These Texts only reached us this week, but they are all sold already, so we will

have to get Mr. Wood to send us some more.

If the Lord will, my son, Dr. Christopher Willis, who is now in Singapore with his family, hopes soon to come to Sandakan, and he hopes to learn the Dusun language, and to be able to tell them about the Saviour who heals their souls, while he seeks to heal their bodies. (And the Holy Spirit uses the same word for healing our bodies as He does of healing our souls). One of the Dusun Christians was in Singapore a while ago, and told him there are many Dusun people around Sandakan who want to hear about the Lord Jesus, and to follow Him, but there is nobody to go and tell them.

I have told you these things because I hope you dear Lambs will pray for these dear people who sit in darkness still, and want the Light: and I hope you will pray for those who are seeking to tell them aoout the Lord Jesus, and to translate His Word into their own native tongue. And also pray for those who hope to go to do this work: and the Lord gave us a special command to pray that the Lord of the harvest would thrust out labourers into His harvest. And perhaps you will pray for God's blessing on our new Christian Book Room in Sandakan: we do not sell a great deal, but a little goes out every day. All sorts of people come in to look, and at the end of the day there are generally cigarette butts to sweep up ! The Malays are the hardest to reach: many of them are Mehommedans. But we have sold quite a few Malay New Testaments. The Malay people come in and try and talk to me, but I cannot understand a word they say, nor can I say a word to them: so last week I started going back to school, just like some of you dear Lambs, and I am trying hard to learn Malay. I would not have tried, but I think the Lord reminded me of Caleb who said, "I am 85 years old this day . . . but if so be the Lord be with me, I shall be able." I was 15 years younger than Caleb, so I thought it well to try. But I would be ever so glad if you would pray for me, too.

Your old friend,

\- - - - - - G. Christopher Willis

MARY and HUGH

Hebrew Manuscripts: Part ii

Mary and Hugh had a rather good habit, which I hope all you dear Lambs have also, they used to try and get up early enough in the morning, to read a chapter of the Bible before breakfast: that was like breakfast for their souls, as the usual breakfast was for their bodies.

One morning as they were reading, Hugh suddenly said, "Mary, I'm reading in the 2nd. Chapter of Genesis, and in the 4th. verse it says: 'The LORD God made the earth and the heavens.' The word 'LORD' is all in capitals, and the word 'God', only has a capital 'G'. Why is that ?"

"I don't know, Hugh. I thought it was to show reverance to the word 'LORD', for you often find it printed all in capitals. But then you would expect 'GOD' to be all in capitals, too. And queerer still, last night, before I went to bed, I was reading in Isaiah 25, and in the 8th. verse it said: 'And the Lord GOD will wipe away tears from off all faces.' I can't understand why it is just the opposite to your verse in Genesis ?"

"May be it is just an accident; and the printer thought it would be nice that way ?"

"No, Hugh, I don't believe they would do that with the Bible. Let's ask Daddy."

"Daddy, Hugh has found a verse in Genesis where the word 'LORD' is all capitals, and with it is the word 'God', with only a capital 'G'. And I have found a verse in Isaiah where 'Lord' has only a capital 'L', and with it is 'GOD', all in capitals. Why is that ?"

"I'm very glad you found those two verses yourselves: and as you see they are exactly the opposite of each other. You might think it is by accident, but it is not. There is a very interesting reason for it. Do you remember the other day at breakfast we were talking about the old Hebrew Manuscripts, and how they had no vowels, and later the Rabbis put in marks and signs, to tell how to pronounce the words, and help understand them ?"

"Yes, we remember very well: and how Moses got changed to Manasseh through that."

"Well, very much the same thing happened here. You know God's name is JEHOVAH ? It is not often found in our Authorized English Bibles: I think only about seven times, the first is in Exodus 6.3: but the Hebrew Bible has it many, many times. It is a very holy Name: the Bible says: 'Thou shalt not take the Name of Jehovah thy God in vain.' The people of Israel, and especially the priests, decided that it was better not to mention

this Name at all; and so when they read the Old Testament, they read either 'Adonai', which is the Hebrew for 'Lord', or else, 'Elohim', which is the Hebrew for 'God,' whenever they came to the Name 'JEHOVAH'. Now, because there were no vowels in the Hebrew Bible in those days, 'JEHOVAH' was written like this: 'YHWH'. It is said that the only time the Name 'JEHOVAH' was mentioned in those days was when the High Priest went in, once a year, into the Holy of Holies, on the Day of Atonement. So after a time people forgot this Name altogether; and now nobody is quite sure what vowels should be put in, or how it should be really spelt, or pronounced."

"What a terrible thing ! to forget the Name of their God !"

"Yes, Hugh, it was a terrible thing. But the letters 'YHWH' still remained in the old Hebrew Bibles, and were copied into the newer ones that were made: but what about the vowels, or the marks they made to show how to pronouce it ? You remember how they put the 'N' into Moses' name, so that got changed to Manasseh ? Well, they wanted God's Name 'JEHOVAH' to be read either 'Adonai' (Lord), or, 'Elohim' (God). So they put the marks for the vowels for either 'Adonai' or 'Elohim', according as they wished it to be used. It was something as if they put the vowels for 'Mary' into your name, Hugh. You remember we saw your name without vowels would be written 'HGH'; but now put the vowel marks for 'Mary' into the 'HGH', and you have 'HAGH', or, 'HGAH'. For a time the people reading in the Synagogues remembered these vowel marks were only to remind them to read Adonai or 'Elohim': but after a time they forgot; and when William Tyndale translated the Hebrew Bible into English, I suppose he knew nothing about this, so he wrote the Name, 'JEHOVAH', just exactly as he found it written in the Hebrew Bible. But 'JEHOVAH' was the Hebrew Name 'YHWH', with the vowel marks for 'Adonai' in it, instead of its own vowel marks. Now nobody knows for sure how that NAME should be pronounced, but they are pretty sure it is not 'JEHOVAH'. Some think it should be 'YAHWEH': but nobody knows for certain."

"But Daddy, I don't see what all this has to do with our verses in Genesis and Isaiah."

"Have patience just a minute more, and I hope you will see. Don't forget they were now reading 'Adonai', (Lord), instead of JEHOVAH. But very often in the Hebrew Bible they found 'Adonai' coming in its true place, where it ought to be read 'ADONAI,' with its true meaning. Now what would they do ? It is a real mix-up: sometimes 'Adonai' means 'JEHOVAH' and sometimes it means 'Adonai,' (Lord). In order to let people know when it meant 'JEHOVAH', they decided to spell it all with capitals that time. So when you find in your English Bible 'LORD', then you know it should be 'JEHOVAH'. But when it really meant 'Adonai', Lord, they would spell it only with a capital 'L',--Lord. And similarly when they used 'GOD' (all capitals) it really should be 'JEHOVAH'; but when they used it with only a capital 'G',--'God', it meant, not JEHOVAH, but God. Now, Hugh, See if you can tell me why it is written 'LORD God' in your verse ? and then, Mary, you tell me why it is written 'Lord GOD in your verse."

"I think I know, Daddy. In the Hebrew Bible it read, 'JEHOVAH Elohim made the earth and the heavens."

"Yes, Hugh, you are quite right. Now how did your verse in Isaiah read, Mary ?"

"I suppose it read, 'Adonai JEHOVAH will wipe away tears from off all faces."

"Yes, that is it. However there is still a little puzzle left. This verse is quoted in Revelation 7.17; and there it reads: 'God shall wipe away tears from their eyes.' Let us see if we can find out how that happened ? Have you children any idea ? "

"No, I can't think why that should be, when there was not even a mention of God in the Hebrew Bible, except that JEHOVAH was meant to be read 'GOD' in this verse."

"But wasn't Revelation written in Greek ? So the Hebrew Bible would not effect it."

"You areboth right. Revelation was written in Greek: and there are a good many quotations from the Greek Old Testament in it; and this is one of them. The Greek Old Testament was translated from the Hebrew Old Testament nearly 300 years before our Lord's birth. And even at that time, they had stopped using the Name JEHOVAH, and had put in the marks to make it be read either 'Adonai' or 'Elohim.' When the scholars translating it into Greek came to these words, they knew very well what the marks meant: and decided it was best to stick to the words the Rabbis wanted read: and so instead of translating YHWH, they translated 'Adonai' and 'Elohim:' 'Lord' and 'God.' So when the Apostle John quoted from the Greek Old Testament, it was just as we find it in Revelation 7. They had translated JEHOVAH by 'GOD', and they left out 'Adonai' (Lord) altogether. You can see what

confusion arises when we do not deal faithfully with the Word of God: even though they meant it well. Remember Eve got into all her trouble by being careless with God's Word.

* * * *

HOW PRAYER CHANGES THINGS

William Sutherland was converted when he was 13 years of age, and soon learned to love to spend a few minutes alone with God in prayer.

When he was 14, William started to work for a bank, as message boy. The banker soon noticed that he was honest, and trusted him with large sums of money. Every fifteen days he had to bring the workers' pay-roll to a factory in a town some miles away. As he prepared to go on a certain afternoon, his mother said to him, "My son, I am worried to see you carry so much money, and to think that you must go by this lonely road."

"Oh, there is no need to worry, Mother !" he replied, as he mounted his pony, "You know that I have often gone before without anything happening to me.".

"Yes," said his mother, "But today I feel afraid. I will be praying especially for you."

William waved good-bye, and rode away. He whistled and sang as he went along, but as he approached the lonely path through the wood, a strange feeling of fear gripped him. He felt very specially constrained to pray, and dismounting, he knelt near some bushes, and cried aloud to God to protect Him, as he crossed this lonely place; claiming the promise in Heb. 13.5, "I will never leave thee, nor forsake thee."

As he thus prayed the fear left him, and he remounted to continue his trip with a light heart. He delivered the pay-roll, and returned home that evening safe and sound. His mother met him at the door, and said, "My boy, something strange happened to me while you were away. At a certain moment, I felt that you were in danger, and that I must ask God to protect you. I stopped working, and prayed till I was sure you were safe and well."

William then told her what had happened to him, and they wondered what these strange circumstances meant.

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Later in life, William became an evangelist. One day he received a letter from a distant town, which said, "I am very sick, and cannot recover. I must see you before I die to tell you something very important." The letter was signed, "A friend."

William felt the Lord wanted him to go. A man met him at the station of the town, and asked if his name was Mr. Sutherland. He led him to the house of the sick man, who held out his hand, and again asked if his name was Sutherland. "Yes," he said, "But where have we met before ? And what can I do for you ?"

"We have never met before," answered the sick man, "I only saw you once, many years ago. You had been entrusted to carry a big sum of money to a factory. In a lonely spot you had dismounted and prayed aloud to God to protect you. Do you remember this ? I heard that prayer, for I was hidden in the bushes with my rifle aimed at you. I had decided to kill you, and run away with the money, on your pony. But while you prayed, I became dazed. I crouched in the bushes, too feeble to pull the trigger. Then I saw you ride away on your horse, and I was completely helpless to do you any harm. That has haunted me all these years until now. I cannot bear the thought of meeting God without having confessed this to you. Can you forgive me ?"

William forgave him with all his heart, and spoke to him of Christ the Saviour, Who had died for his sins. Before he died he learned to know that all his sins were forgiven, through simple faith in Christ, and that he was saved.

God has said: "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me." Psalm 50.15.

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FROM A LETTER

I have just been reading the story of Jairus' daughter. The C.S.S.M. Lesson Book, by Guy H. King, says the actual words, "Talitha Cumi" translated mean: "Little Lambie, it is getting up time." I think that is sweet.

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I am always so glad to hear from any of the Lambs: address, "G.C.Willis,Box 535, Sandakan, North Borneo: if you want me to get it soon, write by Air Mail.

(Typed in North Borneo - - - Printed in Canada)

"TILL I COME --- GIVE ATTENDANCE TO READING"

the STEWARD

"IT IS REQUIRED IN STEWARDS - THAT A MAN BE FOUND FAITHFUL"
(I CORINTHIANS 4:2)

Volume 14; Number 6. June 29, 1959.

"BEHOLD, I SHEW YOU A MYSTERY; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

" For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. . . For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

(i Corinthians 15. 51-53 - - - i Thessalonians 4.14,16,17)

* A DREAM *

I dreamed that in the stilly hush of night--
Deep midnight--I was startled from my sleep
By a clear sound as of a trumpet ! Loud
It swelled and louder, thrilling every nerve,
Making the heart beat wildly, strangely, till
All other senses seemed in hearing lost.

. . . . . .

What marvel, then, that with a breathless hope
That gave me wings, forth from my home I rushed,
Though heaved the earth as if instinct with life,
Its very dust awakening. . . Can it be---
Is this the call, "Behold the Bridegroom comes !"
Comes He, the long expected, long-desired ?
Joy, expectation flooded all my soul;
Could any doubt remain ? Lo ! from afar
A sound of "Hallelujah !" Ne'or before
Had mortal ear drunk in such heavenly strain,
Save when on Bethlehem's plain the shepherds heard
The music of the skies.

Behold ! Behold !
Like white winged ahgels rise the radiant throng
That from yon cemetry's gloomy verge
Have burst, immortal--glorious--undefiled !
Bright as the sun their crowns celestial shine,
Yet I beheld them with undazzled eye.
Oh that yon glittering canopy of light
Would burst asunder, that I might behold
Him, Whom so long, not seeing, I have loved !
It parted---lo ! it opened---as I stood
With clasped hands stretched to Heaven, my eyes gaze,
Fixed on the widening glory !

Suddenly,
As if the burden of the flesh no more
Could fetter down the aspiring soul to earth,
As if the fleshly nature were consumed--
Lost in the glowing ecstacy of love--
I soared aloft, I mounted through the air,
Free as a spirit, rose to meet my Lord,
With such a cry of rapture-- that I woke !

(ALDE)

The Coming of our Lord is to be in a moment, in the twinkling of an eye: and yet the Word clearly teaches us there is to be a sequence of events. Do we ask, How can these things be ? Let us remember that a thousand years is with the Lord as one day; and one day as a thousand years. In the dream told in the above poem,--(and let us remember it is a dream, though doubtless given by the Lord)--in this dream, the eye is turned to the sequence of events; and it is not in any way intended to conflict with the fact that His coming is in a moment.

* * *

"A GOD OF PARDONS"

-Nehemiah 9.17-Margin-

We have recently meditated on "The God of All Grace" and "The God of My Mercy". The title before us today seems to belong in a special way with these two lovely Names. In the Authorized Version, the Scripture reads: "They and our fathers dealt proudly, and hardened their necks, and hearkened not to Thy commandments, and refused to obey, neither were mindful of Thy wonders that Thou didst among them; but hardened their necks, and in their rebellion apppointed a captain to return to their bondage: but Thou art A GOD READY TO PARDON, gracious and merciful, slow to anger, and of great kindness, and forsookest them not." The margin tells us that in Hebrew the words in capitals read:

"A GOD OF PARDONS:"

and Mr. Darby in a note in his translation tells us that this is the literal meaning.

I hope that each of my readers has met, and learned to know and love The GOD OF PARDONS. Our conscience tells us that He is a God of Knowledge, a God of Judgment, a God of Recompences: and our conscience tells the truth: so He is. Well it is for us to know in the very depths of our soul that He is a God Who knows all,--even my inmost thought, One Who cannot pass over iniquity: but its penalty must be paid. Well it is for us to know that He is a righteous God. Well it is for us to realize with all our hearts that our case is hopeless, that we are lost, ruined, condemned already, on the way to an eternal hell. But, for a ruined sinner to meet Him in these ways only, can only mean utter hopelessness and despair.

But it is just at this point: when we know our case is utterly hopeless: when we realize the blackness and filth of our sins: then it is we rejoice to meet "THE GOD OF PARDONS." It was when the debtors had "nothing to pay", that their mighty Creditor "frankly forgave them both", and joyfully they accepted the pardon. He showed Himself "A GOD OF PARDONS."

Guilty ! 'Twas thus the verdict stood,
Guilty ! Yes, Guilty before my God:
Guilty ! In thought and word and deed:
Guilty ! Already condemned !
Guilty ! Without a word to say,
Guilty ! Without a cent to pay,
Guilty ! And hopelessly out of the way,
Yes, Guilty, Already condemned !

Pardoned ! O Joy ! So the document reads,
Pardoned ! 'tis just what a guilty one needs,
Pardoned ! My thoughts, my words, my deeds,
Pardoned by God Himself !

Pardoned ! Although I had nothing to say,
Pardoned ! Without a cent to pay,
Pardoned ! Though hopelessly out of the way,
Yes, Pardoned by God Himself !

Is it any wonder He calls Himself "A GOD OF PARDONS" ? And we do well to remember that not only is He A God of Pardons; A Saviour God: but also He is a Righteous God: He calls Himself "A JUST GOD AND A SAVIOUR" (Is. 45.21). He could not, and He did not, pardon us at the expense of His Justice. It is said that one of the old philosophers of long ago, before the Saviour came, once said: It may be that God can pardon sin, and be a just God: but I cannot see how it is possible. But it is possible. God has done it. But at what a cost !

"The perfect righteousness of God
Is witnessed in the Saviour's blood.
'Tis in the cross of Christ we trace
His righteousness, yet wondrous grace.

"The sin alights on Jesus' head,
'Tis in His blood sin's debt is paid;
Stern Justice can demand no more,
And Mercy can dispense her store.

"God could not pass the sinner by,
His sin demands that he must die;
But in the cross of Christ we see
How God can save, yet righteous be."

Having yet one Son, His well-beloved, He sent Him. That was the cost that God might take the exquisite Name, "A GOD OF PARDONS."

We have pointed out in these pages before now, I think, the beautiful link between the 9th. chapters of Ezra, Nehemiah and Daniel. Each of these three men knew what the Captivity meant. Each in his turn realized the awful sin of his people: and each sent up to God such a prayer of confession and humiliation and confidence in God's mercy, that God has recorded each of these three prayers for us: and each is found in the 9th. Chapter of the Book called by his name. May I suggest that these three prayers fit our own day in a remarkable manner: May I suggest that each one of us would do well to realize our own part in the ruin and dishonour to our Lord all around us, and that privately and collectively we may do well to make use of these three prayers in humiliation and confession: but let us remember that we also may come with implicit confidence, the same confidence that Nehemiah had, that we are coming to A GOD OF PARDONS !

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A SOUTH WINDOW

The Christian's Love to God: Part ii

Love to God is like the colour and perfume of the flower that blooms in the sunshine. It is the answer of life to the Source of all light and life. Put the flower away in the cellar, out of the light of the sun and away from his warm rays, and bid it to bloom and exhale its perfume, and its answer to that command will be paleness, colourlessness, odourlessness, death. If you would have it bloom again, take it back and keep it in the sunshine, and it will recover its beauty and fill the house once more with its fragrance. Let the believer get far away from God and His love, lose communion with Him, or even turn his eyes inward upon himself and set himself to the task of loving God as a duty, and he will die. Let him return and "keep himself in the love of God," and his love to God will revive again and fill all his life with gladness.

Because this is so important a matter to many souls, suffer me to offer another illustration. Let us fancy a beautiful lake, locked in the cold embrace of frost and snow. Realizing its frozen state, it says to itself: "It is my duty to contribute to the store of moisture in the clouds; I should be sending up from my fulness, that there may be rain upon the earth; but I am so cold, and so locked in the embrace of ice and snow, that I can

do nothing. Nevertheless, I must make an effort." Now, if we may fancy that lake able to get up a commotion within its waters, and lashing itself into a fury until it had broken its icy fetters, would it have accomplished anything ? Nothing at all. But we can fancy the sun speaking down from his place, high in the heavens above, and saying:

"It is vain for you to make any such efforts of yourself. Do you not know that it is only as I shine upon you that you can yield your moisture to the clouds ? Abide a while until I shall come nearer, and I will send down the slant javelins of my heat, and they will melt the ice off your heart, and then I will draw a portion of your waters up into the clouds, and you may thus contribute to the rain supply for the thirsty earth."

After awhile we visit the lake in the summer time, and some evening, as the sun is declining, we may see the thin lines of moisture being literally drawn up into the clouds by the rays of the sun. The cold and loveless believer has this advantage over the lake: he can go to the place where the Sun of Righteousness is near. He can put himself "in the love of God," and so have his icy fetters thawed off his heart, and his love drawn out and upward to God. His joy will not be from the consciousness of the love that is going out of his heart upward to God, but in the knowledge of the warm Divine love of God pouring itself out into his heart by the Holy Ghost. The believer never rejoices in himself, not even in the Divinely awakened emotions in his own heart, but always in God. I never heard a believer say that he was happy because he loved God, but always because he had an assured conviction of God's love to him.

"Keep yourselves in the love of God." "But what is meant by keeping yourself in the love of God ? How am I to do that ?" I think I can show you in a few words what that means, and how you can do it. Let us suppose that you have been ill for a long while, and you are now convalescent. One day the physician comes in to see you, and speaks encouraging words concerning your recovery. It is a bright, warm day in the early spring; there are suggestions of coming summer. The birds are back; the foliage is bursting from all the trees; the world is once more arising out of the long winter; and you long to be out and breathe the fresh, pure, sweet air again. You say to your doctor, "May I not take a walk out of doors today ?" He looks abroad and says to you, "Yes, upon one condition." "What is that ?" you eagerly ask. "Why, that you will keep yourself in the sunshine." You gladly assent. You have no difficulty in understanding what he means by that. You know that you are to avoid the shady side of the street, where the dampness and chill of winter still linger, and keep always where the warm rays of the sun are shining down upon the earth. Now, suppose that you have gone out, that you come at once into the shadow of your own house, and the chill and dampness strike you before you can pass over to the sunny side of the street; but, instead of walking quickly out of the shade, you begin to rub your hands and think of how cold you are, and, looking across the way where the sun is shining, you should be overheard by some friend to say, "Oh, it is so cold, and I am so chilly ! I wish I could get a little of the warmth of the sun about me ! I suppose I must walk up and down here as briskly as I can, and then I shall feel better; and by-and-by, when I get warmer, the sun will have gotten around so as to shine on my side of the street." Should any one hear you reasoning in this way, would he not say to you, "Why, man, do not stand shivering in the cold here ! You will never get warmth in your body in this damp, cold place. You have not life enough in your body to make you warm. Why don't you step across the way, where the sun is shining, and you will soon be filled with his blessed warmth ? Keep in the sunshine if you want to be warm yourself." It is even so with many Christians. They are in poor spiritual health. They are wretched and miserable. They are longing for

"The love they once enjoyed,
When first they knew the Lord."

They have aroused themselves and determined to "do better." They leave the place where they have been so long confined by spiritual ill-health, and have started out in pursuit of the "joys of salvation." They repair to the dark, cold, and gloomy shades of Sinai, Drawn thither by the voice of God, who says from the blackness and darkness of that dreadful mount: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength." Standing there, shivering with fear, they begin to work upon their cold hearts, and try to comfort themselves with thinking: "If I can move my cold

heart to some warmth of love to God, it may be that He will come to me and bless me with His love again, and then I shall be happy once more." What a mistake this is ! A voice from Heaven, speaking not from Sinai, but from Mount Zion, says: "Arise up from this place of death, and go yonder to the Mount of Calvary, and behold how the sunshine of God's eternal love for sinners is pouring its rich floods of light and life down upon the world. Take your place there and bathe yourself in His love, and presently you will be filled with new life, and you shall indeed know the 'joys of salvation' again." Let me ask my readers where they first found the light and love of God. Was it not as they stood beholding "the Lamb of God" whom God gave to be the propitiation for their sins ? You answer me: "Yes, certainly, it was there, as I stood gazing up into the face of Him who loved me and gave Himself for me." Well, then, I answer, if your love has grown cold, if your spiritual life has declined, so that you scarce know if the love of God be in you at all, turn again to the sunshine that streams forth from your crucified but now risen Saviour, and "keep yourself in the love of God," and you will not complain again of coldness and deadness at your heart. We never think of sending unconverted men to the law for salvation, but always point them at once to Christ, never weary of repeating to them: God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." What folly it is for us who are saved by that incarnate love to turn ourselves back to the law for comfort. The child of God is no longer "under the law, but under grace." Let us then resort to the sunny slopes of Calvary, turning our backs for ever upon the dark heights of Sinai. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake:) but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Hebrews 12.18-24).

* * * * *

FROM A LETTER

I am still enjoying my collection of Names of God. I have been thinking of our Lord as "The Word." The only way to know an unseen person is by his words, spoken or written. And so our Lord is the only Way to know God. In the Book of Revelation "The Word of God" comes in Judgment. And our Lord has said, "The Word that I have spoken, the same shall judge him in the last day." In Hebrews, the Word of God, sharper than a two-edged sword, is personified. I think often the written Word and the Living Word can barely be distinguished; and when the Word of God, or of the Lord, came on the Prophets, that must have been the Spirit.

I have been thinking, too, of that verse in the end of Deuteronomy. It is such a comfort to know "All His saints are in Thy Hand." But the next clause, "and they sat down at Thy feet:" what a good place that is to be--the repentant sinner in Luke 7, the healed leper, the restored demoniac, Mary for teaching, for comfort, and for worship."

* * * * *

WIDOWS IN LUKE'S GOSPEL

1. A widow of 84 years who spake of Christ to all who looked for Redemption in Jerusalem. (2.37.
2. Widows who missed a blessing. 4.25.
3. A Gentile widow who through faith obtained a blessing. 4.26.
4. A desolate widow who finds Him Who is the Resurrection and the Life. 7.12.
5. A widow with importunity, who asks and receives. 18.3.
6. Oppressed widows: and their oppressors. 20.47.
7. A poor widow who gave a great gift. 21.2,3.

MEDITATIONS ON PHILIPPIANS
THE APOSTLE'S PRAYER
Philippians 1.9-11

In verse 8 of our Chapter, the Apostle spoke of his passionate longing for his dear Philippian saints. A passionate longing for anyone, soon causes us to pray for that one, and so immediately the Apostle adds, "And this I pray, (or, I am praying) in order that your love may yet more and more overflow in intimate knowledge and in all perception, to the end ye may approve the things that are excellent, (or, discriminate the things that differ), that ye may be clear and without stumbling for Christ's day, being filled with the fruit of righteousness, which is through Jesus Christ, to God's glory and praise." (Phil. 1.9-11). In the 4th verse the Apostle had already said he was "always in every supplication of mine on behalf of you all, making the supplication with joy." Now, in the verses before us, he tells the saints what the objects of those supplications were. We will see there were four chief requests:

That their love may abound yet more and more.
That they might have the grace of discernment, able to test things which differ.
That they might be sincere and without offence.
That they might be filled with the fruits of righteousness.

We will now seek, with the Lord's help, to ponder these requests; though lack ofspace will not permit us to look at all in this issue. Let us notice well that LOVE is the basis of all. Without love we are but sounding brass and a tinkling cymbal. When the church at Ephesus had left her first love, she was a fallen church. Discernment, the ability to test things which differ, would be worthless without love. And the Apostle prayed that their love might abound yet more and more. Living love must grow; and a love that does not grow and increase is probably a dead and worthless love: or, at least, a diseased and unhealthy love. And notice it is not spoken of as a certain definite love: love to God, or love to Christ, or to the Apostle himself, or to other saints, or even love of the Word and prayer. It is love in general, and doubtless takes in all these. You may have noticed that the true reading of i John 4.19, is, "We love, because He first loved us." You may feel, as I did, disappointed at the old familiar wording being changed: and those old, well-loved words were certainly true: we do love Him, because He first loved us: but the true reading includes the old words we all love so well; but it takes in much more. It is a general, absolute love: love to "Him", and love to one another; love of the Word and Prayer, are all included. So it is here in our verse in Philippians, I believe. And the only way for that love to increase yet more and more, is to know more and more of His love to us: it is to keep ourselves in the sunshine of His love: it is not by examining our love to see how much we have: it is not by trying to love more: but it is just to believe Him when He tells us how much He loves us, and bask in the sunshine of His love:

"He loved the ones for whom He died,
Not ours to question why !
But ours to know the love of Him
Who came to die."

But it is not to be a blind love: rather is it to be a love in intimate knowledge and in all perception. The Spirit of God does not use the ordinary word for 'knowledge', but adds a preposition to it, which gives the meaning of a deep, true, spiritual knowledge, as distinguished from superficial or merely intellectual knowledge. We get the two words beautifully distinguished in i Cor. 13.12: "Now I know in part, but then I-shall-intimately-know just as also I-am-intimately-known." (The words with hyphons are only one word in Greek: "then-I-shall-intimately-know" is in the middle voice, so has the thought, "I shall know for myself.") The contrast between the two words is that of Job 42.5: "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee." Let us notice that this prayer in Philippians tells us that the Spirit of God would have us even now down here have something of that 'intimate knowledge' that we will have in its fulness up there, when we see Him as He is, and know Him as we are known.

Linked with this intimate knowledge, that only love can give, is another rare and

beautiful grace: "all perception." The word for 'perception' is only used here in the New Testament: though words from the same root are found in Luke 9.45 and Hebrews 5.14. The idea of the word is an apprehension by the senses. Christians receive, as it were, a new sense, as of touch or taste, by which they discriminate the properties of things proposed to them for thought or action. It is this sense of perception that makes even a lamb of the flock "know My voice", as the Good Shepherd says, "and a stranger will they not follow, for they know not the voice of strangers." But it is as we keep close to the Shepherd, and listen to His voice, that we unconsciously cultivate this sense of perception; and the reason the lamb or the sheep keeps close to the Shepherd is because it loves Him. I have known a mother and a child who were devoted to each other, with whom this sense of perception had truly become another "sense", as touch or taste: so that it was unnecessary for either to speak: a look, a smile: a touch of the hand: and the one would know the inmost heart of the other: it was love taught them. It was not by trying, but it was LOVE that made them so near to each other, that the perception came naturally, if we may so speak. So may it be with Divine Love that abounds yet more and more. It is this rare grace of 'perception' that gives us to be filled with the knowledge of His will in all wisdom and spiritual understanding. And love is the basis of all. It is no true proof of love to either God or the children of God, when we are content to go on with what is displeasing to God out of "love to His children", as we are apt to say. Ponder well i John 5.1-5. This is not love in intimate knowledge and perception. One good translator puts it this way: "in clear knowledge and keen perception."

As we have said, the word for 'perception' is a very rare one; and perhaps this suggests that the grace implied is also very rare. The men of Issachar, who had understanding of the times to know what Israel ought to do, (i Chron.12.32), seem to have had this grace. "All the proud men" of Jeremiah 43.2 are examples of those who were utterly deficient in it: for pride and perception cannot exist together. "The meek will He guide in judgment: the meek will He teach His way." (Ps. 25.9).

"That ye may approve things that are excellent" may equally well be translated, "That ye may discriminate things that differ." In other Scriptures the words used here are translated in both those ways. The meaning is really the same. They have learned to "take forth the precious from the vile." (Jer. 15.19). With a Christian to discriminate things that differ, is to approve things that are excellent. Strange and sad it is that this grace should be so rare: how few there are to whom one may go in perplexity, and know they will be welcomed with understanding love, and will receive true and sound counsel. I fear it is that we do not keep close enough to the Shepherd to have cultivated this grace. The Apostle could cry, "That I may know Him!" How well he knew Him, but the better we know, the more earnestly we long to know more intimately. The more the true intelligence is, the greater the desire to grow in it: but it is for practice. And this Epistle shows us spiritual progress more fully than any other, while it is the Epistle that shows us the strongest desire to go on. We know from experience that whenever we begin to be satisfied with what we have got, there is an end of progress: but when we make a little advance, we want to make more.

* * * * *

A PAGE FROM A CALENDAR

"And if in anything ye be otherwise minded, God shall reveal even this unto you." Ph.3.15.

THE CHRISTIAN'S MIND IN PHILIPPIANS

1. Like-minded. (2:2,20).
2. Lowly minded. (2.3).
3. Christ minded. (2.5).
4. Thus minded. (3.15).
5. Steadfastly minded. (3.16).
6. Earthly minded. (3.19).
7. Peacefully minded. (4.7).

"A mind at perfect peace with God, O, what a word is this.
A sinner reconciled through blood, This, this indeed is peace."

WORDS IN THE GREEK TESTAMENT
"G O O D"

The usual Greek word for good is agathos. This is defined in the Lexicon as "The absolute idea of moral goodness"; "Perfect, that which has in itself everything which it ought to have, and does everything which it ought to do." How rightly, then, our Lord spoke, when He said, "There is none good but One, that is God." This word is very seldom used of men, I think only of Joseph of Arimathea (Luke 23.50)--which perhaps shows how highly God prized this service to His Son, when all were against Him, or had deserted Him; and of Barnabas (Acts 11.24). Our Lord uses it in His parable, "Well done, good and faithful servant," the ideal towards which each must strive. Ofcourse it is constantly used of things or of qualities.

In the Old Testament the Hebrew word for 'good' is almost always tobe, but the Septuagint very seldom uses agathos in translating it. It seems as if they had realized that man had no right to this word. Instead they used the word kalos, which is also used in the New Testament almost as often as agathos, when we read "good" in English. In any Greek Lexicon you will find that the first meaning of kalos is "beautiful." It is never translated "beautiful" in the New Testament; in Matthew 13.45 and Luke 21.5 it no doubt has this meaning, but it is translated "goodly pearls", "goodly stones." The beauty of kalos is not merely "pretty", it is the outward sign of the inward good and noble character. Another word is used for what is pretty, like the pretty baby Moses, described as "fair" in Acts 7, and "proper" in Hebrews 11, but the same Greek word is used in both places.

In Matthew 7.17-19 we have agathos used with the tree, and kalos used with the fruit. This shows the distinction between the two words: agathos is rather the nature, the inward goodness which is known to God; kalos is the outward goodness which is seen of men. Yet it is interesting and instructive to find that good works are almost as often agathos as kalos. In Matthew 5.16 "They may see your good works, and glorify your Father which is in Heaven", it is kalos; but it is agathos in Ephesians 2.10, the "good works which God hath before prepared that we should walk in them;" and in Philippians 1.6 "the good work" of God. In Philippians 2.13 "His good-pleasure" is another word altogether, eu, used five times for "well", or, "well done", and often in compound words, as here. In First and Second Timothy and Titus, where good works, and other goodness, are so often recommended to us, agathos is used ton times, and kalos twenty-five times; which would seem to show how important is the beauty of goodness, and that we "provide things honest (beautiful) in the sight of all men." In the other Epistles agathos is more often used. Except in Philippians 4.8, "honest" is always the translation of kalos, and the meaning is "honourable", rather than "truthful." Sometimes the two words are used together, as "an honest and good heart" (Luke 8.15). Sometimes they are interchanged; in the parable of the Sower in Matthew, the "good ground" is kalos; all through Matthew 13 the word is kalos; but in Luke 8 the "good ground" is agathos in the 8th verse, and kalos in the 15th., and the heart is both "agathos" and "kalos." In Romans 8.28, "All things work together for good", the word is agathos; they do not work for what is beautiful and acceptable to the natural man, but for what is perfect and acceptable to God; and as this is the will of God, it is "Good, and acceptable and perfect."

There is another word for "good", chreostos. This is only once translated "good" (1 Cor. 15.33) "good manners;" and once "goodness" (Rom. 2.4). The noun formed from it, chreestoteos, is twice translated "goodness", and once "good." (Rom. 2.4; 11.22; 3.4). This "goodness" is of a very charming kind. It has been described as goodness with all the hardness left out (and hardness is often necessary). Some would translate it "sweetness", and Bishop Moule describes it as "the character which offers sympathy and invites confidence" (On Col. 3.12). Six times in the New Testament it is translated "kind", or "kindness." In Gal. 5.22, it is "gentleness", and in 1 Peter 2.3, it is "gracious." The best known passage where it is used is Matthew 11.30, "My yoke is easy." Here we have the original meaning of the word, for it comes from the verb 'to use.' The yoke of our Lord is exactly suited to our use; it is "easy" in the sense that we say an old comfortable shoe is "easy." It is comfortable, or kindly. We are to take that good yoke,

that kindly yoke upon us and learn of Him. By nature "there is none that doeth good" (chreestoteos) Rom. 3.12. The natural man has none of this kindness and sweetness. But this is the clothing of the new man, translated "kindness" in Col. 3.12; it is the "fruit of the Spirit" translated "gentleness" in Gal. 5.22; and it is one of the proofs of the ministers of God. 2 Cor. 6.6.

There is only the difference of a vowel between Christos, Christ: and Chreestos, kind. In the early days sometimes the words were confused or interchanged, and Christians were known as Chreestians: they were marked by the gentleness of goodness. "How these Christians love one another !" was the testimony of the Pagan world of old. Our goodness should not only be the inner goodness before God; it also should be kalos and chreestos, beautiful to see, and kind to all with whom we have contact. All three are needed. The goodness of agathos might become harshness; that of kalos might too much seek man's approval; that of chreestos might become weakness. But when all are together we have the perfection of goodness, pleasing to God and attractive to man. There was one Child filled with this perfect goodness, and of Him it says: "Jesus increased in wisdom and stature, and in favour with God and man." (Luke 2.52.

And which of these three words does God choose to describe Himself ? When the Lord Jesus said "There is none good but One, that is God", (Matt.19.7), the word is agathos, and that is the only time it is used of God. In 2 Thess. 1.11 "The good pleasure of His goodness", His is in italics, and should probably be omitted, as it is in the Revised Version. In the Tenth of John, where our Lord three times calls Himself "the Good Shepherd", He uses the word kalos, "I am the Beautiful Shepherd", and we all agree how true that is--"How great is His goodness, and how great is His beauty." (Zech. 9.17.

Except for the above passages, the word God chooses to use of Himself is the lovely tender word chreestos; and from His tender dealing with perishing sinners and failing saints, one might have known that this would be so. Twice the adjective is used of God, in Luke 6.35, "He is kind unto the unthankful and the evil;" and in 1 Peter2.3, "If so be ye have tasted that the Lord is gracious." In Romans 2.4 both Adjective and Noun are used, though both are translated goodness: the goodness of God leadeth thee to repentance." That goodness which"offers sympathy and invites confidence" should indeed break down the hardest heart, and yet that very goodness is despised. That is the present activity of His goodness. For the past we have the same: "The kindness and love of God our Saviour toward man appeared" to save us according to His mercy. Titus 3.4,5. And in the ages to come He will show "the exceeding riches of His grace in His kindness toward us through Christ Jesus, (Eph. 2.7). But we must not forget the other side. God is never soft in His goodness, and so Paul exclaims, "Behold the goodness and severity of God." Rom.11.22.

It is pleasant to follow our Lord's footsteps through the Gospels, and see how He displayed these different aspects of goodness. Thus, for example, in the First of John the beauty of goodness charmed the Baptist, and attracted those five disciples to Him. In the Second Chapter the strength of His moral goodness drove the traffickers out of the Temple. In the Fourth Chapter the sweetness and kindness of His goodness won the poor sinful woman at the well. And so we watch Him: never harsh, never weak, never self-seeking, but displaying goodness in every shade of beauty: The Beautiful Shepherd !

* * * *

EARLY DAYS

Letter from Mr. Darby: Part 3

A good many ministers of the national church left nationalism in order to walk according to these principles, and England became gradually covered with meetings. . .

Plymouth, being the place where most of the publications originated, the name "Plymouth brethren" became the usual appellation given to such meetings.

In 1837 I visited Switzerland, and these truths began to be known there. I returned there more than once. The second time, I remained a considerable time in Lausanne, where God worked in conversions, and gathered a number of children of God out of the world. There were already, in Switzerland, Dissenters who had suffered faithfully for the Lord during twenty years previously. But their activity had declined considerably, and it even seemed that the movement was about to disappear. The work of the brethren has, to a cer-

tain extent, the Gospel, filled the country; conversions having been numerous. In German Switzerland, the work spread to a much less degree.

On two occasions of my spending a protracted time in Lausanne, some young brothers who desired to devote themselves to Gospel work, spent nearly a year with me in order to read the Bible. We also partook of the Lord's Supper together every day.

At the same time (quite independently of what was going on in Switzerland), a brother, who was labouring in France, had awakened an interest in a considerable district where the people generally were plunged in infidelity and darkness. Some also of the young young brothers of whom I have spoken . . . went to work in France. Other labourers, belonging to societies, believing that they would be happier working under the Lord's immediate direction, and not as subject to committees, gave up their salaries--considering such arrangements to be unknown to the Scripture, both in fact and in principle; since their very existence attributed to money the right to direct the work of the Lord. These began to work in simple dependence on the Lord, trusting to His faithful care. God raised up others also, though it still remains true that "the harvest is great and the labourers are few." God has blessed those labourers by numerous conversions, thank God, especially in the south of France. From the beginning I visited these countries, and shared with joy the troubles and fatigues of these brothers; but it is they who have laboured . . .

At nearly the same time, in the eastern part of France, a like work had begun, independently of this one. . . The country is more or less covered with meetings. . . .

I ought o say that I have never meddled in any way with the calling nor with the work of the brethren who studied the Bible with me. As regards some, I have the conviction that they had not been called to it, and they have, in fact, gone back in ordinary occupations of life. As to others, I only helped them in the study of the Bible, in communicating the light which God had given me, but leaving entirely to themselves the responsibility of their calling for the work of evangelizing or teaching.

We had the custom of gathering together occasionally for some time, when God opened the way for it, to study Scriptural subjects together, or books of the Bible, and to communicate to one another what God had given to each. During several years, in Ireland and England, this took place annually in large conferences which lasted for a week. . . .

My elder brother spent two years at Dussoldorf where he has been blessed to souls. . . . These have spread the light, and a number of persons have been gathered in the Rhenish provinces. Tracts and publications have been translated and largely distributed; and light as to the soul's deliverance, the true character of the Church, the presence of the Holy Ghost here below, and the Lord's return, has been disseminated.

Two years later . . . a movement of the Spirit of God began at Elberfeld. There was in that town a "Brotherhood" which employed twelve labourers, if I am not mistaken, whom the clergy sought to forbid from preaching or teaching. Enlightened as to the ministry of the Spirit, and moved by love for souls, they would not submit to this interdict. . . Some of these, with others, continued their Gospel work, which spread from Holland to Hesse...

The Gospel preached by emigrants from Switzerland and from England has led to the formation of some meetings in the United States and Canada. Others in Jamaica and Demarara, as also amongst the natives of Brazil. Australia and New Zealand have also meetings.

Brethren do not recognize any other body or Church than the whole Church of Christ. Also, they recognize every Christian who walks in truth and holiness, as aproved member of Christ. Their hope of final salvation is founded on the Saviour's expiatory work, for whose return they look, according to His Word. They believe the saints to be united to Him already, as members of the body of which He is the Head, and they await the accomplishment of His promise, expecting His coming to take them to Himself in the Father's house, so that where He is, there they may be also. His person is the object of their faith, His life the example which they have to follow in their conduct. His Word, namely, the Scriptures inspired of God, that is to say, the Bible, is the authority which forms their faith; it is also its foundation, and they recognize it as that which should govern their conduct. The Holy Ghost alone can make it effectual both for life and practice.

(Slightly abbreviated) J.N.Darby

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Feed My Lambs

MY BELOVED

"What is thy Beloved more than another beloved ?" Canticles 5.9.

Oh, what is thy Beloved ?
They oft enquire of me;
And what in my Beloved
So passing fair I see ?
Is it the heavenly splendour
In which He shines above ?
His riches, and dominions,
That won my heart's best love

Oh no ! 'tis not His glories;
He's worthy of them all !
'Tis not the throne and sceptre
Before which angels fall !
I view with heart exulting
Each crown His head adorns;
But, oh, He looks most lovely,
Wearing His crown of thorns.

I'm glad to see His raiment
Than snow more spotless white,
Refulgent with its brightness,
More dazzling than the light;
But more surpassing lovely
His form appears to me,
When, stripped, and scourged, and bleeding,
He hung upon the tree.

With warmest adoration
I see Him on the throne,
And join the loud hosannas
That His high virtues own;
But, oh, most blessed Jesus,
I must confess to Thee,
More than the throne of glory
I love that sacred tree.

I joy to see the diadems
Upon Thy royal brow;
The state, and power, and majesty
In which Thou sittest now:
But 'tis Thyself, Lord Jesus,
Makes heaven seem heaven to me,--
Thyself, as first I knew Thee,
Uplifted on the tree.

Though higher than the highest,
Most mighty King Thou art,
Thy grace, and not Thy greatness,
First touched my rebel heart:
Thy sword, it might have slain me,
Thine arrows drunk my blood;
But 'twas Thy cross subdued me,
And won my heart to God.

Thy sceptre rules creation,
Thy wounded hand rules me;
All bow before Thy footstool,
I but the nail-prints see:
Aloud they sound Thy titles,
Thou Lord of lords most high;
One thrilling thought absorbs me--
This Lord for ME did die !

Oh, this is my Beloved,
There's none so fair as He;
The chief among ten thousand,
He's all in all to me:
My heart it breaks with longing
To dwell with Him above,
Who wooed me first, and won me
By His sweet dying love.

(J. G. Deck)

"WE LOVE, BECAUSE . . . ."

I sometimes find it hard to find a suitable poem for you dear Lambs: and I fear that some of the "sheep" will say that the one just quoted is not very suitable. But I don't think you Lambs will feel that way. I was but a "little lamb" when first I heard it, many years ago now, but I can still remember how it thrilled my heart,--and my hope is that it may thrill your hearts also. Remember, "We love, because He first loved us." He is my Beloved, because I was His beloved, first. I did not deserve it: No ! And I still don't deserve to be His beloved, but I am, just the same. I like to think that I, also, am "the disciple that Jesus loved." And so are you.

I know a lady who has been far away from her home and loved ones for many years. She

lives alone in such a small, poor little house as most of you have never seen. Sometimes she thinks of going ho me for a visit. Why ? Is it the thought of living in her own beautiful home in her native land ? No, such a thought never even crosses her mind ! Why, then, does she sometimes long for home ? It is the thought of the dear ones there, those she loves so well. She would not care if they were in a tent or a cottage, it is they, themselves, she longs for. Even so, it is not the glories of "the many mansions" we look and long for,—No ! It is our "loved One",--"my Beloved" I hope this poem will stir the heart of every Lamb who loves the Good Shepherd, and it may be that some of you will like to learn it by heart, and then it will be a treasure for you for all your lives.

* * * *

THE SPOT OF INK !

"Who made this spot of ink on my notebook ?" demanded the teacher, returning to the class room after a few minutes of absence. A long silence . . . .

"I ask again, Who has made this spot of ink ?"

At the first question, forty children looked up at the teacher, but quickly lowered their eyes to their books. At the second question nobody moved, and one could hear the scratching of pens on their paper.

"One among you must have left his place, perhaps to find the answer to the problem in my notebook. My pen was full of ink, and he must have let it fall and made this spot on my notebook. Who is guilty ?"

There was the same silence as before. The teacher sighed, for he loved these scholars, and it hurt him to have to punish them; but he knew that the souls of these children had been entrusted to him to train them in the narrow path, and in the way that leads to eternal life. After a moment of silence, he added, "I want you to leave the class room, starting with the first row, and go into the corridor, all except the one who made the spot of ink."

The children started to go out. The first three rows had already left. The fourth where the little ones were, went more slowly. All left except one. He at first got up to leave, but seemed to change his mind, and sat down again.

The teacher closed the door, and sat down beside the child. Taking his hands in his own, he said: "So it is you, Paul, who left your place without permission and tried to look into my notebook; then you did not dare to reply to my question. You have cause not to be able to look me in the face; but tell me, how can you look at your mother this evening when she calls you to say your prayer ? And what will you say to the Lord Jesus, against Whom you have trespassed ? I am sorry, but I have to punish you. Today, and every day of the week you will remain behind after school, as well as during recreation time, and you will copy ten pages of your reader."

. . . . .

As soon as school was over, the scholars left for home. The teacher asked Louis, the brother of Paul, to tell his mother why Paul was detained. But Louis did not move, and seemed rooted to the ground; nor did he take his eyes off Paul.

"Louis, my boy, you must go, it is late. Paul, take your book and start to copy."

Paul got up to take his book, and Louis threw himself weeping into his arms. Paul put his arm around him, and tried to comfort him, saying: "Do not worry, Louis, be quiet, I will quickly make this copy, and explain all to mother when I get back. Calm yourself, and go home quickly."

"I want to stay ! I want to stay !" cried Louis, "You must go, Paul, for I do not dare to go back to mother."

At last the teacher took Louis by the hand, and said: "My child, you must go now; your brother has done a bad thing; you know he must be punished."

But what was his surprise, when Louis said, "It was I, Sir, who has done the bad thing: it was I who made that spot of ink."

The teacher did not know what to do. After a moment he drew the two children to him, and said: "Now I understand what happened today; Louis committed the fault, and was not brave enough to own to it; is it not so, Louis ?"

"Yes, Sir."

"But, Paul, why did you not leave your place and go out ?" asked the teacher.

"Well, because I said to myself, My brother has done a bad thing, and since he will not own up, I must take his place: otherwise the other children will be punished. That's the truth, Sir. Can Louis go home, while I stay here in his place ?"

"No, No," cried Louis, "I must stay !"

Since Louis continued to beg that Paul might be freed, the teacher answered him: "No, Louis, I will not change what I have said. Since you did not own your fault before, your innocent brother had to take your place; he must suffer the punishment, and you are free. I have punished Paul, and he must go to the end of what he has started to do for his guilty brother. I forgive you, for I know you are sorry for what you have done, and that you will show your gratitude to your brother for what he is doing for you now."

He was right. Since that day, Louis understood better than ever before how great was his brother's love for him, and he showed his gratitude during his whole life.

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Dear Lambs: Does not this story of an innocent one punished for a guilty one, make us think of the great love of our dear Lord Jesus, Who has taken our place, and "suffered once for sins, the Just for the unjust, that He might bring us to God." (i Peter 3.18). "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." (Isaiah 53.5).

* * * *

THE HEADLESS MAN

In the museum of Namur, in Belgium, there is a very extraordinary statue. It is cut in hard, blue stone, and is called THE HEADLESS MAN. The statue represents a young knight in armour. He has no head, but in his outstretched hand he holds a skull. Underneath the figure is an inscription, carved in the stone. The words are very remarkable,--

'AN HOUR WILL COME WHICH WILL PAY FOR ALL.'

What is the history of this strange statue ? It is more than three hundred years old, & it was erected to the memory of a young knight, who died for the reformed faith in the awful persecution in the Netherlands, which was carried on by the Duke of Alva in the time of Philip II. For the sake of Christ that young man lost his head, and his sorrowing family put up this statue to his memory. It stood first in the old chateau which had been the knight's home, and there it remained until the ancient family mansion fell into decay, when it was removed to the museum at Namur.

The words underneath the statue must often have comforted the relatives of that brave young martyr. An hour is coming which will pay for all. What hour is that which will repay each servant of Christ for all that he has borne for his Master's sake on earth ?

Will it not be that hour when he shall hear the voice of the King of Glory saying to him, 'Well done, good and faithful servant, enter thou into the joy of thy Lord' ?

Then, and not till then, shall we fully know what that verse means: 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' (Mrs. O.F.Walton, in 'Elisha, the Man of Abel-Meholah.')

* * * *

MARY and HUGH

THE SCRIPTURES

"Daddy, when Hugh and I were coming home from school we passed a shop, and they had a book in the window called, 'The Dead Sea Scriptures in English Translation.' I thought 'The Scriptures' meant the Bible ? What does that book mean by 'The Dead Sea Scriptures?'

"You are quite right, Mary, 'The Scriptures' do mean the Bible, as you say. Do you know what the name, 'The Scriptures', or, 'The Scripture', means ?"

"I thought it was just another name for the Bible, like we call it 'The Word of God.'"

"In a way it is. Did you ever see the word 'Bible' written in the Bible itself,-not on the cover or fly-leaf, but in the part inspired by God ?"

"I don't remember. Let me get the concordance and see if it is there. No, it is not given in the concordance ! I never knew that. How strange it is on the cover !"

"Do you remember what the word 'Bible' means ?"

"Didn't you tell us it means 'Book', or, 'Books' ?"

"Yes, That is right. Now see if you can find 'Scripture' in the concordance."

"Yes, many, many times, both 'Scripture' and 'Scriptures'. I think about 50 times, or more. The first is in Daniel 10.21: 'The Scripture of Truth.'" What does it mean ?"

"It comes from a Latin word, 'Scripto', 'I write'; and it means 'The Writings.' Just as 'The Bible' means 'THE Book', as though it is the only Book worthy of notice: so 'THE Scriptures' are the only Writings worthy of notice."

"When we read 'Scripture' in the Bible, does it always mean what is in our Bible ?"

"Yes, I think always. Some people think when it says 'Scripture' (singular) it means some special place in the Bible; and that 'Scriptures' (plural), means the whole Book."

"Would that mean our whole Bible, Old and New Testament, or only the Old Testament ?"

"I think it always refers to the Old Testament: except once. Can you remember where?"

"I think I know. When a man was saying the other day that Paul's writings were not inspired, but he only put his own ideas; you told him Peter called Paul's writings 'The Scriptures', didn't you ?"

"Yes, Hugh, you are right. You will find it in Second Pater 3.16. So God puts His Own seal on both the Old Testament and the New, that they are 'THE SCRIPTURES.' And see what else He says about The Scriptures: 'Did ye never read in the Scriptures ?' (Matt.21.42). 'Ye do err, not knowing the Scriptures.' (Matt. 22.29). 'The Scriptures must be fulfilled.' (Mark 14.49). And in Luke 24.25 to 27, He speaks of 'all the prophets' & 'all the Scriptures.' He expects us to read the Scriptures, know The Scriptures, and to believe all The Scriptures."

"But you have not told us about 'The Dead Sea Scriptures'. What are they ?

"Quite recently some very ancient Hebrew writings have been found in caves near The Dead Sea, in Palestine. Amongst them is a very old manuscript of the Book of Isaiah, and other writings from our own Bible. These may, perhaps, be almost a thousand years older than almost any other Hebrew Manuscripts we have of the Bible: so they are intensely interesting, and very, very valuable. There are also other old manuscripts not in our Bible."

"Can these other old manuscripts be called 'The Scriptures' ?"

"In Second Timothy 3.16, Mary, in the Greek New Testament, we read: 'Every Scripture is God-breathed.' If you will read the English translation of those other old manuscripts, I think you will see in a moment how different they are from the Bible; and will realize at once they are not 'God-breathed', and so they have no right to the title of 'Scriptures', in the sense we use it of the Bible: though ofcourse they are 'Writings.'"

"Daddy, on the cover of my Bible it says, 'Holy Bible': does it ever say 'Holy Scriptures' in the Bible itself."

"Yes, Hugh, it does. If you look in the First Chapter of Romans, and the first two verses, you will find the words, 'The Holy Scriptures.' But now I must go, Goodbye !" But, God willing, we will talk more about the old 'Dead Sea Scrolls' another time."

* * * *

A LETTER

Box 5413, Kowloon, Hong Kong,
May 18th., 1959

To All Those Who Have Hedged Me about with Prayer:-

My dear Friends:-

My trial was held April 11th., and sentence was that the Book Room was confiscated, and I must leave Shanghai within two weeks. On Monday, April 27th. I arrived in Hong Kong. The Lord has answered your prayers in the peace which He has given these six months, and in my present deliverance. Please continue to pray for the Christians who are suffering for our Lord in China: many are in prison or in labour camps, but the Lord can, and does, give them Peace.

Helen Willis

Letters from any of the Lambs are always welcome. My address is, P.O.Box 535, Sandakan, North Borneo. Air Mail Letters reach me much more quickly than ordinary ones. If you would like any of your friends to receive "Feed My Lambs", write and tell Mr. S.R. Arendt, 4354 Marcil Ave., Montreal, Canada. Mr. Arendt has just returned from a long visit in North Borneo, and if you would like to hear, he can tell you a lot about it. There is no charge for sending "Feed My Lambs" to you or your friends. Your friend,

Typed in North Borneo: Printed in Canada. G.C. Willis

"TILL I COME --- GIVE ATTENDANCE TO READING"

the STEWARD

"IT IS REQUIRED IN STEWARDS - THAT A MAN BE FOUND FAITHFUL"
(I CORINTHIANS 4:2)

Volume 14: Number 7. August 26, 1959

~~CALL THEY BACK~~

Call Thy people back, O Lord,
As in the early days,
When love was warm, and fresh, and bright,
When first we knew Thy grace;
When first Thy light broke thro' our night,
And set our hearts ablaze.
Lord, Call us back !

Call Thy people back, O Lord,
To that simplicity
Which marked Thy servants long ago;
Our yearning hearts would be
Full satisfied with Thee, although
The world against us be.
Lord, Call us back !

From the many paths unmeet
Our wayward feet have trod,
From foolish words and wilful ways,
Yea, turn us back, O God;
Afresh to taste Thy love and grace,
Else Thou must use Thy rod
Lord, Turn us back !

Call Thy loved ones back, O Lord,
From toilsome paths and steep;
From bearing burdens, all Thine own,
Which only make us weep,
The while we moan, and toil alone,
And only sorrow reap.
Lord, Call us back !

Call us back from hearts cast down,
And, Oh, afresh inspire
Our souls to seek Thee more and more;
To burn with deep desire,
Till hearts o'erflow, and faces glow,
With holy, ardent fire.
Lord, Call us back !

Call us back to those sweet days
When hearts were knit as one,
When prayer was as the breath of life;
Ere we were so undone,
Ere souls were rife with endless strife;
For Jesus' sake, Thy Son,
Lord, Call us back !

Broken is the remnant, Lord,
And difficult the day;
What shame and sorrow cover us,
Our tears oft dim the way;
The tide runs high, Thy coming's nigh,
Our hearts are loath to stay;
Lord, Call us back !

- - - - -

TURN US AGAIN !

In the 78th. Psalm three times over we read of those who "turned back," and once of those who "turned aside."

"The children of Ephraim, being armed, and carrying bows, <u>turned back</u> in the day of battle." (Verse 9.)

"They <u>turned back</u> and tempted God, and limited the Holy One of Israel. They remembered not His hand, nor the day when He delivered them." (Verses 41,42).

"They tempted and provoked the most high God, and kept not His testimonies: but <u>turned back</u>, and dealt unfaithfully like their fathers: they were <u>turned aside</u> like a deceitful bow." (Verses 56,57).

We find the counterpart to these sad records in Psalm 80, where three times over we read: "Turn us again, O God, and cause Thy face to shine; and we shall be saved." (Verses 3, 7, 19). This Psalm is addressed to the "Shepherd of Israel, Thou that leadest Joseph like a flock:" He is the Shepherd Who "restoreth our souls" (Ps. 23); the Shepherd who says: "I will both search My sheep, and seek them out" (Ez. 34.11); the Good Shepherd; The Great Shepherd; the Chief Shepherd. (John 10.11; Hebrews 13.20; i Peter 5.4).

And the psalmist prays: "Before Ephraim . . . stir up Thy strength, and come and save us." It was Ephraim who turned back in the day of battle, although he was armed, and carried bows. And what is the cure for this unfaithfulness ? What kept the disciples faithful to their Lord when many "went back, and walked no more with Him" ? (John 6.66). The answer is a question: "Lord, to whom shall we go ?" Only let Ephraim get his eyes on the Shepherd of Israel, and on the Shepherd's strength: only let him turn his eyes away from the enemy, away from the world, away from his own weakness and helplessness: and Ephraim will be more than conqueror. That is how the Shepherd will turn Ephraim again. And "Looking off unto JESUS" is the cure for our unfaihtfulness, also.

A dearly loved friend sent me the poem, "Call them Back", reproduced on the first page. As I read it, the Scriptures just quoted came to my mind. I think most of us are sadly aware how we have "turned back", and how unfaithful we have been. We are "armed" as was Ephraim: we have the "whole armour of God" at our disposal, and yet too often we have turned back. I think perhaps the Lord, the Great Shepherd, has long been calling us back: but our ears are heavy, and we are dull of hearing. I would like to have changed the prayer in this poem from "Call Thy people back, O Lord !" to, "Turn Thy people back, O Lord !" as it says in the third stanza. Might we not each one pray, "Before Thine Own, who desire to fear Thy Name, Stir up Thy Strength, and Come and Save us. Turn us again, O God, and cause Thy face to shine; and we shall be saved."

It is our eyes that need first to be turned: our eyes need to be turned away from all else,--from the world and its allurements, from ourselves and all our failure, from the enemy and his devices,--turned again, to look off unto JESUS, and when we say with Peter, "Lord to whom shall we go ?": when we see no man save Jesus only,--then we will find that the Lord has "turned us again."

. . . . .

FROM A LETTER

For the trials which seem to beset our path He does not ask us to thank Him, but to thank Him "in them." That is, I take it, not to allow them to disturb our peace of mind or the even course of our testimony. When all things are reviewed in the light of the better life, no doubt it will be seen that all were necessary in the weaving of our web of time, and we shall thank Him for life's sadness, as well as for its joys. "THOU SHALT REMEMBER ALL THE WAY."

. . . . . .

A GOD OF KNOWLEDGE
A GOD OF JUDGMENT
A GOD OF RECOMPENCES

"The LORD is a God of Knowledge, and by Him actions are weighed." (i Samuel 2.3).
"The LORD is a God of Judgment: blessed are all they that wait for Him." (Isaiah 30.18).
"The LORD God of Recompences shall surely requite." (Jeremiah 51.56).

We have been rejoicing in the precious Names of our God, as "The God of All Grace", "The God of My Mercy", and, "The God of Pardons." Today we will seek to ponder three other of those wondrous Names that our God reveals to us: The "God of Knowledge", The "God of Judgment", and "The God of Recompences." These three solemn Names seem to be intimately connected, and so we will seek to ponder them at the same time.

The first requisite for true Judgment and just Recompence is KNOWLEDGE. In our courts of today, if true justice is sought, untold effort is made to obtain full and accurate knowledge of the case under consideration. Our God is "A GOD OF KNOWLEDGE." He is "perfect in knowledge." (Job 36.4; 37.16). He, by His Word, is "the critic of the thoughts and intents of the heart." (Hebrews 4.12: Crook). Well may we exclaim with the Apostle: "O the depth of the riches both of the wisdom and knowledge of God ! How unsearchable are

His judgments, and His ways past finding out !" What a comfort to the heart of the poor sinner who comes for pardon and cleansing it is to know that the God with Whom we have to do knows all that ever I did, and yet has mercy; and when He cleanses: He cleanses <u>all</u> sin, so not one spot remains unknown and unforgiven.

But how solemn is this knowledge for the sinner who stands before God for judgment. He has despised and neglected The God of Pardons. He may have covered his sins through a long life, but now he finds every single one is known to his Judge, and all rise up to condemn him. Not only is our God a G of KNOWLEDGE: but He is also a GOD OF JUDGMENT. And He has committed all judgment unto the Son, who is indeed very GOD: one with the Father. <u>Now</u> the Son of God is the Saviour: but soon, how very soon it may be, He will be the Judge. Soon, He must "do His work, His strange work; and bring to pass His act, His strange act." (Is. 28.21). For <u>Judgment</u> is His "strange work." Now He cries, "Turn ye, Turn ye, Why will ye die ?" But those who refuse to know Him as the GOD OF PARDONS, must know Him as THE GOD OF JUDGMENT.

Enoch prophesied, Behold, the Lord cometh with ten thousands of His saints to execute judgment." (Jude 14,15). Yet we know that judgment could not fall till Enoch's son Methuselah was dead: for that was the meaning of the name Enoch chose (doubtless guided by the Spirit of God) for his son. And we see God waiting in longsuffering grace, waiting, waiting,-waiting,--until Methuselah lived to the greatest age ever recorded for man: while God still waited for men to repent: a mighty testimony to the patience and grace of our God, and to the fact that mercy rejoiceth against judgment: but the day came at last when Methuselah was gone: the ark was finished, all was ready: apparently provisions and animals were all onboard: and still the patience and longsuffering of God seems to have waited another seven days: to still give rebellious man one last opportunity to be saved. But those seven days quickly passed, and Mercy could wait no longer: and Judgment fell ! The old world received its Recompence.

And the Day of Grace is quickly passing: it may well be we are in those last "seven days": soon, soon God will rise up to do His work, His strange work: to execute a more terrible judgment than that which fell on ungodly men in Noah's day: and though that day should still tarry, we account the delay to the longsuffering of our Lord which is Salvation. (ii Peter 3.15). For our God is not willing that any should perish.

We who have the Spirit of Christ grieve to think of the coming judgment: yet even here we may find comfort: for "so shall they fear the Name of the LORD from the west, and His glory from the rising of the sun." (Isaiah 59.18). The Land of the Rising Sun, and The Middle Kingdom, together with "The West" have largely rejected the Gospel of Salvation, whereby they might have been saved. But those who ponder the Word of God know full well that it is not by the preaching of the Gospel (as many fondly imagine) that the Thousand Years of Peace will be ushered in, and the answer given to that oft repeated prayer, "Thy Kingdom Come !" No, it is Judgment, not Mercy, that will bring that reign of Peace, when a King shall reign in righteousness: when all will render obedience (even though sometimes it is feigned) and all shall fear His Name. It is by Judgment, when He will "repay fury to His adversaries, recompence to His enemies", that His Kingdom will come.

But there is another side to these solemn Names we have been considering. He recompenses His Own people as well as His enemies. The One Who knew exactly the circumstances of the poor widow who "threw in two mites" (Mk. 12.42) which was "all her living", He will not be unrighteous to forget her work and labour of love (Heb. 6.10) and to recompense her a full reward. And there is not a thing done today for Himself by the feeblest of His saints, that is not known by Him that is perfect in Knowledge: by the One by Whom actions are weighed: and He is not unrighteous to forget. "Little things we had forgotten He will tell us were for Him." "And then shall every man have praise of God." (i Cor. 4.5) I think many will cry, "Why should the King recompense it me with such a reward ?" 2 Sam. 19.36.

And there are those today who are suffering for Christ's sake. This also will not be forgotten: but this brings a double recompence: "Tribulation to them that trouble you; and to you who are troubled rest with us." (See ii Thess. 1.3-9). The Scriptures of both Old and New Testament are full of this truth of recompence to His enemies and to His own. See, for example, Prov. 11.31, or, Is. 35.3,4. So, Brethren, Let us press on. Let us not be weary in well doing, for in due season we shall reap, if we faint not. And let us remember there is <u>one</u> thing that has <u>GREAT RECOMPENCE</u> of reward: no great thing in man's eyes

but evidently very great in God's eyes: a thing in which the tiniest child and the feeblest believer, may all have a share: and that is, simple confidence in our God and our Lord. "Cast not away therefore your Confidence, which hath Great Recompence of Reward." Heb.10.35.

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"A SOUTH WINDOW" (Continued)

Some years ago I was staying at the house of a very dear friend, whose accomplished and Christian wife had been ill for many weeks with rheumatic fever, but was now convalescent. Her illness had been very severe and long continued, One distressing result had been a depression of spirits, and the clouding of her mind as to her Christian hope and her acceptance with God. During many conversations, her constant complaint was that she feared she was not a Christian, after all. Through her long illness she had suffered so much that she had not room left (so she said) for prayer or thanksgiving; and now that she was better, she felt so cold and dead. She recognized that God had been very good to her in her affliction, in that she had every comfort and attention it was possible for her to have; and yet she felt no "warm love or gratitude toward Him for it all." This, to her, was evidence that she could not be a Christian. In a word, she was testing her standing and acceptance with God by her own feelings. As a matter of fact, she had been one of the most devoted and painstaking Christians whom I knew, always planning and devising service for Christ, and never wearying in "labours of love." I tried, day after day, to turn her sad and depressed thoughts away from herself to God and the manifestation of His love for her in Christ. But she could not see how she could be the object of God's love, when her own heart was so cold and loveless.

One day I found her seated in a charming little parlour, with a large bay window toward the south. It was midwinter, and the southern sun was streaming into that south window, making the flowers and plants beautiful in foliage and bloom, and filling all the room with light and genial warmth. My invalid friend was seated in the window, with her left shoulder lightly covered with a gauzy, zephyr wool shawl, but otherwise bared to the rays of the sun. I fell into conversation with her once more concerning her spiritual state. She was still in utter darkness and distress of mind. I had quoted this precious text to her again and again, "Keep yourselves in the love of God, looking for the mercy of Jesus Christ unto eternal life;" but apparently all to no purpose. She said that it did not mean anything to her; that she was entirely devoid of the love that was therein commanded, and utterly unable to realize any love to God. In vain I tried to make her see that it was God's love which was spoken of in the text, and not hers; and that she was not bidden to love God, but only to keep herself in the love He had toward her. Finally, I thought to turn that south window to purpose, and make it preach a sermon to her. So I said: "Why do you come so often and sit so long in this south window?" Albeit I knew very well why.

"Why," she replied, "you must know why I sit here every day. You know how long I have been ill with the rheumatic fever, and that since the fever has left me I have been the further victim of the sharp and excruciating pain of inflammatory rheumatism in almost every part and joint of my body. But latterly I have been delivered from it, except this left shoulder. There my old enemy has seemed to make his last desperate stand, refusing all efforts at dislodgment. So the doctor told me, about three weeks ago, that he could do nothing more, but suggested to me that I might come into this parlour in the mornings when the sun was at his strength, and sit here in the south window, with my shoulder bared to his warm rays, and see what a sun-bath would do for me. This is why I am here. I thought you knew."

"Well", said I, "has the sun-bath done you any good ?"

"Oh, yes ! Do you know that I had not taken my daily bath here for more than a week or ten days until the last vestige of the pain left me, and I am as well, apparently, as I ever was, so far as that is concerned; but it is so delicious just to sit in this sunshine, and feel its glad and genial warmth, that I come now every day for a little while, just for love of it."

"Ah, my Friend," I replied, "now you have been preaching my sermon. That is exactly what the apostle is exhorting you to do when he says, 'Keep yourselves in the love of God! Your poor soul has grown cold, and is full of the rheumatism of doubt and distress. In vain

you have tried to dispel your doubts and fears; but they have lodged themselves in your mind, and you cannot get the better of them. You have been trying to expel them by an effort of will, or by trying to love God. But in this you have failed, and ever will fail. There is but one remedy. Go and sit in the south window of God's love, and let the warm, life-giving rays of His glad sunshine pour themselves into your heart, and you may be sure His love will chase out every doubt and fear, thaw away all coldness, and fill you with a joy and peace that will be more delicious to your soul than this material sunshine is to your poor body, so long the home of sickness and pain. And, moreover, after your doubts and fears have been dissipated, you will be glad of an hour every day, yea, you will be glad of the privilege of sitting, or standing, or walking, or working all day long in the 'love of God.' For it pours itself out day and night, and is confined to no place or time. It is the believer's privilege always to keep himself in the love of God, as it is the sinner's privilege to step into it whenever he will."

This thought seemed to strike her very forcibly. She began eagerly to scan the passage again, and at last she exclaimed:

"Oh, I see it all now ! How stupid of me not to have seen it before ! I have been trying out of my cold and wicked heart, to bring forth some thing good to offer to God, and then to find peace and comfort in something I have done or felt. Why, this is just trying, by works of the flesh and the deeds of the law, to make myself righteous with God. I ought to have known that I could not 'bring a clean thing out of an unclean' heart. Just keep yourself in the love of God", she went on, in a kind of soliloquy, "and let that fill you and quicken you." How simple ! How beautiful ! How I might have saved myself weeks and months of suffering, far worse than the pains of illness, if I had only known this, or, at least, acted upon it; for surely I have known this, This comes of dwelling on one's own thoughts and feelings, instead of keeping close to the Word of God, and being taught and led by that."

Then, lifting up her face, with just a passing shadow upon it, she said:

"But where is the south window in which we are to sit, and where the sunshine is; and how are we to find the love of God ?"

Then I took my Bible and tried to show her the south window. And now I am going to show it to my readers, with the hope that they, too, will come and sit in the same south window, and get rid of their doubts and fears, and be filled with the love of God, so that, instead of being cold and lifeless souls, they may be as flowering plants and a fruitful field, bringing forth an abundant harvest of fruit and flowers to God and man.

(To be Continued, if the Lord will) (George F. Pentecost)

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"The brimming river of God's love has already overflowed into our hearts by the Holy Spirit which has been given to us." (Romans 5.5: Translation by H.C.G.Moule).

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FROM A LETTER

"One of the ladies who had lived for many years in Wyoming in the sheep country, mentioned that sheep cannot see further at best than about fifteen feet, but their sense of hearing is very acute. She went on to say that nowhere in the Word does it say, 'My sheep see Me', but, 'My sheep hear My voice.'"

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MEDITATIONS ON PHILIPPIANS
The Apostle's Prayer: (Continued)
(Philippians 1.9-11)

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In our last meditation we noticed that there were four chief requests in the prayer of the Apostle for the beloved Philippian saints:

That their love may abound yet more and more.

That they might have the grace of discernment, able to test things which differ.

That they might be sincere and without offence till the day of Christ.

That they might be filled with the fruit of righteousness.

We have meditated a little on the first two of these requests; and now, the Lord helping us, we will seek to ponder the remaining two. The third request is: "That ye

may be sincere and without offence till the day of Christ." First let us notice those first words: "That ye may be." Remember this follows the prayer for discernment, to test things which differ: to approve things that are excellent. There must be a practical result follow from this occupation with the excellent things: they should produce character and conduct. It has been said that a Christian is, "To be, To do, To suffer." But first is the necessity; "That ye may be." And what are we to be ? We are to be, first of all sincere. There is no word in the English language that can fully bring out the meaning of the Greek word this seeks to translate. Probably 'sincere' is the best to be found. The Greek word signifies properly what is 'distinct', 'unmixed'. It is only found in the New Testament in this Scripture and in ii Peter 3.1 [illegible] word formed from it is found in i Cor. 5.8; ii Cor.1.12; 2.17. Its derivation is uncertain. Some think it is from a word meaning 'that which is cleansed by much rolling and shaking to and fro, in the sieve:' another more beautiful derivation (if only we could be sure it is right) is 'that which is held up to the sunlight and in that proved, and approved'. But the meaning is probably 'not so much the clear, the transparent, as the purged, the winnowed, the unmingled.' This grace will exclude all double-mindedness, the divided heart, the eye not single, all hypocrisies! (Trench: Synonyms). If you can, read Mr. J. G. Bellett's little book, "Woollen and Linen". It is based on Lev. 19.19 and Deut. 22.11: "Thou shalt not wear a garment of divers sorts, as woollen and linen together." You will find it a word in season for today: searching and helpful. Later in this Epistle the Apostle could say: "One thing I do." There was no mixture in his life or motives: neither should there be in ours. He who walks thus 'will desire to hide nothing from the light that searches him. For his sun is his shield also.' (Pridham).

But not only are we to be 'sincere', we are also to be 'without offence.' The Greek word has the original meaning: 'To strike against.' The thought is that as we walk, our foot might strike against a stone, or other obstacle, and we stumble. The exhortation here may mean either that we do not stumble ourselves, or that we do not cause others to stumble. I like to think it has both meanings: and if we walk without stumbling, then surely we will not cause others to stumble. The word is also used in two other places in the New Testament: Acts 24.16, translated a conscience "void of offence:" a conscience that looks back on the pathway and sees no stumbles:--that should be our object. It is also used in i Cor. 10.32: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." Here we are to avoid putting a stumbling block in the way of any of these persons: and they comprise the whole world.

Another has said of this passage (The Bible Treasury, Feb. 1st., 1865):""That ye may be sincere and without offence till the day of Christ.' Wonderful thought! The apostle actually prays for these believers as if he conceived it possible that, growing in love and intelligence, they might walk the path of faith till the day of Christ without a single false step: Paul's marvel, perhaps, would have been that we should count it wonderful. Alas! we know we fail day by day, because we are unspiritual. Why do we let out a vain word, or show a wrong feeling ? Because we are not realizing the presence and the grace of God. No progress in the things of God will ever keep a person--nothing but actual nearness to Him and dependence on Him. What is a Christian, and what the condition and experience which Scripture recognizes for him here below ? He is by grace brought, in virtue of Christ's blood, into the presence of God; he has a power within him, the Holy Ghost, and power without him to lean upon, even the Lord Jesus Christ, and this uninterruptedly and always. Such is the theory: but what is the practice ? As far as it is realized, the path is without a single stumble. And let us remember that such is the only sanctioned path for all saints. It belongs not of right to some advanced souls. It is what every Christian has to desire. We can therefore, readily understand how souls, hearing such thoughts as these, should embrace the idea of a state of perfection. But though the scheme is erroneous and utterly short of our true standard in the second Man, the last Adam, a Christian ought never contentedly settle down in the thought that he must fail and sin day by day. What is this but calm acquiescence with dishonouring Christ ? If we do fail, let us, at least, always say, It was our own fault, our own unwatchfulness, through not making use of the grace and strength we have in Christ. The treasure is there open for us, and we have only to draw upon it, and the effect is staid, calm, spiritual progress, the flesh judged, the heart overflowing with happiness in Christ, the path without a stumble till the day of Christ.

"More than this, let it be remarked, he prays that they might be filled with the fruit of righteousness, not merely such and such righteous acts in detail, but the blessed product of righteousness by Jesus Christ unto the glory and praise of God. There is no thought of, nor room for, imposing the law here, which is rather shut out from being the proper standard for the Christian. There is Another, who is both our new Object and our Rule, even Christ Himself, the image of God, the life and power of fruit-bearing for the believer. What a rule for our practical, every-day walk !"

The last paragraph quoted introduces us to the fourth request in the Apostle's prayer. Actually it is very closely linked with the third request: "In order that ye may be sincere and without stumbling for Christ's day, having been filled with the fruit of righteousness by means of Jesus Christ, unto God's glory and praise." It is not, "Until Christ's day", but "for Christ's day", as in the New Translation, or, "unto," or, "against"Christ's day." We find the expression "until Christ's day" in verse 6 of our Chapter; and "for", or, "unto Christ's day" again used in Chapter 2.16. I think it looks forward to that day when Christ will be supreme: all subject to His will: and when every man's work will be manifested. You will remember that the present time is called "man's day." (i Cor. 4.3 Margin, & New Trans.). What a contrast will "Christ's day" be !

"Being filled with the fruit of righteousness" is literally "having been filled" (the perfect participle); which seems to look forward to Christ's day, when the Apostle will rejoice to see these beloved saints like a tree having been well filled with fruit, and not an empty branch among them. And notice that it is fruit, not "fruits". This fruit is like a bunch of grapes, "the results of Grace are manifold, yet as to their material they are one, and each is necessary to the fulness of the rest." (Moule). You will recall that the Spirit of God speaks in Galatians 5.22 of "the fruit of the Spirit," and then enumerates nine different aspects of that fruit.

And what is "the fruit of righteousness" ? Perhaps the Spirit of God had in mind John 15, or such a Scripture as Proverbs 11.30: "The fruit of the righteous is a tree of life; and he that winneth souls is wise." We must remember that not only is a man reckoned righteous by faith, as we get so clearly in Romans and Galatians: but also he is reckoned righteous by works, as we get in James. Does not the fruit of righteousness tell us of these "works" ? Perhaps an illustration might help. In a certain Sunday School there was an exceedingly naughty boy called Leslie, about ten years of age. He could do more to upset the Sunday School than any other child there, and he was a terror at home and at school. One day he was converted, and there was a great change. Some six or eight weeks later, after Sunday School had been dismissed and the children scattered, an older boy came to the teacher, and said, "My name is Tom. I live across the street from Leslie. A few weeks ago he said he'd become a Christian. I've been watching him since then; and if being a Christian has changed him to what he is now, I want to be a Christian too." This "change" was "the fruit of righteousness", and also "the fruit of the righteous;" and to Tom it was indeed a "tree of life," for without speaking a word, Leslie had won a soul to the Lord. I think that is the reason in that verse in Proverbs the sentence "He that winneth souls is wise" is linked with "the fruit of the righteous." But let us never forget that "The fruit of righteousness" is only "by means of Jesus Christ." Jesus Christ is the true tree of life, the living Vine, and fruit is only borne on those branches that abide in Him. (John 15). And every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. (verse 2). And so in Hebrews 12.11 we find that chastening, though not joyous but grievous, yields "the peaceable fruit of righteousness unto them that are exercised thereby." And in James 3.18 we read, "the fruit of righteousness is sown in peace to them that make peace."

So, those who are justified by faith, who have Christ for their righteousness, when they walk in the light, keep the flesh judged, and are exercised unto godliness, these manifest in their walk the fruit of righteousness. And do not forget that there is not only to be "the fruit of righteousness", but the tree is to be filled with the fruit of righteousness. It is as we find in John 15: "fruit", "more fruit", and "much fruit." (verses 2,5,8). Our Lord said, "Herein is my Father glorified that ye bear much fruit." And so the end and object of all, when "filled with the fruit of righteousness" is to God the Father's glory. The true fruit of righteousness will not bring glory to us, but to God the Father. Lord, Answer this prayer in each one of us, for His Son's sake. Amen.

EARLY DAYS (Continued)
REMARKS by MR. STONEY

I first know the "brothren" in 1833. I had an anxiety to serve the Lord, and had given up going to the bar, in order to take orders, thinking it the only true way of doing so. I at first went very reluctantly to hear at Angier Street, a Mr. Clarke, taken by my chum in college, who was a constant attendant (since gone over to Irvingism).

I eventually was much interested in the teaching there. I particularly remember Mr. Darby, on "being accepted in the Beloved," and Mr. Bellett on Mark 7, but I did not think of joining them. I was expecting great things from Mr. Irving, and Mr. Bellett brought in B. Newton to see me in my rooms in College, in order to disabuse my mind of Irvingism.

I was constantly hearing J.N. D., and at length heard him on Joshua 7th, "Wherefore liest thou on thy face—up, sanctify the people," etc. Get rid of the evil first. God can not be with us until we are separated from evil. I was broken down. I felt for the first time the immense step of leaving the established order for the unsightly few in Angier Street. This was in June 1831. I asked Mr. Darby to let me come until I saw something better, for I was not quite sure he was right, but I was convinced the Church of England was wrong. At that time Mr. Stokes used to read regularly some portion of Scripture every Lord's Day; and in Plumouth, where I was in 1838, it used to be arranged beforehand who should break the bread and do official acts.

I was at the meeting at Lady Powerscourt's in September. Mr. John Synge was in the chair. Mr. Synge called on each to speak in rotation on a given subject. Mr. Darby spoke last, often for hours, touching on all that had previously been said. Mr. Wigram sat next him, Capt. Hall, Mr. Geo. Curzon, Sir Alex. Campbell, Mr. Bellett, Mr. Thos. Maunsell, Mr. Mihon, Mr. Ed. Synge were there. There were clergymen present and Irvingites. The prayer meetings in the mornings at 7 o'clock were particularly striking to me. Every one praying that God would give them light, and grace to act on it.

There was great feeling against J.N.D. when I came out because of the secessions at Oxford at that time; so much so that it was notified to me that both Dr. Sadler and Dr. Singer (?) had conferred on the propriety of taking my rooms from me, because I had asked Mr. Darby to lecture in them. Those with Irvingite tendencies gradually drew away from us, and their society was avoided.

July 12, 1871. James Butler Stoney.

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WORDS IN THE GREEK TESTAMENT
S I N

In the English language we have a number of words that may all be included under the one general heading of SIN: for example, we have Iniquity, Transgression, Evil, Wickedness, and other words. In the Greek Testaments (Old and New) we have far more words that may be included under this heading: suggesting, perhaps, the very much more serious view that God takes of sin to that with which we too often regard it. It is a sad and mournful group of words: and yet one of which I believe it is well that even the youngest believer should have some knowledge: and if it should make any of us view SIN more in the light of God's presence, and seek more earnestly to avoid it, this study would not be in vain.

The first and most general word is hamartia: which comes from a word that means: "To miss the mark." It is plain that when sin is contemplated as hamartia, it is regarded as a failing and missing the true end, object, and scope of our lives, which is GOD.

From hamartia another word is formed, hamarteoma. Hamartia is sin in the abstract as well as in the concrete: the act of sinning, no less than the sin sinned. Hamarteoma (It only occurs Mk. 3.28; 4.12; Rom. 3.25; i Cor. 6.18) is never regarded as sinfulness, or as the act of sinning, but only sin contemplated in its separate outcomings and deeds of disobedience to a divine law "intentional, culpable wrong-doing." These two words seem to indicate sin in three principal forms: a single act: a characteristic of human nature: a personal power. These show that sin is a positive force alienating man from God.

Parabasis is "overstepping a line." When I was a boy at school, our master used to draw a line with chalk around his desk, and we all had to stand with our toes touching

this line: if we were found with our toes over the line it was parabasis, and we were punished: but there must have been a line to have parabasis: our word "transgression" is probably the best translation for it: "Where no law is, there is no transgression (parabasis)." (Romans 4.15).

Anomia is literally "lawlessness"; and Mr. Darby consistently translates it so; but the Authorized Version 12 times out of some 15, translates it "iniquity," once "unrighteousness", once "transgresseth" and once "transgression." It is a pity, as often the point of the Scripture is lost: for instance, How much more forcible to a Hebrew would the promise in Hebrews 10.17 appear: "Their sins and their lawlessnesses (the times they have broken the law) will I remember no more." Again, "Sin is lawlessness" (i John 3.4) has much more in it, than, "Sin is the transgression of the law." In a recent issue of The Steward we have suggested that the most accurate meaning to us today, is "doing one's own will", rather than doing God's will. Compare Matt. 7.21 with verse 23,--the first time anomia is used in the New Testament.

Anomos (from which anomia is formed) is once used for a person without law, or one to whom a law has never been given. (i Cor. 9.21). But in ii Thess. 2.8, the greatest enemy of all law, "The Man of Sin", is "Anomos", "The Lawless One." Anomia is never used in Scripture of the condition of one living without law, but always of one who acts contrary to law. This is also true of Paranomia, found only in ii Pet. 2.16. It follows that where there is no law (Rom.5.13) there may be hamartia or adikia (unrighteousness), but not anomia or paranomia.

Paraptooma is to fall when one should have stood upright. It is used some 23 times in the New Testament; and it is evidently used sometimes when it is intended to designate sins not of the deepest dye and the worst enormity: as parabasis (transgression of a distinct command) seems to be more serious than hamartia, (to miss the mark). In Gal. 6.1, and Jas. 5.16 paraptooma is translated "fault", no doubt with the intention of indicating a sin of less seriousness: "a sin not unto death," perhaps. (i John 5.16,17). But this milder meaning does not always signify: for instance "dead in trespasses (paraptooma) and sins," does not suggest a sin that is not of deadly seriousness. Ezekiel 18.26 again presents paraptooma as a deadly sin. Parapipto (Heb. 6.6) is to fall in one's way.

Agnoeema is ignorance of what one ought to have known. It only occurs in the New Testament at Heb. 9.7, though often in the Greek Old Testament. One dictionary says it means "a sin of ignorance", another says "error" is our nearest English word. Sin is designated by this word when it is desired to make excuses for it, as far as this may be possible: and so to regard it in the mildest possible light. See Acts 3.17, where agnoia "ignorance", a word from the same root is used. Archbishop Trench, to whom I am indebted for most of the above, suggests that there is always a certain element of ignorance in every human transgression, which constitutes it human and not devilish, and which, while it does not take away, yet so mitigates the sinfulness of it as to render forgiveness possible. You recall there was no forgiveness under law for a presumptuous sin. Thus compare the word of our Lord, "Father, forgive them, for they know not what they do." (Luke 23.34), with those of Paul, "I obtained mercy because I did it ignorantly, in unbelief." (i Tim. 1.13). No sin of man, except perhaps the sin against the Holy Ghost, which may for this reason be irrimissible (Matt. 12.32), is committed with a full and perfect recognition of the evil which is chosen as evil, and the good which is abandoned as good; and the more the ignorance, opposed to sinning wilfully (Heb. 10.26), predominates, the greater the extenuation of the sinfulness of the sin. The servant that knew his Lord's will and did it not, is beaten with many stripes; but he who know not, with few stripes. (Luke 12.47,48). There is therefore an eminent fitness in the employment of the word on the one occasion (Heb. 9.7) where it appears in the New Testament.

Agnoemata, "errors" of the people for which the High Priest offered sacrifice on the great Day of Atonement, were not wilful transgression, "presumptuous sins" (Ps. 19.13); those who committed such would be cut off from the congregation; there was no provision in the Levitical constitution for the forgiveness of such (Num. 15.30,31): but they were sins growing out of the weakness of the flesh, out of an imperfect sight into God's law, out of heedlessness (Lev. 5.15-19; Num. 15.22-29), and afterwards looked back on with shame and sorrow. The same difference exists between agnoia and agnoeema which we have seen between hamartia and hamartooma: the former is often more abstract, the latter always concrete.

Hesteema is diminishing what should have been rendered in full measure. It does not appear in classical Greek, and only once in the Greek Old Testament (Is. 31.8), and twice in the New: Romans 11.12 & i Cor. 6.7. One dictionary renders it "defect."

Pleemmeleia, a very frequent word in the Greek Old Testament (Lev.5.15;Num. 18.9; & often), it does not occur in the New Testament. It is derived from a word meaning "one who sings out of tune." It is properly a "discord", or, "disharmony." It is sin as regarded as a discord in the great symphonies of the universe.

Poneeros tells of one oppressed by toils: one that puts others to trouble,--oppresses them. Satan is emphatically "The Ponemos", "The Wicked One" (i John 2.13,14; 3.12;5.18). He is the first author of all the mischief in the world. We read of those "oppressed by the devil." (Acts 10.38). This word tells of positive malignity, the will and power to work mischief. It is a very common word in the New Testament. In the Greek Old Testament evil beasts are poneros. The mischief-working eye is the same. (Mk.7.22).

Phaulos contemplates evil from its negative worthlessness; its good-for-nothingness; rather than from its power to work mischief. Some link it with our English word "foul." In John 5.29 those that have practised good (agathos) go to the resurrection of life, and the ones having done things good-for-nothing, worthless things, to the resurrection of evil. In John 3.19 & 20 we get both poneeros and phaulos. Men loved darkness rather than light, for their deeds were poneeros. For every one that does phaulos hates the light, and does not come to the light, that his deeds may not be shown as they are. (See New Translation). Phaulos is used only 4 times in the New Testament: Jn.3.20; 5.29; Tit. 2.8; and James 3.16.

Kakia is the evil habit of mind. In the Authoized Version it is generally translated "malice", twice maliciousness; once each, evil, wickedness, naughtiness. In all, about eleven times.

Kakoeetheia (formed from Kakia): "depravity." Romans 1.29.

But time fails me to tell of,

Adikia: Injustice, unrighteousness: Lu. 18.6; Jn.7.18 & many times. It is said to be used in the Greek Old Testament for 36 Hebrew equivalents.

Adikeema: A wrong, Injury: Ac.18.14;24.20; Rev. 18.5. (These places only in N.T.)

Diaphora: Corruption (physical or moral): we get it in a verb,i Ti.6.5;Rev.11.18.

Parerchomai: To pass by: Lu. 11:42; Pass by judgment and the love of God. The elder son claims he never passed by his Father's command. (Lu. 15.29).

Parabaino: Violate: Matt. 15.2,3.

Parabatees: (From Parabaino): A Violater: Gal .2.18;Jas. 2.9,11; Ro. 2.25,27.

Apeitheia: Disobedience; from unbelief:Ro.11.30,32; Eph.2.2;5.6;Col. 3.6.

Anupotakto: Disobedience;Because not subject to rule. i Ti. 1.9; Tit.1.6,10.

Athesmos: Those who violate the law of Nature and Conscience: ii Pe.2.7;3.17.

Ptaio: To stumble: Ro.11.11; Jas. 2.10;3.2; ii Pe. 1.10. But there is One able to keep us without ptaio (aptaistous: 'unstumbling'; Judo.24).

Radiourgia: Mischief, recklessness, wickedness (of lewdness): Ac. 13.10.

Radiourgeema: Crime, Villany: Ac. 18.14.

Sad to say, this list might probably be considerably extended: and the Hebrew Old Testament seems to have a still wider range: "hamartia" alone having about 25 Hebrew equivalents. And we have scarcely touched the specific sins, of which we have such terrible lists in the Scriptures. We do well to remember that by nature each one of us has every one of these sins in our heart. Well may the Prophet exclaim, "The heart is deceitful above all things, and desperately wicked: who can know it ?" But thank God for the answer, "I the Lord search the heart." He only knows the awful depths of wickedness in us: Yet HE is the One Who has provided the Ransom: HE is the One who cleanses us from all sin.

* * * * *

"The Steward" is published from time to time for the edification of the Church of God; and will be sent free of charge to any address, as the Lord enables. Enquiries about "The Steward" alone, or, "The Steward" and "Feed My Lambs", should be sent to Mr. S.R.Arndt, 4354 Marcil Ave., Montreal, Canada. Enquiries that include the paper, "Till He Come", should be sent to Mr. G. W. Allen, 7 Astley Ave., Toronto, 5, Canada. Letters to the editor of "The Steward" to G.C.Willis, P.O.Box 535, Sandakan, North Borneo.

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Feed My Lambs

HYMN FOR A LAMB

"He shall gather the lambs with His arm, and carry them in His bosom." Isaiah 40.11.

- - - - -

Hast thou heard thy Shepherd's voice ?
Well it may thy heart rejoice !
For in great and tenderest love
Down He came from heaven above,
And became a babe, that He
Might thy God and Saviour be.

Look at Jesus ! At His birth
Angels sang of "Peace on earth;"
When in swaddling clothes arrayed,
He was in a manger laid:
For thy sake, O wondrous grace !
Jesus took that lowly place.

Look upon Him when a child,
Holy, spotless, meek, and mild;
Every look, and word, and way,
Naught but perfectness display:
He to thee His grace will give,
And will teach thee how to live.

See Him on the shameful tree;
There He died, dear "lamb", for thee;
There He made thy peace with God,
And redeemed thee with His blood:
Listen to thy Shepherd's voice,
And to follow Him rejoice.

(J.G.Deck)

LETTER FROM A LAMB

Dear Mr. Willis:-

How are you & the little Chinese ? We still read the "Feed My Lambs" at night. To-day I was reading "Feed My Lambs" and I saw some letters that Lambs wrote. I hope you will put my letter in "Feed My Lambs". Maybe you could tell me the name of one of the Chinese, and I could write to them. I am eight years old. I am in Grade Three. Come to see us very soon. Maybe you could bring a Chinese child with you. We have a bed for her or him.

Love,
Cathy Margaret Anderson

Dear Cathy: I will try and send you the name of a Chinese "Lamb" to write to.

WHAT ARE YOU GOING TO DO WITH YOUR LIFE ???

When the walls of Jericho fell down, and it was completely destroyed, then Joshua pronounced a curse on any person who might ever rebuild this city. Some 500 years passed by before anybody was bold enough to challenge this curse of God: and when at last Hiel, a man from Bethel, rebuilt Jericho, he found to his sorrow that God remembers and keeps His word, and it cost him two sons. See i Kings 16.34.

The situation of the city of Jericho was pleasant (ii Kings 2.19): but, alas, it was without water it could use. Jericho lies deep in the hot Jordan valley, far below sea-level. It is about 5 miles from the River Jordan. There is a beautiful spring of water close by it, but in those days of old the water of this spring was so bad that it was worse than useless.

After Elijah was taken up to heaven in a chariot of fire, Elisha comes to Jericho, the city of the curse,--and the men of the city tell him of their trouble: "Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is nought, and the ground barren." Elijah is a picture of the Lord Jesus Christ in Grace: so he does not upbraid them for living in the City of the Curse: but instead he says: "Bring me a new cruse, and put salt therein." What would Elijah do with a cruse (or, jar) of salt ? Watch, and you will see. He goes outside the city to this spring of water: not just to the stream itself as it runs on to the river Jordan: but right to the source of the water, to the spring itself, where it bursts forth from the rock, and he cast the salt in <u>there</u>, and said, "This saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." So the waters were healed unto this day.

What does this lovely story tell us ? The new cruse was made of earth: and I think tells us of our Lord Jesus Christ coming in a human body to our world, that is a place of a curse, like the city of Jericho. The salt tells of the Grace of God that heals, and keeps.

"You know the grace of our Lord Jesus Christ." That useless, worthless spring is like our hearts by nature: "out of the heart proceedeth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Matt. 15.19. The heart is the spring from where all these flow; and my heart, and your heart, is by nature just exactly like that horrid spring, that left all about it barren and dreary: as far as man is concerned, it is "incurably wicked," (Jer.17.9; New Trans'n). No, there is not a man who can change this bad spring inside us. It is like a bad egg, hopeless. But, thank God, HE can change it!

Notice what the people of Jericho did. They went and told Elisha their trouble. They did not try to cover it up, or pretend there was a little good in the water; they told him just how bad it was. It brought death. So, for us, the first step is to go to Jesus, and tell Him just how bad we are. He invites us, He says, "Come unto Me !" And you remember, He sends a special invitation to the Children: "Suffer, (or, Let), the little children come unto Me." The men of Jericho did no more, except bring the new cruse with the salt in it: Elisha did the rest: He cast the salt into the spring. And then the waters were healed. Did they stay healed ? Yes, for some 3000 years now that spring has been still running with healing waters, and they tell us it is still called, "Elisha's Spring."

A description of the beautiful tropical vegetation on each side of the streams that flow from it, is truly marvellous. All about is the dreary plain of death, but the banks of these streams abound in life: they are thick with oleanders, bamboos and lemon-trees, while delicate maiden-hair ferns are lining the margin of the water, dipping their fronds into the cooling stream. In many places the branches of the trees meet overhead. The whole place is a beautiful picture of fertility, a lovely oasis in the midst of a desert.

The lives of some are like that stream before Elisha visited it; going through this world of sin and sorrow, not only doing no good to anyone, but often worse, they are living for self, and have no care for those around. But other lives are strangely and wonderfully different, they carry joy and comfort and refreshment wherever they go.

Which life is mine ? Am I like the stream in the barren days, or, am I like the beautiful stream bringing help and comfort wherever I go ? Elisha gives us the receipt for changing a useless, harmful life into a useful, blessed one. It is the same receipt which the Master gives us in Mark 9.50: "Have salt in yourselves." Yes, the Grace of God, the purifying Grace of God, can change my life from an empty, frivilous, useless, mischievous life, to one which will be a blessing all around me.

"What are you going to do with your life?" Such was the question asked a girl years ago. She made no answer to the friend who asked the question, but the words dwelt with her. As she walked, as she worked, as she lay down, this question was ever with her: "What am I going to do with my life ?" She thought "I am doing nothing with it at present. I have no aim or object in it. Day by day passes, and I pass the time as well as I can, but I have no particular object in view, no special purpose to which my life is devoted. Yet God has given me this life to be used for Him. I have no right, then, to waste it, or fritter it away." "What am I going to do with my life ? I will give it to Him Who gave it, for His service. I give myself to Him, to be used as He shall please."

That girl became one of the most useful women in England. The Christian friend who asked that question, "What are you going to do with your life ?" little thought what wonderful results would follow.

"What am I going to do with my life ?"
What am I doing with it now ?
Is my life, like Jericho when Elisha visited it, very pleasant ? Can I say, 'The lines are fallen unto me in pleasant places' ? Yet, alas ! in spite of all God's love and wonderful kindness to me, 'the water is nought, and the ground is barren.' I am useless and unprofitable, bringing forth fruit only to myself, helping no one on the way to Heaven ?

Is that the cry of my heart ? Then I will do as the people of Jericho did. They went and told Elisha. He must have known it before, but the water would never have been healed had they not come to Elisha, and told him about it.

And if I would have my life different, my heart made new, I must go and tell JESUS. Shall I not go to Him today ? Shall I not tell Him all about it, 'Lord, the lines are fallen unto me in pleasant places: but my life is not what it should be' ? And even today, I hear Him say, 'I have healed those waters; there shall not be from thence any more death or barren land.'

(based on, & in part taken from, "Elisha, the Man of Abel-Mehola", by Mrs. O. F. Walton.)

EASIER TO CARRY THE LAMBS

A little over a hundred years ago, a Scotchman, named William Burns, went to China as a Missionary. He had already preached fearlessly in Scotland, England, Ireland and Canada, & many had found the Lord through his labours.

But China proved harder ground than the home-lands; and for several years Mr. Burns preached, and distributed tracts and Gospels continually, but without the joy of seeing any harvest from all the seed sown. Then, in a small town not far from Amoy some received the Gospel. Two whole families of six members each, were among the first to receive the Saviour. The eldest son in one of these families, an earnest boy of twenty, was the first in his family to accept the Lord. Soon after he burnt the idol they kept in their home. His mother discovered among the ashes part of its head, and she and the father together gave the boy a terrible beating.

Some of the other Christians came over to comfort him, and reasoned with the parents. A few days later these same parents with their four sons, all came out boldly on the Lord's side, and publicly destroyed all their idols and ancestral tablets.

The other family was a cloth-dealer. They had passed through great trials. Twice they had lost everything through robbers, and the second time the robbers burned their house. Although they had to jump from an upstairs window, none were hurt, and they felt this was God's goodness to them. As soon as they accepted the Lord, they closed their shop on the Lord's Day, even though, at times, it was "Market Day", when they would have extra good business.

The mother did not dare go to the meetings, but the others told her the goodnews at home, and she also accepted the Saviour, and was baptized.

The youngest child in the cloth-dealer's family was a little boy called Som-a. When his father was to be baptized, this child begged that he might also be baptized at the same time. He was told that he was too young, and that he might turn away from the Lord, if he was baptized then. He replied, "Jesus has promised to carry the lambs in His arms. As I am only a little boy, it will be easier for Jesus to carry me." Nobody could reply to this, and he was baptized.

(From Memoir of William C. Burns)

"God says it, Jesus did it;
I believe it, that settles it."

(From "Daily Bread")

MARY AND HUGH.
The Dead Sea Scrolls.

"Daddy, You promised to tell us about some old scrolls found near the Dead Sea."

"Yes, Hugh, I did: and today is a good chance: but there is so much to tell, I do not know where to begin!"

"Is the Dead Sea where Sodom and Gomorrah used to be ?"

"Yes, Mary, and these scrolls were found not very far from where those old cities probably stood, or a bit south of Jericho."

"When were they found, Daddy ?"

"In the spring of 1947, just about 12 years ago. An Arab goatherd lost a goat, and while he was hunting for it, on the side of a rocky hill he chanced to find a small round opening in the rock. He saw it was the entrance to a cave, but was frightened to go in, but threw a stone, and heard it hit something, that seemed to break. He got a friend to come with him, and they wriggled through the opening into the cave, and in the dim light they saw some jars, quite large ones, standing on the cave floor; and one broken one, (broken by the stone), besides fragments of others."

"I expect they thought they were full of gold !"

"Yes, they hoped for gold, and were disappointed to find only rolls of old leather or parchment. They little thought these were more precious than gold."

"What did they do with them ?"

"First they tried to sell two of the old rolls in Bethlehem, which you can see on the map is not very far away. But nobody wanted them. However, after a time they sold some to a monastry in Jerusalem, and some to the Hebrew University. But nobody knew just what to make of them. Just at that time an eminent Dutch scholar was in Jerusalem, and he recognized one as an old roll of the Prophet Isaiah, and he thought it must be far older than any other manuscript of the Hebrew Bible. He told his friends, and they just laughed at him, and said it was quite impossible that such an old manuscript could exist: and it must be a fake."

"Do people make fakes of old manuscripts ?"

"I am sorry to say they sometimes do. It has been done more than once. One man tried to sell a manuscript he had faked of the Book of Deuteronomy to the British Museum for a Million Pounds: but it was detected."

"But these were not fakes, were they ?"

"No indeed, these were not fakes: but people were afraid to trust them, for it seemed too good to be true, that they were genuine. Only ten years before, one of the most learned men in the world had written saying there is no probability that we would ever find:such old manuscripts as these, to prove our Old Testament is truly correct."

"You told us before that the oldest Hebrew manuscripts were only about 900 years after Christ. Were these much earlier ?"

"Yes, that is the wonderful part. These manuscripts were probably a thousand years older than the oldest we had before."

"I don't wonder people were slow to believe."

"Some of these old scrolls were advertised in the 'Miscellaneous' columns of the Wall Street Journal, in New York, in June 1954: but nobody bought them: partly, perhaps, because it was hard to get a clear title for them."

"What else did they find besides the old roll of Isaiah ?"

"There was another partially complete roll of Isaiah: a commentary on Habakuk, a 'manual of discipline', not from the Bible; and some Psalms or hymns, also not from the Bible, and some other old manuscripts."

"Did they ever find any more caves like the one the goatherd found ?"

"Yes, they found quite a few more: perhaps ten or eleven, at least."

"Did they find old manuscripts of any other parts of the Bible ?"

"Yes, though many of the manuscripts are only in small scraps, yet they have found bits of manuscripts from every Book in the Old Testament, except Esther: and it is very possible they may find part of it in time."

"Are there no New Testament manuscripts ?"

"Yes, there are bits of New Testament manuscripts from every Book in the New Testament except Philemon and Third John: and remember they each have only one chapter."

"How old are the oldest of those scrolls?"

"It is hard to tell for certain, but some people think certain of the scrolls may be as old as 175 years before Christ: or, about a thousand years older than our oldest copies."

"The New Testament would, ofcourse, not be so old."

"No, some are only the eighth century A.D. But even so, they are intensely valuable."

"Do they prove that our Old Testament is correct ?"

"Yes, they do ! But we will have to talk of that another day; for it is past bedtime."

"Goodnight, Daddy, This is wonderful !"(In part based on "Second Thoughts on the Dead Sea Scrolls", by F. F. Bruce)

SOME SANDAKAN CHILDREN

I want to tell you a little about some of the children who come to our Book Room. They are mostly Chinese, and hardly any of them have heard of the Lord Jesus. We have a poster on the wall showing a Chinese boy praying by his bed: the children ask how he can sleep like that, and why doesn't he get into bed ? Another picture shows a family at table giving thanks for the food; and they cannot imagine how the children can eat with their eyes closed, and hands folded. They do not know what it means to "pray", but understand when I say it is talking to God.

One dear little girl, Ah Jin, lives across the road from the shop. She is about six, & often asks me to explain Bible pictures to her. She has a little sister, and a dear little brother about two. The other day, at The Dragon Boat Festival, Ah Jin's mother prepared a chicken, vegetables, oranges & apples: she set them on a tray with bowls of rice and chopsticks: then she burned incense and offered all to the idols. She put her hands together, and bowed down and worshipped. Then she made Ah Jin bow down, & her little sister, and then held up the little son, and made him do the same.

The children here know so little. They need your prayers so badly. Most of them near our shop go to a large school that teaches them nothing of the Lord. But I think nearly the whole school must buy their pencils from us: and each has a verse, generally in English and Chinese: and some know the verses by heart. Most are poor, & have no money to buy books, but often come in to read. Sometimes you might see a row of children sitting on the doorstep, or in the chairs we have, looking at picture books, or reading.

We do have a few Malay children, too: but they are mostly Mohammedans, and afraid to come in: also we do not know Malay, so cannot talk to them. But let us remember, "It is not the will of your Father which is in Heaven, that one of these little ones should perish." It is a great responsibility, but a great privilege, being here: and we do covet your prayers, dear Lambs, for the

CHILDREN IN SANDAKAN.

* * * (FHW)

Letters from any of the Lambs to,-
Mr.G.C.Willis, Box 535, Sandakan, North Borneo.

Typed in North Borneo: Printed in Canada

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"TILL I COME --- GIVE ATTENDANCE TO READING"

the STEWARD

"IT IS REQUIRED IN STEWARDS - THAT A MAN BE FOUND FAITHFUL"
(I CORINTHIANS 4:2)

Volume 14: Number 9. January 20, 1960.

A SONG IN THE DESERT

Numbers 21 . 11-17

Nearly now the last stage trodden
Of the desert way;
All behind them lies the darkness,
All before, the day !
But some hearts were weary travelling,
Murmuring at the road;
Half forgetting their deliverance
By the mighty God.

"Nought," they said, "there lies around us,
But the desert sand;
Oh ! to see once more the rivers
Of Egyptia's land !"
Then God's heart of deep compassion
Sent the message free:
"If the people look for water
Gather them to Me !"

Forty years of desert wandering !
Proving man was vain;
Turning back in heart to Egypt
When a pressure came.
Forty years of desert wandering !
Mercies sweet and new,
Every day their path surrounding--
Proving God was true !

Now the journey almost over,
Trial well-nigh past;
He would have them, as when starting,
Raise a song at last !
Nought but desert sand around them,
Not one spot of green;
But the glory of His presence
Lighting up the scene !

Desert weariness forgotten,
By that mighty throng;
As around that springing water
Voices rise in song !
Not a song of "Victory" only
Now their voices fill,
But the deeper, blest experience
"God is with us still."

Nearly now the last stage trodden,
Of the desert way;
All behind us lies the darkness,
All before--the day !
Wondrous day of glowing promise
Dimming all beside;
When the One Who died to win us,
Comes to claim His Bride !

And while watching for His coming
Waiting here below;
He would have us in the desert
Find the waters flow.
Streams of sweet and deep refreshment
Gladdening all the throng;
Giving us, when gathered round Him,
Blessing, and a song !

(Author Unknown)

* * * * * * *

EARLY DAYS

We have recently published in these pages a series of letters (taken largely from an old pamphlet, entitled "Early Days," published by our brethren, Messrs. Loizeaux Brothers). These letters have traced briefly the work of the Spirit of God in drawing some of His own children out of the systems of men, to be gathered to the Name of our Lord Jesus Christ alone, and to look for His coming at any moment.

A remark of Mr. Bellett, quoted in one of these letters, perhaps well sums up the new, (though really, old) position these saints believed the Lord would have them take. He says: "This I doubt not is the mind of the Lord concerning us: we should come together in all simplicity as disciples, not waiting on any pulpit or minister, but trusting the Lord would edify us together by ministering as He pleased and saw good from the midst of ourselves."

We have traced those early days in the South of Ireland: we have seen this work of God spread to England, and overseas. We have seen how wonderfully God worked, not only in London, Oxford and Cambridge, but perhaps even more remarkably in Plymouth, where in the years between 1830 and 1840 the meeting numbered over a thousand. I had decided to discontinue this charming history, partly because the little book I had copied was drawing to a close: but more particularly because, as at the beginning, after the delightful history of the early church, a sad, sad "But" comes in. The scene was too fair for Satan to leave untouched, and just as he sought to ruin God's work in Eden, and to tempt Annanias and Saphira to lie to the Holy Ghost (Acts 5), he came in again to ruin God's work at Plymouth. To write of this sad ruin seemed too painful and sad a subject; and was it for the edification of the saints? So I had decided to leave it, and one or two numbers of The Steward have had no reference to those "early days."

However, a circumstance has arisen (which I must, God willing, refer to more particularly later on) that has caused me to feel that faithfulness to the Lord and to the saints makes it necessary to trace the history of those days a little further. But before doing so, may I speak a little of some personal experiences that I hope may help to make more clear the painful story to be told?

We have spoken of "meetings." I do not know that this is a Scriptural word, but here it is used (for want of a better) to describe those companies of saints gathered alone to the Name of the Lord Jesus, "in all simplicity, as disciples, not waiting on any pulpit or minister, but trusting the Lord would edify by ministry as He pleased." It is a mistake to call such companies the "assembly" in such-and-such a place (as is often done), as it is but a company of some of the saints who compose the true assembly in that place. For those who have experienced such a meeting, I need not attempt to describe it: but it may be that some of our readers have never had this privilege: so I will attempt to describe what I very well know is indescribable.

Come with me to a little town in Ontario. It is the Lord's Day. We enter a quiet room. It is upstairs, with the entrance on a side street. The room is furnished with simple board benches and a few chairs, placed in a circle. In the centre is a small, plain wooden table, covered with a spotless white cloth. On the table is a plain white plate, and on it a small loaf of bread. (My Grandmother always baked a special little loaf for the purpose on Saturday). There is a glass with wine in it, and small box with a slit in the cover.

We children watched with interest as one and another come quietly in and take their places, and bow their heads in prayer. There is a farmer and his wife and her sister: a market gardener who came alone for many years, but how we all rejoiced when later on his wife joined him! There was a grocer, very deaf: there was a school teacher: a bank manager; and a man who had been a drunken outcast, unable to read or write, when the Lord found him, and a brood of little ones came with him. One of the very first I remember to come to that little room was a dark, powerfully-built man who worked amongst the hides in a tannery. He had been won, when also a drunkard, by Mr. Joseph Scriven, who wrote that beautiful hymn: "What a Friend we have in Jesus."

There was perfect silence. I do not recall anybody coming late, and as we waited for the hour

every head was bowed in silent prayer. There was silence, but even to us children it was not an oppressive silence, but a holy silence. Then someone would give out a hymn: one often sung in that little room was number 136 in the Little Flock Hymn Book:

"The veil is rent, our souls draw near,
Unto a Throne of Grace."

And I think we all, even the children, felt something of the reality of the words. We saw in measure the rent veil, we realized a little what it meant to draw near to the Throne of Grace: to enter the very presence of God. The hymn ceased: there was silence again. There was no program: but the Spirit of God would move one or another of the brothers to give thanks, or read a Scripture. Sometimes the silences were longer, sometimes shorter. It is recorded there was silence in Heaven for half an hour. As I look back more than sixty years to that quiet upper room, my spirit still seems to breathe something of that reverand awe. I recall but one discordant incident, when a stranger sought to force his way into that little circle, and later it became known he was false. But in general there still remains the deep impression of the very presence of the Lord Himself felt in the midst.

After a little time, generally after a silence a little longer than before, a brother would rise, walk quietly to the table, and with bowed head, in simple words give thanks for the loaf, then break it, and it was passed from one to another, and each who had been approved took a portion from the broken bread. Likewise the cup, after giving thanks. Then, or sometimes at the end of the meeting, the little box was passed around, and an opportunity was given to offer the sacrifice of doing good and communicating: linking it, as in Hebrews 13, with the sacrifice of praise, and the sacrifice of Himself we had just been remembering. Often there was then but a very brief pause, and a hymn of praise was given out, and sung from the heart of each one there: often it was:

"Praise ye the Lord, again, again,
The Spirit speaks the word:
Nor toucheth He our hearts in vain,
We praise, we praise the Lord !"

Another brother might then give thanks and praise the Lord: or perhaps he would read a portion of Scripture; and possibly add a word of exhortation from it: but there was no program; no human chairman or leader: no previous arrangement: but the Spirit of God was free to use whom He would: it might be the farmer, the grocer, the tanner, the banker. One of the most touching Scriptures that I still recall was read by the brother who had been an illiterate drunkard not long before. He read, without any comment, the last half of the eighth verse of Isaiah 26: "The desire of our soul is to Thy Name, and to the remembrance of Thee." And I am sure it expressed his own desire, and ours.

I was fourteen when first it was my privilege to partake of the bread and the cup: I think it was the first Lord's Day after the Lord called my Grandmother Home to Himself: and the dear old market-gardener came over and put his arm around me, and told me how glad he was I had come to take her empty place, --as he put it.

Those were happy days. There was a strong bond of love that bound us all together: but the years passed and when I was eighteen I went to college in Montreal. There was a large meeting there, and many gifted brothers, and I was young and poor and strange and very shy: but what unspeakable love and kindness were shown by all: rich and poor alike: love that has never failed through more than fifty years. They were very happy meetings, and I enjoyed them greatly: but it never crossed my mind to take any part: I was but an ignorant child, and the room was filled with honoured and gifted brothers. But one Lord's Day morning, in the old hall in City Councillors Street (I can remember it as yesterday), it suddenly was borne in to me that I should read a certain Scripture. I fairly gasped at the thought, and said to the Lord, "But I don't even know where it is!" "Open your Bible", He said: and I did, and the first words that caught my eye were the very ones I knew I should read. There was a long and painful silence. The beads of perspiration stood out on my forehead, but I could not bring myself to obey. After a long wait, an old brother on the other side of the hall stood up and read the very words I should have read. That was perhaps my first real experience of what it is to be led by the Spirit.

Not long after a hymn came to me in somewhat the same way, and this time I dared not disobey, but gave it out. After the meeting a dear old brother came over and said to me, "I'm so glad you gave out that hymn: it was so much on my heart to give it out, and I did not." Happy the young folk who have gracious elders to encourage them, instead of to discourage. And so the Spirit teaches us, and guides His Own.

. . . . . .

These are simple incidents, and many could describe much more remarkable cases of the guidance of the Spirit. It is no vain thing, a meeting in which the Spirit is given liberty, and not quenched by forwardness or backwardness: it is like a lovely piece of music, all in perfect harmony, without one discordant note. The Spirit may choose whom He will to minister, poor or rich, ignorant or educated: if the vessel is clean and empty, it is meet for the Master's use: and the result is a little foretaste of Heaven. Years ago in central China such a company used to meet: perhaps not more than half a dozen: our own native languages were different: for a hymn book we only had a collection of a dozen or so verses of Scripture in Chinese, arranged as choruses, to 3 or 4 well know tunes. Nearly 30 years later an able medical doctor who was one of that number told me that he looked back to those seasons as the happiest in his life: Jehovah-Shammah: The Lord is there.

. . . . . .

Such were the meetings in Plymouth in those early days. Mr. Heney has told me of the joy of them. The saints sold their valuables in burning love to their Lord, and put the money in the collection. These were so large in those days that after all expenses were met, the poor and those devoting themselves to the work of the Lord liberally supplied, there still was so much left over that the brothers went about the city seeking for the poor and needy to give to them. Poorhouses were closed, for they were not needed. Is it strange that Satan sought to mar such a scene?

. . . . . .

But someone will say, "I also have been to plenty of meetings; and your description is but the golden dreams of childhood: in actual fact I have not found them as you describe; but plenty of discord." We used to have a little folding organ on which my wife would play hymns for the children. There was a time when the cockroaches (which abound in China) got into it, and messed up some of the reeds. Some notes would sound continuously, as soon as you began to pump the bellows: others were dumb, and would not sound at all. It was all discord. But we did not say, Organs are no good, and only produce discord. No, we knew the fault was ours for not being more careful to keep it clean. We cleaned it well out, and again we had harmony and sweet music.

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GRACE and MERCY (From a Letter)

I had been reading in The Steward of Feb. 1st the article "The God of All Grace", and I thought the enclosed may be of some interest. I do not know who wrote the original, but my mother had it amongst her papers 60 years ago. (The enclosed was:)

GRACE sustains -
MERCY delivers -
GRACE is what is done inside -
MERCY is what is done outside -
GRACE is according to God's heart -
MERCY is according to man's need -
MERCY refers to the depths from which we are brought -
GRACE to the heights to which we are taken -
MERCY meets misery - The Church in Christ does not need mercy, individuals do -
GRACE sustained Paul as to the thorne, if it had been Mercy, it would have been removed.

(From Mrs. Howe, of Hull, England)

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ENDURE HARDNESS

I think it is Mr. J. G. Bellett who remarks of Isaac, that he was a "soft man." Again he says:

"The style of his education may go far to account for this. He had been reared tenderly. He had never been away from the side of his mother, the child of whose old age he was--her only child; and these habits had relaxed him, and kept a naturally amiable temper in its common softness."

When a war is on, we do not want "soft" men: rather do we need those who can, and who will, "endure hardness, as a good soldier." The days in which we live seem to me to tend towards making us "soft" men. "The style of (our) education may go far to account for this." Everything is made as easy as possible for us. We rarely walk, for most of us find a motor car easier. We know little about "roughing it," as our grandparents probably were compelled to know. Even our clothing has become what the Scripture calls "soft raiment." (really a word that implies effeminacy: compare the same word in Matt. 11.8; Luke 7.25, & i Cor. 6.9). What do we know of the practical meaning of i Cor. 16,13: "Quit you like men, be strong"? "Play the man!" is the way we would say it today: and we find the very same word and exhortation in the Greek Old Testament in Psalm 27.14 and other Scriptures.

The luxury that we see on every hand, is, I fear, a very bad symptom. The New Testament, as well as the Old, has a good deal to say with regard to luxury: and I believe most of us would do well to take heed to it. The Spirit of God uses a number of words to tell us of this quality: which certainly does not seem to have His approval. Let us look at a few of these:

Truphao: James 5.5: "Ye have lived luxurously on the earth and indulged yourselves." (New Translation). The dictionary gives the meaning of this word as: "To live daintily, luxurously: to fear sumptuously."

Truphee: From the same root as Truphao. Luke 7.25, ii Peter, 2.13: "Accounting ephemeral indulgence pleasure." (New Translation). The meaning, according to the dictionary is: "softness, daintiness, luxuoriousness."

Spatalao: i Timothy 5.6: "She that liveth in pleasure is dead while she liveth, You will note the margin lives, "delicately." The word comes from a noun, spatalee, meaning "wantonness, luxury." We find the verb very easy to understand in Ezek. 16.49: "The iniquity of . . . Sodom, pride, fulness of bread, and abundance of idleness." Could our day be more perfectly described?

Streenos: Rev. 18.3: The dictionary says of it: "Insolent luxury, wantonness."

Streeniao: Rev. 18.7,9: This is the verb, formed from the noun streenos. Mr. Darby translates it in both verses: "lived luxuriously."

Liparos: Rev. 18.14: "Things which pertain to a delicate and sumptuous style of living."

Aselgeia: Mark 7.22: "From within, out of the heart of men, go forth . . . luxury." The Authorized Version and Mr. Darby both translate this word "licentiousness," which may be a truer translation than "luxury", which, however, one good translator uses, and which I doubt not is very close to the true meaning. The word is used 10 times in the New Testament, always with a bad meaning. We might do well to give heed to the last instance: Jude 4: "Turning the Grace of God into luxury."

Brethren ! A war is on! "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please Him Who hath chosen him to be a soldier." ii Timothy 2.3,4.

"ENDURE (for) the Lord ! Play the Man ! Let thy heart be strengthened !
Yes ! Endure (for) the Lord !" (Psalm 27.14: LXX)

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"THE SNUFFERS WERE OF GOLD" - (From a Letter)

"A.L.O.E." (A Lady of England) writes that the first thought that came to her one morning when she waked was, "The snuffers were of gold." She thought it a most extraordinary thought to come, so considered its meaning, and drew out more than I can quote,-- but that the snuffers were to make the candle brighter, to remove some little superfluity, but to be very careful not to snuff them out. And she thought that this, perhaps, was her job as an old woman,--but the snuffers must be of gold.

She might have carried it on to our Lord in the midst of the candlesticks, and that a smoulder-

ing flame to His care. But the snuffing may be painful. But the snuffers He uses are always of gold.

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THE GOLD OF SALVATION

"Our God is the God of Salvation" - Psalm - 68 - 20 -

We have pondered various Names and Titles of our God, and each has its own special significance. "The God of Glory" fills our souls with wonder and worship, and makes each a stranger down here; "The God of Endurance" gives steadfastness to go on: "The God of All Comfort" is the One to Whom we turn in sorrow and distress: but what is the special significance of THE GOD OF SALVATION, the Name we ponder today? It tells, I think, of Triumph and Joy. Salvation speaks, on the one hand, of trouble and distress: but on the other, of being saved out of it, by One mightier than ourselves, and so triumph and joy fill our hearts. "I will sing unto the LORD, for He hath triumphed gloriously . . . . The LORD is my Strength and Song, and He is become my Salvation." (Ex. 15.1,2). And the Psalms seem to delight in repeating, "I will rejoice in Thy Salvation." (Ps. 9.14;13.5; 20.5; 21.1; 35.9); and they speak also of "The Joy of Thy Salvation." And so the glorious Name,"THE GOD OF SALVATION" brings to me the thought of Strength and Victory and Triumph and Joy. In a day when there is so much to discourage and cast us down, it is in a special way, a Name we do well to ponder and make our very own:

In the Old Testament four different words are used of Salvation, showing the different aspects in which the Spirit of God views it. Three of these words are used repeatedly; but the word for Salvation in Psalm 68.20 (the verse we are pondering) is used there alone for it. It tells of "Safety, and Deliverances." Also, as far as I know, in this verse alone do we find the general title: "The God of Salvation." I have counted 7 places where we find, "The God of My Salvation," 5 places, "The God of Our Salvation," and we also find "The God of Thy Salvation," and "The God of His Salvation;" but in Psalm 68.20 alone have I found "THE GOD OF SALVATION."

Was it not as "The God of Salvation" that we first learned to know our God? It was "according to His mercy He saved us." (Tit. 3.5). And in that coming day of wrath, "we shall be saved from wrath through Him." (Rom. 5.9). This is all the work of The God of Salvation. And for the present? How about today, and tomorrow? Do we still have to do with The God of Salvation? Yes, Thanks be to Him, we do! "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved (or, "kept safe") by His life." (Rom. 5.10). Yesterday, Today, and For Ever, He is THE GOD OF SALVATION: as we have trusted Him for the past; and as we trust Him for the future; let us also trust Him for the present: for The God of Salvation will "much more" keep us safe, day by day, and moment by moment while we are now down here. Remember, we are "more than conquerors through Him that loved us." Remember, before He left His own on earth, He prayed for them that "they might have My Joy fulfilled in themselves." (John 17.13). And, Remember, "The Joy of the Lord is your Strength." (Neh.8.10). Our strength is not found by looking at, or, lamenting over, our failures and falls, nor the failure of the Church of God: No, our Strength is found by Looking off unto JESUS: He, our Saviour, The God of Salvation, for the joy that was set before Him:--He looked off unto it,--and for that Joy He endured the cross, and despised the shame. His Joy is our Joy: Let us, too, look off unto the Joy that is set before us: and even now, down here, let us rejoice that we may have His Joy fulfilled in ourselves,--and again, let us ever and always remember, "The Joy of the Lord is your strength!"

May THE GOD OF SALVATION fill each one of us with His own Joy, and Encouragement, as we fix our eyes on Himself, for "OUR GOD IS THE GOD OF SALVATION." Yes, Beloved,

"This God is our God for ever and ever !"

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MEDITATIONS ON PHILIPPIANS - (Philippians 1.15-18)

"Some, on the one hand, even for envy and strife, but on the other hand some also for good will preach the Christ: these indeed out of love, knowing that I am set for the defence of the gospel, but those out of rivalry proclaim the Christ, not purely, supposing to arouse (or, stir up)

tribulation for my bonds. What then? Notwithstanding, in every way, whether in pretence or in truth, Christ is proclaimed, and in this I rejoice, yea, also I will rejoice."

We have seen that Paul's imprisonment turned out rather to the furtherance of the Gospel. "His very imprisonment preached Christ." But, alas, some indeed preached Christ even of envy and strife. The word for "strife" really means "partisanship", or, "rivalry:" Faction, Party-spirit, Intrigue, all belong to this word. Perhaps it is hard to imagine how anybody could do that: and yet, I grieve to say, we find the same thing very often today. On the mission field we find one mission trying to get ahead of another: we find vast areas in black, heathen darkness because some human society claims this as their private domain; and other servants of the Lord cannot obtain an entry there to preach the Gospel. Nor need we go so far from home: even amongst the saints of God at home, who love the Saviour and preach the Gospel, we have seen rivalry and emulation and party spirit come in. How often, perhaps especially in a large meeting, like a conference, where a number of the Lord's servants are gathered together, do we see rivalry come in: we see one or another following in the steps of Diotrephes, and loving to have the pre-eminence: and friction and bitterness is often the result. I have heard it said, when a number of servants of the Lord were available to preach the Gospel, "We must ask So-and-So, as he would be hurt if we did not." What is this but preaching the Gospel from envy and strife? Sad it is indeed that such things can creep in: but our hearts are no better than the saints at Rome in the days of Paul: and well we need to give heed to these gentle admonitions in the Word.

Some have thought that those acting in this way were the same sort of persons as those who preached the law to the Galatians: but surely the Apostle would never have called such preaching, "Gospel", when he tells us that it is "a different Gospel, which is not another." What those men in Galatia preached was no Gospel at all: these men, on the other hand, "preached Christ." Paul could utter a curse, twice repeated, on those: over these he could rejoice. And so we must conclude that it was true Gospel preached by untrue men, or, in an untrue way. Dear Mr. Lavington once said: "May the Lord help us to see that the keynote for the Christian is the place that the Gospel has in our hearts and in our witness! And that, as the Apostle says, 'Woe is unto me, if I preach not the Gospel.' (i Cor. 9.16). The Lord help us to be more faithful, and rise to our privilege and responsibility."

But we can be thankful indeed, that amongst those dear saints at Rome, there were also those who preached Christ of "good will." The better Greek readings reverse the order of verses 16 and 17, as in the New Translation, so the description of those who preached of good will, follows immediately, and it is a joy to see they preached out of love, and it is the stronger word for "love", not merely affection. The Apostle had once said, "The love of Christ constraineth me." And now it is love constrains these Roman saints to preach Christ. May we not suppose that little word "love" includes the love of Christ, love for Christ, and love for the Apostle? I doubt not that all were combined in the constraint that compelled them to preach. And love is the only true motive for preaching the Gospel. It must be no cold duty, to be performed every so often: but a burning love that comes from the heart. The story is told of a little Christian servant-girl, who worked for an infidel. Many a true Christian had reasoned with him as to his views, without effect. This girl was greatly troubled for her master, for she loved him. One day in his presence she could control herself no longer, and burst into tears. He asked what was the matter, and she could only sob out that she was so concerned about his soul. And this led him to Christ. And so it was out of love the Roman saints "heralded the Christ", for so it is literally: and then the Apostle changes his word, and tells us they "proclaimed the Christ."

The ones who preached the Christ out of love knew the apostle was set for the defence of the Gospel: but the ones who preached out of rivalry supposed to raise up tribulation for his bonds. "Set for the defence of the Gospel" has the thought of a soldier who is posted in a certain position to defend it. The Captain of Salvation had posted Paul in a Roman prison for the defence of the Gospel: and Paul could rejoice even in such a post: it was his Captain's doing; and it was for the defence of the Gospel. You will remember that back in the 7th verse we read again about the defence of the Gospel, and the share in that defence that the Philippian saints had. And now the Roman saints are having a share in it also. In our Authorised Version we read that the other preachers supposed "to add affliction" to his bonds. The better reading is to "arouse", or raise up", or "stir up" affliction. Their thought seems to have been (from the word used) that they supposed there would be "a tightening of the chain" that bound Paul.

And what is Paul's answer to such a cruel motive? Oh, grand answer! "What then?" he asks. "Notwithstanding, or, at any rate, in every way, whether pretence, or whether in truth, CHRIST IS PROCLAIMED; and in this I rejoice; yea, also I will rejoice." What a magnificent answer! What can the enemy do with such a man as that? Truly the Joy of the Lord is his strength. He was in very truth, glorying in tribulation, as once he had written to the saints in Rome. It is told of Chrysostom, bishop of Constantinople long ago, that he died repeating his favourite words: "Glory be to God for all events!" He was of the same spirit as Paul. May you and I, Beloved, have a portion of that spirit: it comes only from an implicit faith in our Lord, and a single eye for Him and for His Gospel.

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My beloved Brethren and Sisters in Christ: Box 5413, Kowloon, Hong Kong, December 8/59.

You will see by the address that I am back in Hong Kong. On the 14th of November I had a cable from my daughter, who was here in Hong Kong, looking after Miss Hayhoe's school, while she went home for a short rest and change. On the 13th a notice came from the Government saying we must demolish the school and Book Room by December the 9th. So Fanny cabled us both. Miss Hayhoe retured by the first plane she could get. We only have a weekly plane service direct to Hong Kong, so I took the first boat: and that took five days from Sandakan.

We have been very much perplexed what to do. We have found nothing suitable to either rent or buy, for either the School or Book Room. Hong Kong is so over-crowded, that it is almost impossible to find a corner anywhere, and rents are outrageous. We have succeeded, through God's mercy in renting a garage, built like a cave in the side of a hill, on the main street, and only a few hundred yards from our old Book Room we are demolishing. We are using this for an office, from which we are trying to keep up with our orders; for this is the busiest time of the year, with so many calendars and Text Cards going out. We have a fair stock in the back of it. Then we were able to get a corner, once again, in the basement we used to use, before we had our own buildings: but it is about 5 miles away. When we knew last year that we might have to move, we bought a hut, about 18 feet square: and a Christian family has been living there, with the understanding that if we had to move, we would store some of our things there. We have some cases of books, the steel windows from the Book Room, floor boards, etc. stored there. Then we had the promise of a double garage in another place on Dec. 1st., but it did not materialize; so we rented an empty flat above it; and Mr. Wood and one of the teachers from the school are living there, amidst all the furniture, cases of books, and the aluminium house, which we have taken to pieces. We only have this flat temporarily: for the reason it was empty, is that the rent is so high: but they gave us a special price for a month. Now we are busy trying to break down the heavy stone walls the Government made us build to support the aluminium house; and it is a terrible job. Each stone is as heavy as a man would care to carry, and all set in cement mortar. We should be finished tomorrow: but it is not possible. The Government threaten to take us to court if it is not handed back then: but I fancy it is merely a threat. They provided a room in one of the new seven storey tenement houses, today, for Mr. & Mrs. Wang and their daughter, Ah Lao, who is twelve. They are on the seventh floor; and of course no elevator.

The school is finding it even harder than we are: as they must have large class rooms, to conform to the Education Dept's rules. They have had their time extended to the end of December; and Miss Hayhoe and Fanny hunt every day for some place to go. We surely need your prayers.

My son arrived in Sandakan with his wife and six little ones on Oct. 29th, and you may be sure had a warm welcome. We had arranged for them to take our flat, which is quite roomy, and very conveniently situated. My sister and I moved to a small house down a side road, about five minutes' walk away. He has his clinic in the back of the Book Room, and seems to be gradually getting more patients. He will need several languages, but can speak Chinese and Malay, which are the main ones. His wife Margaret is helping him. She is a trained nurse. Fanny had hoped to be there to help: but we feel we must try and see the school and book room settled a bit before we go back. My sister is looking after the Book Room in Sandaken, and my son, the meetings: so it was wonderful that the Lord should have timed this thing just as He did: and He has given us perfect weather; and no rain. So we feel that He is tenderly watching over us, and we want to learn from Himself just what He has for us in this upheaval. Surely He has stirred up our nest: and it was so nice and comfortable! My re-entry permit to Borneo expires about the middle of February, so I would like to be back there by that time: and my address will be, Box 535, Sandakan, North Borneo, -- if the Lord will. I had hoped to send you a greeting card with this number of The Steward: but am not sure if it will be able to go: but I do send my love, and greetings for the New Year. Your brother in Christ. G. Christopher Willis.

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LATER ITEM:- December 26, 1959.

I find this issue of The Steward is to be later than I expected, so the above may be old news to most of my readers. We have found nothing suitable as yet for either the School or the Book Room, but both expect to carry on in temporary quarters that the Lord has mercifully provided. The Clinic in Sandakan has increased to 35 or 40 patients a day, besides home visiting, sometimes miles away, partly through the Jungle. Last week there were 20 Dusuns at the Sunday School. Pray on for us, there and here - we all need it - C.W.

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The Steward, and Feed My Lambs, are sent out, as the Lord enables, free of charge, to any address. Address: Mr. S. R. Arendt, 4354 Marcil Ave., Montreal, Canada. If also in connection with the periodical, "Till He Come", address: Mr. G. W. Allen, 7 Astley Ave., Toronto, Canada.

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Feed My Lambs

"WHERE IS HE THAT IS BORN KING ?"

We went to Bethlehem,
But found the Babe was gone,
The manger empty and alone.
"And whither has He fled ?"
"To Calvary," they said.

We went to Calvary,
But found the Sufferer gone,
The place all dark and lone.
"Whither ?" we asked.
"Into the heavens," they said,
"Up to the Throne,
For us to intercede."
So then to Heaven we'll go,
The Babe is not below.

(H. Bonar)

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Dear Lambs:

Let us never forget that we are "Called from above, and heavenly men by birth:" and that we are "no longer citizens of earth."

"Seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things of the earth." Col. 3.1,2.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves do break through and steal: but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." (Matt. 6.19-21).

"Our conversation (or, citizenship) is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ." (Phil. 3.20).

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1.3).

With our Saviour, our Home, our Hopes, our Object, our Treasures, our Blessings; and many of our Loved Ones, in Heaven: let us indeed set our minds on things above, not on things of the earth.

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"A BOY NEEDS HELP !!!"

In some places there are telephones direct to the Police Station; so all one need do in case help is needed from the Police is to press a button, and say what the trouble may be. Not very long ago, a little boy of six, named Keith, was in trouble. His Mother had told him whenever he needed help to call the Police, and she had shown him how to make the call. Yes, Keith was surely in trouble; so on the way to school he decided the best thing he could do was to call the Police. He found the Telephone Booth, pressed the button and soon the answer came through, asking what was the matter. Keith replied, "A boy needs help!" He stayed by the booth, and in a very few minutes a policeman arrived, coming as fast as ever he could. When he saw the little boy, he asked, "What is the matter? How do you want me to help you?" Keith replied, "I want you to help me do my sums, because I can't get them right." This was not the usual kind of work a policeman has to do, but when the Chief of Police heard about it, he was very pleased; and said that Keith was quite right, "For," he said, "It is our job to help people."

This is a true story that I read in the magazine "News of Salvation." It made me think so much of a verse I have told you about before: "Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4.16). Perhaps you will remember that I told you the word for help in this verse tells of two things: a loud cry, and Someone running. Keith needed help, so he pressed the button, and cried aloud, "A Boy Needs

Help!" And right away a policeman came on a bicycle, as fast as ever he could. I am quite sure that every one of the dear Lambs who read this story sometimes need help. Temptations come to do something naughty, or to say an angry word, or think a wicked thought. How those evil, impure thoughts come into our minds! Quick as a flash, (no need to press a button), cry to our Great High Priest, the Lord Jesus Christ,--"A boy needs help!"--"A girl needs help!" And I am quite sure that right away you will obtain mercy, and find grace to help in your time of need.

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"WHERE IS THE GOD OF ELIJAH ?"

Who else was it but the God of Elijah Who delivered a poor man out of his distress, not, indeed, by a raven, but by a singing bird? The man was sitting early in the morning by his own house-door, his heart heavy, and his eyes filled with tears, for he was expecting that day an officer to come to sieze his goods in payment for a small debt. While sitting there a little bird flew through the street, fluttering up and down, as if in distress; then suddenly it flew at the good man's door, and perched itself on an empty cupboard. The man closed the door, caught the bird and put it in a cage. Presently someone came and knocked at the door. 'It is the officer', thought the man, in great fear. Timidly he opened the door; there stood the servant of a lady who lived close by, asking if he had seen a bird fly into his house. At once the man gave the bird, and he carried it away. A few minutes after the servant returned, bringing the message, 'My mistress sets a great value on this bird, and is much obliged to you, and she requests you to accept this with her thanks.' The servant put into the man's hands the very amount of money that he owed; and the good man sang to the God of Elijah a sweeter note than the bird's.

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SAVED BY A PUSSY CAT

Sir Henry Wyat, of Alington Castle, Kent, was often imprisoned; (I think for Christ's sake). Once he was in a cold and narrow tower, where he had neither bed to lie on, nor clothes sufficient to warm him, nor meat for his mouth. He would have starved there, had not God, who sent a raven to feed His prophet, sent His martyr a cat, both to feed and warm him.

A cat came one day, down into the dungeon unto him, and, as it were, offered herself to him. He was glad of her; laid her in his bosom to warm himself, and, by making much of her, won her love. After this she would come every day unto him at different times, and when she could get one, would bring him a pigeon. He complained to his keeper of the cold and his short fare, that he never had enough to eat. The answer was, "I dare not do better." "But," said Sir Henry, "If I can provide food, will you prepare it for me?" The keeper promised he would, and he kept his promise, and from time to time as the cat brought the pigeons, he cooked them for Sir Henry. A picture of Sir Henry Wyat was to be seen in the South Kensington Gallery of Portraits, with his faithful cat, and a pigeon in her paws. It is no vain thing to trust in the Living GOD.

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A FLOATING BLOCK OF STEEL

Somewhere in England is a large glass case, and in it, in mid-air, is a huge block of steel, as if it was just floating in space. But, on looking more closely, one can see black threads holding it, but instead of being tied to the top of the case, they are tied to the bottom. Then, when one looks more closely still, one sees a large magnet in the top of the case, that keeps pulling the steel upwards.

Our Lord's ascension was something like this; and at the right moment, the threads were loosed, and he ascended up into Heaven. The day will come soon, when the threads that bind us to earth will also be loosed, and we too will ascend to meet the Lord in the air.

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MARY and HUGH

"Daddy, you were telling us about the old scrolls that have been found near the Dead Sea,

and of a few changes they have made in our English Old Testament. Are there any changes that we are sure should be made in the New Testament of our English Bibles?"

"You know, Hugh, that our ordinary English Bible is generally known as 'The Authorized Version.' But do you know why it has this name?"

"I think I know, Daddy. In the beginning of my Bible there is a sort of letter addressed to 'The Most High and Mighty Prince James, by the Grace of God, King of Great Britain," etc. He was the king who reigned after Queen Elizabeth the First, and it was he who authorized this translation of the Bible to be made."

"Yes, Mary, you are right. And that, you will remember was in 1611, nearly 340 years ago. We must talk again about the translations made before this time: but you know from our other talks that many old manuscripts have been found since the days of 'The Most High and Mighty Prince James'; and from these manuscripts we are better able to know for sure about some places in the New Testament, that the translators in those days, could not know.

"That is just what I want to know. What places in our Authorized New Testament are we sure should be changed, because other manuscript have been found?"

"The best answer to that question is to tell you to take one of the more recent translations that have been faithfully made, and compare it with the Authorized Version. I think, perhaps, the best is Mr. Darby's translation, often called 'The New Translation.' Though the English Revised Version, or the old American Revised Version (not the new American Revised Version) can both be trusted to a large extent. But it is a lot of work to compare the New Testament; so I will try and tell you some of the most important changes that we believe should be made; and you can mark them in your Bible."

"Yes, Daddy, that is just what I want. Wait till I get my Bible and a pencil."

"In Mark 1.2, the oldest uncial manuscripts agree we should read, 'in Isaiah the prophet', instead of 'in the prophets.' Though actually there are more manuscripts that read 'in the prophets', but the oldest manuscripts agree on the other reading, so we are pretty sure it is not the number of the manuscripts, but their age and authority and dependability."

"Yes, I have marked that. What next?"

"There are some doubtful readings, that we are not perfectly sure which way they should be: and some of the readings in the Authorized Version have been questioned, but we think they are correct. We will pass over these. The next one we will look at is Acts 8.37. We are almost certain this verse should not be in the Bible at all. The four oldest manuscripts do not have it; and in the fifth this part of the Book is missing." "How strange that a whole verse should have been put in!" "It is strange. But apparently somebody thought he could improve on the Scripture; and perhaps only put it in the margin at first; and gradually it was copied into the text; but we do not really know how it came to be put in: but we are almost certain it should be left out." "In Acts 13.18, we probably should read 'He nursed them in the desert' instead of 'suffered he their manners'. But you will see the margin of your Bible speaks of this. Then in verses 19 and 20 of the same chapter, we read in our Bibles: 'By lot. And after that he gave unto them judges about the space of four hundred and fifty years.' The oldest manuscripts read: 'By lot about the space of four hundred and fifty years. And after that he gave them judges.' We are not certain, but this reading is probably the correct one. In Acts 16.7, it probably should read, 'the Spirit of Jesus suffered them not.' The oldest manuscripts pretty well agree on this. In Acts 20.28, 'To feed the church of God which he hath purchased with his own blood.' Mr. Darby feels quite strongly this should be translated, 'which he has purchased with the blood of his own.' But this is partly a question of translation; and only partly a question of old manuscripts." "These changes don't really mean anything very different to what we had before." "No, they don't. That is what we can be so thankful for. No great truth of God is shaken or changed in any way. The next one or two I will tell you about, are perhaps specially important. In Romans 7.6, just one Greek letter seems to have been changed, but that makes the verse mean that the law was dead, as our Authorized puts it: whereas the true reading is that the persons have died. The margin in your Bible, or Mr. Darby's translation makes it quite clear. I do not know that there are any manuscripts to support the wrong reading: and it is strange it should have come into our Bible. Another important change is in Romans 8.1. The last half of this verse should not be there: 'who walk not after the flesh, but after the Spirit.' These words do rightly come at the end of verse 4. 'The righteousness of the law' is 'fulfilled

condemnation to them which are in Christ Jesus.' And this is true, even though we do at times 'walk after the flesh.' But this truth seemed too good to be true, so somebody added these words to improve the Scripture; and only spoiled what the Spirit of God told us." "That is a lovely change: for that verse always troubled me. I will be sure and mark that in my Bible." "There are some other places we must speak of again, especially in Revelation: and some places in our Bible that have been questioned. But these examples will let you see how wonderfully accurate is our beloved Authorized Version, even though made 340 years ago."

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YOUNG PEOPLE OF THE BIBLE - I believe that in the stories of Young People in the Bible, there are some very important lessons for our Young People today: for, though times have changed, the heart of man, the heart of our Young People, is unchanged: it was, and still is, deceitful above all things, and incurably wicked. In the Young People of old, as in the Young People of today, that is in their flesh, dwelt no good thing. The carnal mind of Young People today, even Christian Young People, is still enmity against God, as it was in the Young People of long ago: nor are they any more subject to the law of God than the Young People used to be: nor indeed can they be.... These are very unpleasant things to tell our Young People: and many will not believe them: yet they are absolutely true. It is because these things are true, that I believe our Young People today may learn some most valuable lessons from the experinces recorded of Young People in the Bible..... And who are the first Young People of the Bible? I asked myself that question, and confess I was surprised at the answer. I presume they are Adam and Eve. They had come straight from the hand of God, who had pronounced all His work to be very good: and sure I am that the first man and first woman were in truth, "very good." Strong, and good, and beautiful, I am sure they had "the Dew of Youth." (Ps. 110.3). Adam, I doubt not, was the perfect specimen of manhood; and Eve I feel sure was exceedingly beautiful... I do not propose to ponder much the story of these two; but to seek to grasp the main cause of their sad fall. It may be given in one word: "Disobedience." And one of the marks of the last days (our days) is to be "Disobedient to Parents." (ii Tim. 3.2). May I entreat you, Dear Lambs, to ponder this. Remember that in Col. 3.20, the Word says: "Children, Obey your parents in all things." Do not imagine that because you are 15 or 18 or 21, that this command has become void. It is true there may be times when the word applies, "He that loveth father or mother more than Me, is not worthy of Me." And Ephesians 6.1, provides for this by saying: "Children, obey your parents in the Lord: for this is right." I know the fashion today is to be disobedient, if it is possible: but you will find it will greatly help you to give implicit obedience to your Lord and Master, if you learn as a child to give implicit obedience to your parents. Never forget that the primary cause of this world's sorrow and woe and tears and death is disobedience.... But I would like you to ponder a little of what lay behind that disobedience. When the Second Adam, our Lord Jesus, met the Tempter, with his temptations of the lust of the flesh, the lust of the eyes, and the pride of life: we find only perfect obedience. Our Lord used the Word of God, to meet every attack of the enemy. Now, the woman also met the tempter with the Word of God: but you will notice that she made at least three mistakes as she quoted it: Read Gen. 3.2 & 3:... The Tree of Life was in the midst of the garden: (Gen. 2.9): not the Tree of the Knowledge of Good and Evil.... God had not said, "Neither shall ye touch it.",..... God had said, "Thou shalt shurely die", not, "lest ye die." (Gen. 2.17). This, Dear Lambs, is a lesson we all need to learn: to quote the Word of God correctly: Not to misquote, not to add, not to take away from it. We need to be able to say more truthfully: "Thy Word have I hid in mine heart, that I might not sin against Thee." (Ps.119.11). It is only by the Word of God used in the power of the Holy Spirit, that we can meet those attacks of the enemy. Eve did not so use God's Word: and so when she saw the fruit good for food (the lust of the flesh), pleasant to the eyes (the lust of the eyes), and a tree to be desired to make one wise (the pride of life): she disobeyed, and fell. And what was the cause of Adam's fall? God's verdict is: "Because thou hast hearkened to the voice of thy wife." How many a man, and boy, has been led into sin through listening to the voice of one of the other sex. A charming and beautiful girl or woman may often do the work of the adversary. And, alas, it is also true that many a girl or woman may be led astray by listening to the voice of a boy or man they admire. There is only one safe path through the labyrinth of the world today: and that is, Implicit Obedience to the Word of God. May God grant it to me and to you!

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"TILL I COME, GIVE ATTENDANCE TO READING"
(1 Timothy 4-13)

THE STEWARD

"IT IS REQUIRED IN STEWARDS, THAT A MAN BE FOUND FAITHFUL"
(1 Corinthians 4-2)

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"ALONE"

ALONE!—a Stranger here—
Divinely lighting up a world of sin—
Didst Thou, in grace, O living Lord, appear,
Our shadowed sphere within.

Alone! alone in love,
In grace, in holiness of truth; alone
Through righteousness all human thought above,
Thou soughtest out Thine own.

Thou soughtest—'twas to save;
Yea, Thou, the Lord, would'st seek and save the lost,
And therefore was Thy goal on earth, the grave;
Thy path of life, the cross.

Alone! 'twas Thine to bear
The awful judgment Adam made our due.
Alone! for who wrath's chalice dread could share?
Who e'en Thy purpose knew?

Alone! forsaken Thou
Of God, Thy God, when doing all His will;
Of man,—thy creature, though Thy thorn-pierced brow
Told out Thy titles still.

Alone! upon the cross—
Despised, rejected, and by sinners slain—
Thou didst transmute unfathomed present loss,
To heights untold of gain.

Except a Corn of Wheat
Fall deep and die, alone it doth abide.
Out of the Eater issued forth our meat,
Thou livest and hast died.

Alone, the Victor now,
Art Thou in glory on the Father's throne;
Co-risen we henceforth Thy claims avow,
Thy place, Thy life, our own.

No more, no more alone!
That Corn of Wheat, cast in the ground, has died!
And now much fruit Thou gath'rest for Thine Own!
For e'er with Thee,—Thy Bride!

(From "British Herald", April, 1870: Except last verse)

TURN UNTO ME!

Isaiah 45:22

Notes of a Meditation by Maurice Capelle, La Haye, 1931.

(Translated from the French)

FOREWORD

In Isaiah 45:22 the French Bible says "Turn unto Me", where the English Bible has "Look unto Me". The literal meaning of the Hebrew word is "Turn the face", and it is often translated 'turn' in the English Bible. In some of the passages quoted from the Bible we have translated the French literally, instead of quoting from the English Bible.

Read: Ezekiel 1:26-28 and Matthew 27:25-61.

After the reading of so important a portion of the Holy Scriptures one ought not to add anything. One fears to tarnish the truths by a miserable commentary. It would be better to imitate the Prophet Ezekiel, who fell on his face to adore the great God Whom he had seen, in this glorious vision, presiding at the government of the universe; and Who here in Matthew has become for us the Man of sorrows.

Perhaps we can adore Him this evening together, being gathered around the throne, to gaze upon Him, the Lamb Who has been slain. And we shall have the privilege of adoring Him during all eternity. But that glorious instant is not yet arrived, the last stone has not yet been added to the building. What a great privilege it is for us, to be able to speak of Him this evening. Certainly the words, the expressions fail us, but we may count on His marvellous grace to enable us to do it.

I am going to try to tell you what sin has done. It has made man a transgressor, judgment a necessity, Satan a tyrant, the world a desert, the earth a pool of tears. It has filled the world with cemeteries; it has founded the faculties of medicine. Of the nations it has made a single front, where man makes war against God. Again it has made man a convict in its galley. Of life it has made a tragedy. It has forged arms, and made laws necessary. It has built the hospitals, erected the scaffolds, raised the prisons. It has made this world a scene of sorrow and ruin. What a list!!! It has separated the child from its mother, the wife from her husband. Of the marvellous creation of God, it has made a poor martyr who sighs and is in travail. It is sin that has brought into this world all this terrible suffering, and that has lasted for thousands of years. The marvellous Paradise has become a desert where thorns and thistles grow. But let us cease. Sin has made . . . (forgive me the words, I beg you) "the happy God" (1 Tim. 1:11) into "a Man of sorrows, knowing what weakness is, and as One from Whom one hides his face" (Is. 53:3) He is there between the heaven and the earth, and man passes by in his depth of night.

Dear friends, if your heart remains untouched when we turn our gaze on the cross, that heart will remain always untouched, for God has no other way of saving you. He has given all that He could give; the dearest object of His heart, to win yours.

In the verses which precede those which we have read in chapter 27 of Matthew, we see what man was doing during the watches of the night. Here on earth, men could not ever come to an agreement, not even the children. One plays on the flute in the market place, but the others do not wish to dance; one sings dirges to them, and the others do not want to weep. (Matt. 11:16, 17)

Everywhere there are conferences to banish war, but there is always someone who stops the car of peace. But where it is a question of the Son of God, they all unite to cry: "Crucify, Crucify Him". Election without question, not one blank ballot paper, not one in-valid vote, not one

refusing to vote. Satan has won all the votes against Him Who went from place to place doing good, the only Man on Whom the Heaven has opened twice, the Babe of Bethlehem, the Carpenter of Nazareth, the Man Who dried the tears of the widow of Nain, Who made Jairus leap for joy by returning to him his daughter; the Man who satisfied the crowds with bread, and bound up the wounds of the daughter of His people. (Jer. 6:14; 8:11, 21)

Several times during that night the Sanhedrin had been assembled, and the Holy Spirit tells us that towards nine o'clock in the morning those who were passing by reviled Him. Who are those who pass by at the foot of this cross? Those who, the night before, were kept awake by what happened; the unemployed, the curious who were loitering in the streets of the city "which kills the prophets, and which stones those whom God sends to it" (Matt. 23:37) Can you imagine a sight like to that? Sinner, this evening, you are passing by there: Look at this One Who is lifted up. He is dying for your sins, if you accept Him as your Saviour. Just look at His head, crowned with thorns; His face still bears the traces of the shameful spitting. I beseech you, look at this face; stop for an instant and you will see the whole extent of the glory of God. It shines in this face covered with contempt. Do you know Who He is? If David had been there with his harp he would have been able to sing one of his favourite hymns: "The Heavens declare thy glory, and the firmament the work of Thy hands" (Psalm 19:1) That is the One Who is there on the cross, hanging between heaven and earth. Listen to what comes from His lips. Oh! listen, lost soul, we beseech of you; Listen!

"I count all My bones. They look, they stare upon Me; they divide My raiment among them" (Ps. 22:17, 18).

Perhaps you will say: these are the unlearned, and "they wrest the Scriptures to their own destruction" (2 Pet. 3:16) saying "Thou that destroyest the Temple, and buildest it in three days" (Matt 27:40) No He had never said that; He said "Destroy this Temple, and in three days I will raise it up" (John 2:19) Here is the reply from His mouth: "Is it nothing to you all ye that pass by? behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, unto Me Whom Jehovah has afflicted" (Lam. 1:12) This Scripture is the distress of Jerusalem, but it expresses the sorrow of Christ in that hour.

And is it not for you that He bears these sufferings? And would they be nothing to you who pass by? Can we believe that the heart of man is so hard? Nevertheless it is a faithful picture of how man's heart turns from God.

When He is reviled, He reviles not again, and when He suffers, He threatens not. On the contrary He says again: "Turn unto Me, and be ye saved, all the ends of the earth." Is. 45:22.

Turn ye: that is the condition; unto Me: that is the Person; be saved: that is the result; all the ends of the earth, from one pole to the other pole; those who have lived in the sewers of this world, all can come, all are invited, all can look.

Into the stable of Bethlehem, all can enter: shepherds, kings, slaves, soldiers; at Golgotha, all can see Him: from the monarch on his throne, to the slave who turns the mill, all classes of society can turn towards the Man of Golgotha. He has pardon for each one. And it is He Who is inviting you this evening to turn unto Him. Do not turn to Moses, he condemns you; do not turn to yourself, that is despair; do not turn to the Christians, they have nothing for you, they have only enough for themselves; nor to christendom, it is bankrupt. All those who are afraid because of their guilt, for all and for each there is one invitation: "Turn unto Me". Hear these words: "and be saved". No uncertainty, no other condition: one single look at the fruit of the tree, and man was lost; one single look at the Man on the Cross and the lost are saved.

"If Thou art Son of God, come down from the Cross". There is no answer, but there are plenty of proofs that He is truly Son of God. He came for the glory of God, His work had been begun. Satan wished to hinder Him from finishing it.

The most powerful and the most marvellous proof is that He remained between the heavens and the earth. He believed in His work, so did God. Death beds are respected; the death penalty inspires a certain pity—for Him, Insult! Dear Saviour, in love, Thou didst take the last place. What a sight for the world of angels!! But let us continue. The great of the earth are there, the elders, the doctors of the law, the chief Priests, certainly all educated men, and what do we hear? "He saved others, and He cannot save Himself". I hear and I am forced to say: It is true, Amen.—Oh! do not trust the fate of your soul to them . . . the wise have not known Him, and they are called "bulls of Bashan". (Ps. 22:13). They have crucified the Lord of Glory. Oh! if only we could find the words to speak of it. But up there Heaven will lend us its dictionary, and with its vocabulary, and in the language of that country, we shall be able.

One day it will be given me to speak of my Saviour in a way worthy of Him and of Heaven.

What was it which kept Him on the cross? The power of the Roman empire in that day was great, the habitable world was all obedient to the laws of Caesar. The Roman hammer had been used to forge arms to bring the nations into subjection, and to make idols to mislead them. This same hammer served to forge the nails which were driven into the hands of the Creator of heaven and earth. Sound is heard with difficulty at a great distance, but when the nails were driven into the hands of the Son of God the sound reached even to the heart of the third Heaven and it shuddered. What was passing in the heart of God? Who can say? who can understand? Mystery of love and of justice, one day it will be granted me to fathom you!

Oh! what a privilege for us to be able to speak of it already on earth while waiting to understand it. Do you think, perhaps, that the Roman nails, which left in His hand a wound large enough to put the finger into, do you think that the nails held Him to the cross?

No, it is His love for me and His love for you. To save me He must remain there. They said: "He saved others", and it is true.

In His service down here He saved others. He said: "Thy sins are forgiven". (Lu. 7:48), but we must add: not atoned for. Four thousand years passed away, and Scripture calls this time: "The passing by the sins that had taken place before" Rom. 3:25 (J.N.D.)

Let us consider the catalogue of the offences of all the saints of the Old Testament: of Adam, of Eve and of so many others! The stream of time carried them all to Calvary, and all were set to His account, and He must atone for them. Enoch was in Heaven, Elijah had followed him, and their offences were there, put to His account. And the children? what a multitude had passed from this world into the other! No, the nails did not hold Him, but His love. He could not come down from the cross, my debt, and that of many thousands of others must be paid even to the last farthing.

A poor woman once stole into a magnificent house; her record was charged with many sins; she was not a woman who had sinned in secret; her life was, as it were, placarded on the walls of the city; and when she enters, Simon exclaims: "She is a sinner". (Lu. 7:39) In presence of witnesses, Jesus says to her: "Woman, go in peace". (Lu. 7:50) And turning to the accusers He says to them: "Her many sins are pardoned". (Lu. 7:47) Pardoned, yes, but not atoned for. Now the hour had struck for that. He had saved others from it. We cannot find words to speak more fully of such things; and what shall I say of the woman of Samaria, of the twelve apostles, of the demoniac! He had entered the house of the strong man. (Mat. 12:37; Mark 3:27; Lu. 11:21, 22) and had released the prisoners. One is not in prison when one is innocent; their crimes must be atoned for; they were all guilty.

"If He is the King of Israel, let Him come down now from the cross, and we will believe in Him". But He could not do it. What Zechariah had said must be accomplished; "They will look upon Me Whom they have pierced" (Zech. 12:10)

He could not reign over man in Adam, in his old nature. Those over whom He will reign will have a new heart. Satan must be bound, and so that the head of the serpent may be bruised, the heel of the Saviour must be bruised. (Gen. 3:15) His death was necessary for "the confirmation of the promises made unto the fathers" (Ro. 15:8).

He was a King without a people, and the subjects of His future empire must be saved. He had said to the twelve: "You will be seated on twelve thrones, judging the twelve tribes of Israel" (Mat. 19:28) What a work, and what results.

Oh! an instant, and there is a change....

If He does not come down from the cross, men are going to lay the blame on God. One has the impression that these men are saying to God: "We have Him now in our hand. Set Him free, if you can!" What defiance, and God must submit to it. "He trusted in God, let Him deliver Him now".

Take Him out of our hands then. Do you know what God must reply? "I cannot deliver Him; I leave Him to you; you have begun, you have continued, it must be finished. If I deliver Him out of your hands, My Heaven will remain closed forever. You have put Him there. He is going to die for you".

Oh! do not ask me to speak of these things, that would be too much to ask of me; you expect too much of a man. Soon we shall speak of it up there! We sing in one of our hymns:

"Soon the pilgrim path all trodden
We shall understand Thy Love"

Lord hasten the day!

There are still other witnesses, malefactors, evil men, thieves. That is what the Scripture calls them. These have spoken blasphemously in the same way.

At the cross all classes of human society were represented. We cannot enter into all the details, but how precious it all is to our souls. Man has buried the glory of the Christ under a heap of base deeds and words, but, more magnificent than all the meteors in the bosom of the night, through this veil of ignominy, the form of the Heavenly One is recognized by a robber.

Look at this "Poor Man"; He leaves as an inheritance four things.

1st) To His murderers He leaves His intercession: a few days later some thousands of souls would be saved in the midst of Jerusalem through the preaching of the Apostle Peter. Perhaps among them were some of those who were passing by.

2nd) To a poor robber criminal, cast out by men, He left as an inheritance the Paradise of God.

3rd) In the crowd there was found also a friend who had lain in His bosom; to him He leaves His Mother: "Behold thy Mother". It is possible that we read this passage superficially. Who was this woman? The woman of the stable of Bethlehem. She had brought up the Child. She had known all His life that God had spoken of her in Eden, the woman whose Seed should bruise the serpent; and in the kingdom of Judah had said by the mouth of Isaiah that a virgin should have a Child called Immanuel.

Do you see those two persons? Of whom does one speak when one returns from a funeral, if it is not of the one whom one has just left? One recalls old memories, one speaks of the departed, of his goodness, of what he was like. See those two, Mary and John, speaking of this One Who had left them to go away to Heaven! Ah! how one would have loved to listen to them! Thirty three years she had lived with Him, and John, three years.

What a bequest His Mother was.

4th) To His Mother He said: "Behold thy son". What a support for her, what a companion for the rest of her life, for she was a widow.

But it is noon. Suddenly the sun, wiser than men, veils his face as one who can no longer look upon so horrible a scene, where men have become the murderers of their Creator. The sun, which has been the torch to lighten them, now stretches a veil over creation. Stop, you cannot continue your way! here we are compelled to stop.

When Abraham went with his servants to Mt. Moriah he said to them: "Abide ye here, I and the lad, we will go". We have here before us a scene moving in its

silence. Listen, my soul, to such a word: "He was made sin for thee". Do you hear it? The "waves and the billows" (Ps. 42:7) of divine wrath pass over His head. Listen to what He says: "My iniquities have taken hold upon Me". (Ps. 40:12).... My adorable Saviour, these are not Thine, but mine! Listen again to these solemn words in the distance: "Sword, awake, (you have slumbered for 40 centuries) smite the Shepherd" (Zech. 13:7) For three hours this sword searches His holy being, but it meets only perfection. Oh! dear Saviour, how much longer must we still wait to see Thee? There, we shall fully understand Thy love.

The three hours are past. One hears a cry: "My God, My God, why hast Thou forsaken Me?" Many servants of God have asked 'Why'? Jacob, Job at least four times, David, Asaph and many others have put this question, not understanding the reason of their troubles. Knowing the wisdom of God and His love, it only brings out the weakness of those who have put this question. We often act like Joseph, who, when his Father wished to bless his sons, said "Not thus, my Father". (Gen. 48:18) This was a serious mistake for "the Revealer of Secrets". (Gen. 41:45). But how often it happens. The Son of God, would He take His place among those who went before Him on the earth? No, His 'why' is the why of perfection. "My God, My God, for three hours Thy sword has searched My soul, what has it found?" Oh! if God had wished to answer in words, He might have said: "My Son, Thou hast taken their place; Thou didst wish to have them with Thee in the glory; it is because of them that I have been compelled to abandon Thee, for they are all sinners".

But there is another answer, the veil of the temple is rent from the top to the bottom; we enter the holy place. Heaven is opened and all can come to the Father's House. On this door had been inscribed: "Entrance forbidden". But today we find these most precious words: "Boldness to enter" (Heb. 10:19) and every sinner can come.

There is the new and living way consecrated through the veil: that is to say His flesh (Heb. 10:19) Multitudes have passed by this way, blessed be His holy Name.

On the door of death had been written "Exit forbidden", but when He, the Prince of Life enters there, death opens her doors, she confesses "I am overcome, I can no longer hold Him".

After His resurrection many bodies of the sleeping saints arose. But who could open the door of Hades? for we do not know where it is. Luke 16 speaks of this place, but where is the door to be found? So that the bodies of the sleeping saints can rise and appear to many, this unknown door must open, and He holds the keys. (Rev. 1:18) Thus we find three opened doors: the doors of Heaven, of Hades, and of Death.

It is now three o'clock in the afternoon, it is the hour when the lamb is offered in the temple, and when the Levites sing Psalm 22. Picture to yourself this scene; the priest was in the holy place offering incense, and behold! suddenly the veil is rent and man is in the presence of God and does not die! Access to God is opened unto us.

This evening you can enter, and you will be welcomed.

But see, the earth trembles! and although her foundations are strong, death is shaken; rocks are rent. Heaven expresses its full satisfaction.

One door remains closed. . . . It is the door of the human heart.

And yours? Do you not wish to open it to the Lord this evening? Ah, dear soul, if you do not, a day will come when you will find yourself before His closed door! How long has the Lord of Glory been knocking at your door? Oh! let me warn you. After having knocked and waited vainly at the door of your heart, He will close His door of mercy, and when He closes no one can open; you will knock in vain.

When I speak of this, the pages of my Bible tremble between my fingers. Do you wish to commit a sin which the devils would not commit? The Apostle Peter says that there are some evil angels bound "in chains of darkness" (2 Pet. 2:4) for the judgment of the great day. Ah! if one went to preach to them that there is a

Redeemer for them, what a cry of joy would rise from that place of torment. Those evil spirits who are at liberty formerly asked the Lord Jesus: "Art Thou come to torment us before the time"? (Mat. 8:29) If one had said to them: There is a Saviour for you, do you think they would have disregarded Him? I do not think so myself. I find it hard to believe. Do you want to be guilty of this frightful crime, which could not be put to the account of the demons?

Consider, Sinner, it is a solemn question. . . .

The devil says to you: "Tomorrow", but tomorrow is a floating island on which you will never be able to set your foot. "Tomorrow" is the road which leads to the town of *"Never"*. Felix said "Tomorrow" in the book of Acts. "Tomorrow" has no brother, it is born alone, it is something fragile and slippery. Tomorrow you could be in a place where the tomorrows and the future are terrible.

"Today, if you will hear His voice harden not your heart" (Ps. 95: 7, 8; Heb. 3:7) Standing by this cross there was a Roman centurion. I picture him to myself with his breastplate, his spear in his hand, his brazen helmet on his head. His soldiers had plaited the crown of thorns; and he himself had seen so much: the scourging and the gentleness of the Lamb; When they nailed Him to the cross, the centurion had stayed there. When capital punishment is executed the police are responsible for it. His soldiers had smitten the head of the Saviour with a reed, they had reviled Him, and spit in His face. He had let them do it, worthy representative of the kingdom of iron, announced by Daniel the prophet. (Chapters 2 & 7) He had not been to Sunday school, he was a soldier, he had fought for his country and had gained this rank, no doubt distinguished on the field of battle.

Mark tells us that he was "over against", face to face with the Cross. O sinner, see this man and listen to what he says: "Truly, this was the Son of God". He will sing with us the song of Heaven, and you, who since your infancy have been taught the Holy Scriptures which can make you wise unto salvation, will you sing it?

They will come from the East and from the West, from the North and from the South (Lu. 13:29); where did this man come from? from the North perhaps. And you, who have a pious Mother, will you be cast out? See this poor heathen, a Roman soldier, the door of his heart opens, and listen to what he seems to add: "I have believed, therefore have I spoken" (Ps. 116:10)

We come now to Joseph of Arimathea, a rich man, who owns a garden in the capital and a tomb (a cave). Men are so sure of dying that they are concerned beforehand with their burial. It is the only certainty that man has.

The Word tells us that he had hewn this tomb himself. (I think that he had employed workmen, but it is with a purpose that God says things thus in His Book). For it is man who has dug his grave by sin. A man never gives up his place of burial to another, especially if one is in a high position. "With my own hands", Joseph of Arimathea would have said, "I have prepared this tomb, and it is reserved for me". But, behold! another enters it, Jesus; and after having laid down the body and rolled the stone to the door, Joseph goes away. He will be laid there later, but only after his tomb will have been the witness of the resurrection of the Lord Jesus. O death! where are thy terrors? time fails us to speak of this tomb.

It is the Lord Jesus Who puts His own to sleep. It is also He Who awakens them, and many will go to meet Him without passing through death.

The saints of the Old Testament were afraid of death; Hezekiah and Job for example. Job said: "I am forced to come to the King of Terrors" (Job 18:14) while the Apostle can say "I have the desire to depart" (Phil. 1:13)

I remember my Mother; I went to sleep in the evening under her shadow, and awakening in the morning her well-known face appeared in the room to fill my heart with joy, and from my lips came the word "Mother" One word will be on our lips when He will come: "Lord"! "If I awake,

I am still with Thee" (Ps. 139:18)

Perhaps you may have friends in the world. When some one sets out on his worldly career, he comes forth with all that youth puts at his disposal. The heathen worship the rising sun, but turn their backs on the setting sun. Dear soul, if you have not Jesus, you will be alone when you come to die. There everyone must leave you, but your sins will remain with you. Sad companions! You will be in the valley of the shadow of death with your sins.

Oh, I entreat you, open your heart to Jesus, and know that in His heart your place is ready, a place for you, who have waited till this hour, so late in the day of grace. For it grows late, the sun is sinking to the horizon, the shadows of night are spreading over the land.

Look unto Him before the coming of eternal night! He is your best friend, the one who loves you best. David was the best friend of Saul; Elijah of Ahab; Jesus, of the sinner. Satan does not love you, your companions do not love you. Without the knowledge of Jesus there is no love in the heart, and you yourself, you do not love yourself: you leave your soul to perish. Is it of so little value to you?

One more word as to this tomb. It has been the eye witness of the victory gained over death. Within its dark walls, see what a battlefield! Everything is in order: the napkin folded up in one place apart, the linen clothes on the ground; it is not like Lazarus who came forth in all his graveclothes. There are angels in this place, for there are trophies of victory there, and that is where the christian goes, if Christ does not come to receive him.

May you have this happiness! Once more, let me ask you, will you sing with the redeemed "Unto Him Who loves us" (Rev. 1:5)? In Hell you will say: "I am the architect of my own unhappiness". You forge chains for yourself, which will weigh you down through all eternity. I seem to see you fastened to the rack of that place of torment, the vulture of remorse devouring your soul. You will desire one drop of water and it will be refused to you by Him Who thirsted on the cross. "Without will be dogs" (Rev. 22:15). There were some at the foot of the cross, and the Lord met them in His ministry. You will desire the crumbs which fall from the table of the Master, and they will be refused to you. May God have mercy on you, is the cry of my heart. Have mercy on yourself, I entreat you, and you will never regret it: not in this world, and still less in the other.

(The above article may be had in booklet form: price 10¢ each, or $1.00 per Dozen, Postage paid. Orders may be sent to the various Book Rooms, or Tract Depots: or direct to Christian Book Room, Box 5413, Kowloon, Hong Kong.)

FROM A LETTER
REST IN PERFECT LOVE

I am reading the life of Machen with great interest. He and his Mother were devoted to each other. The girl he loved was a Unitarian, so he never married. Once he was so busy he could not get home to his Mother for the holiday, and wrote explaining, saying he hoped she would understand. She replied: 'I sympathize, and I understand. If I cannot make you see this it is because language is inadequate. Here is where faith in a *person* comes in. You love me very dearly, and admire me in some ways more than I deserve. But somehow, somewhere, I have failed to inspire you with faith. I could not do otherwise than understand you, my own beloved son. I would not be *myself* if I did not! It would be a comfort if you could rest in my perfect love a little more securely!'

That last sentence, how often our Heavenly Father must say it. What a comfort to feel we cannot rest too securely in that perfect love, which always understands!

ORIGIN OF "NEVER LONELY"

"Wee Teddie," my little smooth fox-terrier, was very handsome, being beautifully marked and having a very sweet little face, and people often stopped to admire him. One day early in 1955 a poor old woman stopped to have a good look at Teddie, then she turned to me and said, "You'll never be lonely, sir, as long as you have your lovely wee doggie with you." I was greatly surprised at this as I was feeling terribly lonely just then. So those words, "You'll never be lonely," kept ringing in my mind. Soon my thoughts moved to a higher plane, namely that loneliness can be overcome if only we have sufficient faith to realise that the Lord Jesus actually is with us every day and every hour. Somehow, without consciously intending it, these thoughts resolved themselves into a verse of poetry, and when I got back from the walk I wrote it down. A week or two later verses 2 and 3 built themselves into the poem, but I felt a fourth verse was needed to refer to loved ones above and to the redeeming love of the Lord Jesus. Eventually, early one morning some weeks later, and quite suddenly, the whole fourth verse was given to me in a form which I recognised as final and requiring no revision. "Never Lonely" was now complete and the sending out began, very slowly at first, but eventually it became a whole-time occupation to deal with the correspondence involved. The total sent out to date (January, 1959) is over 22,000 copies.

F. E. L.

NEVER LONELY

You'll never be lonely while Jesus is near,
His comforting presence casts out every fear;
And all through life's journey, whate'er may betide,
You'll never be lonely with Him by your side.

You'll never be lonely when you realise
That the King of all Glory, who built earth and skies,
Is your constant companion, so loving, so true,
You'll never be lonely while He walks with you.

You'll never be lonely though sorrows oppress,
You'll never be lonely in pain or distress;
If Jesus is with you, your Saviour and Friend,
You'll never be lonely right on to the end.

You'll never be lonely because Jesus cares,
In Mansions of Glory a home He prepares,
And there, re-united with loved ones above,
You'll never be lonely, redeemed by His love.

F. E. Lewis, 1955

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FROM A LETTER
WE ARE NEAR THE END

Present day signs that show us how near we are to the end are: the apostacy of Christendom, the regathering of Israel, the rise of Rome, the emergence of Russia as a great world power, the breaking down of various barriers and reapproachment of the nations of western Europe, and the unbridled will of man to break the barriers of earthly existence. See Isaiah 14:13-14. C.H.B.

A catalogue of Texts & Books sent free on request:
Christian Book Room, Box 5413, Kowloon, Hong Kong.

EARLY DAYS
DEPARTURE FROM THE TRUTH

In the last number of The Steward an attempt was made to briefly review the position and truths that the Lord, some 130 years ago, revived amongst a few of His own people, who sought to be gathered to the Name of the Lord alone, in accordance only with the Word of God; and to illustrate from later days that these truths, and the power of the Holy Spirit, have not changed. To sum up, they learned to know:

The coming of the Lord as the present hope of the church.

The presence of the Holy Spirit forming the unity of the church, and guiding and directing the saints; and their dependence on Him in their meetings: so as not to be dependent on any human minister or leader.

The distinct condition of the saints of the present dispensation, as having the Spirit dwelling in them, and risen with Christ.

The heavenly character of the church, and that saints were "heavenly men by birth."

They learned their place was outside the camp unto Him, and they sought to walk in separation from the world, whether social or religious.

Also they held fast the great truths of the Gospel.

We have spoken of the remarkable work of God at this time in Plymouth: so much so that the saints gathered in this way received the nickname of "Plymouth Brethren:" a name which none who knew the truth of the unity of the church of God would accept. It was in this favoured city that the enemy attacked this fair work of God. Fain would I leave this attack, and not speak of it to my readers: indeed, I would not do so now, were it not for a book that has recently come to my hand, entitled "Teachers of the Faith and the Future," by Mr. G. H. Fromow which is an account of the life and writings of Mr. B. W. Newton and Dr. S. P. Tregelles. The book has a Foreword by Professor F. F. Bruce.

This book, including the Foreword, makes such extraordinary exertions to seek to prove that Mr. Newton's "whole career proclaims his absolutely uncompromising orthodoxy," that it leaves one wondering why it is necessary to go to such lengths to justify a man, if he was really as represented. Periodicals such as "The Bible League Quarterly", "Watching and Waiting", and "The Evangelical Quarterly" have in recent times all been pressing Mr. Newton's works or teaching; as well as the "Sovereign Grace Advent Testimony". These strenuous efforts to revive Mr. Newton's writings, and to reinstate him in the confidence and favour of those who seek to be loyal to the Lord Jesus Christ and His Word, seem to call for some effort to let the saints have the opportunity to test these things for themselves. Through the mercy of God we have a true account of the earlier facts (not the *opinions* of friends or opponents), in the pamphlet: "Narrative of Facts," by Mr. J. N. Darby, to be found in Vol. XX, (Ecclesiastical, Vol. IV), of his "Collected Writings." This, with other pamphlets on the same subject take some 300 pages of this volume, and any who are inclined to accept at face value that which is now being published regarding Mr. Newton would be well advised to read these pamphlets for themselves. There are also later facts in other volumes to which reference must be made at another time, if the Lord will. It has been well said that *facts* are like a stone wall: you may not like them: you may not agree with them: you may butt your head against them, but you will not damage the wall, but only break your head. Most of what follows is compiled from the book mentioned, (whose accuracy we cannot vouch for), entitled: "Teachers of the Faith and the Future": "TFF" will refer to it in future in this article; or, from the "Narrative of Facts", to which "NF" will refer. This "Narrative" was communicated to others before publication, so as to take all possible care that everything shall be perfectly true: and that what is told shall be plain, unvarnished FACTS. And since then it has been subjected to the most searching examination, and proved to be

correct. So we may let *facts* speak for themselves.

In the year 1831 (TFF, Foreword), or 1832, (TFF.4), a young man of about 24, named B. W. Newton came to Plymouth from Oxford, and connected himself with the meeting there. His father had died before his birth, and he had been educated privately until he entered the university, (TFF.4), so he had never known the discipline of either a father or of school life. This may help to explain the undisciplined conduct of this young man in the years that followed. At first he appeared to accept the truths outlined above. He had considerable ability; and judging by the Word, "Only by pride cometh contention", pride was not lacking. He soon assumed the place of ruler in the gathering at Plymouth (NF.114), together with some few others (NF.39). From an early period he isolated himself from the other brethren. He held reading meetings, and would not allow other brethren labouring for the Lord to attend; saying it was bad for the taught to hear the authority of the teachers called in question. (NF.20). Particular meetings of his own for inculcating his peculiar views were multiplied, and sisters were instructed in them, and provided with notes, so that they might hold smaller meetings amongst the poor: and also write letters far and wide, to Canada, India and other parts, to propagate these teachings. No criticism or correction was tolerated. (N.F.21; Collected Writings XV. P.102). And so Mr. Newton gathered a party, drawing away disciples after himself.

More and more his teaching opposed all the truths he had once seemed to hold. He denied the coming of the Lord as the present hope of the church, and taught that it must pass through the tribulation: though later in other writings he declares they will not. (NF.26). His biographer states that he taught Christ's coming follows the Antichrist and the Great Tribulation. (TFF.9). The heavenly calling of the church was confounded with the earth, and set aside. Unfeigned faith in the presence of the Holy Ghost to guide and minister in the assemblies of the saints was undermined and subverted, and also the unity of the body of Christ, teaching "independent churches" (NF.92). Saints were spoken of as to be "omniscient" and "omnipotent", "almost into co-equality with God." (Mr. Newton's own words). Clericalism and worldly principles had usurped the place of the Spirit of God (NF.40 & 104, 105). The authority of rulers in the church was pressed. It was stated that there had been, indeed, the fisherman system, and that Christ had previous to His resurrection chosen poor and uneducated men to be His instruments: but after His resurrection this was all changed, the Paul system was then set up, and the Lord used educated gentlemen, such as Paul. (NF.31). It was taught that it was wrong for the saints to meet, unless they had a responsible teacher to direct them. (NF.93). How different to our Lord's words: "Where two or three are gathered together in My Name, there am I in the midst of them."

With such teaching it is not surprising that every effort was made to hinder the poor and uneducated taking part. I will not relate the shameful methods resorted to: some may be seen in the Narrative of Facts, Pages 32 to 39, and again 58 and 59, where a statement of Mr. Newton's is recorded regarding a brother who had ventured to speak, somewhat nervously, but giving a godly and useful exhortation. The following day Mr. Newton pressed that something must be done to hinder such brothers speaking, saying he was not fit to minister, and that it was a sin against the order of God's church for which he had been sweating his soul for the last twelve years. Together with these evils, there was repeated untruthfulness and deceit. For instance he charged Mr. Darby and others with an evil doctrine which he himself alone had been teaching; and from which he had been delivered by the very ones whom now he charged with holding it. (NF.68). It is most painful to speak of such things: but for those who question their truth, see the Narrative of Facts, Pages 52, 53, 71, 72, 82, 83; and see the Collected Writings, Vol. XV, Page 150.

Many of the saints were cowed and thoroughly miserable. The absence of Christ in Mr. Newton's teaching was a very principal thing which drove the poor brethren out. They felt the effect, though knowing little of the cause, and felt justly. (NF.105). The super-abundant collections, of which mention was made in our

last issue, had ceased; and it had to be announced that there had been no means of paying for more than a year's gas, and wine for communion for half a year. (NF.40). But nothing could be done, as it was taught that the rulers alone had the right to judge evil: the teachers were the representatives of the church, and they were to decide, and the church to act on their decision. (NF.49, etc.). Finally a meeting of fifteen brethren was arranged, including Mr. Newton and Mr. Darby. Mr. Darby spoke of the sectarianism that had come in (Mr. Newton making a party around himself). Mr. Newton was very angry and said that he did seek to make a focus of Plymouth, and that he did seek to have union in testimony there against the other brethren (that is, their teaching), and that he trusted to have at least Devonshire and Somersetshire under his influence for that purpose; and that it was not the first time Mr. Darby had thwarted and spoiled his plans. (NF.45). This made it plain enough what Mr. Newton's intentions were. Every effort to arouse the conscience of the gathering in Plymouth failed. Brethren from other gatherings were not permitted to help in the matter. At last Mr. Darby ceased to take part in the meetings, and after three months further waiting, he withdrew from the meeting in Plymouth. After a further very considerable wait, he and six others who felt as he, decided to take a small room and begin breaking bread on the old principles which were still held in other meetings. At the first meeting there were some 50 or 60.

It may be said that young or uneducated saints are unfit to judge of such matters. That is not the question. Individuals are not called on to judge as such. The Holy Spirit acting in the body is present to guide it in a common act. This is the real root of the matter.

Some time after this Mr. Newton came to London, and held a private meeting near the Rawstorne Street gathering, in the home of some who attended there. At this time he stated that he had in part come to London to satisfy the minds of any brethren as to the charges made against him. The brethren in Rawstorne Street immediately sought to arrange a meeting between Mr. Newton and Mr. Darby in the presence of the saints. However, Mr. Newton refused every effort. He said the church was not a judicial assembly, and he would not answer to it. The brethren in London acted with the greatest patience and forbearance, offering various plans that they hoped might be acceptable to Mr. Newton: but all were refused. Finally, on Dec. 13th, 1946, the gathering in Rawstorne Street, London, wrote Mr. Newton that they could not hold communion with him till he met the charges fully. It had been made quite plain that they were not trying Mr. Newton, nor pronouncing him guilty: and if he could show himself clear of the charges made in the Narrative of Facts by Mr. Darby that they were as ready to judge Mr. Darby as a calumniator. *This final* letter ended with the words: "They need not say, with what joy they would welcome any change in your disposition as to this matter." One of Mr. Newton's own followers stated that all the trouble had come from letting Mr. Newton have his own way. (N.F. 106).

Mr. Newton's biographer states that the "rupture took place between him and Darby, ostensibly on the question of ministry and church government, but really the cause was their difference of views on prophecy and the Second Advent of Christ." (TFF.4). I think the foregoing account will show this is hardly the case: indeed, Mr. Darby had written to Mr. Newton, declaring "as to difference of interpretation on points of scripture, a measure of difference comparatively immaterial, and but an exercise of grace." (Col. Wtgs. Vol. XX. P. 159).

"The Steward" and "Feed My Lambs" will be sent free on request, as the Lord enables, to any of the Lord's people, old or young. Address: Mr. S. R. Arendt, 4351 Marcil Ave., Montreal, Canada. If in connection with the periodical "Till He Come", write to Mr. G. W. Allen, 7 Astley Ave., Toronto, Canada.

Printed in Hong Kong.

"FEED MY LAMBS"

(John 21 15)

ABRAHAM AND ISAAC

Children, Will you hear the story?
Will you quietly attend?
Hear what once the God of Glory
Said to Abraham, His friend?

Children, Did not sorrow fill him,
When the Lord told him to go,
Take the son he loved, and kill him,
In the place that He should show?

But 'The Friend of GOD' obeyed Him;
With his son he journeyed on;
Tied him, on the altar laid him,
Took the knife to kill his son!

But the Lord did not afflict him,
Though He tried his faith so far;
God had found another victim;
Oh, how great His mercies are!

And He always will deliver
All who put their trust in Him.
God is love, and loves for ever,
Like a light that can't grow dim!

But there once was One forsaken,
Though He did His Father's will;
Jesus to the cross was taken,
There the sinners' place to fill.

Think, Oh think, what Christ has suffered;
Think the love that God has shown—
Spared the son that Abraham offered;
But He did not spare His own.

(Joseph Scriven: Author of 'What a Friend we have in Jesus. It may be sung to the same tune.)

THE RIGHT KIND OF FAITH

Sometimes we are troubled for fear we do not have "the right kind of faith." Many years ago the Christian Book Room in Shanghai used to have an account in "The American Oriental Bank." One day, when my Father (who had been a banker most of his life) was helping in the Book Room, I asked him to deposit some money in this bank. When he returned, he said to me, "Take all your money out of that bank. It is not safe." I asked how he knew: he said he could not tell me, but he knew it was not safe. As I had entire confidence in his judgment, the next day, Thursday, we transferred all our money to The Hong Kong and Shanghai Banking Corporation. On Friday I happened to meet an old friend, an American missionary, who (I knew) had a good deal of money in the American Oriental Bank. I told him what my Father had said. He was very much annoyed, and said, "You just talk like that because you are Canadians, and it is an American bank. I have perfect faith in it."

About eleven o'clock Saturday morning my old friend came into the Book Room, and said to me, "I have just come back from depositing $2,000.00 of American money in The American Oriental Bank; so that will show you what great faith I have in it."

At twelve o'clock that day the American Oriental Bank closed its doors, and never opened them again: and, as far as I remember, my friend lost every cent he had in it. He had great faith: real faith: but faith in the wrong bank.

Just so, there are many who have great faith, real faith, in themselves: in being baptized: in keeping the law: in going to church: in good works: in keeping the Sabbath: in some particular church. There is no question about their faith: but it is faith in the wrong object; and they will surely lose their soul. Faith in Christ, and Christ alone, is the only right kind of faith. It may be ever so weak, but if I have committed myself, my soul, to the Lord Jesus, no matter how weak my faith may be: I am saved.

MARY AND HUGH

THE ACCURACY OF THE OLD TESTAMENT

"Mother you know I was kept in yesterday, and had to write out two pages of history; and how hard I found it not to make a mistake. Today I was telling the teacher I was almost glad she had done that, because by it I had learned what a wonderful thing it is that we have the Bible with practically no mistakes in it. Do you know what she said? She just said she didn't believe it: that it was quite impossible for the Bible to have been copied so many times, and mistakes not creep in. She isn't right, is she?"

"No, Mary, she isn't right. God has cared for His Word so we do know exactly what He wishes to say to us. You remember how your Father told you the old scrolls lately found have only confirmed our certainty that the Bible is right, and free from mistakes."

"That's what I told her, but she says its impossible."

"The enemies of the Bible thought the same thing and to prove it they searched all the libraries of the world for old manuscripts, and compared them: and all the old quotations from the Scriptures, in the other old writings: and the result has been most amazing: it 'is imposing by its nothingness', as somebody remarked. It disappointed the enemies of God, but rejoiced the hearts of true Christians: and was just what they expected."

"So my teacher is all wrong to say its impossible."

"Absolutely wrong. She only says so because she does not know the facts. But she would be quite right, if it had been left to men to care for the Bible: but this is the Lord's doing, and it is marvellous in our eyes. All Scripture is 'God-breathed'. God tells us so; and that is what made it perfect in the original. And God has cared for it all these thousands of years, and He has kept serious mistakes from coming in when it was copied. Listen to a bit from an old book called 'Theopneustia', (meaning, 'God-breathed.') Speaking of the lack of mistakes in the Bible, it says: 'This result is immense by its nothingness, and all-powerful by its insignificance. When it is remembered that the Bible has been copied during thirty centuries, as no book of man ever was, or ever will be; that it was borne with Israel in all their vicissitudes and captivities; that it was transported for seventy years to Babylon; . . . it has been so often persecuted, forgotten, interdicted, and burnt; when it is rembered that from the time of Jesus it had to endure the first three centuries of imperial persecutions, in which those convicted of having it in their possession were sentenced to be torn by wild beasts; after which came the seventh, eighth, and ninth centuries, in which were everywhere multiplied false books, legends, and decretals; the tenth century in which so few men knew how to read, even among princes; the twelfth, thirteenth, and fourteenth, in which the use of the Scripture in the vulgar tongue was punished by death. In the remembrance of all this, it will be well understood how necessary it was that God should always keep His powerful arm uplifted, in order that, on the one hand, the Jewish Church should give us, in full integrity, the word which records their rebellion: predicts their ruin, and testifies of Jesus; and, on the other, that the Christian Churches (the most powerful of which, and especially the Roman sect, prohibited the people from reading the sacred books, and set aside the Word of God for traditions) should, notwithstanding, transmit to us, in all their purity, those writings which condemn all their traditions.

". . . . All the variations, with scarcely one exception, leave untouched the essential meaning of each sentence, and relate merely to points of secondary importance, such as the insertion or omission of an article or conjunction, the position of an adjective before or after its substantive, and the accuracy, more or less important, of grammatical construction.' "

"What a comfort it is to be able to rest completely on the words in the Bible; and to know for certain that they are the very words that God Himself gave us!"

"Yes, Mary, the Bible is the most priceless possession this world holds: and, Thank God, we can trust it absolutely. But now I must get the supper, and you must do your lessons.".

"TILL I COME, GIVE ATTENDANCE TO READING"
(1 Timothy 4-13)

THE STEWARD

"IT IS REQUIRED IN STEWARDS, THAT A MAN BE FOUND FAITHFUL"
(1 Corinthians 4-2)

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"WORTHY IS THE LAMB"

THOU, THOU art worthy LORD,
Of most exulting praise,
The Lamb once slain shall be adored,
Through everlasting days!

Heaven's vault with praise shall ring,
Louder, and yet more loud;
Millions of saints Thy worth shall sing
Each heart in worship bowed.

Worthy! again, again—
Angels with saints combine,
Ascribing to the Lamb once slain
Wisdom and power divine.

The tide shall still roll on,
That tide of endless praise,
Till every creature to Thy throne,
Its voice in blessing raise.

O LORD, the glad, new song
Is ours e'en here to sing;
With loyal heart, and joyful tongue,
We now our homage bring.

"Worthy!" we cry again,
"Worthy, for evermore!"
And at Thy feet, O Lamb once slain,
We worship, we adore.

(Miss Vonposick)

AN EXHORTATION TO CHRISTIAN PARENTS

"And ye Fathers, provoke not your Children to wrath."—Ephesians vi. 4.

Beloved Friends,

As a somewhat aged father of several children, I reckon on your kindness in bearing with me while I seek to lay before you a few thoughts, that with God's blessing, as I hope, may be useful and instructive, chiefly as pointing you to the "Word" itself, our only sure and safe directory. I take as a motto, Eph. vi. 4.

"And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

Nothing can be more simple, and as I believe, nothing more comprehensive, as in few words containing a code of instruction to parents. Where authority is vested whether in Parent, Master or Magistrate, there would always be danger, more or less, of its being abused. Power often engenders self-importance in the ruler, and this naturally leads to resistance in the one ruled over; the consequence is wrath. The father is here contemplated as liable to become the aggressor, and it

is he that by the Spirit of God is so faithfully warned. I need hardly say that the wife is exhorted also as included with her husband, though the father is primarily addressed and responsibility begins with him, (an important thought) though it does not end there. Where authority is entrusted, the heart of man, as I have said, naturally prides itself in its display, and if resisted, as naturally becomes irritated and wrathful. The Spirit of God, in His perfect knowledge of all things, as soon as ever fathers are addressed, puts in a word of wholesome warning and admonition. "And ye fathers," He saith, "provoke not your children to wrath."

Now all exhortation in the "Word" is based upon certain doctrinal principles of truth previously adduced and declared. This is of immense importance; the looseness and carelessness with which exhortations are ordinarily treated, arise mainly from this, that grace is not fully and rightly apprehended. The individual does not see himself not only as saved and as having eternal life in Christ, but as placed in the very same position as Christ Himself, in the presence of God, "holy and without blame *before Him* in love."—"having," says the Apostle, "quickened us together with Christ, raised us up together, and made us sit together in heavenly places in Christ Jesus." Ephesians ii., 6. Grace has thus wrought, and wrought too when we were dead in sins, and "children of wrath, even as others." Let any one attentively and prayerfully read Ephesians i., 4; ii., 1-10, and see if they can make anything else of these passages than our identity in position and blessedness with a risen Christ, together with the forgiveness of all our sins, for how could we be in such a position if our sins were not forgiven? (chap. i., 7.) Blessed be God it is so, for, "As He is, so are we, in this world." This is the doctrine of the Epistle; the work of Christ accomplished on the cross is the divine and eternal basis of it all, (chap. ii., 13-17.) The first three chapters form a beautiful compendium of Christian doctrine, the last three are chiefly exhortatory, interspersed, as we might naturally expect, with truths, which are suited to act upon the heart and conscience, at the moment the exhortations are given.

Now the Christian parent in this vi. chapter, is exhorted, as on christian ground, in a position of the highest possible standing before God, "as Christ is, so are we." 1 John iv. 7. He is to know this intelligently, that he may walk as a Christian in all the relationships of life, so as to glorify Christ, and here comes in his strength and wisdom as a parent, and hence his responsibility. I would rather say his privilege, for dear friends, we shall most surely find it our privilege to be filling up diligently and obediently the position grace has set us in, towards our dear children. We do but then answer to the grace bestowed upon us, and instead of provoking our children to wrath, we are to exhibit grace towards them, because (to the very highest degree and according to the very depths of our necessities) we have been made partakers of that grace ourselves. God in the riches of His grace has displayed that grace towards us, and because of it, we are debtors to our children to display it towards them, not overlooking the exercise of discipline and admonition if needs be. This is the very opposite of that spirit by which we might be tempted to provoke them to wrath, it is the spirit of love and good-will by which we should seek to win them to Christ, by exhibiting before them the very same spirit that always governed the Lord Jesus Christ Himself. If a Christian father provokes his child to anger, the Holy Spirit of God is grieved—that same Spirit by which he is sealed unto the day of redemption. If all bitterness, and wrath, and anger and clamour, and evil speaking are to be put away from the Christian, with all malice, and he is to be kind, tender-hearted, and forgiving others even as God for Christ's sake has forgiven him, surely he is not to provoke his child to that which the word of God condemns, as grieving and dishonouring to the Spirit of God; this is all plain and simple. Upon

the confession of naughtiness in our children, we are required to forgive as Christ also hath forgiven us, and to walk in love as Christ also hath loved us and given Himself for us. Thus while the great fundamental truth of the death and resurrection of our Lord Jesus Christ is fully asserted in the former part of this Epistle, and our union with Him as the result and consequence of this, and that we are brought into the same position with Christ Himself into the presence of God *"without blame before Him in love,"* the heart and the conscience are appealed to afresh, by a reiteration of this blessed truth, that Christ *has* loved us and *given* Himself for us, an offering and a sacrifice to God for a sweet smelling savour. The walk flows from this, as its natural result, and it is a walk of love, embracing all the relationships of life.

But the parent may say that his child is already so disobedient that he cannot bear with him—his own temper is continually ruffled by his conduct, that he necessarily provokes his child to wrath, he cannot command himself, nor act kindly to him as he desires. Alas! how quickly the heart forgets how God has saved us, and still deals with us in perfect grace. Let no Christian parent say it is a thing impossible. Beloved friends, God lays no burden upon you, when He enjoins this precept as "the God of all grace;" He gives suited and sufficient grace to meet your every need. Do you say you need more grace? Well, "He giveth more grace," wherefore He saith, "God resisteth the proud, but giveth grace to the humble." "Submit yourselves therefore unto God." Mark the way in which His grace works, "He giveth grace unto the humble," "Humble yourselves therefore under the mighty hand of God and He shall exalt you in due time." The case now supposed is rather that of a child whom the father has failed to bring up in the nurture and admonition of the Lord. Already the child is a source of sorrow and uneasiness; the father loses all command of his temper in the presence of his child, he provokes him to wrath instead of inquiring diligently before the Lord the cause of this sorrow, seeking thus to know how far he (the parent) may have been to blame.

Beloved in the Lord, let me beseech you to betake yourselves to God about this matter, and rather charge the sin home upon yourselves than throw it upon your children. Think you, that the Lord's own nurture and admonition are lost upon us, and that He can let us take our course, and share our condemnation with the world? Surely not! No, "as many as He loves, He rebukes and chastens," and "we are chastened of the Lord, that we should not be condemned with the world." But alas! for the laxity of parents in the bringing up of their children, "as they sow so do they reap," and yet wonder that their children should turn out as they do, as if God, and not themselves, were to blame. Like Eli whose sons made themselves vile, and he restrained them not, they have left their children to themselves, without proper moral restraint, and the result is generally what might be expected, sad and sorrowful consequences to them, and heart-breakings and bitter regrets to the parent. Unlike Abraham, of whom the Lord speaks in terms of such loving commendation when He says "I know him that *he will command* his children and his household after him, and they shall keep the way of the Lord, that the Lord may bring upon Abraham that which *He* hath spoken of him." The Lord will not hide from Abraham the secrets of His heart, but will treat him as a *familiar friend*, because he had brought up his children and his household in a way pleasing and acceptable to Him. But what were these deep secret purposes, that were in the heart of the Lord to communicate to His friend and faithful servant, Abraham, and to what did they relate? They were concerning Sodom and Gomorrah, and the terrible destruction and overthrow that awaited those wicked cities. What marvellous condescension on the part of the Lord thus to speak to Abraham as a man speaketh to the friend of his bosom, in easy and familiar terms, telling out the very secrets of His heart. It was a most

blessed reward surely too, for commanding his children and his household after him, *in that he thus morally restrained them*, and as might be expected from the *moral* tuition of such a father, they *obeyed* him, even in submitting to the painful rite of circumcision; and as to Isaac, his joy and his laughter, for such does his name imply, what more beautiful illustration could we have of filial subjection than in the ascent to Mount Moriah, where father and son are found together in sweetest converse and companionship, *divine* and *previous* type of Him who was ever the delight of the Father, sweetly subject to His Father's will at all times, and "obedient unto death, even the death of the cross." But what about his nephew Lot? Alas! dear friends, the well-watered plain attracts him, and next to that lay Sodom, and spite of its wickedness and at all costs, in he goes, but only to get his righteous soul *vexed* from day to day with the filthy conversation of the wicked, to *be mocked* by his sons-in-law, violently *dragged out* of the city by the angels, (in mercy surely), but against his own will, and *finally deceived* by his own daughters. Solemn warning this to parents, who, making riches or honours their object, (for Lot was a *judge* in Sodom) are in the end only vexed and troubled by the world, and distrusted and entangled by their nearest and dearest relatives. What sad and sorrowful results, and yet only the natural consequences of a *worldly, covetous*, and *self-indulgent course.*

What a striking contrast is presented in the history of Abraham! As a worshipper he is on the mount with God, and intercedes on the behalf of Lot and the inhabitants of Sodom up to the moment of its overthrow. But in the *domestic circle* he is the one to *"command his children and his household after him,"* and the Lord said, I know him that he will do it. What a commendation, especially when we think of his advantages and privileges, how very much below ours! If motives so vastly inferior governed him, and brought out such blessed results, what manner of persons ought we to be in relation to the godly training of our children and households? And after all, beloved friends, be assured, the secret of all right moral government, is the knowledge of our heavenly standing, position, and privileges, as united to a risen Christ, and *blessed with all spiritual blessings in heavenly places in Christ Jesus.* Eph. i. 3; ii., 4-7.

Reverse the order and train your child for the world, or "to make the best of both worlds," as men speak now-a-days, teach him to value the smiles of the rich and the great in this world, and to esteem very highly the advantages the world offers to him for getting rich and advancing himself in society, and what have you done for your child? You have helped to push him into the world from which (if you know yourself as a Christian according to God's thoughts) you yourself are delivered. "Who gave himself," says the Apostle, "for our sins, that *He might deliver us from this present evil world,* according to the will of God and our Father." Galatians i., 4. Not that we or our children should have a good portion in it, but be delivered out of it, and because it is an *evil world, a sin-stricken Christ-rejecting world;* concerning which the Lord Jesus Christ says to His disciples, "Ye are not of the world, even as I am not of the world."

Dear friends, if Satan tempts you to bring up your children for the world, hear I beseech you the Spirit of God's solemn definition of the world and all that is in it, such as the heart of man naturally values and sets store by,—"All that is in the world, the *lust of the flesh, the lust of the eyes*, and *the pride of life,* is not of the Father but is of the *world.* And the *world* passeth away, and the lusts thereof." Now, says the Apostle, "Love not the *world*, neither *the things that are in the world,* If any man love *the world*, the love of the Father is not in him." Solemn and searching test this to the heart of the Christian, and to his conscience too!!

(From "The Steward" of about 40 years ago)

STUDIES OF WORDS

PARA-DIDOMI—"TO DELIVER UP" EK-DIDOMI—"TO DELIVER OUT" APO-DIDOMI—"TO DELIVER BACK"

In Romans 4.24 & 25 we read "Jesus our Lord . . . was delivered for our offences, and was raised again for our justification." I wonder, Beloved, if you have ever pondered *who* "delivered" Jesus our Lord in this Scripture, or, *to whom* He was delivered? You will notice that the words just quoted answer neither of these questions; though they do tell us *why* He was delivered.

Before we seek an answer, let us look a little at the word which the Spirit of God uses here, that is in our language translated "delivered." In Greek it is *Para-didomi,* and literally means "given over", or, "given up"; and the primary meaning in Greek is "to hand over", or, "to give into the hands (of another)": these last two words being understood. This word is used many times in the Greek New Testament, and in our ordinary English Bible it is translated in various ways:

"cast into prison"	Matt. 4.12.
"deliver"	Matt. 5.25 and many times.
"betrayed"	Matt. 10.4 and many times.
"delivered up"	Acts 3.13 and Romans 8.32.
"gave up"	John 19.30; and other places.
"gave over"	Romans 1.28
"committed"	Acts 8.3 and i Peter 2.23.
"recommended"	Acts 14.26 and 15.40.
"gave"	Galatians 2.20 and other places.
"hazarded"	Acts 15.26.

We find this word more than 120 times in the Greek New Testament; and a little more than half of these instances tell of "Jesus our Lord" being *delivered up.* This should tell us what an amazing thing it is in the sight of God that His only begotten Son, the Lord of Glory, should have been "given over into the hands of another." He Who could truthfully say, "All power is given unto Me in heaven and in earth": *HE* was "handed over" to the power of wicked men! Yes, truly, "He was *delivered* for our offences."

Let us ponder this subject a little, and see what the Scriptures tell us as to *who* delivered Him up; and to whom He was delivered. As we have noted, Romans 4.25 answers neither of these questions: and in this we may see the perfection of the Holy Scriptures: for the point in this verse is the fact, the amazing fact, that He *was* delivered for our offences; and the answer to these two questions is not contained in a single incident; nor is it *one* only who acted in this case.

The first answer to this most momentous question is, it seems to me, found in Romans 8.32: "He that spared not His Own Son, but *delivered* Him *up* for us all, how shall He not with Him also freely give us all things?" Yes, Beloved, it was GOD Himself who "delivered up" His Own Son! Delivered Him up into the hands of another: even into the hands of cruel and wicked men: into "wicked hands", as they are called. This amazing verse is one which may well be linked with John 3.16, "God so loved the world that He gave His only begotten Son:" and, indeed, the Greek word for "gave" in this verse is the same as part of the Greek word "delivered up." Never, never, may we forget that first and foremost it was God Himself who delivered up "His Own Son!" And He delivered Him up "for our offences."

The second answer to the question, "Who delivered Him up?" is found in Galatians 2.20, and Ephesians 5.2 & 25. "The Son of God . . . loved me, and *gave* Himself for me." It is the very same word: The Son of God *delivered Himself up* for me! Amazing answer! But listen again: "Christ also hath loved us, and hath given Himself (or, delivered Himself up) for us an offering and a sacrifice to God for a sweetsmelling savour." Notice well in this Scripture *to Whom* Jesus our Lord gave, or, delivered Himself: even "to God." And He delivered Himself up for an offering and a sacrifice. In First Peter 2.23 we get the same fact, that He delivered Himself up to God, but in a different aspect: "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed (Himself) (or, delivered Himself up) to Him that

judgeth righteously." The margin of our English Bible says it may be read: "He committed His cause" to Him that judgeth righteously: for in the Greek we are not told *what,* or, whom, He committed. But as Jesus our Lord stood before His human unjust judges, He delivered up all, Himself and "His cause" to the "One judging righteously." And what was the result? He has highly exalted Him, and given Him a Name which is above every name. In Ephesians 5.25 we find our Lord delivered Himself up for the Church. And so the circle widens: He delivered Himself up "for me"; "for us"; "for the Church." And let us note well, in each case He tells us that the cause was *His* love.

But we must look further: and we find that over and over again it is recorded of *one man,* Judas, that he *betrayed* (or, delivered up) our Lord Jesus. That awful deed can never be forgotten: it is repeated again and again: his fellow-disciples cannot pass it by: but in horror must refer to it almost every time the name of Judas is mentioned. And to whom did Judas delivered Him up? Have you noticed the seven awful steps in Mark 10.33? "Behold we go up to Jerusalem; and (1) the Son of man shall be *delivered* unto the chief priests, and unto the scribes; and (2) they shall condemn Him to death, and (3) shall *deliver* Him to the Gentiles: and (4) they shall mock Him, and (5) shall scourge Him, and (6) shall spit upon Him, and (7) shall kill Him: and (8) the third day He shall rise again." You will remember that *8* is "the Resurrection Number."

But Judas' awful act was only the beginning of a terrible line of "delivering up." Judas delivered Him up to the chief priests and scribes. They delivered Him up to Pilate and the Gentiles: Pilate delivered Him up "to their will." (Luke 23.25); and "their will" was that Pilate should deliver Him up to the Roman soldiers to scourge, and spit on, and crucify Him. (John 19.16).

But let us not forget the primary meaning of our word: "to deliver into the hands of another." Link this with Acts 2.22 & 23: "Ye men of Israel . . . Jesus of Nazareth . . . Him, being *delivered* by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Yes, when the Lord of Glory was delivered into the hands of men,—into "wicked hands", —they used those hands to crucify and slay Him! The word "delivered" in this verse is a slightly different word to the one we have been considering: instead of Para-didomi, it is, Ek-didomi. It means "to give *out* of one's hand", or, "out of one's power." (Thayer). It is only used here in the New Testament. But what volumes it speaks! Not only did God "deliver up" His Own Son into "wicked hands" of sinful men; but He also "delivered" Him "out" of His own hand: and hence that awful cry: "Eli, Eli, lama sabachthani."

But there is still another word the Spirit of God uses which our poverty-stricken English language also translates "delivered." In Matthew 27.58, after man had done his worst: after the Lord of Glory had uttered that cry of victory: "Tetelestai!" "It is finished!" Then a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: he went to Pilate and begged the body of Jesus. "Then Pilate commanded the body *to be delivered."* This word "delivered" is a translation of *Apo-didomi,* which means to "give back", or, "restore", or, return." Pilate knew that for envy the chief priests had delivered Him up. Pilate well knew to whom that "body" belonged. At one time Pilate had been "determined to let Him go" (Acts 3.13); and now he *delivers,* or, "restores" His body to one of His own disciples. Wicked men would have "made his grave with the wicked", but God in His wisdom and power ordered that "He was with the rich in His death"; and that rich man was one of His own. I think there is a peculiar beauty about the use of this word in this place: Pilate commanded the body *to be given back.* He owned the claim of the Lord's disciples to that precious body. It was their's: and it must be restored to them again. "My Beloved is mine, and I am His." And so the enemies might no longer hold what was not their's, and they must restore it to the rightful owners, that every honour might now be heaped upon the body that had just received every mark of dark dishonour.

Blessed Saviour! What a path is traced by these three words: Para-didomi, Ek-didomi, and Apo-didomi! May our hearts enter more deeply into what each would tell us!

MEDITATIONS ON PHILIPPIANS

Chapter 1: Verse 19.

"For I know that this shall turn out for me unto salvation, through your supplication, and abundant-supply of the Spirit of Jesus Christ."

In our last meditation we pondered the sad sight of some who preached Christ through envy and strife, hoping to add pressure to the bonds of the Apostle: though we saw that there were also those who preached for good will, out of love. Paul adds: "What is it then? at any rate, in every way, whether in pretext or in truth, Christ is announced; and in this I rejoice, yea, also I will rejoice."

On another occasion the Apostle had written: "We do *know* that all things work together for good to them that love God:" and now he writes: "I *know* that this shall turn out for me unto Salvation." What an unspeakable blessing is this positive certainty of the Apostle: and we may have the same certainty, for we have the same God. There are various words, with various shades of meaning, used in the Greek Testament for our word "know." The word used in both the above cases is one that means "to know by reflection: a mental process based on intuition, or information." Was not the "intuition" which gave Paul this absolute certainty, the voice of the Spirit? But in this case there was more. The word translated "turn out" is used in one other instance in the New Testament in just this sense: that is in Luke 21.13, where the Lord Himself tells His disciples that when men shall lay their hands on them, and deliver them up to synagogues and prisons, "it shall *turn out* to you for a testimony." You will recall how much Luke was with Paul, and we may suppose he had told him of these words of our Lord Jesus: so Paul had also the Lord's own words on which to rest for this certainty of which he speaks. And what a blessed certainty His words are!

"This shall turn out unto me for *salvation.*" Salvation is looked at in various ways in the New Testament. In ii Timothy 1.9, we read: "Who hath saved us." In Eph. 2.5, 8, we read: "By grace ye are saved." In these instances we see salvation as a thing already passed: and this is true: Thank God, I may say: "I know I am saved." But salvation is also looked at as future, as in Rom. 13.11, "Now is our salvation nearer than when we believed." Or, i Thess. 5.8: "For an helmet, the hope of salvation." In Hebrews, Salvation is, I think, always looked at as future; and in Philippians, 1.28 & 2.12, it is also looked at as future. In the verse before us, it seems to include the preservation along the way, to the very end, when we will enjoy the redemption of our bodies (Rom. 8.23), which is future, as well as of our souls (i Peter 1.18), which is passed: though indeed this Scripture may well include all. But in our verse, the Apostle seems to be thinking especially of being preserved to "continue with you all:" (Ver. 25), or, as he writes to Philemon: "I trust that through your prayers I shall be given unto you."

"I know that this shall turn out for me unto salvation, *through your supplication*, and abundant-supply of the Spirit of Jesus Christ." There are various words used in the Greek New Testament for "prayer", and this is one of the strongest: it expresses the urgency of the need, and the sense of it in the minds of the dear Philippian saints. You recall the prayer meeting for Peter in the house of Mary, the mother of John Mark, (Acts 12). What supplications must have gone up that evening! James, the leader of the assembly at Jerusalem was absent: they

may have been only a company of poor, unknown saints, and they do not seem to have had a great deal of faith: but those supplications were effectual to the salvation of Peter from the hands of Herod. And I like to think of the little company at Philippi, the jailor, Lydia, perhaps, and the girl from whom the demon was cast out: and others unknown to us: but gathered in earnest prayer and supplication for their beloved apostle.

The Apostle Paul set great store by intercessory prayer. See, for example, ii Cor. 1.11: "Ye also labouring together by supplication for us." Or, i Thess. 5.25: "Brethren, Pray for us!" And almost the same words in Chapter 3.1 of the Second Epistle. When the Prophet Samuel was an old man, he could say: "God forbid that I should sin against the LORD in ceasing to pray for you." (i Sam. 12.23). I fear some of us often sin against the LORD in ceasing to pray for our brethren. Today some are in bonds and in prisons: and we are specially told to pray for such. (Heb 13.3). Some are in sorrow and bereavement: some in perplexity and need.

"Away in foreign lands they wondered *how*
Their simple word had power?
At home the Christians, two or three, had met
To pray an hour."

So, may I add here, on our behalf: "Brethren, Pray for us!"

In the Greek Testament there is a peculiarity in this sentence. The little word *"the"* comes before "supplication": literally it is something like this: "the supplication of you:" but there is no word *"the"* before "abundant-supply", though in English we really need it there. In Greek the one word *"the"* applies to both, and in this way links together the "supplication" with the answer, which is the "abundant-supply of the Spirit." So sure is the Apostle of the answer that he can speak of it in the same breath with the prayer.

The answer to the supplication was the "abundant-supply of the Spirit of Jesus Christ." I am not quite certain that it is entirely fair to translate "abundant-supply", but I think it is. The Greek word is "epi-choreegia." The noun is only used here and in Eph. 4.16, though the verb is used more often. They are borrowed from a well-known Greek custom, by which wealthy citizens would undertake certain public services, such as dramatic performances. A wealthy man would provide "abundant and lavish supplies." The word lost its original connection, and came to mean simply "supply", but especially, "an abundant-supply." How suitable is this thought to the supplies which the Lord gives! I have counted seven times in the New Testament where this word, or the word "choreegio", is used of abundant supplies from God. I cannot resist linking this with the Father's House as seen in Luke 15.25. The word there translated "dancing", is the plural of "Choros" (from which we get our word "Chorus"); and it means "A Choir; or, A Band of Singers." (See Moulton & Milligan). Such was the joy of the Father's heart at receiving back his son who was lost and is found, that He must have an abundant, lavish supply of singers: not *one* band, but *"bands* of singers", gathered to sound forth the welcome Home! This word is from the very same root as the word the Apostle uses for the "abundant-supply" sent in answer to the supplication: and, to me, it links the lavish supplies of the Father's House, with the prison at Rome. And the same abundant, lavish supplies are still at hand, undiminished, for you and for me.

"The Spirit of Jesus Christ." As far as I know, this is the only place in the New Testament where we find this expression. We find "the Spirit of Jesus", in Acts 16.7 (New Translation), for this is the correct translation. We find "the Spirit of Christ" in Rom. 8.9 and i Peter 1.11. The Spirit of God must have a special purpose in the use of this remarkable expression, "The Spirit of Jesus Christ": but I am not clear as to what His purpose is.

EARLY DAYS

WAXING WORSE AND WORSE

We have followed briefly in these pages the remarkable work of God in recovering many precious truths to the people of God. Amongst these we have noted The Coming of the Lord as a present hope: The presence of the Holy Spirit forming the unity of the church, and guiding and directing the saints; and their dependence on Him in their meetings, so as not to be dependent on any human leader: The heavenly character of the church: and other such truths. In our last number we saw how scarcely fifteen years had elapsed from the time these truths began to be generally known, until the enemy made a most bitter attack upon them. It was, perhaps, just what might have been expected. The instrument used for this attack was Mr. B. W. Newton, who sought to overturn all these truths which had been recovered at such a cost. We have seen that finally in December 1846, those who wished to continue in the old paths refused to continue in fellowship with him.

One result of this was that it left Mr. Newton more free than ever to put forward his own ideas and teaching. Previously the doctrines of Mr. Newton were checked by the presence of men sound in the faith, and he was obliged, therefore, to ally his doctrine with that sound faith. Indeed, in those earlier days the heresy which he later put forth may not have ripened in his mind; for Satan was behind all this, and does not alarm those he deceives and uses. (See: Coll. Wtgs. JND: Vol. 15: P. 61).

I hate to defile the minds of the saints by quoting the horrible doctrines that Mr. Newton put forth: but such efforts are today being made to vindicate this man and his teachings, that it seems right that saints should have the opportunity to know the truth.

Some years before 1846, when those who sought to maintain the truths of the Word withdrew from Mr. Newton and his followers, Mr. Darby happened to arrive at a house where Mr. Newton was conducting a private meeting. Mr. Newton at that time stated that Christ had to be judged, after His death, like another man. Mr. Darby spoke to Mr. Harris, who was also present, about it: but supposed it to be merely some rash view or statement: and did not suspect it to be a system of doctrine that he was building up. (Coll. Wtgs. Vol. 15. P. 102). After 1846 these teachings came out more clearly in Mr. Newton's own writings: not, as has been stated, deduced from notes of meeting, notes "published without reference to Newton in regard to their accuracy." We will now give a few quotations from Mr. Newton's writings: taken from Vol. 15 of Mr. Darby's Collected Writings: In stating that Christ was obnoxious to wrath, he says: "penalties to which He had become subject on account of Adam's guilt." "Born under the curse of the exiled family." "He was able to enter into life by keeping the commandments"— "able to fulfil the law, and so rise above the penalties to which He had become subject on account of Adam's guilt." (P. 64). "So Jesus became a part of an accursed people; a people who had earned God's wrath by transgression . . . . so Jesus became obnoxious to the wrath of God the moment He came into the world." "He came to be baptized because He was one with Israel, was in their condition, one of

wrath from God." "Observe, this is chastening in displeasure, not that which comes now on a child of God, which is never in wrath but this rebuking in wrath to which He was amenable, because He was part of an accursed people: so the hand of God was continually stretched out against Him in various ways." "He felt the hand of the Lord rebuking Him in hot displeasure." (P. 70 & 71). "He had through obedience to find His way to that point where God could meet Him as having finished His appointed work." (P. 99).

Such quotations might be multiplied: but these are enough to show the horrible doctrines Mr. Newton put forth. Mr. Darby well says: "If any man has a respect for Christ, or the fear of God; if any man values the essential truth of the Gospel, he will flee from such teaching as from a serpent, and much more earnestly. 'Cease, my son, to hear the instruction which causeth thee to err from the words of knowledge.'

"I warn every saint, that it is destroying Christ in what is most essential—subverting the gospel—the error of the enemy himself. Souls may be foolish enough to go and ask him who teaches such things, does he mean to do this? Of course he will say, No. The answer is: I have no need to ask him; I know he does it. I have read his own authentic publication—a publication professedly put forth to clear up his views, because of circumstances which have arisen. This proves in the fullest way that he does subvert it. I know well that this is the doctrine that has been habitually taught: that Christ was a constituted sinner, and under death, and worked His way up to life. But it would have been hard to catch flying words. (Very recently, a brother under the teaching of this system stated that Christ had to be judged, after His death, like another man. . . .) God has taken care that the doctrine should be printed and published. Every one who now countences them is answerable to God for the doctrine and for the souls that may be ensnared by it; and therefore it is that I speak plainly of it, as the teaching of a seducing spirit contrary to God. With the motives of those who teach it I have nothing to do—there may be seducers and seduced. The point is to guard souls against the teaching itself, and to warn them against those who teach it."

It is for the same reason that today we publish what has been written above: not at all that we rejoice in iniquity: for I have been amazed at the writers who in our day defend this teacher, and condone his teaching. The Scripture says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. . . . If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." (ii John 9, 10). Again: "A man that is an heretick after the first and second admonition reject.' " (Tit. 3.10). Mr. Newton's teaching certainly was not "the doctrine of Christ"; and he had many admonitions: so it is not hard for one who wishes to be subject to the Word of God, to know what attitude to take towards him and his teaching.

"The Steward" and "Feed My Lambs" will be sent free on request, as the Lord enables, to any of the Lord's people, old or young. Address: Mr. S. R. Arendt, 4354 Marcil Ave., Montreal, Canada. If in connection with the periodical "Till He Come", write to Mr. G. W. Allen, 7 Astley Ave., Toronto, Canada.

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"FEED MY LAMBS"

(John 21-15)

HAVE YOU HEARD THE NEWS?

The Lambs Say:

We are glad we ever heard the blessed news,
That JESUS died to pay our mighty dues;
And God has said He never will refuse
Those washed in Jesus' Blood!

And God is telling forth both far and wide,
The healing virtures of the crimson tide,
That flowed in sovereign love from Jesus' side,
For all who will believe.

What love of God to send Him from on high!
What love of Jesus thus to bleed and die!
What love we owe for pardon brought so nigh,
Through faith in Jesus' Blood.

Millions of Others Say:

We are sad we never heard the blessed news,
That JESUS died to pay our mighty dues,
That God has said He never will refuse
Those washed in Jesus' Blood!

Why aren't you telling forth, both far and wide,
The healing virtues of the crimson tide
That flowed in sovereign love from Jesus' side,
For all who will believe?

What love of God to send Him from on high!
What love of Jesus thus to bleed and die!
How strange you do not tell both far and nigh
Salvation through that Blood!

A CHINESE LAMB

Little sister was born into a happy Christian home, the only child, and very precious. Her Father was a very clever man, and had held a good position. But he wished to give himself to the service of the Lord, so he gave up his position, and spent his time in Bible study and prayer, and in speaking of the Lord Jesus whenever he could find an opportunity. This was not easy, for this was the time when the communists ruled, and no one was supposed to teach or preach without their permission, and everyone was ordered to say only what the communists liked. His joy and pride was his baby daughter, and she was devoted to her Father. When he sat down to study, she climbed on his knee, and she wanted to study too, same as Pa-pa. So before she was two years old, she knew some of the strange Chinese characters, and she knew all the letters of the Greek alphabet. That was how I came to hear of her, for I was helping her Father to learn Greek.

When little Sister was not yet two, her Mother was taken with a terrible disease, and though many doctors tried to help her, she only grew worse and died. So little

Sister and her Father were left alone. His relatives were far away in Central China, but these two had all they wanted in each other, and in their dear Lord Jesus. They went to live in a Home for Christian workers; most of the workers had been scattered; but in one room lived two young women. They had been teachers in a Bible school, but they would not teach the way the communists wanted, so they were living quietly in this room, strengthening the faith of the christians, and telling the Gospel whenever they could make an opportunity. In another room lived a woman who was very nearly blind. She too was the Lord's servant, but in her blindness she could do little. And in the third room was little Sister and her Father.

The Father sometimes came to my book room to borrow books, and he always brought a present—tins of jam, milk powder, biscuits. I did not like to take them, for I knew they were very poor, but I could not refuse, for I knew that he gave it as unto the Lord Who said "inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me".

One day he brought little Sister with him. That was the first time I saw her, though I felt as if I knew her quite well, for I had heard so much about her. She was about three years old, and I think she was the prettiest and sweetest little Chinese girl that I had ever seen. She was spotlessly clean in her little cotton coat. Her black hair in two little braids, was smooth and shining, and she was so gentle, so shy, but so polite and well behaved! I gave her an orange, but she was not interested in that: she wanted books, and while I helped her Father choose the books he wanted to read, she was busy at the low shelf where I had children's picture books. When her Father was finished, she edged up to him with a little book—here was baby Moses; she knew the story already, but here were PICTURES of him: could Pa-pa . . . ? And of course Pa-pa bought the book. After that she came whenever her Father came, once in several months. I found some picture books that had belonged to my nieces and nephews, and had on hand for her. Her Father wanted her to learn English, and she would say the words so prettily after me, dog, duck, cow. . . . Once I asked her Father how he managed, did some one help in the house? No, he said, there is no one but us two. And he smiled, but I think the same thought was in his heart as in mine, What would become of little Sister, if Father were taken away by the police? as was happening to so many of the christians.

Soon after this I heard that the two young women at the Christian Home had been taken. They had been visiting their neighbours; teaching them that they were sinners; that judgment was coming; that the Lord Jesus was the only Saviour. And this was not allowed by the communists, who said that salvation was only in communism, and they would make the world perfect. Then I received a parcel with the books the Father had borrowed, and I knew that he feared he would be taken. The next thing I heard was that he had been taken; and then that he was sentenced to 15 years imprisonment in a labour camp in the far north west of China.

I heard nothing but the bare facts, but I could picture it all. The police generally come at night, and catch their victim in bed. There would be the hasty rousing up; neighbours flocking in, people tramping up and down, doors flung open, cupboards searched! How terrified little Sister must have been! Was her Father able to give a last kiss to his darling? able to remind her of the Lord Jesus, Who carries the lambs in His bosom? I know that he had counted the cost; he counted the Lord Jesus worthy of even that sacrifice.

Little Sister and the almost blind woman were left alone in the house. I longed for news, but I dared not go, or even ask, or suspicion would have fallen on them for having dealings with the foreigner. And if anyone dared to help the child of an "anti-revolutionary," a man condemned by the government, he would get into trouble. But there was one brave man who made a point of helping the christians who were suffering for their faith. Not minding the risk to himself, he was sending money to the blind woman to care for the little one.

At last another brave man came to me. He had been to see them; the blind christian had sent me a message. Could I get some more of the little Bible picture books for little Sister? They had a big print New Testament, and between them they managed to read it. But little Sister had nothing to do, and her little picture books were almost worn out. How delighted I was to be able to help. I got the whole set of little picture books, and some Scripture painting books and coloured pencils, and made up a nice big parcel. My brave friend took it over, and took little Sister out for a walk in the park. Not long after he told me that he was going again. I asked if he could take another parcel, and he promised to do so. I went early to a big shop, and got some coloured beads, and little toys, and tied them up in a box. Tomorrow, I thought, I will get some milk powder and sweets. But that night the police came for me. I was not taken to prison, but had no chance to see that brave christian, or to hear any more about my little friend. Just before I left Shanghai, when I went to hand over the Book Room to the police, there was the parcel of toys still lying on my desk. How glad I was that they did not ask what it was doing there!

Little Sister must be about seven years old now. Perhaps she has been taken, and put into one of the Communist schools, where they will try to teach her that there is no God; teach her that her Father was a bad man to preach the Gospel; and teach her that she must only love the state. But little Sister is Jesus' little lamb. Her Father had committed her to Him, and He is able to keep. Will you pray for her? pray that she may be brave and true; pray that God will protect and comfort her; pray that He will comfort her Father, and that some day, they may meet again.

• • • •

Sandakan, North Borneo
January 28, 1960

Dear Mary and Hugh,—

I have been very much interested in your conversations about the Bible, and how it was preserved, and copied, and translated. But have you thought about the people who have not the Bible translated into their language? I have just read this sentence: "Linguists estimate that there are from 3000 to 5000 languages and distinct dialects; into only -,127 of these has any portion of God's Word been translated". It says in the Bible that in Heaven there will be those "redeemed to God by His blood out of EVERY kindred and tongue and people and nation" who will fall down to worship and praise the Lamb. But there are still over 2000 "tongues" in which His praises cannot be sung for they have not even one book of the Bible.

Of course there are christians in some tribes which have no part of the Bible. A year or two ago I read of the very first christian in the Yao tribe in North Thailand; and I thought, Now there is one from

that tribe ready to stand praising before the Throne. But without the Bible, christians cannot grow, and Christianity cannot last. A thousand years ago there were many christians in China. But they had not the Bible, so Christianity died out.

What must be done, when a part of the Bible is prepared for one of those "tongues"? Most of them have no written language. First one or more christians visit the tribe; perhaps there is a tribe near, in which there are christians who know the language, and can help them. Perhaps they must just learn the language by listening and pointing and asking questions. Then they try to prepare a dictionary and grammar, so they will have words to use, and know how to use them. All the time they are teaching the natives about the Lord Jesus. And always they are trying to find the suitable words to use for translating the Bible. What word can they use for God, when these people know only false gods? Perhaps they find many words for hatred and war, but no word in the language for love and peace. How then can they translate the Bible?

Often Mark's Gospel is the first book translated. When it is translated and mimeographed or printed the people must be taught to read. There are no other books, no newspapers or magazines in their language. The missionaries must prepare reading books and teach them to read. Often they learn first to sing hymns; then they learn to read them; and at last they can read in their own "tongues the wonderful works of God". So there are three great mountains of difficulty—prepare a written language, translate the Bible, teach the people to read it.

Here in Borneo are many tribes with no Bible. In North Borneo are the Dusun. A good many missionaries are working among them, and they are very ready to receive the Gospel. But the missionaries know their teaching is not enough. So they began to translate the Scriptures. They have prepared mimeographed pages of chapters from Mark, stories from the Old Testament and parts of the Epistles. Then they found that what the Dusun say in one part is quite different from what they say about 60 miles away. John's Gospel has just been printed, but it costs about $2.00 for one little book, and I am afraid only some of the Dusun can read it. In February some of the missionaries and some Christian Dusun will meet, to try to find a way to prepare a Bible that all can read.

Some of the Dusun know Malay, and they can read the Malay Bible. There are New Testaments in three different kinds of Malay, and I am glad to say we have plenty of them. But the Old Testament is only in Indonesian Malay, and it is very hard to get. We were delighted when 8 copies came last year. At Christmas the Malays working in the lumber camps came to town, and quickly our Bibles were all sold. At once I sent for more, but word came back, "Out of stock". More Malays came: "We want a Bible". And I had none for them. I showed them some Bible pictures: This is Joseph. Oh, yes, they said, the husband of Mary. They had never heard of Joseph in the Old Testament.

In one camp 30 men meet together to sing hymns and to read the Scriptures. They have New Testaments, but not one Bible! Four of them came to our house to the Bible Class; one was called Barnabas and one Nicholas. The Doctor and his wife each had a Malay Bible; so they gave one to Barnabas, and he has taken it back to the camp. Those 30 christians for the first time can read about Joseph, and all the wonderful stories in the Old Testament that you have know since you were babies.

Are not you favoured, to have the whole Bible? to be able to read it? to be able to buy one whenever you want? You have a feast of good things. Remember those for whom there is a famine of the Word of God—over 2000 tribes without a Word of God.

With love from Aunt Helen.

"TILL I COME, GIVE ATTENDANCE TO READING"
(1 Timothy 4-13)

THE STEWARD

"IT IS REQUIRED IN STEWARDS, THAT A MAN BE FOUND FAITHFUL"
(1 Corinthians 4-2)

VOLUME 14: NUMBER 12

Many years ago we lived on the side of quite a high mountain, and to the west of us there was the most magnificent view of a vast plain, stretching for many, many miles. At times there were the most glorious sunsets to be seen beyond that plain. One evening, one of the little ones, perhaps six years old, came running to me with her face all aglow with joy and wonder: "O Daddy, come quick! The gates of Heaven are open wide, and all the Glory is shining through!"

THE COMING OF THE LORD

"The Coming of the Lord draweth nigh." *James 5.8.*

When we were little children
And heard of Jesus' love,
We often wished that He would come
And take us all above:
But the day is nearer now, far nearer,
And the signs of His approach far clearer.

And oft with childish fancy
At closing of the day,
We thought that in those golden clouds
The Lord was on His way;
But the day is nearer now, far nearer,
And the signs of His approach far clearer.

Lord, we are growing older,
Those days and years are fled,
And time and change have done their work,
And some we loved are dead;
But the day is nearer now, far nearer,
And the signs of Thine approach far clearer.

Lord, make us ever ready
As each day hurries by,
To raise the welcome shout of joy,
Jesus our Lord is nigh;
For the day is nearer now, far nearer,
And the signs of Thine approach far clearer.

(Author unknown. From Mr. C. A. Hammond, London)

STUDY OF WORDS

SIT – CONSTANTLY – BY

(eu-par-edros)

This lovely word occurs but once in the New Testament, in i Cor. 7.35: "That ye may *attend upon* the Lord without distraction." But the literal meaning is: "That ye may sit-constantly-by the Lord, without distraction." A very similar word, (par-edreuo) occurs in Chapter 9, verse 13 of the same Book: "They which *wait-at* the altar are partakers with the altar." Literally: "They which sit beside the altar are partakers with the altar."

I suppose the literal meaning of these words takes our thoughts back at once to Mary, who sat at Jesus' feet, and heard His words. (Luke 10.39). You recall that when her brother Lazarus died, she was found again at Jesus' feet, in her sorrow. (John 11.32). And once again, when the little family of Bethany made Him a supper, we find Mary once more at His feet, anointing them with the very precious ointment, and wiping them with the hair of her head. Mary found there was no place on earth like the place at her Master's feet: and is it not the very place He would have His servants? "Where I am, there shall also My servant be." (John 12.26).

But I was struck with the fact that each of the two words we have considered has the thought of being *seated.* You remember the Queen of Sheba specially noted the "sitting" of Solomon's servants. (i Kings 10.5). They evidently found in his service rest. You will also recall that in the Tabernacle there was no seat provided. This would tell us that in that service, none could ever say, "It is finished." There was always a remembrance again of sins. So it is the more remarkable that in the New Testament it refers to those "who sit by the altar." And yet one occasion occurs to me when a seat was found in the Tabernacle, or, at least, one of the Lord's servants "went in and sat before the Lord." (ii Samuel 7.18). For in this case the Lord had heaped great and precious promises upon David, not on the ground of *doing*, but "for Thy Word's sake, and *according to Thine own heart*, hast Thou done all these great things." (v. 21). There seems something eminently suitable to find David *sitting* before the Lord in this case. It seems to tell our hearts that he had entered in a wondrous way into the fulness and reality of the promises: he had entered into the very *heart* of God Himself:—"according to *Thine own heart*, hast Thou done all these great things." He had made the promises his very own: he had not to *strive* for them, or *pray* for them: he could *rest* in the Love and Grace that gave them: and so, he does not *stand,* or *kneel,* or *fall on his face,* to supplicate for them: but he *sits* before the Lord, and the Lord is pleased to record this for our learning. The Malay word for "Thanks" is, literally, "I accept thy love." What better thanks can we offer?

I take it that you and I may do well to copy Mary and David, as they find their joy and rest sitting before the Lord: but there is this difference: it was but a temporary joy for them; and soon they must leave this blessed place. The Psalmist could envy the sparrow and the swallow: one the most worthless, the other the most restless, of birds: for they had made their home,—their nests,—in "Thine altars," and it caused him to exclaim: "Blessed", or, "Happy", "are they that *dwell* in Thy house!" (Ps. 84). David and Mary might not do this: they might sit-by the Lord for a brief moment; and then must depart. With us it is different: You and I, Beloved, may "sit-constantly-by the Lord:" indeed He intimates that is His desire for us: and He assures us that "those sitting by the altar are partakers with the altar; even so hath the Lord ordained that they which preach the Gospel should live of the Gospel."

We may be careful and troubled about many things: so that we have little time or opportunity to sit-constantly-by the Lord: but we will be the losers: and sure I am that those who *take the time* to sit at Jesus' feet and hear His Word, will find that He will care for their every need. But let us not suppose that to sit-constantly-by the Lord is to lead a life of ease or idleness: far from it! As the hymn so sweetly puts it:

"Let us our feebleness recline
On that eternal love of Thine,
And human thoughts forget:
Childlike attend what Thou wilt say,
Go forth and serve Thee while 'tis day,
Nor leave our sweet retreat."

CAN MARY'S SON INHERIT DAVID'S THRONE?

"Prove to me that Mary's son could inherit David's throne, and I will accept Jesus." This challenge was directed at a prophetic lecturer by a prominent orthodox Jew, at the close of a prophetic conference meeting. The Bible prophecies which point up Israel's dispersion, present plight, and restoration under the coming Messiah had been discussed. This man seemed to have been impressed by the message, but insisted that women had no right of inheritance in Israel, and so if Jesus was the virgin-born son of Mary, He could not lay claim to the throne of David. But what do the Scriptures have to say regarding this?

Since the throne of David is the focal point, let us begin with God's unconditional promises to him concerning its future and then note subsequent restrictions together with their implications. We shall see not only that the son of Mary *can* inherit the throne of David, but that He is the *only* one who can!

•GOD promised *unconditionally* to King David that through his posterity Messiah should come and sit upon his throne forever: "I will raise up thy seed after thee, which shall be *of* thy sons (i.e., not Solomon, but a later descendant from David's sons); and I will establish his kingdom. He shall build me an house, and I will establish his throne forever, I will be his father, and he shall be my son . . . and his throne shall be established for evermore." (i Chron. 17:11-14; cf. Ps. 89: 35-37).

David understood that God promised greatness not only to his immediate son Solomon, but he said: "Thou hast also spoken of thy servant's house for a great while to come." The promise was Messianic. It was forever. No wonder David worshipped at this revelation!

In his farewell address to the people, the aged King David proclaimed Solomon as God's choice among his many sons to be his successor: "And he said unto me, Solomon thy son, he shall build my house and my courts . . . moreover I will establish his kingdom forever, *if* he be constant to do my commandments and my judgments, as at this day." (i Chron. 28.6, 7).

Thus the blessing and perpetuity of Solomon's kingly line were *conditioned* upon obedience; but Solomon, great though he was, failed. (i Kings 11.9-13).

We never read that Solomon repented of his sins: his heathen wives, their idols, and the high places he built for these vile deities. What a contrast was David's broken-hearted repentance for sin! It was for David's sake that Solomon was allowed to have a ruling posterity for many years. God strikes the final blow, however, with Jeconiah (or Coniah), Solomon's last ruling descendant: "Write ye this man childless . . . for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." (Jer. 22.30). David's kingly inheritance, therefore, must be transmitted through some line other than that of Solomon and Jeconiah.

II Samuel 7 is in perfect harmony with the Scriptures already mentioned. Solomon's kingdom was established in greatness, as we know. As promised in verse 15, God did not let His mercy depart from Solomon as it did from King Saul who, with his sons, died in battle, and his line was no more. ii Samuel 7.12, 13 & 16 shows that the throne is to be forever, for the throne is Davidic. The fulfilment could have come through Solomon, had he obeyed; but nowhere is it said that the Messianic kingdom would be of Solomon. Thus the kingdom is still Davidic, still a "kingdom forever," when in the millenium David's Greater Son reigns from Jerusalem to the ends of the earth.

•The contrasting promises to David and to Solomon have their thrilling counterpart in the New Testament. It has frequently been stated that the throne rights belong to Jesus because His legal father, Joseph, was of David's line. Yet it was to His mother, Mary, not to His legal father, Joseph, that the Angel Gabriel announced Jesus' coming kingdom, saying, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1.32, 33).

To Joseph, on the other hand, descendant of Solomon whose idolatries became so grievous to God, and of the wicked Jeconiah who was reckoned childless as far as kingdom inheritance was

concerned, the angel's announcement was rather as to the Messiah's supernatural conception and His Saviourhood. (Matt. 1.20, 21). The perfect harmony of the Bible compels the honest reader to believe Jesus to be the virgin-born Son of whom Isaiah prophesied, "Immanuel," God incarnate.

Joseph, the "supposed" father of Jesus, was "of Heli" (Luke 3.23), the word *son* not appearing in the Greek text. Since Matthew 1.16 declares that "Jacob begat Joseph," the logical conclusion is that Jacob was Joseph's father and Heli his father-in-law. Thus the genealogical record in Luke is actually that of Mary through Heli and Nathan, to David.

In *The Jewish Era* for the last quarter of 1894 we find a significant sidelight on the genealogy of Jesus: "It is cited by Lightfoot from the Talmudic writings, concerning 'the pains of hell'—that *Mary the daughter* of Heli was seen in the infernal regions 'suffering horrid tortures.' This statement, while showing the animosity of the Jews toward the Christian religion, gives us the fact that Mary was, according to received Jewish tradition, the daughter of Heli."

Among David's sons, Solomon was older than Nathan (ii Sam. 12.24). The record of i Chronicles 3, however, presents a surprising variation. Whereas sons born to David in Hebron are carefully listed in chronological order, the record of sons born later in Jerusalem, places Nathan before Solomon! Was Nathan in some way to become greater than Solomon? Yes! David, Nathan . . . Heli, father of Mary, "of whom was born Jesus"!

•But could women receive and transmit inheritance rights in Israel? The occasion for God's answer to this question was furnished by the daughters of Zelophehad, who "died . . . and had no sons." (Num. 27.3). Said they: "Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father." Whereupon God told Moses, "The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them." Moses was commanded to instruct all the children of Israel, saying, "If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter."

Scripture makes it clear that women could hold administrative as well as property rights in Israel. There was the godly prophetess Deborah in the time of the judges whose leadership delivered Israel from the Canaanites, and whose wise administration under God gave the land rest for forty years (Judg. 4 and 5). There was Queen Athaliah who, wicked though she was, reigned over Judah for six years. The uprising against her, in which she met her death, occurred not because she was a woman, but because, without rightful claim, she had seized the throne by murder and intrigue. In later Jewish history under the Asmoneans, Queen Salome-Alexandra (76-67 B.C.) proved to be a careful and sagacious ruler, repairing the damage of her husband's turbulent reign and keeping Judea almost immune from invasion for ten years.

When a daughter received an inheritance, complications were sure to result when sons from other tribes came courting. If one such were successful, the bride's inheritance would pass into another tribe. Therefore, the further command regarding daughters without brothers: "Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. So shall not the inheritance of the children of Israel remove from tribe to tribe." (Num. 36.6, 7).

There is conclusive biblical evidence that daughters without brothers were to receive family inheritances, *provided* they did not forfeit such inheritance rights by marriage into other tribes.

How did Mary retain her inheritance rights? Solomon's ruling line had been irrevocably broken; and Joseph, his descendant, could not give to a son of his any kingly inheritance. Why, then, is Joseph's genealogy recorded? The Jews may have forgotten the laws of inheritance as commanded through Moses, but God does not forget! There is no record of Mary having brothers: therefore the inheritance of Heli would be hers. In order for Mary to transmit her inheritance rights, she must marry within her tribe. This she did when she married Joseph, also of the tribe of Judah. She thus retained inheritance rights which included the throne, when God's time should come for Israel again to have a king.

•Note how the genealogical records

were carefully preserved in the Scriptures: the Redeemer was to come as the Seed of the woman (Gen. 3.15), of the descendants of Abraham (Gen. 12.3), through Isaac—not Ishmael (Gen. 17-19), through Jacob —not Esau (Gen. 28.13-14), through the tribe of Judah (Gen. 49.10), and through David (ii Samuel 7.13, 16; 23.1-5; Isa. 11.1,2). These prophecies made of supreme importance the keeping of genealogical records, especially of David's descendants. The records were in the custody of the temple authorities in Jerusalem.

With the destruction of the temple in A.D. 70, all genealogical records were destroyed, except those preserved in the Old and New Testaments, both equally authentic and both Jewish in origin. God, who ruleth over all, has thus precluded the possibility of anyone other than Jesus ever establishing rightful claim to Messiahship and David's throne!

Furthermore, if Jesus be not the true Messiah and coming King, there can be no other. Messiah was predicted to appear 483 years after the "going forth of the commandment to restore and to build Jerusalem." (Dan. 9.25). If Messiah has not appeared, therefore, He would now, in 1953, be more than 1900 years overdue! Daniel further prophesied that Messiah would be "cut off" (Daniel 9.26) before the destruction of Jerusalem, which occurred in the year 70 of the Common Era.

•"Now of the things which we have spoken this is the sum." The Redeemer, King Messiah, was to be descended from David. Because of sin, Solomon and his descendants were rejected; and the Messianic line went through Nathan, another son of David, from whom Mary was descended. Because Joseph was descended from Solomon and Jeconiah, his descendants were ineligible for kingship. Joseph's genealogy is recorded, however, not only to emphasize the truth of the virgin birth, but in order to show that, by her marriage to him, Mary retained her inheritance rights within the tribe of Judah, to which both belonged. Jesus Messiah appeared at the time appointed, according to the predictions by the prophet Daniel. No genealogical records other than those in the Old and New Testaments remain by which anyone other than Jesus can ever establish claim to Davidic descent.

Oh, the exquisite harmony of the Word of God, produced through the instrumentality of prophets and apostles widely separated in time and place, yet carried forward by the same Holy Spirit in a perfect concord of prophetic utterance! Here is eternal foundation for the soul's confidence and peace.

Nevertheless, above and beyond all of the valid arguments for the Messiahship of Jesus stands the transendant fact that as with Israel's earliest monarchs (Saul, Israel's first king, was an only son from an obscure family in Benjamin. David was the youngest in his father's house. Solomon was David's eighth son) who received kingship not by seniority nor by conquest, but by explicit divine appointment, so her last and greatest King shall reign by God's sovereign choice.

That choice is in complete harmony with all the promises. Of this Coming One God declared, "Thou art my Son," and further, "I have set my king upon my holy hill of Zion." (Ps. 2.6, 7). Upon Jesus, to whom was promised "the throne of his father David," came the voice of God saying, "Thou art my beloved Son; in thee I am well pleased." (Luke 3.22).

Jesus is the crucified and resurrected Messiah, the coming King, with established right to the throne of David. Jesus is the Child born, the Son given of Isaiah 9.6, 7: "the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Hallelujah! "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son (as was supposed, Luke 3.23) of Joseph." (John 1.45).

All who long for the Messianic hopes of Israel, which shall be fulfilled in the second coming of Messiah Jesus, are thrilled by the many indications from both Scripture and current events that His return is near. In the State of Israel there is a new expectancy that these are indeed "the times of the Messiah." Even Prime Minister David Ben-Gurion declared "Ezekiel 37 has been fulfilled, and the nation of Israel is hearing the footsteps of the Messiah."

Jesus was "born King of the Jews" (Matt. 2.2). He was crucified as "King of the Jews" (Matt. 27.37). He shall be crowned King of Israel and King of kings (Matt. 26.64; 27.11; Rev. 19.16).

What, then, will you do with Jesus?

(By kind permission of the American Messianic Fellowship)

MEDITATIONS ON PHILIPPIANS

— Chapter 1.20 —

In our last meditation we pondered the words: "I know that this shall turn out to my salvation, through your supplication and the bountiful-supply of the Spirit of Jesus Christ." We noticed that this is the only place in the New Testament where we get this expression: "The Spirit of Jesus Christ"; and I had to confess that I did not know the special significance of it. I have since been pondering these words, and indeed the other occurences in this Epistle of the Names and Titles of our Lord Jesus Christ: and perhaps the Lord has given a little light on this remarkable expression, with help also from some notes of an address by dear Mr. Lavington.

We have seen that "salvation" is looked at in various aspects in the Scriptures: and in Philippians it appears to be seen as the power that carries us through our pathway in this world, right on to the Home in the Glory: but especially for our pathway down here. In Ephesians we are "in heavenly places in Christ." (Eph. 2.6). In Colossians we have a Head in Heaven, and we, the members are on earth, looking forward to the time when we shall soon be with Him: (Col. 1.13 to 19; 3.1 to 4). But in Philippians it is rather different: we are passing through the world: the world is unchanged: but we are changed: and though it is given us here, not only to believe on Christ, but also to suffer for His sake, we have a new power, (through His Grace), even the Holy Spirit. And the Holy Spirit is presented to the Philippian saints (and to us) as "the Spirit of Jesus Christ."

The Precious Name of Jesus tells us of the lowly, humble Man on earth: this is the Name of the Babe in the manger: in weakness and rejection. But in this Epistle it is also the Name that is exalted to the highest place of honour: it is at the Name of "JESUS" that every knee shall bow. The Name, or Title, "Christ", means "The Anointed One": it is the Greek for the Hebrew title "Messiah." It is His official Title, or Name. It tells of His exaltation, as well as of His office. Many times, (I think, perhaps, about 16 times), in this Epistle do we find this Name, CHRIST, alone. And I think we find the Names, CHRIST JESUS, about 12 times, (the better reading for 1.6 is Christ Jesus). But "JESUS" alone we find but once (2.10); and "JESUS CHRIST", but twice, (1.11 & 1.19), or if we include that matchless verse, 2.11, three times. We find "LORD" alone many times; and "LORD JESUS" but once (2.19): and "LORD JESUS CHRIST" in 1.2; 3.20 & 4.23. It would seem that the special order, JESUS CHRIST, is worthy of particular note in this Epistle.

The Spirit of God is alluded to in many ways in the New Testament, but these lovely words "The Spirit of Jesus Christ", seem to take us back to the Gospels; and remind us of that blessed Man Who has been here a Pilgrim and a Stranger: "an Outcast" (Jer. 30.17): "despised and rejected of men." He has already trodden the path of faith down here: He has been tempted in all points like as we are, sin apart: and all in the unhindered power of the Holy Spirit, to the glory of God. He was the true Meat Offering, mingled with oil, and anointed with oil. (Lev. 2.5 & 6). (Oil is a type of the Holy Spirit). When the Good Samaritan saved the poor man who had fallen among thieves, he "set him on His own beast"; He gave him the same power to carry him over those rough roads, that He Himself had. But "Jesus Christ" also takes us on, and up, to the Glory, where *Christ,* the Anointed One, makes intercession for us. (Rom. 8.34).

I think all this is included in the words "the Spirit of Jesus Christ." The power that carried Him through this world is exactly what we need to carry us through this world, with all its trials and perplexities and dangers; and bring us safe Home to the Father's House. And this power is there for us: not only a "supply", but an "abundant-supply." In Chapter 2, we read of "the mind . . . which was in Christ Jesus." This is different; and God willing, we will speak of this again. But how good to remember that even now, down here, we do have for our

power to carry us right through to the end, "the Spirit of Jesus Christ."

We may hardly leave this subject without a passing reference to the other occasions on which we find His Name in this order: "Jesus Christ": 1.11: "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." If we walk through this world in the power of "the Spirit of Jesus Christ", we may be sure that the "fruits of righteousness" will abound, to the glory and praise of God: those precious fruits of the Spirit seen in Gal. 5.

The third occasion on which we find this Name is when every tongue shall confess Him Lord. How peculiarly fitting it is that again we find His Name in this order: It is JESUS CHRIST whom all will own as LORD: it is the Same One Who once wandered here the Pilgrim, the Stranger, the Outcast, the Despised, the Rejected One: He it is, Himself, Whom every tongue shall confess as LORD.

And now we must go on to Verse 20: "According to my earnest expectation and hope, that in nothing I shall be ashamed, but in all boldness, as always, now also Christ shall be magnified in my body whether by means of life, whether by means of death."

"Earnest expecation" is only one word in Greek. It means literally *"watching* (for some expected object) *as with outstretched head."* This word is only used here, and in Romans 8.19: "For the earnest-expectation of the creature is-anxiously-waiting-for the revelation of the sons of God." One writer says it means "to expect on and on, to the end." (Cremer). But you must picture the aged Apostle in his Roman prison, his head outstretched with longing expectation. Our English cannot say it: you must picture him in your mind: and for what is his longing expectation? "That in nothing I shall be ashamed." He would neither be shamed into cowardice or compromise, nor would he be shamed by failure or disappointment. Once before he had written: or, rather, "The Scripture saith",—"Whosoever believeth on Him shall not be ashamed." (Rom. 10.11). And sure I am that Paul's Master did not fail his "earnest-expectation", nor, his "hope." Once before he had exclaimed, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1.16). Perhaps the reader is feeling with the writer: "Too often have I been ashamed of the Gospel: too often have I forgotten that the Gospel is the power of God unto salvation." Perhaps we have not had the same "earnest-expectation and hope" that the Apostle had, or we might not have such sad regrets: for there are some who will be ashamed before Him at His coming. (i John 2.28). This will be at the Judgment Seat of Christ, when we will see all our pathway down here as through *His* eyes. And what is the secret for us *now,* that *then* we shall not be ashamed? Only this: "And now, Little Children, Abide in Him!" That is all. And yet, even amidst our shame, it seems there is a gleam of comfort: for, Listen, ". . . until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and *then shall every man have praise of God."* (i Cor. 4.5). How wonderful! I take it, there will not be one of the Lord's own standing before Him at that Judgment Seat, for whom He will not have some word of praise.

Some of our older readers may recall a sweet poem that describes a sad, discouraged, mother as she sat doing the children's mending: and as she stitched, she thought of all the failure in her life: and she murmured to herself, "It is nothing but wood, hay and stubble! I know it will all be burned." But just at that moment she came across a strange little bungle at one of the holes to be mended. Instantly she knew what it was: her little daughter had been trying to help Mother, because she loved her, but, Oh, what a mess she had made! But the child was dearer *than ever as the mother* gazed on her poor efforts, and the counsels of her young heart were manifested. And the Voice she knew so well, whispered to her, "Art thou tenderer for thy little child, Than I am tender for thee?" And she understood, and was comforted. If you have that little poem, I wonder if I could beg a copy, for I am sure there are others who would like to share it.

EARLY DAYS
THE RETRACTION

"It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (Jude 3).

We have seen that in the large meeting at Plymouth Mr. B. W. Newton loved to have the pre-eminence (iii John); and insisted on putting forward teachings that undermined the precious truths which those gathered to the Lord's Name had recovered at such high cost. Finally, on Dec. 13th, 1846 (we regret to see that in Steward No. 10, this date was given as 1946) the brethren in London refused further communion with him until the charges against him were fully met. This was never done: but the separation left Mr. Newton free to press further strange doctrines more openly: doctrines that made our Lord Jesus Christ "obnoxious to wrath", and to "penalties to which He had become subject on account of Adam's guilt"—"born under the curse of the exiled family." This teaching took away our true Christ, Who from earliest childhood, was in favour with God and man: and substituted a false Christ who would have needed a Saviour himself; rather than One able to save His people from their sins. How could one under a curse be made a curse for others?

It was found that this teaching had been going on for some ten or twelve years in secret, but now it began to come out into the open: and Mr. J. L. Harris, Mr. J. N. Darby, Mr. J. G. Deck, and others sought to combat it. Some of Mr. Newton's friends got their eyes opened to the evil of his teaching, and proposed to him to sign a retraction of the substance of his doctrinal errors. (Coll. Wtgs. Vol. 15, Page 286). This he refused to do, but in November 1847 he published "A Statement and Acknowledgment Respecting Certain Doctrinal Errors." Mr. Fromow in his book (to which we have already referred), writes regarding the charge of serious heresy: "Newton unreservedly withdrew certain unguarded expressions which might have appeared to give some colour to the charge (although all who are acquainted at first hand with Newton's works know how unfounded the charge was). Darby and his adherents practically ignored Newton's withdrawal, and to this day some Darbyists think of Newton as a heresiarch who denied the personal sinlessness of our Lord!" (Page 5).

The Rev. Mr. Guers made a very similar charge in the year 1853; and Mr. Darby's reply will be found in a letter to Mr. Guers on Page 265 (and following pages) of Vol. 15 of his Collected Writings. For any who wish to know the truth as to this question of the Retraction, we would commend this letter: it makes the case abundantly clear: giving quotations from Mr. Newton's writings both before and after the Retraction. See also the "Notice of the Statement and Acknowledgment of Error circulated by Mr. Newton." The same Volume: Pages 181 to 195. And indeed all the articles from Page 52 to Page 292 might be read with profit; and would make abundantly clear both the teachings of Mr. Newton, and the true meaning of his Retraction.

We have mentioned that some of Mr. Newton's friends got their eyes opened. The following is a summary of Mr. Newton's teaching, given by Mr. Batten, one of his followers, one who had himself taught it, in conjunction with Mr. Newton, one whose eyes were opened: and who made this statement in his retraction.

Summary of Mr. Newton's Teaching

"1. That the Lord Jesus at His birth, and because born of a woman, partook of certain consequences of the fall, mortality being one, and because of this association by nature, He became an heir of death, born under death as a penalty.

"2. That the Lord Jesus at His birth stood in such relation to Adam as federal head, that guilt was imputed to Him, and that He was exposed to certain consequences of such imputation— as stated in Romans 5.

"3. That the Lord Jesus was also born as a Jew under the broken law, and was regarded by God as standing in that relation to Him; and that God pressed upon His soul the terrors of Sinai, as due to one in that relation.

"4. That the Lord Jesus took the place of distance from God, which such a person so born and so related must take, and that He had to find His way back to God by some path in which God might at last own and meet Him.

"5. That so fearful was the distance, and so real were these relationships by birth, and so actual were their attendant penalties of death, wrath, and the curse, that until His deliverance God is said to have rebuked Him, to have chastened Him, and this in anger and hot displeasure.

"6. That because of these dealings from God, and Christ's sufferings under them, the language of Lamentations 3, and Psalms 6, 38 and 88 has been stated to be the utterance of the Lord Jesus while under this heavy pressure from God's hand.

"7. That the Lord Jesus extricated Himself from these afflictions by keeping the law; and that at John's baptism the consequent difference in Christ's feelings and experience was so great as to have been illustrated by a comparison of the difference between Mount Sinai and Mount Sion, or between law and grace.

"8. That, beside all these relations which Christ took by birth, and their attendant penalties and inflictions, and His sufferings under the heavy hand of God, it has been further stated that He had the experience of an unconverted though elect Jew." (Vol. 15. Pages 290-292).

Mr. Batten continues:—"I would say, then—I. That if Christ took at birth, and by birth, certain consequences of Adam's sin, such as mortality; and that if He stood by birth in the relation to God of Israel under the broken law; and that if He took correspondingly the place of distance from God, and had the experiences of an unconverted man, there was surely need enough that He should work His way back to God, and find some point where God could meet Him. II. That if the accompanying inflictions, rebukes, and chastisements from God, due to a person in that position, were really allowed to fall upon Christ, and were moreover pressed upon His soul according to God's power and holiness, there was surely need enough that He should seek to extricate Himself, and find the door of deliverance."

"This summary of Christ's standing before God at birth, and the awful experiences and sufferings of His soul and body under God's inflictions on this account, I solemnly protest to you as containing Christ's *disqualifications* for becoming *our* surety, our sacrifice, *our* Saviour! For He had to extricate *Himself!* He had to be delivered *Himself* out of this horrible distance, and from these fearful judgments. However free from taint His person might be, and is declared to have been, yet because of these relations, which, it has been said, He took at birth, it was even a question, as to fact, whether He could deliver Himself and be owned of God. This was, however, settled as regards His own acceptance by His keeping the law, and by His obedience *unto death;* but then, alas! all this was due from Him to God—due to the law, as having been born under its curse—due for Himself and for His own extrication: all that He could render *to the last moment of His life,* all that He could offer up *in death,* was needed by Him for Himself, and for His own deliverance!

. . . But then what becomes of the blessed doctrines of grace? What becomes of the glorious gospel of God's salvation? What becomes of the Church? What becomes of us individually? *We have lost Christ.*" (The Whole Case of Plymouth & Bethesda: Pages 23 & 24: Canadian Edition. By W. Trotter)

Two other of Mr. Newton's friends and followers, Mr. Soltau and Mr. Dyer, also made equally explicit and humble confessions: confessions which caused others to cease following these blasphemous doctrines.

I believe that all this may be verified as Mr. Newton's own teaching, by an examination of the pages already referred to in Volume 15 of Mr. Darby's Collected Writings, and that they give a fair presentation of his teaching up to the time of his Retraction.

What change in these teachings did Mr. Newton's Retraction make? What did Mr. Newton retract? As seen in Paragraph 2 of the above summary of Mr. Newton's teaching, he had built his doctrine in part from Romans 5: especially verses 12 and 19. In his Retraction he says: "I was right also in saying that inherent corruption is not the originating cause of mortality, but the one sin of Adam—'By one man sin entered into the world, and death by sin:' I was right also stating that the Lord Jesus partook of certain consequences of Adam's sin, of which the being possessed of a mortal body was one.

"It was this that first introduced Rom. 5 into the controversy, as shewing that death of the body resulted from that which one man had done . . . I should have stated that His connection with these consequences, was in virtue of His having been made of a woman, and thus having brought Himself into association with a race on whom these penalties were resting." (Fromow's book, Pages 155, 156 & Collected Writings Vol. 15: Page 183). The evil doctrines are entirely upheld, though the approach to them is changed: now it is through the woman, instead of directly from Adam. The Second Paragraph in the above summary is the only one that is affected by the Retraction. Is it strange that Mr. Darby and many others, refused to acknowledge it as a Retraction of Mr. Newton's evil teaching?

The following is the testimony of one strongly opposed to Mr. Darby, respecting certain tracts by Mr. Newton, his Retraction, and a long letter published by him since the Retraction:—"The third tract of Mr. Newton had been published, his two preceding tracts had been sanctioned after having been considered anew; his retractation, or confession of November, 1847, was thus, save in words, annulled, and worse than annulled. The errors, whatever be otherwise their bearing, without any doubt touch the foundations of our faith, and by this means overthrow, not only the unity of the church, but its very existence." Coll. Wtgs. Vol. 15: Page 292).

THE FATHER'S CARE

His everlasting Arms are round about me,
When I am very weak.
His wings are always over me,
When I am fast asleep.
His downy feathers cover me,
When I am very cold.
Two strong Hands uphold me,
When I am growing old.

(H.E.A.)

"FEED MY LAMBS"

(John 21-15)

BIBLE ENIGMAS

— No. 1 —

Do you know what an "ENIGMA" is?

The Dictionary says it is: "A Riddle, A Puzzling Thing."

This week my sister found a little green book that I have been wanting to see for years. On the title page it has my Grandmother's name, with the date 1865. When I was a little child my brother and sisters and I used to often visit my Grandmother, and she would sometimes bring out this little old book, and in it was a section of "Bible Enigmas," which she would ask us: and we had to solve the "riddles." We loved it, and I have long wished I could let you share these enigmas: but we could not find the book. I tried to make up some enigmas for you, but they were so poor, I gave up the attempt. This afternoon my little Granddaughter was visiting me, and I asked her to solve the enigma I am giving you below. She enjoyed it so much, that she begged for another, and still another. She is not quite nine; so I hope that you dear Lambs will also enjoy it, and want another. I think some of the questions are really quite hard, she had to have a little help. I will try and put the answers in the next number of "Feed My Lambs", in case there are any you cannot solve, but I hope that you will really try and find them for yourselves.

THE ENIGMA: No. 1

"Whose mournful death made widows to lament?
What woman from her master's house was sent?
Who saw bright visions by a river's side?

What treach'rous servant to his master lied?
What warlike prince upon a rock was slain?
Who water sought when God withheld the rain?

Who came uninjured from the lion's den?
Who once near Lehi slew a thousand men?
Whose prayers and tears did a kind answer gain?
In what famed valley was a giant slain?
Who for his sin most bitterly did weep?
Where did his flock the son of Amram keep?
Who with a brother was at deadly strife?
What woman by her faith did save her life?
Who a fierce foe did in a monarch find,
But in that monarch's son a friend most kind?

Take the initials, and, as noonday clear,
A title of the Saviour will appear.

THE SON OF YOUR FATHER

(To be read only by Children who have received the Lord Jesus as their Saviour)

(See Matthew 5.45)

In a mountain village there lived a little boy called Paul Matthias. As is often the case in these villages clinging to a steep slope, the houses were very close together, as if they wished to lean one upon the other, better to resist the hardships of long bitter winters, avalanches and storms. If this method had its advantages, it also had its drawbacks, and especially a great danger in case of fire. In fact, if one of the cottages was on fire, the whole village was in danger of being a prey to the flames.

That is just what happened years ago. A fire broke out in one of the cottages. Immediately all the village were on the alert, and each one, terrified by the thought of the danger threatening his own dwelling, was eager to struggle against the fire. Paul Matthias, the father of our little friend, immediately took control of operations. He devoted all his strength to the preservation of the neighbouring houses. Swiftly and clearly he pointed out to each one what he could do, and at the same time put forth all his efforts. He seemed to be everywhere at once. It was he who, at the risk of his life, succeeded in bringing out safe and sound all the inhabitants of the burning cottage. Without an instant rest he fought the flames with all his might, all night long seeking in every way to limit the fire to the one house where it had begun, and to hinder its spreading.

By the first light of dawn the villagers were at last in control of the fire, and all danger was past. But Paul Matthias paid for his devotion with his life. Besides the terrible burns which he had received, he had made exertions which his frame could not bear; and a few days later, with deep sorrow, all the villagers accompanied his body to the cemetery.

All realized that it was to Matthias they owed the salvation of their village, and they set themselves to help the widow in every way. One provided her with as much work as she could do; others brought her eggs, or vegetables from their little gardens; others cut her wood: she felt herself surrounded with the affection and respect of all her neighbours, and had no material difficulty in raising her two children, Paul and Mariette.

Paul retained only a very vague memory of his Father, but he was never tired of hearing him spoken of. His Mother had often related to him stories of his courage and kindness, and made live before him all the details of the terrible night of the fire. And his Grandmother talked to him of the childhood of his Father, and gave him examples of his uprightness and generosity.

Little Paul felt very proud to be the son of this hero, and to bear his name, and he realized that he must do honour to this name. Often, according to his ability, he helped his mother, saying to her with a serious air: "I must do like Papa." One day when he was climbing the rough path which led to the village, Paul and his Grandmother overtook an old woman who was struggling along, a bundle on her back, and a basket in her hand. "Paul, your Father always tried to help old people," his Grandmother murmured. The little boy threw her a bright look, showing that he understood; then he approached the old woman, saying: "I am going to take your basket, Madame; you have quite enough with your bundle." And he bravely carried the basket to the top of the hill, although it was very heavy for his small arms.

One day, when he was seven or eight years old, Paul was going to school with a companion. To tease him this boy had taken his school-bag, and would not give it back, but hung it over the village fountain. Suddenly, from clumsiness or spite, the bag slipped out of his hand, opened, and with horror, Paul saw his text books, and exercise books scattered in the water. A cry of anger escaped him, and he rushed forward, his arm raised to strike his companion. At that moment, one of his older cousins, who was there, cried out: "Paul! the son of your Father cannot fight!" This exclamation stopped the little boy. No! the son of this honoured Father, this hero, this kind and generous man, COULD NOT return evil for evil. His arm fell, and he turned away. He felt like crying, but that would not have been worthy of his Father either. He asked himself what *he* would have done in his place? With heavy heart he went to collect his books from the fountain, and spread them out on the edge to dry, trying to see if they were very wet, and if his exercises for that day were at least readable.

His little companion, whose conscience was roused by this quiet and sorrowful action, while blows would only have hardened him, went up to Paul in confusion: "I am very sorry, Paul, forgive me. I will tell the teacher that it is my fault, and she will not scold you." Paul gave him his hand, while he looked straight into his eyes with a friendly smile. "That is what Papa would have done," he said to himself.

Little readers, you are all "the children of God", since this story is addressed only to you. Have you thought of what this Title demands of you? Can the children of such a Father show themselves disobedient, quarrelsome, selfish?

"WALK WORTHY OF GOD."
(i Thessalonians 2.12).

(From the French: "La bonne Nouvelle")

MARY AND HUGH
THE APOCRYPHA

"Mother!" cried Hugh, as he rushed in from school, "Mother! a boy at school says we have only part of the Bible, but the church where he goes has it all. It isn't true, is it?"

"No Hugh, it certainly isn't true. You remember in the very last Chapter in the Bible God warns us against two things: First, Against adding anything to God's Word, and, Second, Against taking anything away. There are some people today who tell us parts of the Bible are not true: and they are taking away from it. There are other people who have added other writings to it, that were only written by men, and not inspired by God. They are mostly very old writings, and people call them 'The Apocrypha': I don't know much about them: you had better ask your Father. But remember, there is a terrible curse on anybody who adds to, or takes away from, God's Word."

When Mary came home, Hugh told her his trouble, but she could not help, so as soon as their Father got home they came to him together: "Daddy, Tell us about 'The Apocrypha'. There's a boy says it ought to be in our Bible, and we have only part of the true Bible. Do tell us what he means."

"It is not hard to understand about the Apocrypha. Come out on the verandah, and we will have a talk. In days of old other people wrote books besides Moses, and the others who wrote our Old Testament. For instance, we read in Numbers 21.14 of 'The Book of the Wars of the Lord,' and twice we read of 'The Book of Jasher."

"Those books are not in the Bible, are they?"

"No, Hugh, they are not in the Bible; and we really know nothing about them. If God had wanted them in the Bible, He would have kept them for us."

"So those books are not inspired?"

"No, they are not inspired; and there are other old books that we do know, that are not inspired either. Some of these were bound up with the Greek Old Testament, but even so, the Jews did not believe they were inspired, but were merely used as history, and the like."

"Can you tell us the names of any of these old books, Daddy?"

"Yes, Hugh, bring me a Book from the bookcase, marked, 'The Holy Bible: Knox Version', and I will show you some of them. It is a new Roman Catholic Bible."

"Here it is, Daddy. The boy who said that to me is a Roman Catholic."

"The Roman Catholics have long had some of these books bound up with their Bible, but for nearly 1500 years, their greatest men all warned people these books were not inspired: but a little over 400 years ago, a few Roman Catholic bishops decided they were inspired, and were to be recognized as part of the Bible."

"What books are they?"

"The first is called Tobias, or, Tobit. It is put after Nehemiah; then comes The Book of Judith. At the end of Esther there are 6 or 7 extra chapters added. After the Song of Solomon comes The Book of Wisdom, and then a long book, of 51 chapters, called "Ecclesiasticus": it is quite different to Ecclesiastes in our Bible, which the Roman Catholics also have in its right place. After Lamentations comes The Prophecy of Baruch, and there are three separate bits added to Daniel: The Song of the Three Holy Children, The History of Susanna, and Bel and the Dragon. At the end of the Old Testament come I & II Maccabees."

"Are there any other Apocrypha Books besides these?"

"Yes, Mary, There is The Prayer of Manasseh, but the Roman Catholics do not receive it as inspired. There are also The Book of Enoch, and two or three other

Books of Maccabees, which are not received as inspired, besides some New Testament books."

"Don't we read about The Book of Enoch in the New Testament?"

"No, not exactly. We read in Jude something that Enoch prophesied: and in The Book of Enoch there is a passage quite like the verses in Jude: but most people feel pretty sure that this Book of Enoch copied its words from Jude: not Jude from that Book of Enoch. You see the Holy Spirit could easily have told Jude just what Enoch prophesied."

"Why don't we have these books in *our* Bibles now?"

"When our Authorized Version was first published in 1611, some of them were included in it: but it is a very dangerous thing to have books that are not inspired bound up in the volume with Books that are inspired."

"Yes, I can see that. Lots of people would soon come to think they were inspired."

"Also, all our Old Testament came to us in Hebrew, except a tiny bit of Daniel and Ezra, which were in Chaldee: but the Apocrypha has only come to us in Greek; and for some of the books, the original text is very uncertain. At the beginning of 'Ecclesiasticus', there is a note that tells us that the differences between the Latin and Greek Versions are too numerous to be mentioned in the Notes, and then adds: 'it seems probable that the Latin has sometimes included two alternatives side by side.' How very different to the marvellous care God has taken of His inspired Words. Again, the Apocrypha is supposed to have been completed not later than B.C. 30, but the Lord never quoted, or alluded to any part of it: nor do any of the New Testament writers, though both the Lord and these writers constantly quote the other Books of the Old Testament."

"That seems a very strong reason for refusing it, doesn't it?"

"It does indeed. And the Jews themselves, to whom 'were committed the oracles of God', (Rom. 3.2), never received the Apocrypha as part of the Scriptures. Then, there is false doctrine in them: for instance Tobit 12.9 says: 'Almsgiving is death's avoiding, is guilt's atoning, is the winning of mercy and of life eternal.' If that were true there was no need for our Lord Jesus to die for our sins. They also contradict themselves at times: but perhaps the strongest reason of all is, that I am sure the sheep would know that they are not the Voice of the Good Shepherd."

"Do they claim to be God's Word?"

"The Writer of The Book of Wisdom, represents himself as Solomon: but what he says, proves that he is false. I think none of the others claim to be inspired, and some, as in Ecclesiasticus plainly says he is not."

"How strange that the Roman Catholics receive these books!"

"It is strange; and they utter a terrible curse on all who 'despise, knowingly and intentionally, the above named tradition.' But they forget God's curse is on them for adding to the things He has written. 'For ever, O Lord, Thy Word is settled in Heaven.' (Ps. 119.89). In the preface to their own Latin Bible, only 20 years before the Council which received these books, the preface stated that, 'Christians ought carefully to distinguish the canonical books from the apocryphal'."

"What does 'canonical' mean, Daddy?"

"I will have to tell you another time, Hugh, but it comes from the same word as a 'canon' that we use in war. But now we must go in for supper."

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