

"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 15, NUMBER 1

THE VICTOR

Why did the Paschal Lamb,
Of old for Israel bleed?
To be their safeguard and their feast,
To springle and to feed.

Dwell not, my searching soul,
On ritual shadows now;
Christ is the Lamb all pure and whole,
The ransomed first-born thou.

Now get thy house within,
Slay, eat, anoint thy door;
The dread avenger comes not in
To smite, but passeth o'er.

He looks and calls from high,
"Art thou to die or live?"
He hears the posts and lintel cry,
"Forgive, Forgive, Forgive!"

I hear the accuser roar
Of ills that I have done;
I know them well, and thousands more:
Jehovah findeth none.

Sin, Satan, Death, press near,
To harass and appal;
Let but my bleeding Lord appear,
Backward they go, and fall.

Before, behind, around,
They set their fierce array,
To fight, and force me from my ground
Along Immanuel's way.

I meet them face to face,
Through Jesus' conquest blest;
March in the triumph of His grace,
Right onward to my rest.

There in His book I bear
A more than conqueror's name;
A soldier, son, and fellow-heir,
Who fought and overcame.

"His be the Victor's name,"
Who fought the fight alone;
Triumphant saints no honour claim,
His conquest was their own.

By weakness and defeat,
He won the meed and crown;
Trod all His foes beneath His feet,
By being trodden down.

He Satan's power laid low;
Made sin, He sin o'erthrew;
Bow'd to the grave, destroy'd it so,
And death by dying slew.

Bless, bless the Conqueror slain,
Slain in His victory;
Who lived, Who died, Who lives again—
For thee, His church, for thee!

(S. W. Gandy)

STUDY OF WORDS

Ana-choreo - - - - - Hupo-choreo

RETREAT

"By weakness and defeat, He won the meed and crown;
Trode all our foes beneath His feet, by being trodden down."

In the New Testament we find two words, possibly more, that have in them the meaning of to *retreat*, or, *retire* (from battle). They are *Ana-choreo* and *Hupo-choreo*. True, they have other meanings as well: but they do contain the meaning of *retreat* in war. (See Liddell and Scott). Of the first of these two words, Moulton & Milligan (perhaps the best authority) says: "'retire' is too weak for *anachoreo*. The connotation of 'taking refuge' from some peril will suit most of the New Testament passages remarkably well." This word is used 14 times in the New Testament: 10 of these are in Matthew's Gospel, of which 6 refer to our Lord Jesus Christ: 2 to the Wise Men, and one (27.5) to Judas Iscariot. The remaining instance is Matt. 9.24.

Our readers will recall that Matthew presents to us our Lord Jesus as KING. How very remarkable that in this Gospel we find the King of kings, the Captain of our Salvation, the Captain Who has never lost a battle, and never will,—here we find Him six times in retreat. In this Gospel we see Him, who is the King, "meek and lowly in heart." We do not see Him destroying His enemies, but retreating before them. It is in this Gospel that our

Lord says: "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" (26.53). But He did not pray for those legions: instead He allowed Himself to be bound, to be abused, to be crucified by wicked men. It looked like utter defeat, after years of retreat. Little did the enemy know that this was the greatest Victory that has ever been won.

And through the centuries the soldiers of the King have often passed the same way: often has defeat seemed to be our portion! What a sad retreat we have watched with breaking hearts from the land of China! But let us remember that the Captain under Whom we are fighting is still in command: and He will yet prove to be the Victor, even in these sad, dark days of weakness and defeat. So, beloved fellow-soldiers, Take heart! Let us press on! Let us never be discouraged. Let us remember that almost the closing words of Matthew's Gospel are: "All power is given unto ME in Heaven and in earth."

"Nay, in all these things we are super-conquerors through Him that loved us."
(Romans 8.37)

— ANSWERS TO PRAYER —

Part of a Letter by Robert Murray M'Cheyne

(The following extracts are from a "Pastoral Letter" sent to the company to which Mr. M'Cheyne ministered; at a time of long absence due to ill health)

To all of you, who are chosen in Christ before the foundation of the world, to be holy and without blame before Him in love, grace and peace from God the Father and our Lord Jesus Christ.

For several Thursdays before I left you I was engaged in explaining and enforcing the sweet duty of believing prayer. Has not God since taught us the use of these things? "Trials make the promise sweet"—"Trials give new life to prayer." Perhaps some of us were only receiving the information into the head; is not God now impressing it on our hearts, and driving us to practise the things which we learned? I do not now remember all the points I was led to speak upon to you, but one, I think, was entirely omitted,—I mean the subject of answers to prayer. Oh, there is nothing I would have you to be more sure of than this, that "God hears and answers prayer." There never was, and never will be, a believing prayer left unanswered. Meditate on this, and you will say, "I love the Lord, because He hath heard my voice and my supplications." Ps. 116.1.

First, God often gives the very thing His children ask at the very time they ask it. You remember Hannah, i Sam. 1.10: she was in bitterness of soul, and prayed unto the Lord, and wept sore. "Give unto Thine handmaid a man-child." This was her request. And so she went in peace, and the God of Israel heard and granted her her petition that she had asked of Him; and she called the child's name Samuel, that is "Asked of God." Oh that you could write the same name upon all your gifts! you would have more joy in them, and far larger blessings along with them. You remember David in Psalm 138: "*In the day when I cried Thou answeredst me, and strengthenedst me with strength in my soul.*" You remember Elijah, i

Kings 17.21, 22: "O Lord my God, I pray Thee, let this child's soul come into him again. *And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.*" You remember Daniel, 9.20.21: "*Whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, . . . being caused to fly swiftly, touched me about the time of the evening oblation.*" Oh, what encouragement is here for those among you who, like Daniel, are greatly beloved,—who study much in the books of God's Word, and who set your face unto the Lord to seek by prayer, gifts for the church of God! Expect answers while you are speaking in prayer. Sometimes the vapours that ascend in the morning come down in copious showers in the evening. So may it be with your prayers. Take up the words of David, Psalm 5.3: "My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up." You remember, in Acts 12, Peter was cast into prison, "but prayer was made without ceasing of the church unto God for him." And, behold, the same night the answer surprised them at the door. Oh, what surprises of goodness and grace God has in store for you and me, if only we pray without ceasing! If you will pray in union, having childlike confidence toward God—having the spirit of adoption, crying Abba within you,—seeking the glory of God more than all personal benefits, I believe that in all such cases you will get the very thing you ask, . . . Before you call, God will hear; and while you are yet speaking He will answer. Oh, if there were twenty among you who would thus

pray, and persevere therein like wrestling Jacob, you would get whatever you ask! yea, the case of Daniel shows that the effectual fervent prayer of one such believer among you will avail much. "Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Ps. 37.4.

Second, God often delays the answer to prayer for wise reasons. The case of the Syrophenician woman will occur to you all, Matt. 15.21-28. How anxiously she cried, "Have mercy on me, O Lord, Thou Son of David!" But Jesus answered her not a word. Again and again she prayed, and got no gracious answer. Her faith grows stronger by every refusal. She cried, she followed, she kneeled to Him, till Jesus could refuse her no longer. "O woman, great is thy faith! Be it unto thee even as thou wilt." Dear praying people, "continue in prayer, and watch in the same with thanksgiving." Do not be silenced by one refusal. Jesus invites importunity by delaying to answer. Ask, Seek, Knock. "The promise may be long delayed, but cannot come too late." You remember, in the parable of the importunate widow, it is said, "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." Luke 18.1-8. This shows how you, who are God's children, should pray. You should cry day and night unto God. This shows how God hears every one of your cries, in the busy hour of the day-time, and in the lonely watches of the night. He treasures them up from day to day; soon the full answer will come down: He will hear them speedily. The praying souls beneath the altar, in Rev. 6.9-11, seem to show the same truth, that the answer to a believer's prayers may, in the adorable wisdom of God, be delayed for a little season, and that many of them may not be fully answered till after he is dead. Again, read that wonderful passage, Rev. 8.3, where it is said that "another angel" (is that "angel" the Lord Jesus, the great Intercessor with the Father?) offers to God the incense of His merits, with the prayers of *all saints*, upon the golden altar which is before the throne. Christ never

loses one believing prayer. The prayers of every believer, from Abel to the present day, He heaps upon the altar, from which they are continually ascending before His Father and our Father. Do not be discouraged, dearly beloved, because God bears long with you—because He does not seem to answer your prayers. Your prayers are not lost. When the merchant sends his ships to distant shores, he does not expect them to come back richly laden in a single day: he has long patience. "It is good that a man should both hope and quietly wait for the salvation of the Lord." Perhaps your prayers will come back, like the ships of the merchant, all the more heavily laden with blessings, because of the delay. (compare also Daniel 10.2, 12, 13: where we see a delay in the answer, of three full weeks. Ed.)

Third, God often answers prayer by terrible things. So David says in Psalm 65: "By terrible things in righteousness wilt Thou answer us, O God of our salvation." And all of you who are God's children have found it true. You prayed with all your heart, "Lord, increase my faith." Your faith is increased. Your prayer is answered by terrible things. Some of us prayed for a praying spirit, "Lord, teach us to pray." God has laid affliction upon us. Waves and billows go over us. We cry out of the depths. Being afflicted, we pray. He has granted us our heart's desire. Our prayer is answered by *terrible things*.

Fourth, God sometimes answers prayer by giving us something better than we ask. An affectionate father on earth often does this. The child says, Father, give me this fruit. No, my child, the Father replies; but here is bread, which is better for you. So the Lord Jesus dealt with His beloved Paul, ii Cor. 12.7-9. There was given to Paul a thorn in the flesh, a messenger of Satan to buffet him. In bitterness of heart, he cried, "Lord, let this depart from me." No answer came. Again he prayed the same words. No answer still. A third time he knelt, and now the answer came, not as he expected. The thorn is not plucked away—the messenger of Satan is not driven back; but Jesus opens wide His loving breast, and says, "My grace is suf-

ficient for thee; for My strength is made perfect in weakness." Oh! this is something exceeding abundant above all that he asked, and all that he thought. Ah! this is something better than he asked, and better than he thought. Surely God is able to do "exceeding abundantly above all that we ask or think," Eph. 3.20. Dear praying believers, be of good cheer. God will either give you what you ask, or something far better. Are you not quite willing that He should choose for you and me? You remember that even the Lord Jesus prayed, "O My Father, if it be possible, let this cup pass from Me!" That desire was

not granted, but there appeared unto Him an angel from heaven strengthening Him, Luke 22.43. He received what was far better—strength to drink the cup.

Do not be surprised if He should answer our prayers by giving us something above what we imagined. Perhaps He may glorify Himself by us in another way than we thought. "Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen."

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God's ways are not like human ways,
He wears such strange disguises:
He tests us with His long delays,
And then our faith surprises.
While we in unbelief deplore,
And wonder at His staying,
He stands already at the door
To interrupt our praying.

(Selected)

MEDITATIONS ON PHILIPPIANS

CHRIST SHALL BE MAGNIFIED

Phil. 1.20

"According to my earnest expectation and hope, that in nothing I shall be ashamed, but in all boldness of utterance, as always, so now also, Christ shall be magnified in my body, whether by means of life, whether by means of death." We spoke in our last meditation of the first part of this verse: of our earnest expectation and hope: of the apostle's certainty that he should not be ashamed: and of our own, too common, failure, which makes us ashamed. I mentioned an old poem that had brought comfort to my own heart, and a kind friend has supplied that, and it will, I hope, find a place at the end of this meditation.

Today we must ponder first the words "in all boldness." The original word properly means "frankness of speech arising from freedom of heart", and it goes well

with the words that follow: "Christ shall be magnified." We find the same word in Ephesians 6.19: The apostle asks prayer . . . "on behalf of me, in order that a word may be given to me, in (the) opening of my mouth, in boldness of utterance, to make known the mystery of the glad tidings." This Scripture uses the word entirely in its own or original meaning, but the apostle in Philippians seems to go further: he would have boldness not only in utterance, but also in his body Christ shall be magnified, whether through life, whether through death: he would have a boldness that gives utter and absolute devotion to Christ for life, for death. It is not uncommon for our Apostle to enlarge the meaning of words, and for his thoughts to rise above their ordinary, earthly interpretation. May it be given to

us more and more to follow him in this!

What a word is this: "That Christ shall blessed Lord and Master. How truly could Apostle does not say: "That I may magnify Christ." It is in the passive voice. The instrument is forgotten. Notice again that he does not say "that Christ shall be magnified in my life, or, in my soul." Mary had used the very same word in Luke 1.46: "My *soul* doth magnify the Lord." But the Apostle's longing is that Christ shall be magnified in his *body*. And he tells us that his enemies said "his bodily presence is weak, and his speech contemptible." (ii Cor. 10.10). But it was not Paul, nor Paul's body, that was to be magnified: it was Paul's Lord. It is, I think, like the lens in the telescope, by which some distant star in the heavens "is magnified." It does not *make* the star any greater: but it manifests in some small degree the greatness of that star. The telescope, and the lense, are forgotten: and the star fills the vision. So Paul would have it to be in his body. So would you, Beloved! So would I! May God grant it, for His Name's sake!

In Acts 10.46 Cornelius and his kinsfolk and near friends magnified God, when first they heard the Gospel from Peter's lips. And in Acts 19.17 the Name of the Lord Jesus was magnified in Ephesus: it was manifested to be great and mighty. And Christ may still be magnified today, in the body of the humblest and weakest believer: for His strength is made perfect in weakness. Christ may be magnified by lips filled with praise, prayer and witness

to Himself: Christ may be magnified by hands, perhaps worn with labour like the Apostle's in Acts 20.34, hands that work so willingly for Him and His: Christ may be magnified by the feet of them that preach the Gospel of peace, and bring glad tidings of good things: feet that "run in the way of His commandments." "O magnify the Lord with me, and let us exalt His Name together." (Ps. 34.3).

The Apostle was writing from prison: his trial yet before him: and it might be life and liberty: or, it might be death. To the beloved Apostle it matters not: so long as Christ be magnified: "whether by means of life, whether by means of death." The emblem of the Moravian Mission is an ox standing between a plow and an altar: ready for either: ready for labour or sacrifice: ready for life or death. I sadly fear, Beloved, there is too little of this spirit amongst us. I sadly fear it may more truly be said: "All seek their own, not the things which are Jesus Christ's." Let us remember that he that loveth his life shall lose it. (Jn. 12.25). Let us ponder on our knees: Matthew 10.38 & 39; Matthew 16.25; Mark 8.34, 35; Luke 9.23, 24 & 17.33. And may the Lord give us understanding in all things. Then we, like Paul, will "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Someone has said, " '*Christ SHALL be magnified.*' Print that in large letters as your ideal of Christian life." "Whether through life, whether through death."

WHAT AN OPPORTUNITY!

To all eternity we shall be able to serve our blessed Lord and Master far better than we can down here. "His servants shall serve Him, and they shall see His face." But shall we ever be able to suffer for Him again? Shall we ever be able to sacrifice things that are "gain" to us, the highest and best things in life, for love to Him? When the last tears are wiped away, and sin and suffering are no more, Shall we be able to face loneliness, poverty, danger, as we may now for His

dear sake? To all eternity we shall share His glory, His riches, His throne. Only *now* can we share the deeper things—His tears, His cross. Would you really miss this fellowship for any little passing gain, nay for the best, the very best, the world can give? These things are nothing, if not real and practical, . . . What do they mean for you and me?

(From *The Steward*, 1923: Taken from "With *Peu* and His Brigands").

THE VOICE IN THE TWILIGHT

Sitting alone in the twilight
My spirit was troubled and vexed,
With thoughts both morbid and gloomy
And faith that was sadly perplexed.

Some homely work I was doing
For the child of my love and care,
Stitches half-wearily setting,
In the endless need of repair.

My thoughts were about the "building,"
The work that would some day be tried;
When only the gold and the silver,
And the precious stones will abide.

Rememb'ring my own poor efforts,
And wretched work I had done,
And e'en when trying most truly,
The meagre success I had won:

"'Tis naught but 'wood, hay, and
stubble,'" I said: "It will surely be burned—
This useless fruit of the talents
Which one day must all be returned.

"Yet though I've so longed to serve Him,
And sometimes I know I have tried;
I'm sure when He sees such building,
He never will let it abide."

Just then, as I turned the garment,
That no rent should be left behind,
I spied an odd little bungle
Of mending and patchwork combined.

My heart grew suddenly tender,
And something quite blinded my eyes,
With one of those sweet intuitions
That sometimes make us so wise.

Dear child! She wanted to help me;
I knew 'twas the best she could do;
But oh, what a botch she had made it—
With the grey mis-matching the blue!

And yet—can you understand it?
With a tender smile and a tear,
A half-compassionate yearning,
I felt she had grown more dear.

Then a sweet voice broke the silence,
And the dear Lord said unto me,
"Art thou more tender for *thy* child
Than *I*, Child, am tender for thee?"

Then straightway I knew His meaning
So full of compassion and love;
My faith flew back to its Refuge,
As did the returning dove.

I thought, when the Master-Builder
Shall come down His temple to view,
To see what rents must be mended,
And what must be builded anew,

Perhaps, looking o'er the building,
And bringing my work to the light,
Seeing the marring and bungling
And how far it all is from right,

He'll feel as I for my darling,
And will say, as I did for her—
"Dear child, she wanted to help Me,
And her love for Me was the spur.

"For the true love that is in it,
The work I will own e'en as Mine;
And because of *willing* service,
I'll crown it was plaudit divine."

And there in the deepening twilight
I seemed to be clapping a hand,
And to feel a love constraining—
Love stronger than any command.

I knew, by the thrill of sweetness,
'Twas the hand of the Blessed One,
Tenderly guiding and holding
Till all my day's labour is done.

My thoughts are nevermore gloomy
And my faith no longer is dim,
For my heart is strong and restful,
For mine eyes look off unto Him.

(Mrs. Herrick Johnson)

“A MAN SENT FROM GOD”

Ponder the words, Reader, ponder them till they thrill your heart,—“A man sent from God”!

A man, only a man like yourself,—a man subject to like passions as we are,—a man, with all a man’s weakness and temptations,—all a man’s joys and sorrows,—yes,—only a man!

Only a man . . . ? Yes, but a man sent from GOD! . . . *From God!* . . . Here we come to infinite, infinite strength, infinite wisdom, infinite love!

“From GOD”! What volumes those words speak! The man is lost in those words, the weakness of the man is swallowed up in the Omnipotence of the God-head! The servant is forgotten in the Master: the sent-one is completely eclipsed in the Sender!

“From GOD”! How the man with his own importance, his own strength, his own ideas and plans and energy, yea, his very self, is gone, lost, utterly withered away, in those words.

“From GOD”! What responsibility, what gravity, what dignity, what power, what untiring energy do they give the man,—not his own, but from GOD!

“A man sent *from GOD*”: how those words tell us of hours alone *with GOD*! It may be the wilderness of Judea; it may be the backside of the desert, or it may be Arabia: but the same is true in every case: a man sent *from GOD*, must first know what it is to be a man alone *with GOD*: what it means to *walk with GOD*, like Enoch of old.

And then the little connecting word, “sent.” A man . . . sent . . . from GOD. How well we know the meaning of that little word “sent”, when we are doing the sending; and how often we seem utterly to miss the meaning of it, when GOD is the Sender!

I say to this man, “GO!” and he goeth: he is *sent*. There is no arguing, no reasoning, no questioning: I say “Go!” and he goeth. What utter simplicity!

Do we not sorely need to learn the lesson contained in those memorable lines:

“Their’s not to make reply,
Their’s not to reason why,
Their’s but to do and die,
Noble six hundred!”

“Sent from GOD.” What an exhibition of those words do we get in the Gospel of John: “My meat is to do the will of Him that *sent Me*, and to finish His work.” “I seek not mine own will, but the will of the Father which hath *sent Me*.” “I came down from heaven, not to do Mine own will, but the will of Him that *sent Me*.” “I proceeded forth and came from God; neither came I of myself, but He *sent Me*.” “Sent from God”, how the thought was ever in the heart of the Son of God, our blessed Lord and Master. How truly could He say, “I know whence I came, and whither I go.” How well He knew *by Whom* He was sent, *to whom* He was sent, and *for what* He was sent!

And when His work was ended, and He was about to leave this scene to return to Him Who had sent Him, He said to His disciples: “As My Father hath sent Me, even so send I you.” And so, as it were, He passes on His commission to His followers.

Dear Reader, Do *you* know by *Whom* you are sent? Do you know *to whom* you are sent? Do you know *for what* you are sent? Can it be recorded of you,—There was a man sent from GOD, whose name was?

(From “*The Steward*”: 1928)

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“HERE AM I, SEND ME!”

“And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man’s mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.” (Exodus 4.10 to 12).

“Then flew one of the Seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And He said, Go!” (Isaiah 6.6 to 8).

EARLY DAYS

DEPARTURE FROM TRUTH

We have been looking a little at some of the evil teaching put forward by Mr. Newton; first, seeking to again set up clerisy and form a party around himself; and later, most blasphemous doctrines about the Lord Jesus Christ.

We must now go back a little and see another side to this work of the enemy, for not only was there evil teaching, but there was also systematic deceit and untruthfulness. In December 1846 it had been decided Mr. Newton could no longer be admitted to the Lord's table until the serious charges against him were fully met. "One thing which seems to have weighed greatly with these brethren was the corruption of moral integrity, and the system of intrigue and deception which attended the evil." (*The Whole-Case of Plymouth & Bethesda*. P. 12).

In February, 1847, a further meeting was held in London in which nearly all those who had been looked up to gave their solemn testimony as to the evil system which had grown up at Plymouth, and the need of absolute and entire separation from it. The testimony of some who had first hand evidence was most solemn and decisive. But it was after this meeting that Mr. Harris brought to light the blasphemous and terrible teaching referred to in our last number. This caused many of Mr. Newton's followers to withdraw from him.

In May 1848 a meeting was held at Bath attended by about 100 brethren from all parts, which had two leading features: (1). The brethren who had been rescued from Mr. Newton's teaching, and whose confessions were mentioned in our last number, made further confession, full and ample, as to their implication in the charges made against the untruthful and wicked system at Plymouth, as brought to

light in "*The Narrative of Facts*" (which has already been mentioned in *Steward* No. 10), and in other papers by Mr. Darby describing the meetings in London, etc. These brethren acknowledged that these charges were just. One, at least, of those who had signed documents from Plymouth defending Mr. Newton, confessed that these documents were justly chargeable with trickery and falsehood. It was made clear to all that not only must the evil doctrines be repudiated, but the system of trickery and deceit which had preceded the doctrines, must be guarded against.

The second remarkable feature of this meeting at Bath was this, "*The Narrative of Facts*", and other publications of Mr. Darby on these mournful occurrences, were subjected at that meeting to the strictest scrutiny; "Lord Congleton endeavouring for five hours to prove them false, and Mr. Nelson, of Edinburgh, aiding him in his efforts. The result was that the statements contained in these pamphlets were so fully established that some, who had always mistrusted them till then, exclaimed that they never knew anything so demonstrated . . . nothing could exceed the triumphant manner in which these publications were vindicated from every attempt to call their statements in question; and every endeavour to shake their testimony recoiling on the heads of those who made them. (*Whole Case*: Pages 26, 27). Most of the above is taken from the pamphlet, "*The Whole Case of Plymouth and Bethesda*", being a letter to a friend by Mr. W. Trotter, the beloved author of the well known book, "*Plain Papers on Prophetic Subjects*." For any who wish to know the truth of these sorrowful incidents, there is nothing we know that puts the case more clearly and simply than this pamphlet. We can indeed echo Mr.

Trotter's words: "It is not as delighting in evil, or feeling any pleasure in publishing my brethren's sins, the Lord knoweth, that I mention this . . . but I mention it because it is of all-importance to remember that the false doctrine is not the only thing in question. There was a separation, and solemn necessity for it, before the evil doctrine came to light."

Nor does this system of deceit ever seem to have been judged. Mr. Fromow publishes a letter from Mr. Newton, dated 1885, in which he says: "I have never believed that the Lord Jesus was either in life or death in moral distance from God. I have pertinaciously maintained the reverse . . . I am quite willing to be arraigned for what I do hold, but I object to be arraigned for what I do not hold, and never have held." He does not add; I have, however, written: "Man was yet in his distance from God . . . Jesus, as man, was associated with this place of distance in which man in the flesh was; and He had through obedience to find His way to that point where God could meet Him." (Coll. Wtgs. Vol. 15, P. 98). Again: "He was made to feel that His association with those thus standing in the fearfulness of their distance from God, was a real thing, and that it was so regarded by God. His was no mere pretended imaginary association." (P. 220). His followers stated he taught: "The Lord Jesus took the place of distance from God . . . He had to find His way back to God . . . So fearful was this distance . . . He had to be delivered *Himself* out of this horrible distance." (Mr. Batten). It was for such teaching Mr. Newton was arraigned, but there seems to be no evidence of repentance. Those who are so intent today to magnify Mr. Newton and his teaching, would do well to remember that the Word says: "A

man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." (Titus 3.10, 11).

And now, my Reader, in view of what happened at Plymouth, allow me to ask: Had you, or I, been one of those in the meeting at Plymouth, where this evil teaching and deceit were manifested: what should *our* path have been? The Scripture says: There is "a time to love, and a time to hate." (Eccles. 3.8). And again, "Ye that love the Lord, hate evil." (Ps. 97.10). Surely the only path that would have been pleasing to God was to take part with those who had separated from the evil!

But again, Suppose one who refused to separate, perhaps out of love and loyalty to the leader in it: suppose such an one should desire, on occasion, (perhaps for convenience sake), to come and break bread with those in Plymouth who had separated from the evil, yet this one was unwilling to break with the meeting in which the evil existed: should such an one be received to break bread at the Lord's table? Even suppose this one could prove he did not personally hold the evil doctrine, should he be received while still associated with the evil?

Does not the one loaf of which he partakes show that he is *one* with all present: and all present are one with him? Remember, even wishing "God-speed" to one who brought not the doctrine of Christ, made such an one "partaker of his evil deeds." Surely, then, to partake of the one loaf and the cup with such an one, is an even more serious matter!

Ponder these matters, Beloved Reader, for they are no vain speculation: but one that you and I must face. They will come up again, God willing, in our next issue.

Published by G. C. Willms, Box 535, North Borneo.
Printed in Hong Kong

PRINTED BY EMPIRE PRINTING CO., 218 GLOUCESTER ROAD, HONG KONG

"FEED MY LAMBS"

(John 21-15)

GIVE TO HIM THE GLORY

- | | |
|---|---|
| <p>1. Stars at night,
Clear and bright,
Gleaming, tell their story:
All proclaim
God's great Name,
And give to Him the glory.</p> <p>2. Stormy waves,
Rocks and caves,
Oceans tell the story:
All proclaim
God's great Name,
And give to Him the glory.</p> <p>3. Forest, glade,
Light and shade,
Trees tell out the story:
All proclaim
God's great Name,
And give to Him the glory.</p> | <p>4. Sun and moon,
Night and noon,
Heaven tells the story
All proclaim
God's great Name,
And give to Him the glory.</p> <p>5. Children, too,—
Me and You,
We may tell the story
Of God's Son,
What He's done,
Oh, Give to HIM the glory!</p> <p>6. Ages past,
To the last,
Eternity's own story,
Shall proclaim
God's great Name,
And give to Him the glory.</p> |
|---|---|

(From the German, Except Verse 5)

Answer to Bible Enigma Number 1

THE GOOD SHEPHERD

T-abitha	Acts 9.36-39
H-agar	Gen. 21.14
E-zekiel	Ezek. 1.1
<hr/>	
G-ehazi	2 Kings 5.25
O-reb	Judges 7.25
O-badiah	1 Kings 18.5
D-aniel	Daniel 6.23
<hr/>	
S-amson	Judges 15.15
H-ezekiah	2 Kings 20.5
E-lah	1 Sam. 17.2, 51
P-eter	Luke 22.61, 62
H-oreb	Ex. 3.1
E-sau	Gen. 27.41
R-ahab	Heb. 11.31
D-avid	1 Sam. 19.1, 2

We greatly regret that in our last number, in the original Enigma, the second division was made after "Obadiah", instead of after "Daniel," as it should have been.

BIBLE ENIGMAS

Number 2

Who like the lion seeketh to devour
The godly man in an unguarded hour?
Whose occupation did the apostle share,
When forced to labour for his daily fare?
In what did Ruth her present take away,
Which to her mother she did straight convey?

To what great sin was Israel's nation prone,
Which robbed their God of what was His alone?

Who was by faith enabled to despise
The lion's yawning jaws and glaring eyes?

Take the above initials, and you'll find
The name of one most favoured of mankind:

One from a number chosen by the Lord
To rule a nation by His sacred word.
Sweet were the sounds that issued from his songs
In praise of Him to whom all praise belongs.

He, choosing in his youth the better part,
Was styled by God one after His own heart.

THE STORY OF "HUMPTY DUMPTY"

The Limbless Pilot

On a certain day, a Padre was about to leave a Military Hospital. His work for the day was done. At the end of the corridor a door stood open, and as he passed, he was rather surprised to see a bed against the wall of the little room.

He had been quite unaware of the presence of any patient in that room. The man looked so utterly forlorn and miserable—he lay like a log, with the bedclothes pulled right up under his chin.

A Sister passed, and my friend asked could he go in to talk with the man. The Sister gladly gave her consent, and Padre S. thereby found a new listener.

In a few moments he was at the bedside, and after a few words of greeting, he proceeded to tell the story of Redeeming Love—of the Christ who could help a man—be a Friend to a man, helping him both to live and to die.

At first the patient did not appear very interested, but at last he just looked up and said: "*Can He do anything for me, Sir?*"

With the utmost confidence Padre S. replied, "He can help anybody who is willing to trust Him." The Gospel says: 'Whosoever will may come,' and if you will put your faith in Him, Friend, you will find Him a very wonderful Saviour."

The minutes passed by, and all the while the conversation was of the Christ who had died for us. Its somewhat difficult to tell what was passing in the mind of the troubled patient, but suddenly with the utmost resolution he looked up and said: "I'll take Him as my Saviour, Sir."

In a little while, Heaven came down to that Ward, as with a Pocket Testament in hand the Padre read from the words on the last page—"Believing that I am a sinner, and believing that Christ died for me, I now take Him to be my personal Saviour"—and right underneath was the place for the convert to place his name.

"Come on, Friend," said S. "Just put your name there, and in days to come the remembrance of this day will help you."

"No, Sir, just put it on the locker, and

I will see to it bye-and-bye."

"Ah, Friend," said the Padre again, "There is no time like the present, do it now!"

"No, Sir, if you will put it on the locker, I'll see to it eventually."

The Padre persisted, and then the man just said: "I do take Him as my Saviour, Sir, but I can't sign the book, *I haven't any arms.*"

Shocked into silence for a moment, the Padre said, "I am sorry, I didn't know."

"Oh, its all right, Sir, I knew you did not know, but *I haven't any legs either.* My bomber crashed, and I lost both arms and legs, and, Sir, I have three kiddies at home and I have been lying here wondering what there was left in life for me. I cannot walk; I cannot work. That's why I asked you if He could do anything for me. But its all right Sir, I know He can now, for already I'm beginning to feel different about it all." Mr. S. held a bundle of Testaments in his hands, and suddenly, as if he had noticed them for the first time, the airman asked what he intended to do with them.

The explanation was soon forthcoming: they were meant to be gifts for those who would accept the Lord Jesus. With a twinkle in his eyes, the limbless patient said: "Just put them on the locker, Sir, that's something I can do for Christ. They all come in to see me, and Sir, just put them there, and leave the rest to me."

The next day the Lieutenant-Colonel surgeon came in to see his unfortunate patient, but behold, what a wonder, the airman was much better, surely.

"Well, I see you are better."

"Yes, Sir, I'm fine, and its all since Padre came, Sir, and all because of that little book, Sir."

The great Doctor turned to look at the attractive little Testament.

"Would you pick it up, Sir, and find John 3.16? That's what the Padre showed me."

The Lieut.-Col. found John 3.16 and read: "*For God so loved the world that*

He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"That's it, Sir, I'm whosoever, and I believed, and I'm better."

Because of his immense sympathy for his crippled comrade, the surgeon listened, and in those moments the Invisible Christ entered and touched his heart. He took a Testament, and he put his name on the back page. Then the Matron came, and the transformed airman preached his same little sermon with the same amazing results. Matron took her Testament, and some time later said to the Padre, "You know, Mr. S., its not a bit of good my getting up late in the morning, and thinking I can miss my chapter. When I go in to see him, he asks me what chapter I read, and its useless just saying—say—Matthew 5 or 6 or 7, for he then wants to know what was in the chapter, and unless I've read it, I'm done."

That limbless airman christened himself *Humpty Dumpty*, and whenever somebody passed along the corridor, he would somehow prop himself up with pillows, and slowly swaying from side to side, he would call out: "Oi, come and see poor old Humpty Dumpty," and time after time the

story of Redeeming Grace would fall from his lips.

The weeks passed by, and the amazing change in the spirit of the convert became more and more evident. At last the surgeon gave this testimony: "The difference in—is so evident that we are now able to send him away to another hospital, and to his stumps, artificial arms and legs will be fitted, and because we know he will persevere, we are now able to say he will walk again, and perhaps be able to use his artificial limbs a little."

When this great news reached the limbless pilot, his face just glowed, for a little while he said nothing, he seemed lost in his thoughts, and then he said: "Its wonderful, its wonderful, I shall be able to walk again; I shall be able to go all over the place telling people what God did for poor old *Humpty Dumpty*, and the Government will have to pay the bill. They'll give me a pension. Yes, I'll be an evangelist, and the Government will pay all expenses. Its wonderful." Yes, it is wonderful; wonderful that the grace of God should do this, for a man who in desperation said: "*Can He do anything for Me?*"

(From "Sowing and Reaping", with grateful acknowledgments to the General Secretary, Railway Mission, Brighton, England)

MARY AND HUGH

"THE CANON"

"Daddy, do you remember you were going to tell us the meaning of 'canonical'?"

"Yes, so I was. Do you remember I told you our word *canon*, used in war, comes from the same root?"

"Yes, but I can't see any connection."

"It comes from very old words, that have the same meaning in Hebrew and Greek and Latin. Our word, 'cane' comes from the same root. It means literally, a *reed*, a *straight rod*, a *cane*, a *measure*, a *rule*. And the Greek word *Kanon* came to mean a very accurate and perfect rule. Paul speaks about his *kanon*, his *rule*, in

ii Cor. 10.13 to 16. And he speaks about 'this *kanon*', this *rule*, in Gal. 6.16."

"What was Paul's rule?"

"I hope, Children, you will always remember Paul's rule. It was 'to preach the Gospel in regions beyond', not boasting of other men's labours."

"But I still don't understand. You said the preface to the Roman Catholic Bible long ago used to say Christians should distinguish the canonical Books from the apocryphal. Now what has that to do with big guns that shoot?"

"Both come from a word meaning something long and straight and true. In

time this came, as we have seen, to mean a 'rule', just as we use the word *rule* to mean a command, like your *rules* at school, or a *ruler*." From this it came to mean the books where the *rules* were written. And from this it came to mean only those books that had authority from God to make rules. And so a canonical book, means a book that is inspired by God, and bears God's authority. And so we speak of 'The Canon of Scripture', and by that we mean the 39 Books of the Old Testament, and the 27 Books of the New Testament. No more: no less."

"But, Daddy, how do we know there are just exactly these Books, No more, No less?"

"That is a very, very important question Mary: and one that needs a very careful answer. At first sight it is a very difficult and confusing subject, and some people feel it is quite impossible to be absolutely certain. But this is not so, and the more carefully we examine it, the more clear it becomes, and the more absolutely certain we get to be about those things that are 'most surely believed among us', as Luke puts it."

"But these Books were written hundreds and hundreds of years ago: how can we possibly tell now that God wrote them, and that God did not write others?"

"There are two ways we may look at this subject, and find a very positive proof. The first way, and the best way, is by *faith*. We believe, as another has said, that 'GOD HIMSELF HAS MADE HIMSELF ITS GUARANTEE!' We believe that God Himself has guarded the Scripture, that He guards it still, and that He will guard it till heaven and earth have passed away. The other way we may look at it is by science, or, history. This is a very wonderful and very important way: and God has allowed facts of history to be preserved that do prove the 'Canon of the Scriptures,' but, the one speaks to our hearts, the other speaks to our heads: and 'this method of faith is the simplest and the shortest for establishing the certainty of the canon: and it is also unquestionably the best and the surest.' A very earnest Christian Army Officer was crossing the

ocean, when one day a fellow-passenger said to him: 'Major McCarthy, How do you know the Bible is the Word of God?' The Major pulled out his sword (he was in uniform), and pointed it at the man, and asked, 'How do you know this is a sword?' So, If the Sword of the Spirit has cut us; we will know for ourselves, for certain, that it is the Sword of the Spirit."

"I think I understand a little, Daddy, but Hugh and I don't know anything about the 'history way', though I think we both know a little about the 'faith way.'"

"And I think it would be a good thing for you to know something about the 'history way', as you call it: so perhaps we might begin with that, and let it lead us on to the 'faith way.'"

"I suppose the people who are not Christians would understand the 'history way' best?"

"Yes. But people who are not Christians might learn all about it as a study, and never have their hearts touched by real faith. And that is the danger of the 'history way.'"

"Do these two ways work for both the Old Testament and the New Testament?"

"Yes, I think so. Certainly the 'faith way' does. Do you remember we once before read in Psalm 12: 'The Words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, Thou shalt preserve every one of them from this generation for ever.' (Verse 6 & 7, Margin). From the days of Moses to the days of Malachai the people of Israel, to whom the Old Testament was entrusted, never doubted or questioned that it came from God: and many gave their lives rather than consent to a word being changed. But I think we will talk first about the New Testament; and try and look a little at its history, and I hope it will show you that truly we have not followed cunningly devised fables; but that we have a sure and certain confidence in the 27 Books of which the New Testament is composed. But I am afraid it is too late tonight to begin this part of our talk, so we will have to put it off till the next time."

"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 15: NUMBER 2

SUNLIGHT IN THE HEART

There is sunlight on the hill-top,
There is sunlight on the sea;
And the golden beams are sleeping
On the soft and verdant lea.
But a richer light is filling
All the chambers of my heart,
For *Thou* art there, my Saviour,
And 'tis *sunlight* where Thou art.

Thou hast whispered Thy forgiveness
In the secret of my soul:
"Be of good comfort, sinner,
For I have made thee whole."
The "fowler's snare is broken,"
And loosed my captive wing;
And shall the bird be silent
Which Thou hast taught to sing?

In the dust I leave my sackcloth,
As a thing of other days;
For "Thou girdest me with gladness,
And Thou robest me with praise."

And to that Home of Glory,
Thy blood hath won for me,
In heart and mind ascending,
My spirit follows Thee.

Choose Thou for me my portion,
My bitter and my sweet;
The cup Thy hand doth mix me
I will drink it at Thy feet;
Whilst I'm waiting for that moment,
The brightest and the best,
When Thou shalt stoop to lift me
From Thy footstool to God's rest.

Lord Jesus! Thou hast bought me,
And my life, my all, is Thine;
May the lamp Thy love hath lighted
To Thy praise and glory shine—
A beacon 'mid the darkness,
Pointing upward where *Thou* art;
The power of Whose forgiveness
Is the *Sunlight* of my heart!

(Author unknown)

A TORN LEAF

Only a torn leaf from a book, discoloured from age, but treasured as a thing of rare value for more than fifty years. Why? Because that remnant of a Bible was once used by God to give courage and hope to a mother in sore need of help.

The siege of Lucknow had continued for nearly five months. The endurance of the English garrison had been strained to the uttermost. "Hope deferred maketh the heart sick," and the hope of relief, which at first was bright and strong, had been deferred again and again.

Ten times had the British flag been shot down, but with noble courage ten times had it been re-hoisted on the battlements.

Sir Henry Havelock had indeed gained an entrance, almost miraculously, into the Residency, but alas! he could only reinforce the little garrison, not relieve it, and day by day the sufferings continued.

Not only was the death-roll appalling amongst the soldiers, but women and children were dying rapidly from cholera, fever and hunger.

(Continued on Page 8)

WORSHIP: IN SPIRIT AND IN TRUTH

(From a Letter)

Porice Park,
Nov. 27, '91.

Dear Brother—

Yours 22nd came last night and is very welcome. . . . Now as to the subject you speak of, it has long been on my heart too.

I feel strongly about it, but do not know that I can rightly express what I do feel. There are meetings that are among my most precious memories, when one could almost see or touch the One present with those gathered to His Name. I remember one when the spirit of worship so filled us that while singing a hymn of worship, the voices ceased one after another, until but two were heard at the close of the verse,—hearts were too full to speak, and the emotion beyond physical control.

But how often we leave the room and hour of worship with a sense of disappointment. We have "enjoyed the meeting", as we say, and it may have been we were edified,—yet, something was lacking, and that "something" was what was due to God, and what we did not render. It is difficult to speak of it,—but not to feel and recognize. As in a bouquet, or in fruit, a fragrance or aroma may be wanting, which the eye cannot see, yet all the beauty displayed to the eye cannot make good the loss.

Now I will give you my thoughts about worship, and about the morning meeting, which I trust are from His Word, but I will not always give passages, and leave you to bring to them, if they please you, the delicacy of fragrance,—the savour of the four "principal spices" that were for God only—the composition we cannot make for ourselves, but it is "holy for the Lord." But note, we make the "composition" for Him. The ever blessed Lord Jesus it surely is—God's own Son,—but the incense rises when the *priest* puts it upon the fire drawn from the brazen altar, this four-fold perfume,—beaten small, and burned upon the golden altar next to the veil.

Put the symbol in New Testament terms and you have the gist of the answer to your question. Perhaps the rest of my letter will comprehend it. Let me first make a kind of dictionary of terms,—starting with our side, or our approach to God,—from "sinners saved" to our standing before God "in the holiest."

Before that point it is "all of self", and none of God: . . . but when we are worshippers it is all of God and nothing of us.

But when "born again" we get a sense of need, and we ask for what we want, that is, we *pray*. Then as His mercies abound, and we become conscious of His loving recognition and supply of our need, we *thank* Him for mercies received.

Learning more of our God,—the Father of the Son, through the Spirit, we recognize "His greatness—His glory",—the glories of creation and of redemption, of preservation too, and we *praise*. There is yet another elevation,—we are consciously in "the holiest by the blood of Jesus" and before us is *God*. We bow before Him (the word *worship* means primarily a genuflection or prostration, as Matt. 2.11) for what He is in Himself,—self is forgotten, so that we do not pray or thank,—we adore, we *worship*. It will be our glad employment in heaven,—in our weakness here we rather aspire to, than reach it. Our *worship* here will be mingled with *praise*, its nearest companion, and often too with remembrance of self—what He has done for us, and so we *thank* also: and lower still with *prayer*,—but if our thoughts have moved together, we will distinguish one exercise from another. The Cross, that is the brazen altar, is the ground of all. To this the priest comes and takes from it the fire, that is the judgment of a holy God on sin, as borne by His Son, our Saviour. Upon His own intrinsic holiness the fire can be safely laid, and upon it the incense is placed, and the perfume thereof is God's portion. And when on the one great day, the High Priest went within the veil, his hands full of the beaten incense, (filled hands means consecration), its smoke protected him from the judgment of Israel's Holy One, while he presented Israel to his Jehovah.

Just to apply these to our morning meeting. But first, as a scriptural example, look at Psalms 28, 29 and 30, and couple the first with prayer, the next with worship, and the 30th with praise.

We come to remember the Lord Jesus,—the symbols are a reminder of Him,—manna,—His flesh,—His blood,—are symbols He uses of Himself. He takes also the loaf and the cup,—and breaks the loaf,—separates the cup from the loaf, and bids His disciples divide it among themselves.

These acts make these symbols to be reminders to us, not only of the Lord Jesus in His person, but the eating the broken loaf, and dividing the cup, shew forth His death. So that the Lord's Supper is the remembrance of our Saviour,—of our Lord Jesus, in His death. This is the primary thought of the meeting, and nothing should interfere with, or cloud it.

But we cannot think of His death without associating with it, the purpose and results of it, and these in relation to God and to us. Can we do better than follow our Lord Himself in the 22nd Psalm, and the 102nd. He suffers under the hand of God, but He glorifies Him, He praises, but as Leader in the congregation; the final results are yet to be displayed in His Lordship on the earth, and the blessing of its peoples.

We have no rules given us for the meeting, only as taught generally by Acts 20 and 1 Corinthians 14,—so that our spiritual senses must be aroused and alert to do whatever is meet and comely or orderly for us to do. If we have in mind the *purpose* of the meeting, and are conscious of the unseen Presence, and subject to His Spirit, (by *we*, I mean each *one present*), we will be together at the appointed hour,—waiting upon the Lord. The *assembly* will praise or worship, by voicing together in a hymn of praise or worship, or by one voice in audible expression.

The Gospel of His grace, unspeakably precious as it is, will not come to mind. The trials of the way, our pilgrimage, will be forgotten. We have no needs, no wants. The heart is *filled*, is *over-filled*,—the assembly *must* praise or worship,—it may be in silence, or in voice: it matters not. There is but “one heart, one mind glorifying God.” Jesus is before us—His Person—His death—our “hands are filled with” Him—beaten small—for the apprehension of one may be greater than of another—no matter now,—it is no question now of *how much* of Jesus I can receive, I am full, little as I can hold of Him. The aged, tried saint, who has walked for years with Jesus, and knows Him intimately—the “father”—is filled: the babe who has just started on his way is filled,—it is not capacity now:—it is *Jesus* Who fills every capacity, be it great or small. Oh! how my heart longs to be in that meeting now! Can there be a *rule*,—an order of exercise for such a meeting? A hymn,—a voice uttering the worship of the assembly,—a portion of His sweet Word that makes us enjoy the more the consciousness of His

presence, these may or may not precede the solemn performance of the one rite that is enjoined. Now we “*give thanks*”—all of us—the assembly—as one stands to speak them for us. I do not know what one—if any is gifted, let him hesitate the longest, lest he interfere between the Holy Spirit and His choice of spokesman.

It seems to me comely that after the “breaking of bread” the character of the meeting should be somewhat lowered; that is, from worship and praise, to mingled praise and thanks and prayer. For the height is great and the tension these poor bodies, and souls in them, cannot yet bear the strain long continued. But all should be in character.

If the Holy Spirit is left free to move the assembly, He will choose that aspect of Jesus,—for we cannot see Him now in *all* His glories at once—that is meet. Then hymn—scripture—expression of the assembly's worship, will all be in harmony with the theme chosen. No pre-arrangement is needed—only true waiting upon Him. And the after-meeting will also be in harmony—the word, if any is spoken, for edification, or exhortation, will not jar upon any heart. But it is ever a meeting towards God, hence no place or time for the exercise of gifts—far less for a long harangue or sermon.

If I have rightly outlined it, we will not get into a rut of long-continued form or procedure. Nor is there any rule in addressing the Father or the Son at the table, let it be as the Spirit leads. Nor can there be the rule that one only shall serve at the bread and the cup. There is but *one* rule, and that is to be subject to the Spirit. Then all things will “be done decently and in order.” He will use the one He chooses, God will be worshipped—our Lord Jesus remembered, and the saint will leave the spot as one who has had a foretaste of heaven.

But how rare such a meeting—for if there be one in it who is not “in tune” to the theme of the Spirit, the harmony is marred, perhaps spoiled. Especially if that one takes audible part,—gives out a hymn unsuited or an unsuited portion of scripture, or prays, since he cannot worship.

Then what will the worshipper do? Naught but possess his soul in patience—join when he can do so, and when he cannot, abide with God alone.

. . . In the love of Christ to you. . .

C.H.H.

MEDITATIONS ON PHILIPPIANS

LIFE - - - - DEATH

"For to me to live (is) Christ, and to die (is) gain."

In our last meditation we pondered the words: "Christ shall be magnified in my body, whether by life, whether by death." We recalled the emblem of the Moravian Mission,—an ox, standing between a plow and an altar: ready to honour its Master whether by service, whether by sacrifice: "whether by life, whether by death."

Today we will, with the Lord's help, ponder *the reason* that the Apostle was satisfied with either Life or Death. It was no question of which was "the lesser evil", as many today feel as they ponder life and death. Life, for the Apostle, was good: "For me to life is Christ." What better could he have than that? Ah, but there is better, "far more better" than that: for,— "to die (is) gain." "To die" is to depart and be with Christ, "which is far more better." And so he was in a strait, not knowing which to choose.

But let us look at those sweet words: "For me to live Christ" (as the Greek puts it.) In Galatians 2 and Colossians 3 the Apostle tells us that Christ is his life: "Christ liveth in me." (Gal. 2.20); "Christ, who is our life." (Col. 3.4). These Scriptures tell us of the inner Source and Power of the life the Apostle lived down here day by day. But in Philippians the Spirit is not speaking of "Christ our life", but rather of the day by day life that the Apostle lives; the outer life that others see. Not only had Paul Christ for his life, but for him to live was Christ. CHRIST was his only Object: CHRIST filled his vision: CHRIST was all in all to him. We see people of the world, and of one we say: "For him to live is wealth"; or of another: "For her to live is pleasure"; or again, "For such-an-one to live is study, or power, or some other pursuit." We know this means that these things are the absorbing interests in the lives of these people, to the comparative exclusion of all else. One thing they do. So, the Apostle also could say: "One thing I do." For Paul: "For me to live CHRIST."

We are apt to gaze in awe and wonder at the great apostle, feeling that such a statement, though true of him, is utterly beyond us, and not meant to apply to us at all. But you recall he tells us, not once

or twice, "Be ye followers of me, even as I also am of Christ." (i Cor. 11.1; 4.16; i Thess. 1.6; ii Thess. 3.7,9). The truth is that this is just the normal, proper life of a Christian: the life that every one of us should be living. You and I can truly say: "Christ is our life." If any man have not the Spirit of Christ, he is none of His. (Rom. 8.9). *There* is the power for me to live CHRIST.

The words, "to live", are in the present infinitive, which means the continuous, day-after-day life that the Apostle lived down here. When we go on to the other half of the verse, "and to die is gain", the Spirit of God changes from the Present Infinitive to the Aorist Infinitive, which denotes one single act: "*the-having-died* is gain." It is not "the dying" that is gain, but "the having died", for, as the Apostle points out, that is "to depart and be *with Christ*, which is far more better." We have walked "*through* the valley of the shadow of death" (not *into* the valley), and as we reach Him Whom having not seen we love: as we gaze upon Him, and for the first time "see Him as He is": see those very wounds which redeemed us, "with joyful wonder we'll exclaim 'The Half has not been told!'"

A dear friend of mine was being led by bandits outside the city in China that he had so faithfully served for many years, being led out to suffer the same violent death that was before the Apostle in our verse: a girl who knew him watched him pass, and marvelled at the peace and joy stamped upon his face: at the steady, fearless walk: she exclaimed: "Are you not afraid?" He replied with a smile, "Afraid of what?" Yes, it is still true, "To die is gain."

There is a superstition where I write that every three years the ocean will claim a boy and a girl: and next year they are due to be taken. Next door to us live a boy and a girl in their early 'teens, and already they are living in terror that they may be the ones chosen to die: but these children have never known Him Who "abolished death", Him Who took part of flesh and blood that through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage. Heb. 2.14, 15.

How unspeakably different, whether for young or old, is Death to the believer, and to the unbeliever! Bishop Moule tells of a young kinsman of his, a contemporary at Cambridge University, who had everything life could offer. In his twenty-second year he was suddenly cut down, and when his mother came to tell him he was about to die, "in a moment, without a change of colour, without a tremor, without a pause, smiling a radiant smile, he looked up and answered, 'Well, to depart and to be with Christ is far better!'"

We might note that this Scripture completely destroys such teaching as "the sleep of the soul after death", or the thought that man ceases to exist. For the believer we are "absent from the body: present with the Lord." The unbeliever in hell lifted up his eyes, being in torments. Never is there a suggestion in the Word of God that man, whether believer or unbeliever, ever ceases to exist; or that his soul loses consciousness at death. The Word teaches quite the contrary.

We have spoken much of death as we have meditated on this verse: Philippians 1.21: and we know it was imminently

before the Apostle. He faces it squarely, but without a trace of fear: on the contrary, with joy. But let us not suppose that this blotted out the fairer and better hope of his Lord's return. It is in this little Letter that we read: "Our citizenship is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body that it may be fashioned like unto His glorious body." (Phil. 3.20, 21). No: Paul did *not* "look for" death: on the contrary, he says, "we look for the Saviour, the Lord Jesus Christ"; and elsewhere he exclaims: "The Lord Jesus Christ, our Hope." (1 Tim. 1.1). The word translated "look for" (apekdechometha) means: "We are eagerly expecting:" but it is intensified by the first two letters: "ap": which imply also abstraction from other objects; and absorption in the Object before us. (See Lightfoot). It is present tense, a continuous, moment-by-moment, eager expectation: Paul says:

**"WE ARE EAGERLY EXPECTING
THE SAVIOUR, THE LORD JESUS
CHRIST!!!"**

Are you ???
Am I . . . ???

WANTED ! LABOURERS !

"Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." Matt. 9.38.

The word translated "Pray" here in the Authorized Version, (deomai), is the strongest word of this kind in the New Testament. In the New Translation, we find this word translated "Supplicate."

How often, and how earnestly, Beloved, do we obey this exhortation of our LORD?

The word translated "Send forth", (ekballo), in this Scripture, literally means, "To cast out," or, "Throw out", as a ball. "There may be some reference to the divine impulse of the Holy Ghost which constrains men unwilling or unable of themselves to labour in so great a work, and makes them feel and say 'Woe is me if I preach not the Gospel!'" (C. Wordsworth).

"We want labourers. Oh! that the Lord would raise up single-eyed, devoted workmen, coming direct from Christ to those around, enduring hardness too betimes, as good soldiers of Jesus Christ. He has raised up some, His name be praised, but we need many more. We have to pray the Lord of the harvest, and

may He grant them." (Letters of J.N.D. Vol. 2, Page 10).

"Labourers in the harvest we have a crying want for here, and the Lord recognizes it as a known want, and tells us what to do. For who can send them but He, or raise up such as can go? I know none. In these countries there is far and wide an open ear, and very few to tell the glad tidings of salvation and a Saviour's love." (Letters of J.N.D., Vol. 3, Page 113).

"He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought Salvation unto Him." (Isaiah 59.16)

"Ye that are the Lord's remembrancers, keep not silence, and give Him no rest." (Isaiah 62.6, 7: Margin).

"There is none that calleth upon Thy Name, that stirreth up himself to take hold of Thee." (Isaiah 64.7).

Jacob said: "I will not let Thee go, except Thou bless me." (Gen. 32.26). "Jacob . . . had power over the Angel, and prevailed: he wept, and made supplication unto Him." (Hosea 12.2, 4).

SUBJECTS OF PRAYER

We find the Apostle Paul prayed for the following things:—

1. For a prosperous journey to Rome. The object of the journey was to impart unto them some spiritual gift, for their establishing in the faith, and he hoped for mutual refreshment by the visit.

2. For Israel, that they might be saved. This is a broad, general request, but one that he urged with longing.

3. That the Corinthians might do no evil. Their state called for this. What a resource he had.

4. For the Ephesians, that the GOD of our Lord Jesus Christ, the Father of glory, might give unto them the spirit of wisdom and revelation in the knowledge of Him. The apostle is not praying here that God would give them the Holy Spirit, because they had already received the Holy Spirit (Acts 20), but he is asking that these particular effects of the Holy Spirit's presence might be wrought in them—that the Holy Spirit might be to them a spirit of wisdom and revelation. So that, in result, they might know in the power of the Holy Ghost,—

- (a) What is the hope of God's calling;
- (b) What the riches of the glory of His inheritance in the saints;
- (c) and What the exceeding greatness of His power to usward who believe.

5. Again, bowing his knees unto the FATHER, he desired—That He would grant them, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ might dwell in their heart by faith, that, being rooted and grounded in love, they might be able to comprehend with all saints what is the length and breadth and depth and height, and know the love of Christ, which passeth knowledge, that they might be filled with all the fulness of God.

6. For the Philippians he prayed, That their love might abound yet more and more in knowledge and in all discernment; that they might judge of and approve the things that are more excellent, in order that they might be pure and without offence for Christ's day, being complete as regards the fruit of righteousness, which is by Jesus Christ, to God's glory and praise.

7. For the Colossians: That they might be filled with the knowledge of God's will in all wisdom and spiritual

understanding so that they might ^{of all} worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing by the knowledge of God; strengthened with all might according to His glorious power unto all patience and long-suffering with joyfulness, giving thanks unto the Father.

8. As to the Thessalonians, the Apostle had great joy and a great desire to see them. As to them he writes, "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." And he adds, "Now God Himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all, even as we do toward you: to the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." And, again, in his second letter, he says that he prays always for them, that "our God" would count them worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power; that the Name of our Lord Jesus Christ might be glorified in them, and they in Him, according to the grace of "our God" and the Lord Jesus Christ.

He prayed, too, for Timothy and Philemon.

(He exhorted us, also, "first of all", to pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." And our Lord told us to supplicate,—a very strong word,—the Lord of the harvest, "that He would send forth labourers into His harvest." Ed.)

Now, in reviewing these citations, we find that he prayed to God for providential interpositions, a good journey, and that he might be able to see certain saints, and so forth. But the burden of his prayers was for the spiritual blessing and advancement of the saints. He desired that God would work in them; that they might do no evil; that they might have knowledge, and be controlled by it; that their love might abound, and so on.

Then, he valued the prayers of the saints for him, and told them what to ask on his behalf, utterance with boldness, etc.

Thus we see the importance of prayer for all these things. But prayer to be effective must be fervent—the cry of felt need. May God raise up intercessors.

WHY IS THE BELIEVER ACCOUNTED RIGHTEOUS?

Some say that a believer is accounted righteous because Christ kept the law in his stead, and that this is imputed to him.

I deny this as an utterly anti-scriptural doctrine. I know many beloved and godly souls have been so taught, and have held it in integrity of heart. But since it is insisted on, and the truth is evil spoken of, I speak more plainly. It is an anti-scriptural doctrine which does great injury to souls.

Our union with Christ is not under law. "We are not under law" at all. We are not justified by works of law, by whomsoever done, but entirely in another way. It was never God's intention to bring in righteousness by law. "If righteousness come by law, Christ is dead in vain." The whole system is mischievous and false. My statements, I think, are plain. I shall now turn to scripture to prove them.

My difficulty here is, that I am reproducing the whole argument of Paul. For it is the point he insists on in all his doctrine.

He teaches that Adam was under a law; not a law by which he was to obtain life (for these false doctors are unscriptural on every point), but a law the breach of which was to entail death on him who was alive. That law he broke, and came under death and condemnation; only the promise of the woman's Seed came in. He was not replaced under a law again, but, saved through grace and faith. But he had acquired a conscience, the knowledge of good and evil, which served for law, but was a very different thing; because in its nature it was an intrinsic consciousness of right and wrong, but was not the imposed authority of the Lawgiver. It was a new quality in himself, which was found also in God; not a law imposed by authority, though the violation of it might make him fear, because he had the consciousness that he was subject to God. The Gentiles, we are solemnly assured by scripture, had not the law, have no law (*nomon me echontes*: 'law not having': Rom. 2.14). Afterwards came the promises, the unconditional promises, and 430 years after that, and not till then, came the law, and under it promise became conditional. But that could not disannul the previous promise. But the law was added, came in by the by, was our schoolmaster to Christ,

was added because of transgressions, entered (or came in) by the by that the offence might abound. It was the strength of sin; the motions of sin were by it. Sin has dominion over us if we are under it; such is the testimony of scripture. The Gentile had no commandment. If one went to condemn him because he had transgressed, his answer would be—I never heard the commandment: how could I transgress the authority of Him who gave it?

Christ was made under the law, and kept it. But sinners had no connection with Him in this place. It was needed for His personal perfection and God's glory, but there was no union with Christ so alive in the flesh. We are married to another, even to Christ who is risen from the dead. God raised Him from the dead, and set Him at His own right hand in the heavenly places, and gave Him to be Head over all things to the Church which is His body. He is exalted, that is consequent on His redemptive work, that we may be united to Him there in virtue of redemption, not as unredeemed and under law. If He did not die, He abode alone.

Two systems, then are present. One puts all men, and not only men but Christians, under law, and makes the fulfilment of law to be righteousness; and as men have not kept it, and hence have not righteousness, connects them as thus still in flesh with Christ known after the flesh and under law, and makes His accomplishment of it their righteousness.

The other says, No; all that is of the flesh is finally and hopelessly condemned. Christ, by dying, has closed all possible connection between God and man in the flesh. Man in the flesh has rejected Christ, is condemned, and judgment only remains for him. The law was not given to all men. It was given to the Jewish people, to bring out the great truth of man's condition, if righteousness was claimed from him. Sin, death, judgment, were already man's portion, and nothing else. He was lost; he proves it by rejecting Christ. But the law came in to raise the question of righteousness. Christ was perfect here as everywhere, but He alone. Man in flesh, unless redemption came in, was as alienated from God as ever. But redemption came in by death, and the believer has died with Christ: he does not

in God's sight exist in the life in which he was in the flesh (and if he were under law, it was in flesh), and he has died away from under it to have his place and portion through redemption in Christ risen, having died as to the life in which he was under the law. He is in Christ, and in Christ accepted according to Christ's own acceptance. The value which Christ has in the sight of God, is the value in which he stands, but as dead and risen. The death of Christ has put away his sin, and all the glorifying of God, in virtue of which Christ as man is at God's right hand in righteousness (he stands in the value of Christ) is his righteousness. He is not under law at all, but under grace. Which of these two schemes is the scriptural one? I affirm the first to be false and anti-scriptural, the latter to be the Christianity taught in the New Testament. The first is not Christianity, but a human, unscriptural scheme, putting the Christian back into the flesh; the second is the Christianity of scripture.

Meet this question fairly. The whole scheme of putting Christians under law, and then imputing Christ's law-keeping for righteousness to them, has no foundation in scripture. Men may be able to quote evangelicals and modern theologians by sacks full. It is no use. This modern opinion of theologians I denounce as unscriptural and mischievous, as subversive of the true power of Christianity.

If the Lord will, we will have another article on this subject in our next issue.

Christians are not under the law in any way. So scripture positively states. (Rom. 6.14). To allege that this is allowing evil is attacking scripture. Scripture states that walking in the Spirit is our path, but then we are not under law. (Gal. 5.18). Scripture states why even those who were under law ceased to be so before God when they became Christians. They had died, and the law could only have power over a man as long as he lived. Their deliverance from sin was not by law—the contrary was the case—but because they had died to sin; they were crucified with Christ, and Christ was their life. He that is dead is freed from sin. Sin shall not have dominion over us because we are not under law. The law is the strength of sin. That a Christian is under law, or that Christ has kept the law for us, so that it should be imputed to us, I defy anyone to shew from scripture. The word of God teaches us that we are not justified by law, nor by anyone's keeping it, but carefully assures us we are not—that, if righteousness come by the law, then Christ is dead in vain. My adversaries teach it does come by law, Christ having kept it for us.

"Christ is become of none effect unto you, as many of you as are justified by the law. Ye are fallen from grace."

(J. N. Darby: Coll. Wtgs. Vol. 10:
Abbreviated)

A TORN LEAF

(Continued from Page 1)

Amongst the stricken ones lay a little girl, the child of an English officer, and as the mother and her sister watched the little form, prostrate with fever, all chance of her recovery seemed gone.

Hoping against hope, they bribed a native to fetch them a fever powder from the bazaar. He brought it back wrapped in a torn leaf of an English Bible, and these were the words which met their eyes: "I, even I, am He that comforteth you: who art thou that shouldest be afraid of a man that shall die . . . And forgettest the Lord thy Maker . . . and hast feared continually every day because of the fury of the oppressor, as if he were ready to

destroy? and where is the fury of the oppressor?" (Isaiah 51.12-13)

It came to their fainting hearts as God's special message to them. Once again they realized His loving care was over them and that with Him nothing is impossible. Faith and Hope revived.

The very next day the distant strains were heard of the pipers in Sir Colin Campbell's advancing column, and the Relief of Lucknow became an accomplished fact. Truly "Man's extremity is God's opportunity."

(A.M.E.R., From Home Friend, 1917).

EARLY DAYS

THE GENESIS OF OPEN BRETHREN

PART I

We have traced briefly the sad work of the enemy at Plymouth; and now we must turn to Bristol, where we will see a further attack, with still sadder results: results that have broken many a heart, results that have parted those who were dearer to each other than life: Tragic results that last until today. It is with deep reluctance, and with a heavy heart, that I turn to this chapter in the story of the Lord's work in early days.

In March, 1832, Mr. Henry Craik went to labour for the Lord for four weeks in Bristol. In April he wrote his friend, Mr. George Muller, inviting him to join in this work, which he did. The services were conducted in Gideon and Pithay Chapels. The Lord blessed their labours, and they felt Bristol to be, perhaps, the place where they should more permanently settle, and in May both removed there. At the believers' meeting at Gideon Chapel, they stated their terms, which were acceded to, and they became co-pastors. Within a month Bethesda Chapel had been engaged, and on July 6th services began there.

To understand what follows, it is needful to turn aside and briefly become acquainted with Mr. Muller: a saint whose name is well known to this day. He was born in Germany in 1805, and for 20 years lived a wild and wicked life: even though he was preparing for the Lutheran ministry. In 1825 he was converted through a fellow-student taking him to a meeting in a believer's house; and early in 1829 he removed to London to prepare for missionary work among the Jews, in connection with the London Missionary Society. But before the end of the year he left the Society, as he felt he could not bow to human authority, as such a society required.

In 1830 Mr. Muller became convinced that only "believers' baptism" was Scriptural. Acts 8.36-38 was especially the Scripture that compelled him to this conclusion. It is worthy of note that verse 37 (the verse that decided him) is not in the best manuscripts, and almost certainly should not be included in the Scriptures. Later in the same year Mr. Muller decided that, according to the Word, a servant of the Lord should receive no fixed salary: and that "pew-rents" were not of God.

Early in that year, while preaching by invitation in Devonshire, he was asked to take the place of the minister, who was about to leave. This he did, and about the same time he preached for Mr. Henry Craik, forming one of the early links that bound these two brothers so closely together.

This brief outline, taken from Dr. Pierson's *Life of George Muller*, will let us see that when this chapter opens Mr. Craik and Mr. Muller were two Baptist ministers, serving the Lord in Baptist Chapels in Bristol: but not long after coming to Bristol, they, with a few others, began to break bread on the Lord's Day evenings, "without any rules,—desiring to act only as the Lord should be pleased to give light through His Word."

We must now pass over some sixteen years, during which Mr. Muller had begun the orphan homes with which his name is so intimately connected: and Bethesda Chapel had become associated with those in other parts who were gathered only to the Name of our Lord Jesus Christ: even though Mr. Muller and Mr. Craik remained as co-pastors.

In our last number we described a meeting held at Bath in May 1848, where about 100 brethren from all parts met to consider the course taken by Mr. B. W. Newton, and to examine the charges that had been made against him. Although every effort was then made to prove these charges false, they were in every way shown to be absolutely true; and the confessions of those who had been intimately connected with Mr. Newton, and had been delivered, left no room for any doubt as to what his teaching really was. It is important for us to remember the facts connected with this meeting, and the date, for, immediately afterwards the rulers at Bethesda admitted to communion several of Mr. Newton's devoted friends and partizans: and this in spite of the serious remonstrances of many godly brethren, both amongst themselves, and of others at a distance, including Mr. Robert Chapman, who was specially trusted by all at Bethesda, all of whom warned of the character and views of the persons in question. Mr. Darby wrote, and visited Mr. Muller and Mr. Craik, pointing out

what the step they were taking involved: but they were deaf to all remonstrances and entreaties. There seems little doubt that at this time both these brethren were strongly prejudiced in favour of Mr. Newton. In connection with the exposure of Mr. Newton's blasphemous teaching by Mr. J. L. Harris, Mr. Muller openly said Mr. Harris "was doing a work of darkness." Mr. Craik "is so far favourably disposed to Mr. Newton's views, and in some points a partaker of them, as to render it impossible that he could guard with any energy against them." (Coll. Wtgs. Vol. 15, Pages 254, 255).

But the object of the enemy was not now to openly propagate these doctrines in the offensive form in which it had roused the resistance of every godly conscience that cared for the glory and Person of their Lord: but rather to explain away the evil doctrine, and make light of it, and so get a footing as Christians for those who held it, and thus throw saints off their guard. Mr. Fromow's book is eloquent testimony to the success of this effort of the enemy: an effort which he is strenuously renewing today. By 1862, or earlier, Mr. Craik declared that he knew none at Bethesda who consider Mr. Newton a heretic: and in our day Dr. F. F. Bruce speaks of his "absolutely uncompromising orthodoxy." Are we to understand that Dr. Bruce holds these blasphemous doctrines, that appear so plainly in Mr. Newton's writings, to be absolutely, uncompromisingly orthodox? About four months later, at a meeting held in Bethesda, Oct. 31st, 1848, Mr. Muller gave his own individual judgment of Mr. Newton's tracts, stating that they contained a system of insidious error, not here and there, but throughout; and that if the doctrines taught in them were followed out to their legitimate consequences, they would destroy the foundations of the gospel, and overthrow the Christian faith: these consequences he stated to be: "to make the Lord need a Saviour as well as others." In Dec. 1848 Mr. Muller wrote to Mr. J. G. Deck, (the hymn writer), speaking of "Mr. Newton's fearful errors"; of him being in "the snare of the devil"; "fearful errors which touch the very foundations of our holy faith." Yet Mr. Fromow quotes Mr. Muller as writing (no date given): "I consider Mr. Newton's writings to be most sound and scriptural, and my wife and I are in the habit of reading them, not only with the deepest interest, but great profit to our souls." Is it possible that the same man could make such contradictory statements? Alas, it

is not only possible: but the only result to be expected, when fellowship with evil is deliberately chosen: in spite of the gravest warnings they chose fellowship with the unfruitful works of darkness, rather than (when they recognized the evil) to humble themselves and walk in separation from it.

"Light obeyed increaseth Light:
Light refused but bringeth night.
Who will give us power to choose
If the love of Light we lose?"

And so they chose the fellowship of the followers of Mr. Newton, even though it drove away many of the most godly saints amongst them; and broke the fellowship they had enjoyed with God's beloved saints in many parts of the world. There was no course open to those who cared for the honour and glory of the Person of Christ, but to separate from their brethren who had deliberately chosen fellowship with what they well knew to be doctrines and ways that deeply dishonoured Christ, and defiled the saints. One of these brethren, Mr. Alexander, wrote a letter to the leading brethren at Bethesda, for private circulation, explaining his reasons for withdrawing.

Ten chief brethren at Bethesda, headed by Mr. Craik and Mr. Muller, then drew up and signed a letter vindicating their conduct in receiving Mr. Newton's followers. The letter began by stating some of the evil doctrines taught by Mr. Newton (but without then mentioning his name), and giving assurance that such teaching was not held at Bethesda: yet, actually, one or more of those signing the letter, apart from Mr. Craik, unquestionably did hold these doctrines when signing. If the Lord will, we will look briefly at this letter in our next number. But, in closing, may I beseech my beloved brethren who are still in this sad position of fellowship with this evil, to test, and see for yourselves, whether the statements of your leaders who make light of these things, and even praise the author of them: I beg of you to prove them, and see if their statements are true or not. For this condition continues to the present day.

"Hear ye, and give ear; be not proud: for the LORD hath spoken. Give glory to the LORD your God, before *He cause darkness*, and before your feet stumble upon the dark mountains, and, while ye look for light, *He turn it into the shadow of death, and make it gross darkness*. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive." (Jeremiah 13.15-17).

"FEED MY LAMBS"

(John 21.15)

HENCEFORWARD

"Those that seek Me early shall find Me" *Proverbs 8.17*

Comes a solemn moment,
Once in each young life,
When from careless childhood
We begin the strife;
Dropping toys behind us,
Turn to breast the hill
With an earnest purpose,
Or a wayward will.
Gone so quickly from us
All the sunny youth,
When our joys seemed endless
And our visions truth!
Oh, what rude awakenings
When those day dreams fade;
And what saddened colours
Must their brightness shade!
As the days grow longer
To the weary feet,
And life's draughts turn bitter,
Once so fresh and sweet;
Who will journey with us?
Dare we try alone,

Face the hard and real
With youth's glamour gone?
And the steep rough places
Looming on before,
And the dark, dark storm cloud
That may gather o'er?
Oh! Young heart, be certain
Only One can guide,
In the darksome valley,
On the bleak hillside.
Through the swelling waters
Of the torrent wave
There is One Hand only
Mighty still to save.
Blessed they who find Him
Know Him as their God,
Guardian, Guide and Object
On the chequered road.
Blessed they who find Him
Ere their youth is flown,
Facing not life's journey
Shelterless, alone.

(Ora Rowan)

BIBLE ENIGMAS No. 3

Who challenged Israel's hosts to single
fight?
Who prophets hid in caves as dark as
night?
What poet sounded forth his Maker's
praise?
Who was expelled his home in early days?
What king neglected and despised God's
word?
What woman's heart "was opened by the
Lord"?

What conquering king the towers of
Shemir raised?
Who would not come to hear her beauty
praised?
And who to heaven on fiery wheels was
borne,
His mantle falling on his friend forlorn?
In the first letters of each name combined
What GOD IS, you then will find.

ANSWER FOR BIBLE ENIGMA, NUMBER 2

"D-A-V-I-D"

D-evil	i Peter 5.8.
A-quila	Acts 18.2, 3.
V-eil	Ruth 3.15.
I-dolatry	Ezekiel 20 16.
D-aniel	Daniel 6.22.

YOUNG PEOPLE OF THE BIBLE

Number 2

Cain and Abel

In our last talk about the Young People of the Bible we considered Adam and Eve, and saw that *Disobedience* was the root cause of SIN. Today we will ponder, with the Lord's help, Adam's two sons: Cain and Abel. You all know the story. Cain was a tiller of the ground, and Abel kept sheep. Each brought a sacrifice to God: but "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." (Heb. 11.4). May he speak to us today. We used to have a book that told us that Cain had bad thoughts when he brought his sacrifice, and Abel had good thoughts. No, That was not the difference. The difference was in the *sacrifice*: not in the way they brought it. Abel's sacrifice was more excellent than Cain's. What made it more excellent? Abel "brought of the firstlings of his flock and of the fat thereof:" but Cain "brought of the fruit of the ground." Abel's sacrifice had blood: Cain's sacrifice had no blood. And "without shedding of blood is no remission" of sins. (Heb. 9.22). It was *blood* made Abel's sacrifice more excellent.

So, dear Young People, the first lesson we learn from Cain and Abel is that if your sins are to be remitted, that is, to be forgiven: *blood must be shed*. Do you ask, like a young person of long ago, "Where is the Lamb for a burnt offering?" God has provided Himself a Lamb, even the Lord Jesus Christ, His Own Beloved Son; and now He says: "Behold the Lamb of God!" Yes, "the blood of Jesus Christ cleanseth us from all sin," just as truly now, as ever it did. Come to God, telling Him that you are nothing but a poor helpless sinner: but come on the ground of that Precious Blood: and like Abel, you will be accepted, and like him, you will be accounted righteous, no matter how many and how dark your sins may be.

But there is another lesson for us to learn from these two young people. You know that Cain slew Abel. The Apostle John asks the question, "Wherefore slew he him?" Why did Cain kill Abel? And he answers his own question: "Because his own works were evil, and his brother's righteous." (1 John 3.12). In other words, Cain was jealous of his brother. And God asks, "Who can stand before envy?" Envy is a terrible thing, and few of us are free from it. It was envy drove Ishmael from his home. It was envy caused Jacob to sin against his father and his brother. It was envy caused Joseph's brothers to sell him as a slave. It was envy kept the elder brother out of the feasting and the music and the dancing. Yes, dear Lambs, Beware of *envy*. It comes so easily into our hearts. Another student gets higher marks at school: Someone else is chosen to play on the team: Another beats us in a race: Someone else has more money, or a better house or car or clothes: and envy comes in. There is one sure safeguard against this deadly sin: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled Himself." (Phil. 2.5 to 8).

Most of us crave a reputation. We would like to be able to say,—

"I am rich, or wise, or holy,
Thus and thus am I."

But Christ Jesus made Himself of no reputation. Oh, dear Lambs, may those words burn their way into your heart, and mine. He Who was, and is, Lord of Glory, He Who has in all things the pre-eminence: *He made Himself of no reputation*. Not only did he not seek a reputation: but He made Himself of no reputation. "Let this mind be in you, which was also in Christ Jesus."

MARY AND HUGH

THE CANON OF THE NEW TESTAMENT

"Daddy, do you remember you said you would tell us how we can know that the 27 Books of the New Testament, and no others, are inspired of God, and given by Him?"

"Yes, Mary, I have not forgotten. Bring your chairs, and your Bibles, out on the verandah, and we will have a talk about it this evening, though it is too much for one time."

"You said there were two ways we may know, 'The Faith Way' and 'The History Way,' but that we would talk about 'The History Way' first, even though 'The Faith Way' is better."

"Yes, Hugh, you are quite right. And before we start to talk about 'The History Way', let us remind ourselves that our Lord Jesus Christ, and His Apostles, all accepted the whole Old Testament, without a question or doubt, and bowed utterly to its authority, and all by 'The Faith Way', for there was no 'History Way', such as we have for the New Testament."

"So we do not really need 'The History Way' to know the New Testament is from God?"

"No, we do not. And most Christians know little or nothing of the 'History Way'."

"Then why is it useful?"

"Chiefly because enemies of the Gospel, in the name of Science or History, sometimes attack the Scriptures, and say they are not true. But the truth is that true Science, and true History, uphold the truth of the Scriptures: so it is well you should know something of it, so you need not be disturbed if you hear 'Science falsely so called' attacking God's Word. And first I want you to think for a moment about the Old Testament. As you know the 'Five Books of Moses' were the first part of Scripture to be given to Israel. Then, little by little, more was added: Books of Poetry: and the Books of the Prophets. It took perhaps eleven hundred years for the whole Old Testament to be completed. And it was written in many places, and by many different sorts of men."

"And yet, Daddy, it all agrees, and really makes *one Book*. That seems so wonderful!"

"Yes, indeed: and the New Testament is the same, as we might expect. Somebody has said it is like a lady walking through a beautiful garden, with its owner. He picks a flower here, and a flower there, and gives to her, and she collects them, and makes them into one bunch. Even before the bunch is completed, it is seen to be very beautiful, and every flower is perfect: and the whole bunch is perfect: so the Spirit of God could say of the Scripture, even before they were completed: 'The Law of the Lord is perfect.' Indeed, we know whatever God does is perfect."

"Now please go on and tell us of the 'History Way', for we do want to know."

"I think we may first see something of the 'History Way' right in our own New Testaments. Please read ii Peter 3.15 and 16."

"Yes, Daddy, here Peter speaks of the Apostle Paul, and 'all his epistles', as Scripture; and puts them on the same level as 'the other Scriptures.' I suppose that means the Old Testament?"

"Yes, Mary, it does. And to Faith this means that we *know* that all Paul's epistles are as much *Scripture*, and as much inspired of God, as the Old Testament."

"But how is this the 'History Way'?"

"Because, as a matter of *History*, we know that Peter believed Paul's epistles to be truly *Scripture*."

"Yes, that is so. I had never thought of that before."

"Now it is generally believed that the First part of the New Testament to be written was the First Epistle to the Thessalonians; and then the Second Epistle. It is believed these were written about 48 A.D. We do not know this for certain, but it is probably true. Now read i Thessalonians 1.5, and see if you can tell me what this has to do with our subject."

"That verse tells us that Paul's Gospel came not only in word, but in power, and in the Holy Ghost, and in much assurance. Surely that means that they knew it was not the words of men, but was really God's Word."

"Yes, exactly. Now read i Thessalonians 2.13."

"'Ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God.' That is a wonderful verse, and tells us that this epistle is the very Word of God. And in Chapter 5.27, the Apostle writes: 'I charge you by the Lord, (or, I adjure you; or, I put you on oath) that this epistle be read unto all the holy brethren.' If this little Book was the *first* bit of the New Testament Scriptures, we can understand why the Holy Spirit guarded it in this way, and made it so clear that it is the very Word of God."

By A.D. 64 or 65, about the time Paul was beheaded, nearly all the Books of the New Testament, probably 21 out of the 27, had been written. Josephus tells us that James was stoned to death during the troubles that came before Jerusalem was destroyed in A.D. 70. So his Epistle must have been written before then. The remaining six Books were written between that time and towards the close of that First Century."

"So the whole of the New Testament was probably written during approximately the last half of the First Century?"

"Yes, Hugh: and you must remember that it was about this same time that the Gospel had its greatest successes, reaching the extremities of the earth, through the amazing labours of Paul, Peter, John, Thomas (who it is believed preached in India, and the result of his labours lasts to the present day), as well as the other apostles, and the countless other wit-

nesses, unknown to us, but whose names are recorded above. And so it was just at this time the New Testament Scriptures were so urgently needed."

"Do any of the people of those early days speak about the New Testament?"

"We have seen that Peter speaks of Paul's epistles as 'the Scriptures'; and Paul speaks of First Thessalonians as 'The Word of God.' And in Romans (which epistle was written to the Gentiles), Chapter 16, verses 25 to 27, Paul speaks of those writings which have become our New Testament, as 'prophetic scriptures, according to the commandment of the eternal God, made known for obedience of faith to all the nations.' That is the way Mr. Darby translates it, and is no doubt the right way: and if you will read the whole passage you will see it must refer to the New Testament Scriptures."

"Strange, I have never noticed those verses before; and yet it is quite true that just as a matter of history, apart from the New Testament being inspired, they do tell us that Peter and Paul did believe that these writings were just as much Scripture, as the Old Testament Scriptures. Are there any writers besides those in the New Testament who speak like this?"

"Yes, Mary, there are: but they will have to wait for another talk."

"And you haven't told us yet how we know there are exactly 27 Books in the New Testament, inspired of God."

"But, God willing, we will talk about that in time: now you must run and do your lessons."

My dear Lambs:—

I wonder if there are any Chinese people in the place where you live? And I wonder if you would not like to help to tell them of the Saviour you know and love? The Chinese Gospel Calendars for 1961 are ready now, and I hope by the time you get this message that the Book Rooms in Montreal, Oak Park and Walla Walla, will have a stock of them. Each

calendar has 12 coloured pictures about 6 inches wide by 9 inches high, with a big calendar for the month below it; and each pictures tries to bring a clear Gospel message, in the words of the Bible. I think you would like to see it yourselves. The cost is not high: I am not sure, but I expect about 15¢ each. Will you not try and get one for some of the Chinese who may be within your reach?

"The Steward" and "Feed my Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come", please address to: Mr. G. W. Allen, 7 Astley Ave., Toronto. Letters about "The Steward" or "Feed My Lambs" only, please address to: Mr. Harold Hylan, Box 176, CHATEAUGUAY, P.Q. CANADA.

Published by G. C. Willis, Box 535, North Borneo.
Printed in Hong Kong

PRINTED BY EMPIRE PRINTING CO., 818 GLOUCESTER ROAD, HONG KONG.

"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 15: NUMBER 3

"WITH CHRIST; WHICH IS FAR MORE BETTER"

Our Home's in Heaven, our Home's with Christ the Lord,
There is our portion, there, where He's adored:
Although our hands and feet are now down here,
Our heart's above, with Christ our Lord, up there.

Our Home's above,—the New Jerusalem,—
That Home prepared by grace for sinful men,—
For all who wash their robes in His shed blood
Shall have the right to pass those gates, to God.

And every time I towards that City gaze,
Then every time I long to see Thy face.
I long to hear that shout that calls us, "Come!"
To be for ever with my Lord, at Home.

With all Thine Own, at Home I long to be,
Sects and divisions then no more to see.
But all Thine Own, with one heart then shall sing,
Until Thy praise, O Lord, makes Heaven ring!

My heart's desire is not the golden street!
My longed for hope, is not the joy I'll meet!
But Thou, Thyself, *Thou* art "our Hope," O Lord,
For 'twas Thyself, for me, didst shed Thy blood!

O Jesus Lord, we pray Thee hear our cry,
Come! Take us to Thy Father's House on high!
That we may ever with Thee dwell above,
Forever praise and thank Thy dying love.

O Lord, Thou say'st, "Behold I make all new,"
New heavens, new earth, and all things in them, too;
Then God Himself our tears shall wipe away;
O Lord, come quickly! Bring in endless day!

(From Chinese).

Truly pain of love-sickness for Jesus maketh me to think it long, long, long to the dawning of that day. O, that He would cut short years, and months, and hours, and overleap time, that we might meet! . . . O day, dawn! O time, run fast! O Bridegroom, post, post fast, that we may meet!

(From Letters of Samuel Rutherford, 1637)

PRAYER AND THE HARVEST

In our last number we had an article with the title, "WANTED LABOURERS." Some 1930 years ago our Lord said: "The harvest truly is plenteous, but the labourers are few." (Matt. 9.37). And they seem to have been "few" all the years from that day to this. The harvest still is plenteous: indeed many of the fields are "white already to harvest." (John 4.35). Perhaps the harvest in some fields today seems to be "dried up". (Rev. 14.15: See Margin). And in some fields, it would almost seem that "the harvest is past." (Jer. 8.20). And in all it soon will be past.

In Canada they used to have "Harvest Excursions", with cheap railway fares, to get labourers out to help gather in the great harvest of the Western prairies. If you have ever lived on a farm you will know what long, busy days are the days of harvest: you will know the desperate earnestness and unceasing toil to save the harvest. And it is days of harvest just now: how comes it that of some it must be asked: "Why stand ye here all the day idle?"

I have often asked myself, Why are the labourers so pitifully few, in the vast fields white already to harvest, fields still almost untouched by the reapers? Perhaps the answer is just this: "Ye have not because ye ask not." For the Lord's method of sending out labourers is to "supplicate the Lord of the harvest, that HE would thrust forth labourers into His harvest."

And then another question, Why do the sheaves seem so sadly few for those who are toiling in the harvest? Another has said: "It is astonishing (and the more so the more we study it) how God makes His work in this world *depend on the prayers of His saints*." If we will search in Paul's Epistles we will find that he asks the prayers of every one of the assemblies he addresses (and also Hebrews), with the possible exception of the Philippian assembly: for he knew he could count on them, without asking: and of the Galatian assemblies, for they were not in a fit state for such service. Let us ponder these requests together for a few minutes:

ROMANS: 15.30-32. "Now I beseech you, brethren, for the Lord Jesus

Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed."

II CORINTHIANS 1.11. "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf."

EPHESIANS 6.18, 19. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 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."

PHILIPPIANS 1.19. "I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ."

COLOSSIANS 4.2-4. "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak."

I THESSALONIANS 5.25. "Brethren, pray for us."

II THESSALONIANS 3.1. "Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men."

HEBREWS 13.18, 19. "Pray for us: for we trust that we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner."

These verses are clear, and in words easy to be understood: and I believe that human words would take away, rather than add to, their impressiveness. But may I suggest that the Lord's labourers today, labouring in "His harvest", need all the requests that Paul asked for.

Does not Epaphras, a servant of Christ, give us a good model for one who is in earnest in seeking to follow the precepts and examples of Scripture with regard to prayer? Of him Paul could bear witness, that he was "always labouring fervently (margin, "striving:" Greek: "agonizing:") for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record that he labours (Greek, and New Translation:

or, perhaps, "toils") much for you, and them that are in Laodicea, and them in Hierapolis." (Col. 4.12,13). May God help you and me to follow his example! And let us not forget the words of the Prophet Samuel: "God forbid that I should sin against the Lord in ceasing to pray for you." (1 Samuel 12.23). And in our prayers how often we must "grieve Him" because we have "limited the Holy One of Israel." (Ps. 78.40,41).

MY BANK

This is my never-failing Bank:
My more than gold in store:
No earthly bank is half so rich:
How then can I be poor?

'Tis when my money all is spent,
And I'm not worth a groat,
'Tis then I'll hasten to my Bank
And ask a little note.

Sometimes my Banker smiling says,
"Why not more often come,
And when you ask a little note,
Why not a larger sum?

"Why live so niggardly and poor?
My Bank contains a-plenty,
Why come and ask a one-pound note,
When you might have a twenty?"

(Author unknown: A favourite of Mr. John Hearle: Kindly sent by Mr. Jacob Blumer)

MEDITATIONS ON PHILIPPIANS

"WHAT I SHALL CHOOSE"

"For to me to be living (is) Christ, and to have died (is) gain. If, then, to be living in flesh (is my lot), this is for me the fruit of labour: and what I shall choose I cannot tell. But I am pressed by the two, having the passionate desire to have departed, and to be with Christ,—for (that is) far more better. But to remain in the flesh is more necessary on account of you. And of this having confidence, I know that I shall remain, and shall remain-along-with you all, to aid your progress and joy in the faith, in order that your boast may abound in Christ Jesus in me through my presence again with you." (Phil. 1.21-26).

We pondered the first part of this quotation in our last number: but we might look for a moment at the word "gain": "to have died is gain." We will find the same word again in Chapter 3.7; but there it is plural: all the Apostle's "gains", as formerly he reckoned them, now he counts but loss. In Titus 1.11 we read of filthy "gain." These are the only times we find this word as a noun in the New Testament: but the verb is used

repeatedly. The first time is the great question of the man who should "gain" the whole world, but lose his soul. And in Phil. 3.8 the Apostle tells us why he counted his "gains" but loss: it was that he might "gain Christ."

The portion following is not easy to follow. Mr. Darby translates it: "But if to live in the flesh (is my lot), this is for me worth while: and what I shall choose I cannot tell." Mr. Kelly's translation is almost the same. Mr. Darby, however, gives the translation we have used above (which is the literal one) as an alternative. It seems to me a pity to lose the word "fruit" in the passage: for it almost instinctively takes our thoughts back to the branch abiding in the Vine, to bear fruit: (John 15): and it takes our thoughts forward to the end of the Epistle, where he writes: "I seek fruit abounding to your account." *Fruit* and *labour* seem to be linked together in the Scriptures, as in our passage, and again in 1 Tim. 2.6, New Translation, "The husband must labour before partaking of the fruits." The thought seems to be that

if the Lord should leave Paul in this scene for a time longer, he would still continue in his labour; and that labour meant fruit for his Master.

This thought may well challenge most of us. Too often *we* may take up the words of the disciples of old: "We have toiled all the night, and have taken nothing." I know that the Lord says: "Well done, Good and faithful servant": not: "Good and successful servant." And I know that the Lord does not reckon "fruit" as we do. But, even so, I know it often comes home to me as a challenge to my own soul: Why so little fruit? And the answer may, perhaps, be found in John 15. The branch must abide in the Vine if it is to bear fruit: and perhaps some of us are not abiding in the Vine as we should, and as we would. How easy it is to forget our Lord's words: "Without Me, ye can do nothing," and labour in our own strength.

You will notice that the Apostle does not speculate on what sentence the Roman Emperor may pass on him. Rather, he weighs up the matter: Far more better to be with Christ, on the one hand: but, More needful for you to abide in the flesh, on the other hand. And being confident of this, he decides the matter himself: "I know that I shall remain." What a true shepherd's heart! Without hesitation he gives up his own wishes for the sake of the flock. Another Apostle could write, "We ought to lay down our lives for the

brethren." They were of one mind. May the Lord **grant** to us to be thus minded: to love and care for the flock of Christ, and to put it far above our own wishes or desires.

And you will notice also that the thought that so often weighs heavily with us,—to be with Christ is to escape the trials and sufferings and reproach of the wilderness path: such a thought never seems to cross the Apostle's mind: the attraction on the one hand was CHRIST: and nothing else. On the other hand, the need of the saints. Nor was it that in any way he put the saints before Christ: but it was for Christ's sake, he would care for Christ's flock.

In Psalm 34 we read: "My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad." Most boasting is hateful, especially to "the humble." But they are glad to hear it when we boast in the Lord: and so our passage ends with the thought of aiding the joy of the Philippian saints: and remember "Joy" is almost the key-word of this Epistle: and their joy would produce boasting, in abundance, in Christ Jesus: not boasting in Paul, or in themselves: but in Christ Jesus, "through my presence again with you." "He that speaketh of himself seeketh his own glory." May the Lord deliver us from all such boasting: but may He fill our mouths with abounding boasting in Christ Jesus!

IS "THE OBEDIENCE OF CHRIST IN LIFE" IMPUTED TO ALL BELIEVERS?

I grieve to find that the false teaching that "The obedience of Christ in life is imputed to all believers" is being pressed in quite a number of recent books that pretend to be sound in the faith. The book "Teachers of the Faith and the Future" (which has been mentioned recently in these pages) states that one of Mr. B. W. Newton's "Outstanding Doctrinal Teachings" was "The imputation of the obedience of Christ in life and death, to all believers." The following extracts from "ROMANS Verse by Verse" by Mr. William R. Newall, well answers this teaching:

"Even so through the obedience of the One"—This was our Lord's death, as an

act of obedience: "He became obedient unto death, yea, the death of the cross." He was of course always obedient to His Father, but it cannot be too strongly emphasized that His life before the cross, —His 'active obedience,' as it is called, is not in any sense counted to us for righteousness. 'I delivered to you,' says Paul, 'first of all, that Christ *died* for our sins.' Before His death He was 'holy, guileless, undefiled, separated from sinners.' He Himself said: 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' Do you not see that those who claim that our Lord's righteous life under Moses' Law is reckoned to us for our 'active' righteousness; while His

death in which He put away our sins, is, as they claim, the 'passive' side, are really leaving you, and the Lord too, *under the authority of the Law?*"

"'Justified in (the value or power of) His blood,' and of that alone, gives the direct lie to the claim that man must have 'an active righteousness' as well as 'a passive righteousness.' The specious assertion is, that 'inasmuch as we have all broken the Law (although God says that Gentiles were 'without law'—and those in Christ are not under it!) and inasmuch as man cannot by his works himself recover his righteous standing, Christ, forsooth, came and kept The Law in man's place (!); and then went to the cross and suffered the penalty of death for man's guilt so that the result is an 'active righteousness' reckoned to man:—that is, Christ's keeping The Law in man's place; and, second, a 'passive righteousness,' which consists in the putting away of all guilt by the blood of Christ.'"

"Now, the awful thing here is the unbelief concerning man's irrecoverable state before God. For not only must Christ's blood be shed in expiation of our guilt; but we had to *die with Christ*. We were connected with the old Adam; and the old man—all we had and were in Adam, must be crucified—if we were to be 'joined to Another, even to Him that was raised from the dead.' Theological teaching since the Reformation has never set forth clearly *our utter end in death with Christ, at the cross.*"

"The fatal result of this terrible error is to leave The Law as claimant over those in Christ: for, 'Law has dominion over a man as long as he liveth' (Rom. 7.1). Unless you are able to believe in your very heart that you died with Christ, that your old man was crucified with Him, and that you were buried, and that your history before God in Adam the first, came to an utter end at Calvary, you will never get free from the claims of Law upon your conscience. ('Both Calvinists and Arminians think that the flesh is not so bad that it cannot be acted on for God by Christ using the Law of God and giving it power through the Spirit'—This is Wm. Kelly's shrewd and correct comment.)"

(Pages 190-192)

"Verse 4: Christ is the end of the Law unto righteousness to every one that believeth. There has been much discussion of the meaning of the word 'end'

here. Let us see if Scripture does not clear up this matter for us. When Christ died, He bore for Israel the curse of the Law, for they, and they alone, were under the Law. Divine Law, being broken, does not ask for future good conduct on the part of the infractor; but for his *death*,—and that only. Now Christ having died, all the claims of the Law against that nation which had been placed under law were completely met and ended. So that even Jews could now *believe*, and say, 'I am *dead* to the Law!'"

"To him that believeth, therefore, Jew or Gentile, *Christ*, dead, buried, and risen, is the end of law for righteousness,—in the sense of *law's disappearance from the scene!* Law does not know, or take cognizance of believers! We read in Chapter Seven (verse 6) that those who had been under the Law were discharged from the Law, brought to nought, put out of business (*katargeo*), with respect 'o the Law! The Law has nothing to do with them, as regards righteousness.

"The Scripture must be obeyed with the obedience of *belief*: 'Ye are not under law (not under that principle) but under grace' (the contrary principle). 'Ye are brought to nothing from Christ (literally, 'put out of business from Christ'), ye who would be justified by the Law; ye are fallen away from grace' (Gal. 5.4). Paul writes in Hebrews 7.18, 19: 'There is a *disannulling* of a foregoing commandment, because of its weakness and unprofitableness (for the Law made nothing perfect), and a bringing in thereupon of a *better hope*, through which we draw nigh unto God.' Again, 'Christ abolished in His flesh the enmity (between Jew and Gentile), even the Law of commandments contained in ordinances' (Eph. 2.15); again, speaking as a Hebrew believer, Paul says, 'Christ blotted out the bond written in ordinances that was against us, which was contrary to us: and He hath taken it out of the way, nailing it to the cross' (Col. 2.14).

If these Scriptures do not set forth a complete closing up of any believer's account toward the Law, or to the whole legal principle, I know nothing of the meaning of words.

"The words 'Christ is the end of the Law,' cannot mean Christ is the 'fulfilment of what the law *required*.' The Law required obedience to precepts—or death for disobedience. Now Christ *died*! If it

be answered, that before He died He fulfilled the claims of the Law, kept it perfectly, and that this law-keeping of Christ was reckoned as over against the Israelite's breaking of the Law, then I ask, Why should Christ *die*? If the claims of the Law were met in Christ's earthly obedience, and if that earthly life of obedience is 'reckoned to those who believe', the curse of the Law has been removed by 'vicarious law-keeping'. *Why should Christ die?*

Now this idea of Christ's keeping the Law for 'us' (for they will include us among the Israelites! although the Law was not given to us Gentiles), *is a deadly heresy, no matter who teaches it*. Paul tells us plainly how the curse of the Law was removed: 'Christ redeemed us,' (meaning Jewish believers), 'from the curse of the Law, having become a curse for us' (Gal. 3.13). And how He became a curse, is seen in Deuteronomy 21.23: 'He that is hanged is accursed of God.' It was on *the cross*, not by an 'earthly life of obedience,' that Christ bore the Law's curse!

"There was no law given 'which could make alive,' Paul says; 'otherwise righteousness would have been by it.' Therefore those who speak of Christ as taking the place of fulfilling the Law for us,—as "the object at which the Law aimed" (Alford); or, "the fulfilment or accomplishment of the Law" (Calvin); give the Law *an office that God did not give it*. There is not in all Scripture a hint of the doctrine that Christ's earthly life—His obedience as a man under the Law, is "put to the account" of any sinner whatsoever! That obedience, which was perfect, was in order that He might "present Himself through the eternal Spirit without spot unto God," as a sin-offering. It also was in order to His sacrificial death, as a 'curse', for Israel.

"The Gospel does not begin for any sinner, Jew or Gentile, until the cross: "I delivered unto you *first of all*, that Christ *died* for our sins" (1 Cor. 15.3)."

"And for those under the Law, that was the end (*telos*) of the law. The Law had not been given to Israel at the begin-

ning as a nation. They came out of Egypt, delivered from Divine wrath by the shed blood of the Passover; and from Egypt itself by the passage of the Red Sea; Jehovah being with them. Go now to Elim with its 'twelve wells of water and three score and ten palm trees'; there the nation is encamped with their God. They have not yet been put under law at all. The Rock is smitten, giving them drink, and Manna, the bread of heaven, is given, all before Sinai!"

"Therefore we must believe God when He says in Romans 5.20: 'The Law came in (not as an essential, but) as a circumstantial thing.' (The Greek word, *pareiselthe*, 'came in alongside,' can mean nothing else.)"

"In Paul's explanation of God's dealing with Israel in 9.31-33; 10.5-10, and 11.5, 6, the meaning of this word *telos* 'end', appears: that, when an Israelite believed on Christ he was as completely through with the Law for righteousness as if it had never been given. He had righteousness by another way!"

"The vast discussion among commentators concerning the expression 'the end of the Law,' would never have been, had it been recognized: (1) that God gave the Law only to Israel—as He said; (2) that it was a temporary thing, a 'ministration of death,' to reveal sin, and therefore the necessity of Christ's death; (3) that Christ having come, the day of the Law was over—it was 'annulled' see Heb. 7.18."

"It is because Reformed theology has kept us Gentiles under the Law,—if not as a means of righteousness, then as 'a rule of life,' that all the trouble has arisen. *The Law is no more a rule of life than it is a means of righteousness*. Walking in the Spirit has now taken the place of walking by ordinances. God has another principle under which He has put His saints: 'Ye are *not under law, but, under grace!*'"

(These Extracts are used by kind permission from Moody Press, Moody Bible Institute, 820 N. La Salle Street, Chicago 10, Ill., U.S.A.)

IS THERE NOT A CAUSE?

Some readers have felt we have dwelt too long on the evil that sought to enter through Mr. B. W. Newton. Were this

evil a thing of the past, I would heartily agree: indeed, I would not have even referred to it. But it is most significant

that on many sides today, especially from sources that have been considered sound in the faith, and true to our Lord Jesus Christ, this very evil is being taught, or Mr. Newton is being lauded as a sound and able writer on the Scriptures.

The Moody Press, in their Moody Colportage Series, specially designed for very wide distribution, publishes a book entitled "Night of Weeping", by Dr. Horatius Bonar, from whom Mr. Newton received some of his blasphemous ideas. On Page 60 of this book, speaking of our Lord, we read: "He did not grow up to manhood in the calm, refreshing sunshine of Jehovah's smile. He was scorched with fiery heat, within and without." I might quote more, but will not defile my readers with further blasphemous lies. Turn to the Word of God: "Jesus increased in wisdom and stature, and in favour with God and man." (Luke 3.52). Again, "This is My beloved Son, in Whom I am well pleased."

I am told that The Sunday School Times, (whose book reviews in years gone by, we found more true and faithful than any we knew), favourably reviews Mr. Fromow's book, "Teachers of the Faith and the Future." Yet this book is little more than an effort to exalt Mr. Newton and Dr. Tregelles and their teaching. Other periodicals such as "The Bible League Quarterly", "Watching and Waiting", "The Evangelical Quarterly", that were once looked upon as true and sound, now press Mr. Newton's works or teachings.

Perhaps, saddest of all, is to see the way those known as "Open Brethren" seem of late to be whole-heartedly endorsing Mr. Newton and his teaching. With some, perhaps with most, it is ignorance of what that teaching really involves, and the awful blasphemy against our Lord and Saviour Jesus Christ. It is for this reason, and because it is required in stewards, that a man be found faithful, that these articles have been published: with the hope and prayer that the Lord, who could use the mouth of even a dumb ass, might deign to use this feeble instrument to open the eyes of some, and give them to take warning not to defile themselves: but to come out and be separate, and touch not this unclean thing: nor have fellowship with those who have taken sides with it.

I might add that the accuracy of Mr. Fromow's book may, perhaps, be judged by a list he gives of "Dr. Tregelles

published works." (Page 166). The first on the list is "1834. The Englishman's Greek Concordance, and 2nd edition 1844-45." The 4th on the list is: "1843. The Englishman's Hebrew and Chaldee Concordance, 2 vols." Any who will take the trouble to examine the Introductions to these works will see that it is to Mr. G. V. Wigram we owe the immense debt for these priceless works. True, writing in the Greek Concordance Mr. Wigram says: "My relation to it then is just marked by the terms Proprietor and Nursing Father." He gives the name of the originator of the idea that led to both works, Mr. W. Burgh, and the names of various helpers in its preparation: but I have not found the name of S. P. Tregelles: though in the Hebrew Concordance we read of "the kind aid of many, among the rest, of S. P. Tregelles, on whom the responsibility of the correction of the MS. now also devolved; of B. Davidson, a converted Hebrew (already mentioned); . . ." and other names follow. The closing paragraph of the Introduction to the Hebrew Concordance is refreshing:

"To mete out to each labourer his measure of praise, I know not how: . . . and having referred to the arduous labour, indefatigable patience, accuracy, learning and talent of *the many* who have laboured at it through the last eight years, under my direction, I sign my name to this preface, confessing that, with the excellencies of the work I desire to claim little connection, beyond that which has resulted from money having passed through my hands for the prosecution of it.

"And now may God, even the Father of the Lord Jesus Christ, vouchsafe His Holy Spirit's blessing hereon.

GEORGE V. WIGRAM."

"London, September 22nd, 1843."

The closing words of the Introduction to the Greek Concordance are:

"Honour or thanks I desire none. Indeed, when I think of the origin of this book; of the progress of its development; of the innumerable difficulties which again and again threatened its destruction; and, above all, of its *tendency* (as contrasted with the now prevailing increase of Romanism); I cannot but bow my head before the God of Providence, and be ashamed at His having vouchsafed any connection with it to one so unworthy as

GEORGE V. WIGRAM."

London, March, 1844.

EARLY DAYS

GENESIS OF OPEN BRETHREN:

PART II

Our last chapter closed with a reference to a letter written and signed by ten leading brethren at Bethesda, headed by Mr. Craik and Mr. Muller, defending their action in receiving a number of followers and partizans of Mr. Newton. It must be remembered this was done almost immediately after the meeting in Bath, when such overwhelming testimony had been borne, and proof given, to the frightful errors of Mr. Newton's teaching.

We have noted that the letter began by stating and disclaiming some of the teachings of Mr. Newton, though not naming him in this part of the letter. This makes plain that the writers knew what Mr. Newton's teachings were, and recognized their error. The letter may be seen in full in the pamphlet already referred to, by Mr. W. Trotter, "The Whole Case of Plymouth and Bethesda." This is now published under the title: "The Origion of (so called) Open Brethrenism," by "Stow Hill Bible and Tract Depot, 2 Unner Teddington Road, Hampton Wick, Kingston-on-Thames," and probably may be had from the various Tract Depots.

We will give brief extracts from each of the nine reasons, they give for their action: and I believe these extracts give a fair outline of the letter. It will be noted the writers completely ignored the testimony of the brethren who had just met at Bath. Let us remember as we read that the matter concerns most blasphemous teaching regarding the Person of our Lord Jesus Christ Himself, making Him (as Mr. Muller put it) to "need a Saviour as well as others." The extracts are as follows:

(1). Those at Bethesda should not "get entangled in the controversy connected with the doctrines referred to."

(2). "There has been such variable-ness in the views held by the writer in question, that it is difficult to ascertain what he would now acknowledge as his."

(3). "The tracts some of us knew to be written in such an ambiguous style, that we greatly shrunk from the responsibility of giving any formal judgment on the matter."

(4). "Many amongst us have no leisure time" (to examine the tracts.)

(5). "There was but little probability of our coming to unity of judgment touching the nature of the doctrines therein embodied."

(6). "Supposing the author of the tracts were fundamentally heretical, this would not warrant us in rejecting those who came from under his teaching, until we were satisfied that they had understood and imbibed views essentially subversive of foundation truth."

(7). It "appeared to some of us like the introduction of a fresh test of communion."

(8). "We did not feel it well to be considered as identifying ourselves with either party."

(9). "All our time might be wasted in the examination of other people's errors, instead of more important service."

I think it will be seen that Paragraphs 6 and 8 are the key to the whole letter. When one remembers the seriousness of the matter with regard to the Glory of Christ: and that this has become the cause of the tragic division between the Lord's people for over a hundred years: the other paragraphs appear to be but frivolous excuses.

Paragraph 6 shows a complete ignorance of the meaning of the "one loaf", of which we partake at the Lord's supper. That loaf shows out that all who partake of it are *one*. Read with care i Cor. 10. When any person partook of that loaf with Mr. Newton, it declared they were one with him, in his conduct and his teaching. A little leaven leavens the whole lump: and all in that lump are defiled by the leaven brought in by one person, if allowed by the others. To even bid God speed to one who brought not the doctrine of Christ, made the one who did so a partaker of his evil deeds. How much more when they break bread together! The consistent teaching of the Old Testament is that contact with the unclean defiles, and makes the one who *touches*, also unclean: and with this the New Testament agrees: "Come out from among them, and be ye separate, saith the Lord, and *touch not* the unclean thing." (ii Cor. 6.17). This should have made it abundant-

ly clear that followers and partizans of Mr. Newton, coming from his meeting, without breaking with it and with him, were defiled, and could not be received to the glory of God.

Paragraph 8 claims the right to be neutral, when the Person of Christ is attacked. But Christ has said, "He that is not with Me is against Me." When war is on, to claim neutrality is to be disloyal to Him who has chosen him to be a soldier. When Christ is attacked, he who claims neutrality is a traitor. For this reason I cannot, and God helping me, will not, go in with you, my beloved ones, in fellowship with those known as "Open Brethren", though some of you are dearer to me than life itself. When I was a child, I more often heard these saints called "Neutral Brethren", than "Open Brethren"; and this, in a sense, is the name of their own choosing, and more correctly describes them. The name they like to give to those who have been compelled to separate from them: "Exclusive Brethren": has nothing in it of which to be ashamed, provided that what is excluded is evil, and blasphemous teaching as to our Lord: but let us never take any other name ourselves, than the one chosen by the Holy Spirit: "CHRISTIAN." May we ever remember that we do not belong to any party, sect, division, or other group of persons: but only are a feeble, failing remnant, seeking to walk according to the Word of God, and own no "body" but the "Body of Christ", and no "church" but the "Church of God."

But we must continue with the history before us. The Letter signed by these ten leading brethren was read at meetings of brethren at Bethesda Chapel, on June 29th, and July 3rd, 1848. At these meetings "Mr. Craik stated what would be the *order* of the meeting, viz., the perusal, first of Mr. Alexander's letter, then of their reply. After which the church would give judgment upon it. But that they (the ten, I suppose) stated deliberately and advisedly, that they were firmly resolved not to allow any extracts to be read, or any comments made on the tracts, until the meeting had first come to a decision upon their paper." (G. V. Wigram: "The Present Question"; Quoted in "The Whole Case"). Some objected to the congrega-

tion thus giving a decision in the dark, but Mr. Muller said: "The first thing the Church has to do is to clear the signers of the paper; and that if this was not done, they could not continue to labour among them; that the worse the errors were, the more reason they should not be brought out," etc.

The majority accepted this, and by standing up they declared their approbation of the Letter, and assumed the position of neutrality, that they were required to take. And so, that evening, the "Neutral", or, "Open Brethren", came into being. I do not think it is needful to comment on the methods used by Mr. Craik and Mr. Muller to gain their object. The Apostle could say, speaking on the same subject of a man being put away from communion, or received back: "Not for that we have dominion over your faith." Even an apostle would not adopt the position that Mr. Craik and Mr. Muller appear to have adopted towards the congregation.

But while the course taken by the rulers at Bethesda was most wrong and most sad: yet this did not relieve any in that congregation from the responsibility that was his. Mr. Alexander in his letter had informed them that the evil doctrine in question was regarding the Person of the Lord. "Solemn was the responsibility assumed by the congregation in their vote of that evening; tenfold more solemn the responsibility of those who influenced them to come to it." ("The Whole Case" Page 32).

There is a lesson we all might do well to learn from this sorrowful occasion, especially those who labour in the Word and Doctrine. The ten brethren who drew up this letter had no right or authority to act for the assembly: nor had the two brethren who acted as rulers any such right. It is only "in the Name of our Lord Jesus Christ, when ye are gathered together, . . . with the power of our Lord Jesus Christ" that there is authority for an assembly to take action. This was never done at Bethesda. The decisions taken were merely on the opinions and authority of men, and were completely worthless, as far as bearing the authority of Christ.

"The Steward" and "Feed my Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come", please address to: Mr. G. W. Allen, 7 Astley Ave., Toronto. Letters about "The Steward" or "Feed My Lambs" only, please address to: Mr. Harold Hyland, 59 St. Maurice St., CHATEAUGUAY, P.Q. CANADA.

Published by G. C. Willis, Box 535, North Borneo.
Printed in Hong Kong

"FEED MY LAMBS"

(John 21-15)

ONLY A PIECE OF STRING

An aged man, with weary, bended back,
Carries his burden home, a well-filled sack.
Bravely he trudges on, a wife to greet;
When all at once a rent! And down the street
A flow of beans—his freshly-gathered seed
To harvest for the winter's sorer need.

He looks around for just a piece of string
To mend his sack, but there is no such thing;
—When suddenly a piece of string is there!
"Where did it come from?" Echo answered
"Where?"
He stood and mused to work his problem out,
And soon his heart had not another doubt:

" 'Twas He who gives the sunshine and the rain
Sent me that piece of string, the answer's plain."
Lifting his eyes he rendered thanks to Heaven
For "just the piece of string" so freely given.

* * * * *
A kindly workman from an office high
Had seen and watched the old man passing by;
He had a piece of string, and let it fall,
Making, meanwhile, no sign, or giving call.
* * * * *
E'en so "Our Father," from His Throne above,
Gives us our daily needs, in watchful love.
(R.E.L., From "Home Friend.")

BIBLE ENIGMAS No. 4

Whither did Jonah vainly seek from God to flee?
Who once three angels entertained beneath a tree?
A noted brook that flowed beside Jerusalem?
A "ready scribe" who wrote the book that bears his name?
A judge who hoped to gain a bribe for Paul's release?
Who made a molten calf rebellious tribes to please?
A man that grossly mocked and cast stones at his king?
Whom did Paul ask his parchments, books, and cloak to bring?
Who unto Solomon for God's house workmen sent?
And where was it for precious gold his servants went?
Whom, four days dead, out of the grave did Jesus call?
Who loved this evil world, and hence deserted Paul?
On whose behalf did Paul an earnest letter write?
To whom was he conveyed a prisoner by night?
Whom did his godly father on an altar bind?
And for whose vineyard was it that a king repined?
A word th'Ephraimites could not pronounce aright?
Where Paul, from Troas travelling, tarried for a night?
Where was the birthplace of the prophet Samuel?
Who touched God's ark, and instantly a victim fell?
Who cherished angry thoughts, and then his brother killed?
And into whose young mind were holy truths instilled?
A king's son on his bed once barbarously slain?
Who proved a friend of Paul, ashamed not of his chain?
A man that timidly, with deeply felt concern,
Came unto Christ by night, the way of truth to learn?
Take the initials, and in them you'll find
Wise words of counsel, for the young designed.

ANSWERS FOR BIBLE ENIGMA, NUMBER 3

GOD IS LOVE

G-oliath . . i Samuel 17.4-10.
O-badiah . . i Kings 18.4.
D-avid . . . Psalms
—
I-shmael . . Gen. 21.14.
S-aul . . . i Sam. 15.
—
L-ydia . . . Acts 16.14.
O-mri . . . i Kings 16.23, 24.
V-ashti . . . Esther 1.11, 12.
E-lijah . . . ii Kings 2.9-15.

MARY AND HUGH

THE CANON OF THE NEW TESTAMENT

One morning at breakfast, a week or two after their last talk, Mary said to her father:

"Daddy, when I was reading this morning, I noticed a verse that I think might also tell us a little about 'The History Way' of proving the New Testament is really Scripture."

"That is good. What is the verse, Mary?"

"Its in First Timothy, Chapter Five, Verse Eighteen."

"Can you remember what it says?"

"Yes, its says, 'The scripture saith, Thou shalt not muzzle the ox that treadeth out the corn.' According to the reference in my Bible that is quoted from Deuteronomy, which of course is part of the Old Testament. But the verse goes on, as though 'Scripture' also says: 'And, The labourer is worthy of his reward.' In Luke 10.7, there are almost exactly these words: 'The labourer is worthy of his hire.' Don't you think that means that Paul believed that the Gospel of Luke was truly Scripture, just as much as Deuteronomy, for he groups both together as Scripture?"

"Yes, Mary, I do think so: and I am so glad you have found that verse; for we certainly ought to put it with the verses we talked about last time."

"Daddy, do you remember in our last talk you were going to tell us about some other old writers, besides those of the New Testament, who spoke of these Books as being the Scriptures, but just then you had to go. Tell us now, if you have time."

"Yes, Hugh, I have time. About 117 A.D., or a little later, a beautiful little epistle, or letter, was written, called 'Epistle to Diognetus.' The writer says he was 'a disciple of the apostles.' He speaks of the whole Bible: Old and New Testaments: as 'The Law and the

Prophets; the Gospel and the Apostles.' As you know, it was the custom to speak of the whole Old Testament as 'The Law and the Prophets.' The Lord said, 'The law and the prophets were until John.' (Luke 16.16). The writer of this little Epistle says: 'Thus the terror of the *Law* is proclaimed, the grace of the *Prophets* made known, the faith of the *Gospels* established, and the teaching of the *Apostles* maintained, and the grace of the Church leaps with joy.'

"I suppose that what he calls 'The Gospel and the Apostles', would be the same as what we call 'The Gospels and the Epistles.'?"

"Yes, I think pretty much the same: also, the writer (who he was, we do not know) frequently quotes some of the Epistles, and in one place he says, 'The apostle, . . . says, Knowledge puffeth up, but charity buildeth up.' He quotes without any change the words of the Apostle Paul in i Cor. 8.1."

"Does anyone else in those early days write like that?"

"Ignatius, who knew the Apostle John, and who is said to have been placed over the assembly at Antioch, by the Apostle Peter, writes: 'Your prayers will obtain for me to be perfected in God, fleeing for refuge to the *Gospel*, as the flesh of Jesus, and to the *apostles*, as the Presbytery of the Church. We adhere also to the *prophets*, who themselves proclaimed the Gospel, hoped in Christ, waited for His coming in the unity of Jesus Christ, and found salvation through faith in Him.' So we can see that from earliest days the New Testament Scriptures were recognized by the Christians as comprising, what we would call, (as you have just said), 'The Gospels and the Epistles.' And these were placed on the same level as the Old Testament Scriptures."

"We have to run to school, Daddy, but tell us some more to-night, Do please!"

P.O. Box 535, Sandakan,
North Borneo, Oct. 3rd, 1960.

My dear Lambs:—

Perhaps I should try and tell you a little about what has been going on out here, so that you will know better how to pray for us. In July Hope Hurlbut left for home in Canada, and about a month later Douglas Wood left for home in England. This left them so short-handed in Hong Kong that it was hard to see how to manage. Our brother Samuel Arendt most kindly again came to our aid, and got leave of absence from his work, and flew out to Hong Kong: and my daughter, Fanny, went from here a bit earlier. Our brother Wood had built up the work of the Book Room in Hong Kong, so knew every detail of it: but those coming freshly to it, find it harder to carry on, for a time at least: and I am sure will be very thankful for your prayers.

Fanny also helps in the two schools, Miss Hayhoe's and Mr. Collier's; so she has her hands very full. She is also kept quite busy with her Sunday School but she greatly enjoys the work; and she rather hopes to start her sewing class again. I know how thankful she would be for your prayers. By the time you read this letter, Mrs. Collier will be, God willing, past her 74th birthday: and it is not easy at that age to carry on as one used to do when younger. So please remember Mr. and Mrs. Collier in their labours, as they seek to press on. There are almost no older brethren with experience in the meeting in Hong Kong; and to shepherd these lambs is not an easy labour.

As you know, Miss Hayhoe lost her school (and we our Book Room) last December: for all these months Miss Hayhoe has used every effort to get a new school; and at last the plans are passed, and work on the new building is in progress. It is in a very suitable location, as far as we can judge; in the grounds of a fine old home, called, "Rose Garden." The school is built over a large, disused swimming pool, which will act as a basement. Miss Hayhoe is bravely carrying on in very temporary quarters. The Book Room was able to buy a ground-floor room in a huge block of apartments, and is carrying on as usual.

Here in Sandakan, my son, Dr. Christopher Willis, and his wife carry on "The Christian Clinic", in the rear part of the Book Room. The Book Room acts as a waiting room, and part of my job is to receive the patients and book them in and

out. It is a very busy spot, and the medical work has, through God's goodness, opened many doors, into many homes: many of which are Moslem homes, and apparently almost impossible to reach: but the Lord has given some encouragement; and some dear souls, Dusuns, Malay, and Chinese have confessed the Lord. Please pray for them. We have Bible Readings in my living room on the Lord's Day at 10.30, and Wednesday evening at 7.30. The Lord's Day afternoon we have three Sunday School classes: one in Malay, mostly attended by Dusun children; one in Chinese, and one in English. Also a Children's Class on Saturday at noon, in the Book Room. There are some dear Chinese High School girls who come and help with the classes, and sometimes visit in the homes with the Doctor's wife. One, or more, comes in nearly every day she is able, and helps in the Book Room also. We hope that in November, one of these girls will come full time to the Book Room, when she has written her matriculation. Her name is En Mooi; and perhaps you would pray for her also.

The most open door seems to be among the native tribe, the Dusuns. They mostly live in the jungle. There is a new road being built through the jungle, between Sandakan and Jesselton, and the Doctor has a great longing to have a Clinic somewhere out this road, even if only for one day a week. The Aluminium house that formerly we used for the Book Room in Hong Kong, has been shipped down here, and is now in the Customs. We hope to store it under my house, till arrangements can be made for a place for a Clinic, somewhere out the new road, and then put it up there: if the Lord will.

Our sister Barbara-Anne Berry, of Montreal, expects to be leaving in a few weeks for Sandakan. She is a nurse and hopes, the Lord willing, to help in the Clinic. As she learns the languages needed here, and as the doctor tries to learn Dusun, they will greatly need your prayers. And do not forget, while praying for these many things, our Lord's commands, to lift up *your* eyes and look on the fields: and to supplicate the Lord of the Harvest, that He would thrust forth labourers into His harvest. "The effectual fervent prayer of a righteous man availeth much."

With Christian love,

Your old friend and brother,

G. Christopher Willis

"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 15: NUMBER 4

SUBSTITUTION

- | | |
|--|--|
| 1. He bore the sin!
Alone He bore the load:
For us He drank the cup—
Jesus, the Son of God,
He bore the sin! | 3. He made the peace!
He silences each fear:
He is Himself the peace,
By blood He brings us near.
He made the peace! |
| 2. He paid the debt!
He paid it with His blood;
Each claim He satisfied—
All that we owe to God.
He paid the debt! | 4. The foe He fought!
Our foe and His He slew;
He leads us in the war,
Almighty to subdue,
The foe He fought! |
| 5. He won the life!
Life by His death He won;
That life He giveth us,
The glory and the crown.
He won the life! | |

(From: "Praise Songs.")

The music for this hymn is in Praise Songs: an old book containing many beautiful hymns with the music for them. This book has recently been reprinted, and may be had from Mr. C. A. Mizen, 2 Wilton Road, Colliers Wood, London, S.W. 19: and possibly from the other Tract Depots. The price is reasonable.

FROM A LETTER

We had a lovely crowd at Sunday School today, and I spoke to the tiny ones afterwards on "No Room". They listened so well. What a challenge,—about two hundred tiny, eager faces! I wouldn't change the work of telling those children the Gospel for anything, unless He has other work for me.

MEDITATIONS ON PHILIPPIANS

— I — 27, 28 —

"Only worthily of the Gospel of the Christ live as citizens, in order that whether coming and seeing you, whether being absent, I am hearing the things concerning you, that you are standing-firm in one spirit, with one soul, together-contending for the faith of the Gospel, and not being scared in anything by the opposing ones, which is to them a clear evidence of destruction, but of your salvation, and this from God."

In our last meditation we saw that the apostle weighed up the question as to whether he should depart and be with Christ, which is far more better, or whether he should remain: and as it was more needful for the saints that he should remain, he knew he would do so.

Verse 27 really begins a new subject: Exhortations to the saints. The first exhortation is to behave in a way worthy of the Gospel of Christ, and this includes steadfastness, even in the face of suffering and danger, as we shall see in the remaining verses of our chapter.

Though it is a new subject, yet the word "Only", with which Verse 27 begins, links it up with what goes before. "Only", whatever happens,—the one thing that really matters,—whether present or absent from you,—"only" behave worthily of the Gospel of Christ. The literal meaning of the word translated "behave" is: "live as citizens", though it is not wrong to translate it, "behave", or, "conduct yourselves." We must, however, remember that Philippi was a Roman Colony, and its citizens were Roman citizens: it has been spoken of as "a colony of Rome." And the citizens were very proud of this privilege, and sought to walk worthy of it. I think the apostle had this in mind as he wrote: and in Chapter 3.20, he uses the same word, but as a noun: "Your citizenship is in Heaven." You are a "colony of Heaven." The Philippian saints would readily understand the Apostle's meaning. They would know that he was not exhorting them to live worthily as citizens of Rome, or Philippi: but as citizens of Heaven.

I feel very keenly the importance of this admonition, for it is so easy to make a high profession, but not to walk worthy of the profession we make: it is so easy to say we are citizens of Heaven, but to behave as citizens of earth. In a letter from a brother this week, he remarks that

"Number 212 is not so comfortably sung sometimes." Number 212 begins:

"Called from above, and heavenly men
by birth

(Who once were but the citizens of
earth),

As pilgrims here, we seek a heavenly
home,

Our portion in the ages yet to come." I believe he is right: and it is well that these lines should challenge us, and search our inmost souls: for, how easy it is to live as if we still were "citizens of earth."

And the Spirit of God presses home on us this need to behave in a worthy way.

"Receive her in the Lord *worthily of saints.*" Rom. 16.2.

"I exhort you to walk *worthily of the calling.*" Eph. 4.1.

"Walk *worthily of the Lord.*" Col. 1.10.

"Walk *worthily of God.*" i Thess. 2.12: and see iii John 6.

How important that we walk worthily of the new relationship and position into which we have been called. When little Moses was drawn out from the waters of death, and was changed from a slave child to the son of Pharaoh's daughter; it was needful for him to walk worthily of his new position. There would be many things that were right and proper for other Israelite children to do, which he could not do: because such things would be unworthy of the King's court, and of his adopted Mother, and Grandfather, the king. So is it with us. May we in very truth walk worthily of the Gospel of Christ, live down here as citizens of Heaven! May we act worthily of saints: walk worthily of our calling, worthily of our Lord, worthily of God! What a high standard! Who is sufficient for these things? Our sufficiency is of God.

The Apostle John could say: "I have no greater joy than to hear that my children walk in truth." (iii John 4). The Apostle Paul is of the same mind, as he tells us of his longing desire, "whether coming and seeing you, whether being absent, I am hearing the things concerning you, that you are standing firm in one spirit, with one soul together contending with (or, for) the faith of the Gospel." The English word "stand" is used to translate at least seven different Greek words, each with its own shade of meaning: and in this case, "standing-firm" is an effort to bring out the special force of this parti-

cular Greek word. It is said to have the meaning of standing firm, or standing fast, and not giving ground. It is a favourite word of Paul, and has something of a military tone in it: a regiment of soldiers standing firm, and refusing to retreat. In John's Gospel it is used twice: first of our Lord, in 1.26: "There standeth One among you, whom ye know not." What an example of *standing firm* do we see as we trace the footsteps of our Lord and Saviour through this world.

"In scorn, neglect, reviling,
Thy patient grace stood fast;
Man's malice unavailing
To move Thy heart to haste."

The second time is in 8.44: where our Lord says to the Jewish leaders: "Ye are of your father the devil, . . . he stood not in the truth." What a contrast! May God help us to follow our Lord, and "stand fast." An old brother once said to me: "All giving up is of the devil." That is what this verse in John tells us. In i Cor. 16.13, we are called to "stand fast in the faith;" In Gal. 5.1, to "stand fast . . . in the liberty"; In Phil. 4.1, and i Thess. 3.8, to "stand fast in the Lord." In ii Thess. 2.15, we are to "stand fast, and hold the traditions which ye have been taught." We meet the word also in Mk. 3.31 & 11.25, and Rev. 12.4: not elsewhere in the New Testament.

These uses will help us to understand the great force there is in the word in the passage before us: "standing-firm in one spirit." Do not give ground an inch! "with one soul together-contending for the faith of the Gospel." The word "contending" is from the Greek word from which we get our English word "athlete". To this is added another word, meaning "together", making only one word in Greek. The thought is, I believe, of a *team*, like a football team; or, a regiment of soldiers, who "together-contend" in a desperate struggle. They must have one spirit and one soul: and though there may be many persons, they work together as one. This was what the Apostle wished to hear about the dear Philippian saints. I wonder what he would say if he saw us today!

This is the second time we have the word "Gospel" in this 27th verse: "worthily of the Gospel", "with, (or, for) the faith of the Gospel." (Mr. W. Kelly says it is "with the faith of the Gospel," rather than, "for the faith of the Gospel:" though perhaps it may have both meanings). The Gospel is looked at as contending against all the wickedness and worldliness and coldness around, and we are

together to contend along with it. Dr. Vaughan puts it: "Sharing the contest of the faith of the Gospel", and perhaps that expresses the thought well. In ii Tim. 1.8, we read: "Suffer evil along with the Gospel."

We need these exhortations today just as truly as the Philippian saints and Timothy needed them in days gone by. May God help us to press the battle home, to learn to "share the contest", never to give ground, and if need-be suffer evil along with the Gospel.

But there is more. We are not to be "scared in anything by the opposing ones." The word translated "scared" is a remarkable word, and used only here in the New Testament. The original meaning is a shy, timid horse, frightened of something. In these days of motor cars, I suppose few of my readers know anything about this: but you who are older, and who have, perhaps, had experience driving such a horse, will understand exactly the Apostle's meaning. It may be only a shadow, or the whistle of a train, or some other thing that could not possibly hurt it, as long as the driver has control: but the horse gets scared, and then it is no good for the work it is supposed to do, until it settles down again. I am reading a grand book just now: "D'Aubigne's History of the Reformation". My Father read parts of it aloud to us children, when I was eight years old, and I still can remember the thrill of it. We see some wonderful examples of Christian courage in this book. When Luther was summoned to stand before the Council at Worms: and his friends did their utmost to persuade him not to go, as they were sure it meant death; he replied, "Even although there were as many devils at Worms as there are tiles upon the roofs, I would enter it." Zwingli, in Switzerland, when threatened by all the Civilian and Ecclesiastical wrath, was asked if he was not frightened, and he replied, with noble scorn, "I dread them . . . as the rock-bound shore dreads the threatening billows . . . — with God!"

It is of the utmost importance "that we should keep up in our souls good courage in face of the foe and confidence in God, not only for our own sake but for others. There is no testimony more gracious, nor more solemn to our adversaries." (W.K.) Do you not think it was the courage and grace of Stephen that were the first links of the chain that won that terrible "opposer", Saul of Tarsus?

"Opposing ones", or "opposers", is the translation of a word meaning literally, "to be set over against." It is used of the

relation between the Spirit and the flesh, in Gal. 5.17: "They are opposed one to the other." There are many today who are opposed to the Gospel. Don't be scared of them! Don't be frightened! When they see you are not frightened, it will be clear evidence, absolute proof, to them of destruction: but for you of the final triumph of the Gospel over all the opposing ones, and over all the opposing ones can do: and this triumph is of God, not by us. It may mean suffering, as we will, God willing, see in our next meditation: but remember there is a power that can make even suffering sweet.

"And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us.
Let goods and kindred go,
This mortal life also;
The body they may kill,
God's truth abideth still,
His kingdom is for ever."
(Martin Luther)

Remember the word of the Lord Jesus:
"THARSEI": "Be of Good Courage!"
(Mat. 9.2, 22; 14.27; Mk. 6.50; Lu. 8.48;
John 16.33; Acts 23.11.)

HAGGAI: THE MESSENGER AND HIS MESSAGE

INTRODUCTORY

The prophet Haggai has the distinction of being called "The LORD'S messenger," and of delivering the LORD'S message unto the people" in a day of ruin and outward weakness. His messages were addressed to Zerubbabel, the governor of Judah, and to Joshua, the high priest, clearly proving that the prophet was sent to the remnant of the Jews that returned to Jerusalem in the days of Cyrus, king of Persia, as recorded in the book of Ezra (Ezra 3.2).

To understand the significance of these messages it is necessary to recall the special circumstances of this remnant. Seventy years before their return, the prophet Jeremiah, who lived in the closing days of the kingdom of Judah, had foretold that judgment would overtake the nation. Because of their wickedness they would be carried into captivity at Babylon and their land would become a desolation. Nevertheless, it was prophesied that after seventy years the LORD would cause them to return to their land (Jer. 25.12; 29.10; Dan. 9.2, 3). The history of this return is recorded in the book of Ezra, which opens in the first year of Cyrus, the king of Persia, or seventy years after the Captivity. At that time, in order that the word of the Lord by Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus, who proclaimed a proclamation to the people of God, setting them at liberty to return to the Land to "build the house of the LORD God of Israel."

This proclamation became a test of the moral condition of the people of God. On the one hand, it raised the question, Were their affections so set upon their land,

their God, and the house of God, that in simple faith they were prepared to face trials and difficulties, opposition and reproach, in order to answer to the mind of God and carry out His will? Or on the other hand, did they prefer to remain in Babylon with its ease and material comforts? Alas! the vast majority of God's people preferred to remain in the easy circumstances of a humiliating captivity, rather than face the trials and reproaches entailed by carrying out God's will.

To realise the significance of the charge to build the house, it is well to recall the great place that the house of God has in the counsels and ways of God. The first mention of the House of God is in Genesis 28.17; the last, in Revelation 21.3. From the first Book to the last—from the present creation in time, right on to the new heavens and earth in eternity—the House of God has a very great place in the purpose of God. The composition of the house may vary at different periods—in the Old Testament days it was formed of boards and curtains, or later of stones, while to-day it is formed of believers, or living stones—but the purpose of the house is ever the same, namely, to form a dwelling-place for God amongst men.

It follows that everything in God's house must take character from, and be consistent with, the One Who dwells in the house, and Whose house it is. Thus the first characteristic of God's house is holiness, as we read, "Holiness becometh thine house, O LORD, for ever" (Ps. 93.5). Further, every one in God's house must be dependent upon God, and subject to His

will. This dependence finds its expression in prayer; so we read, "Mine house shall be called the house of prayer for all people" (Isa. 56.7). Further, if, in God's house, all are dependent upon God, then all in that house will be blessed by God; and the house in which man is blessed will be the place where God is worshipped.

Thus, we learn from Scripture, that it is God's desire to dwell in the midst of His people; and that His dwelling is marked by holiness, by dependence upon God and subjection to God; by blessing for man and worship to God.

In connection with these great truths, and in order to build the house of God, a remnant had been set free from the corruptions of Babylon and brought back to God's land. The proclamation of Cyrus definitely stated that he was charged to build Jehovah "*an house at Jerusalem.*" His appeal to any among God's people is to "go up to Jerusalem . . . and build *the house* of the LORD God of Israel." Those who remained in captivity were exhorted to help with a "freewill offering for *the house* of God that is at Jerusalem." In response to this appeal there came forward a remnant "whose spirit God had raised, to go up to *build the house* of the LORD which is at Jerusalem" (Ezra 1.1-5).

With these Scriptures before us it becomes abundantly clear that the one great object for which the remnant had been set free to return to God's land, was "to build the house of God at Jerusalem." "Upon this," as it has been said, "hung all their fortunes, and as it was prosecuted or neglected, their prosperity ebbled or flowed."

It has, however, been invariably found throughout the history of God's people that whatever has been the will of God for the moment, has always been the special object of the enemy's attack. So the returned remnant found in their day. Two years after their arrival at Jerusalem they take in hand the special work for which they had been brought back to the Land; as we read, "they set forward the work of the house of the LORD," and "laid the foundation of the temple of the LORD" (Ezra 3.8-10). For two years the enemy had left them in peace; but directly they take up their proper work, according to the will of God, the enemy raised opposition (Ezra 4).

Moreover, it is deeply instructive to note the character of the opposition. The adversaries do not at first condemn this godly remnant for building the house; on the contrary, they say, "Let us build with

you" (Ezra 4.2). It is only when the people of God refused to be associated in the work of the LORD with those who worshipped God after a human fashion, that the storm of opposition arose. Alas! in the presence of this storm, which the Holy Spirit of separation had raised, their faith gave way, and for twelve years the work for which God had brought them back to Jerusalem was in abeyance.

The people had failed, but God never gives up His purpose, nor forsakes His people because of their failure. So it came to pass, in the mercy of God, at the end of fourteen years after their return to Jerusalem, the prophet Haggai—"the LORD'S messenger," is sent with several definite messages from the LORD.

Before examining these deeply solemn and instructive messages, we may pause to enquire, Is there anything in these days that is illustrated by the history of the returned remnant as recorded in the book of Ezra? Looking back over the history of the professing Church we cannot but recognize that for long centuries the professing Church has been completely under the dominion of the world. There have been, indeed, a great number of true believers who were faithful to the light they had, and in the day to come they will walk with Christ in white, and have their bright reward. Nevertheless, the professing Church, as a whole, was, and still is, enslaved in Babylonish captivity. Then, in the early part of last century, there was a very distinct work of God by which the great truths concerning Christ and the Church were recovered for the people, of God.

As a result of this work a number of God's people, in order to answer to the truth, separated from the systems of men, which, in different measures, set aside the truth of Christ and the Church. They abandoned the traditions and customs of men, and all the rites and ceremonies of man's invention, and, refusing every human head, and acting on the sole authority of God's word, they met together seeking to give Christ His place as Head of the Church, and the Holy Spirit His place as dwelling in the midst of God's people. They separated from the corruptions of Christendom in order to walk in the light of these great truths, under the leadership of Christ, and their spiritual prosperity wholly depended upon their maintenance of these truths.

Alas! the spiritual energy of that revival has not been maintained. Many, indeed, awakened to the increasing corruptions of Christendom, have separated

from the systems of men, like the remnant that escaped from the corruptions of Babylon, but have become little more than companies of believers separate from that which is grossly evil and condemned by the word of God, but falling far short of positive care and concern for the principles of God's house as revealed in the word of God. As in the days of old the building of the material house was neglected, so again, though we may be delivered from the gross religious corruptions of Christendom, we, too, may fail to maintain the great principles of the spiritual house of God, and cease to walk in the light of the many truths recovered to us, which are our privilege and responsibility to maintain, and with which our blessing and prosperity are wrapped up. We may "go forth" from the corruptions of Christendom "without the camp," and entirely fail to "go forth . . . unto Him without the Camp." Thus we become merely independent believers meetings, and fail to walk in the recognition of the

One Body of which Christ is the Head, and of the House where the Spirit dwells.

Let us remember that "building" is a positive thing. However right it is to separate from that which the word of God condemns, it is at best a testimony against that which is wrong. If God directs us to depart from iniquity, and to separate from vessels to dishonour, it is in order that we may "follow righteousness, faith, love, peace, with them that call upon the Lord out of a pure heart." Thus walking in the practice of the great truths of the house of God—holiness, dependence upon God, subjection to God—we shall become a positive witness to the grace of God, and be able to worship God in spirit and in truth.

If then we realise, in any measure, our failure, the word of the LORD by the prophet Haggai will surely have a voice that speaks to the conscience and appeals to the heart.

(Hamilton Smith)

(To be Continued: If the LORD will).

SHALL I?—OR, SHALL I NOT?

Several letters were handed into my study, where I sat at work among my books.

I was then pastor of a Church in the city of Hamilton. Showers of blessing had been descending upon us, and over a hundred and forty new members had but recently been received into the Church. I had availed myself of the Christmas holidays by getting married, and now was back again with my beloved, when these letters were handed in. With only one of them have we at present anything to do. As near as I can remember, it read as follows:—

"Mission Rooms, Toronto, 1868.

"Rev. Egerton R. Young.

"Dear Brother,—At a large and influential meeting of the Missionary Committee, held yesterday, it was unanimously decided to ask you to go as a missionary to the Indian tribes at Norway House, and in the North-West Territories north of Lake Winnipeg. An early answer signifying your acceptance of this will much oblige,

"Yours affectionately,

"E. Wood,

"L. Taylor."

I read the letter, and then handed it, without comment, across the table to Mrs. Young—the bride of but a few days—for her perusal. She read it over carefully,

and then, after a quiet moment, as was quite natural, asked, "What does this mean?" "I can hardly tell," I replied; "but it is evident that it means a good deal."

"Have you volunteered to go as a missionary to that far-off land?" she asked.

"Why, no. Much as I love, and deeply interested as I have ever been in the missionary work of our Church, I have not made the first move in this direction. Years ago I used to think I would love to go to a foreign field, but lately, as the Lord has been so blessing us here in the home work, and has given us such a glorious revival, I should have thought it like running away from duty to have volunteered for any other field."

"Well, here is this letter; what are you going to do about it?"

"That is just what I would like to know," was my answer.

"There is one thing we can do," she said quietly; and we bowed ourselves in prayer, and "spread the letter before the Lord," and asked for wisdom to guide us aright in this important matter which had so suddenly come upon us, and which, if carried out, would completely change all the plans and purposes which we, the young married couple, in all the joyousness of our honeymoon, had just been marking out. We earnestly prayed for

Divine light and guidance to be so clearly revealed that we could not be mistaken as to our duty.

As we rose from our knees, I quietly said to Mrs. Young, "Have you any impression on your mind as to our duty in this matter?"

Her eyes were suffused in tears, but the voice, though low, was firm, as she replied, "The call has come very unexpectedly, but I think it is from God, and we will go."

My Church and its kind officials strongly opposed my leaving them, especially at such a time as this, when, they said, so many new converts, through my instrumentality, had been brought into the Church.

I consulted my beloved ministerial brethren in the city, and with but one exception the reply was, "Remain at your present station, where God has so abundantly blessed your labours." The answer of the one brother who did not join in with the others has never been forgotten. As it may do good, I will put it on record. When I showed him the letter, and asked what I should do in reference to it, he, much to my surprise, became deeply agitated, and wept like a child. When he could control his emotions, he said, "For my answer let me give you a little of my history."

"Years ago, I was very happily situated in the Old Land. I loved my work, my home, and my wife passionately. I had the confidence and esteem of my people, and thought I was as happy as I could be this side of heaven. One day there came a letter from the Wesleyan Mission Rooms in London, asking if I would go out as a missionary to the West Indies. Without consideration, and without making it a matter of prayer, I at once sent back a positive refusal.

"From that day," he continued, "everything went wrong with me. Heaven's smile seemed to have left me. I lost my grip upon my people. My influence for good over them left me, I could not tell how. My once happy home was blasted, and in all my trouble I got no sympathy from my Church or in the community. I had to resign my position, and leave the

place. I fell into darkness, and lost my hold on God. A few years ago I came out to this country. God has restored me to the light of His countenance. The Church has been very sympathetic and indulgent. For years I have been permitted to labour in her fold, and for this I rejoice. But," he added with emphasis, "I long ago came to the resolve that if ever the Church asked me to go to the West Indies, or any other Mission field, I would be careful about sending back an abrupt refusal."

I pondered over his words and his experience, and talked about them with my good wife, and we decided to go. Our loving friends were startled at our resolve, but soon gave us their benedictions, united to tangible evidences of their regard. A blessed peace filled our souls, and we longed to be away and at work in the new field which had so suddenly opened before us.

"Yes, we will go. We may no longer doubt To give up friends, and home, and every tie,

That binds our hearts to thee, our country.

Henceforth, then,

It matters not if storms or sunshine be
Our earthly lot, bitter or sweet our cup.
We only pray, God fit us for the work,
God make us holy, and our spirits nerve
For the stern hour of strife. Let us but know

There is an Arm unseen that holds us up,
An Eye that kindly watches all our path,
Till we our weary pilgrimage have done.
Let us but know we have a Friend that waits

To welcome us in glory, and we joy
To tread that drear and northern wilderness."

(Egerton R. Young: From, "By Canoe and Dog-Train")

(We need hardly add that there are expressions in the above article that we know well are not Scriptural. We do not belong to any "Church", organized by men. Our commission is not by a mission board, or a committee: it is not "of men, neither by a man." Yet, there is so much serious and solemn truth, presented in a humble and straightforward way, that we have ventured to include it.)

EARLY DAYS

THE GENESIS OF OPEN BRETHREN

PART III

In our last number we saw that the saints at Bethesda Chapel approved the course of their pastors in taking a neutral

position with regard to the blasphemous teaching of Mr. Newton: and they did this without being given the opportunity to first examine the matter. Through this

act came the sad, sad division between neutral, or, open Brethren and those who had sought to walk in separation from this evil teaching.

And were there *none* that were "grieved for the breach"? (Amos 6.6, Margin). Were there *none* that sighed and that cried (See Ezek. 9.4) for the dishonour to the Name of the Lord? Yes, there were some. In June, 1849, nearly a year after "The Letter of the Ten", a letter was addressed to "Saints who meet in Bethesda, Salem, etc., Bristol." In part this said: that under "the conviction that without compromising the holiness becoming the house of God we could have no further interchange of communion with saints at Bethesda, under existing circumstances. Under this sad conviction, as we most anxiously desire to stand in fellowship with all saints, we earnestly wish to remove the apparent hindrances. We therefore, as separate individuals, do earnestly entreat and beseech that the only thing which seems to us as a means to this end (viz., a meeting open to all parties concerned, who plead conscience as the reason for being present), may be accorded by you either in Bristol or elsewhere."

"Let any evil which has to be corrected in any be shown there. If it be in brethren meeting in York Street, Bristol—in G. Alexander—J. N. Darby—G. V. Wigram or W. H. Dorman, we desire in no sense to screen them any more than to condemn any among yourselves. Let the Lord's honour and the unity and holiness of the church only be thought of.

"Our hope is, that if such a meeting were held, the Lord Jesus Christ would, for His Name's sake, so overrule by His Spirit, that some results in common humiliation and blessing from His hand would follow.

"Misunderstandings might be corrected, evil judged, while holiness and brotherly fellowship were still preserved to His glory and the comfort of our hearts."

This was signed by fourteen brothers, and copies of it by several others. Mr. Muller's reply is as follows: "Bristol, July 18th, 1849. In reply to a communication addressed to the care of Mr. Hale, Mr. C. H. Brown, and myself, requesting a meeting of brethren to consider certain charges that have been made against Bethesda, I have to state on the part of myself and my fellow-labourers, that we

are ready to afford full explanation of the course that has been adopted at Bethesda, to any godly enquirers who have not committed themselves as partizans of Mr. Darby and Mr. Wigram, but that we do not feel warranted in consenting to meet with those *who have first judged and condemned us*, and now profess to be desirous of making enquiry. We think it well plainly to state, that were such brethren even to profess themselves satisfied with us, we could not without hypocrisy accord to them the right hand of brotherly fellowship. If they agree with the course followed by Mr. Wigram and others, then there can be no fellowship between us and them; if they disapprove of that course, we feel that they are bound first to call to account those who have been manifestly guilty of following a course tending to division, and of grossly slandering their brethren. Should, however, any godly persons *who have not committed themselves to the upholding of such persons* desire explanation of the course we have pursued, we are not only most ready to answer their enquiries (either by verbal intercourse in private, or by means of a meeting called for that purpose), but it would also give us real joy to satisfy the minds of such." (Signed) "George Muller."

Please ponder this letter. The glory of Christ may be assailed, and the foundations of the faith, as well as the integrity of the saints, be sapped and undermined: Bethesda stands quietly by and assumes a neutral place. George Muller, Henry Craik and others, are in their own estimation roughly and badly used: *but there can be no neutrality as to that*. Brethren propose to them a general meeting, as much to investigate their charges against J. N. Darby, G. V. Wigram and others, as to investigate the charges these brethren make against Bethesda. They wish to screen none, to condemn none, but to hear all in each other's presence, and in the presence of the Lord Jesus Christ: but no—Mr. Muller and his co-labourers will consent to nothing of the kind. They would admit to the Lord's table the friends and partizans of those who had slandered *the blessed Lord*; but they will not meet *for enquiry even* with those who approve of the course pursued by brethren supposed to have slandered them. (From Footnote in "The Whole Case of Plymouth & Bethesda").

"Only by Pride cometh Contention."

DOES EVIL ASSOCIATION DEFILE?

In Haggai 2.10-19 we are warned that outward activity in the service of the Lord will not prosper unless accompanied with a right moral condition.

Further we learn that this moral condition can only be maintained by separation from that which we know to be contrary to the word. In that day the remnant could only rightly take up the work of the LORD as they kept apart from that which was unclean according to law. To-day, in the midst of the corruptions of Christendom the believer that calls upon the Name of the Lord is to withdraw from iniquity, and purge himself from every vessel to dishonour if he is to be "meet for the Master's use, and prepared unto every good work."

(Verses 11-13). The question that the LORD addresses to the priests brings into prominence two important truths that should govern the practice of those who desire to answer to His mind in a day of ruin. On the one hand, we learn that *that which is holy cannot cleanse by association*; on the other hand, *that which is unclean can defile by association*. It follows that the common notion that we can cleanse the world by association with it, or help the people of God by association with the corrupt systems in which they may be found, is a fallacy, and worse, for to act thus, is not only no help to others, but we ourselves become defiled—for that which is unclean defiles by association. (H.S.)

??? THE QUESTION BOX ???

???

A dear friend has written suggesting that we have a "Question Box" in The Steward, or, in Feed My Lambs, so that any Lamb, (old or young), might send in Questions, that we would seek to answer from the Word of God. It is a serious matter to undertake to answer Questions, or to dissolve doubts or difficulties, that arise in reading God's Word. In the first place we must remember that His Word is infinite, and we are very finite. If we could understand everything in that Word, it would surely be a proof that it was man's word, rather than God's Word. And I myself have many questions that I would like to ask; and some that I hardly expect to have answered until I get Home, and know as I am known. So you will understand that I hesitate to invite you, dear Reader, to ask questions: and yet *all* Scripture is given by inspiration of God and is profitable: and also we have the Holy Spirit, Who *can* answer all these questions: so, if the Lord will, we will try and have a "Question Box", and if any of you dear ones, especially you dear Lambs, have a question, or difficulty over some passage of the Word: I would invite you to send in to me; and if I have to reply, "I don't know", it may be there will be some other Reader who can help us both.

Address: G. C. Willis, Box 535, Sandakan, North Borneo.

In the meantime, I have some questions beside me, that have been waiting for an answer: and perhaps we might start on them. In this section, "Q" will stand for

"Question", and "A" will stand for "Answer."

Q. In Numbers 13.8, 16 we read of *Oshea*: in Deut. 32.44 we read of *Hoshea*: but in Num. 13.16 Moses changes his name to Jehoshua, and in the Book of Joshua, he is generally called *Joshua*; and in Acts 7.45 he is called *Jesus*. Why are there so many different names?

A. *Oshea* and *Hoshea* both come from the same Hebrew root *yasha*, meaning "Salvation," and are simply different spellings of the same name, and both mean *SALVATION*. *Jehoshua* is the English spelling of the Hebrew name *Y'hoshua*; and *Joshua* is the abbreviated form of the same name. Both mean, "Jehovah (is his) Salvation", or, "The Lord of Salvation," or, "SAVIOUR." "Jesus," is the Greek spelling of the same word: and also means "Saviour," or perhaps we should say: "Jehovah the Saviour."

Ponder for a moment the fact that Moses *changed* the name from *Hoshea* to *Jehoshuah*, or *Joshua*: from "Salvation" to "Saviour." Ponder the difference in meaning of these two names. *Hoshea*, Salvation, tells me of a *thing*: *Joshua*, Saviour, tells me of a *Person*. I read recently a remark something to this effect: "The grandest word in human language is *SALVATION*." No, Beloved, this is not so: or Moses would not have changed the name: the grandest word in human language is *SAVIOUR*: is *JOSHUA*: is *JESUS*!

There is a Name we love to hear,
We love to sing its worth;
It sounds like music in our ear,
The sweetest Name on earth.

JESUS! the Name we love so well,
The Name we love to hear!
No saint on earth its worth can tell,
No heart conceive how dear.

THE LORD JESUS IN JOHN 11 & 12

These chapters show us in what different channels the Lord's thoughts flowed from those of the heart of man. His ideas, so to speak, of *misery* and of *happiness*, were so different from what man's naturally are.

The eleventh chapter opens with a scene of human misery. The dear family at Bethany are visited with sickness, and the voice of health and thanksgiving in their dwelling has to yield to mourning, lamentation, and woe. But He, who of all had the largest and tenderest sympathies, is the calmest among them; for He carried with Him that foresight of resurrection, which made Him overlook the chamber of sickness, and the grave of death. When Jesus heard that Lazarus was sick, He abode two days longer in the place where He was. But when that sickness ends in death, He begins His journey in the full and bright prospect of resurrection. And this makes His journey steady and undisturbed. And, as He approaches the scene of sorrow, His action is still the same. He replies again and again to the passion of Martha's soul, from that place where the knowledge of a power that was beyond that of death had, in all serenity, seated Him. And though He have to move still onward, there is no haste. For on Mary's arrival, He is still in the same place where Martha had met Him. And the issue, as I need not say, comes in due season to vindicate this stillness of His heart, and this apparent tardiness of His journey.

Thus was it with Jesus here. The path of Jesus was *His own*. When man was bowed down in sorrow at the thought of death, He was lifted up in the sunshine of resurrection.

But the sense of resurrection, though it gave this peculiar current to the thoughts of Jesus, left His heart still alive to the sorrows of others. For His was not *indifference*, but *elevation*. And such is the way of faith always. Jesus weeps with the weeping Mary and her company. His whole soul was in the sunshine of those deathless regions which lay far away from the tomb of Bethany; but it could visit the valley of tears, and weep with those that wept.

But again,—When man was lifted up

in the expectation of something good and brilliant in the earth, His soul was full of the holy certainty that death awaits all here, however promising or pleasurable; and that honour and prosperity must be hoped for only in other and higher regions. The twelfth chapter shows us this.

When they heard of the raising of Lazarus, much people flocked together from Bethany of Jerusalem, and at once hailed Him as the King of Israel. They would fain go up with Him to the Feast of Tabernacles, and antedate the age of glory, seating Him in the honours and joys of the kingdom. The Greeks also take their place with Israel in such an hour. Through Philip, as taking hold of the skirt of a Jew (Zech. 8), they would see Jesus and worship. But in the midst of all this, Jesus Himself sits solitary. He knows that earth is not the place for all this festivation and keeping of holy day. His spirit muses on death, while their thoughts were full of a kingdom with its attendant honours and pleasures. "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone."

Such was the peculiar path of the spirit of Jesus. *Resurrection was everything to Him*. It was His relief amid the sorrows of life, and His object amid the promises and prospects of the world. It gave His soul a calm sunshine, when dark and heavy clouds had gathered over Bethany; it moderated and separated His affections, when the brilliant glare of a festive day was lighting up the way from thence to Jerusalem. The thought of it sanctified His mind equally amid grief and enjoyments around. Resurrection was everything to Him. It made Him a perfect pattern of that fine principle of the Spirit of God: "Let him that weepeth be as if he wept not, and he that rejoiceth as though he rejoiced not."

O for a little more of the same mind in us, beloved!—a little more of this elevation above the passing conditions and circumstances of life!

May the faith and hope of the Gospel, through the working of the indwelling Spirit, form the happiness and prospects of our hearts!

(J. G. Bellett)

"FEED MY LAMBS"

(John 21-15)

"BUT WE BELIEVE"

We saw Thee not when Thou didst come
To this poor world of sin and death;
Nor e'er beheld Thy cottage home
In that despised Nazareth;
But *we believe* Thy footsteps trod
Its streets and lanes, Thou Son of God.

We did not see Thee lifted high
Amid that wild and savage crew,
Nor heard Thy meek, imploring cry,
"Forgive, they know not what they
do!"
Yet *we believe* the deed was done,
Which shook the earth and veiled the sun.

We stood not by the empty tomb
Where late Thy sacred body lay,
Nor sat within that upper room,
Nor met Thee on the open way;
But *we believe* the angels said,
"Why seek the living with the dead?"

We did not mark the chosen few,
When Thou didst through the clouds
ascend,
First lift to heaven their wondering view
Then to the earth all prostrate bend;
Yet *we believe* that mortal eyes
Beheld that journey to the skies.

And now that Thou dost reign on high,
And thence Thy waiting people bless;
No ray of glory from the sky
Doth shine upon our wilderness;
But *we believe* Thy faithful word,
And trust in our redeeming Lord.

(From, "The Sweet Story of Old", Hesba Stretton)

FORGIVEN

A Scottish doctor, well known equally for his medical skill and for his Christian kindness, had died, and his affairs were being wound up. In his books there were a number of accounts across which were written in red ink, the following words: "FORGIVEN: too poor to pay."

The doctor's wife, however, determined to try and get payment for these accounts: in some cases taking the matter to Court. After examining the books, the Judge asked her, "Is this your husband's hand-

writing in red ink?" She had to admit that it was. "Then," said the Judge, "there is no Court in the land that can obtain the money, where he has written, 'FORGIVEN.'"

So, when GOD, "for Christ's sake", forgives our sins, we may rest assured that there is no power in heaven, or earth, or hell, that can ever raise that question again. "Whosoever believeth in Him shall receive remission (or forgiveness) of sins." (Acts 10:43).

A LETTER TO THE LAMBS

Box 535, Sandakan, North Borneo.
January 21st, 1961.

My dear Lambs:—

We are starting a "Question Box", in this number of "The Steward." You will find it on Page 14, just before your part of the paper begins. It is meant half for you, so perhaps you would like to read it:

and if you would like to ask a question, I will do my best to answer.

Since I last wrote to you, Miss Barbara-Anne Berry has come to help in the work in North Borneo. She is a nurse, and her home is in Montreal. She will help in the Clinic, but is very busy just now learning Chinese and Malay. I hope you will pray for her.

The house I have been renting is sold, and I expect to have to move soon. We are thinking of putting up the aluminum house we used to have for the Book Room in Hong Kong: if we can get a suitable piece of ground. Perhaps you would pray about this also.

My sister, Miss Helen Willis is expected in Hong Kong the end of January:

and I am hoping for a three weeks visit from my daughter, Miss Fanny Willis, in February, at Chinese New Year. She has been teaching in Hong Kong.

With loving greetings,
from your old friend

G. C. Willis

BIBLE ENIGMAS: No. 5

Whom did his son deceive, because his eyes were dim?
Who by St. Paul was asked to haste to Rome to him?

Who first employed his skill in iron and in brass?
Who heard a solemn voice which cried, "All flesh is grass."
Whom did his nurse let fall, and thereby render lame?
Who was it that the first temptation overcame?

Where did God punish Israel with consuming fire?
For whose reception did St. Paul express desire?

Nigh to what city once sat Jesus at the well?
Who, sleeping while Paul preached, from a high window fell?
A stone set up in token of God's help obtained?
At what place was the ark for twenty years detained?

The city where the great apostle Paul was born?
A king of whom an angel did a good man warn?
Who wisely held his peace till elder men had spoken,
Nor was, until they ceased to speak, his silence broken?

Who loitered, though by angels of his danger told?
Who to a godly king his threshing-floor once sold?
Who hid two spies, then sent them forth another way?
Who, a king's mind to calm, upon the harp did play?

Take the first letters, which combined
Will form seven words, in which you'll find
An admonition given:
And may the Holy Spirit lead
Your soul with earnestness indeed
To seek the way to Heaven!

ANSWERS FOR BIBLE ENIGMA, No. 4.

"Take Fast Hold of Instruction."
Prov. 4.13.

T-arshish Jonah 1.3.

A-braham Gen. 18.7, 8.

K-idron II Sam. 15.23.

E-zra Ezra 7.6.

F-elix Acts 24.25, 26.

A-aron Ex. 32.22-24.

S-himeI II Sam. 16.5, 6.

T-lmothy II Tim. 4.13.

H-lram I Kings 5.9, 10.

O-phir I Kings 9.28.

L-azarus John 11.43, 44.

D-emas II Tim. 4.10.

O-nesimus Phillemon 10.

F-elix Acts 23.23, 24, 31.

I-saac Gen. 22.9.

N-aboth I Kings 21.1-4.

S-hibboleth Judges 12.5, 6.

T-rogyllium Acts 20.15.

R-amah I Sam. 2.11.

U-zzah II Sam. 6.6, 7.

C-ain Gen. 4.5, 8.

T-lmothy II Tim. 3.15.

I-ahboshoth II Sam. 4.5, 6.

O-nesiphorus II Tim. 1.16.

N-lcodemus John 3.1, 2.

MARY AND HUGH

HOW THE NEW TESTAMENT GREW

"Daddy, Couldn't we go on with our talk about the Books of the New Testament, for we still don't see how we can be sure it is only the Books we have in the New Testament that are inspired, and no others."

"Yes, Hugh, we may. Bring your chairs up to the fire, and I hope that tonight we may really begin to answer this question. First, How many Books are there in the New Testament?"

"Twenty-nine, aren't there?"

"O Mary, even I know better than that. There are only twenty-seven. I remember, because it is 3 times 3 times 3."

"Yes, Hugh. There are 27 Books. Now, you will remember that we have spoken of the New Testament itself bearing witness that certain portions of it were 'Scripture,' and placed them along with the Old Testament Scriptures, as having equal weight. Now, History tells us that of these 27 Books, 20 were from the beginning, from the earliest days, accepted by all Christians as inspired of God, and to be truly Scripture."

"Which Books are these?"

"They are the Gospels, the Acts, the thirteen Epistles of Paul, the First Epistle of Peter, and the First Epistle of John. It is believed that these were all written between A.D. 48 and 67; and these have never been called in question. When you are a little older, I hope that you will both read a large book in my bookcase called, 'Gausson on the Canon of the Holy Scriptures.' It is from this book I have learned most of what I have told you; and parts of it are fascinatingly interesting, and it shews from history the unquestioned truth of the things I have been telling you."

"What about the other seven Books?"

"In the early days the Church was divided geographically into East and West: and because of this, perhaps, divided also in its beliefs, into two sections. Until about 250 A.D. the Church everywhere, in both East and West, accepted both Hebrews and Revelation: but after that date, the East questioned Revelation, and the West questioned Hebrews. Yet the East never questioned Hebrews, and the West never questioned Revelation. But after a time these doubts disappeared, and since then these Books have been universally accepted."

"Why were Hebrews and Revelation questioned?"

"For about 200 years they were not questioned; and then no ancient testimony was ever brought against them: but the objections were only on the ground of their style, or their alleged peculiar teaching. They said the style of Hebrews was too elegant to have been written by the Apostle Paul, and if not written by an Apostle, it might not be inspired."

"That still leaves 5 Books, doesn't it?"

"Yes: and which Five?"

"Let me see, it leaves James, and Second Peter and the two little Epistle of John, that we call the Second and Third Epistles, and Jude. Why these are most of the little Books, between Hebrews and Revelation! Why were these not received as Scripture?"

"Actually these five little Books were received by the great bulk of Christians, but some questioned their genuineness."

"When were they finally definitely accepted?"

"After the Council of Nice in 325 A.D. Though there is no record that this question was ever raised at the Council. You children would have loved to be at that Council, and see the grand old soldiers of Jesus Christ who were present. There were men, old and young, from most parts of the world where there were Christians: from Asia, Africa and Europe: From Persia and the Land of the Goths. One old servant of the Lord was there, whose right eye had been torn out, and his left leg mutilated with red-hot irons. Another, named Paul, after the great Apostle, came from the River Euphrates, and had lost both his hands,—burnt off, for Christ's sake; and many others were there who had suffered much for His Name."

"Yes, I should have loved to see them all: but we will meet them in Heaven!"

"Yes, we'll meet them in Heaven: and what a gathering that will be! And the Lord Himself the Centre of all. Well, this Council lasted for three months. You know how you like going to a conference that lasts for three days, and you know how even in that time, you make friends that perhaps will be friends all your life long. Think what it would be to be at a conference that lasted three months, and had such true, brave soldiers of Jesus Christ at it. Some of these dear saints no doubt came from parts where these five little Books were questioned; and some never had a question about them. It is thought that as they got to know and love

each other better and better, and when they found that the most honoured men amongst them heartily believed and accepted them, that the old doubts just dropped off like autumn leaves; and from that time there never has been a question as to any of the 27 Books of our New Testament. But it was *not*, as some have said, that the Council of Nice arranged and decided which Books should be accepted. As far as the records show, the question never came up officially before the Council."

"So the New Testament just sort of grew, and was never planned and arranged by anybody?"

"Never planned and arranged by any man, or any council of men, Mary. But most surely planned and arranged by God Himself."

"But what about the other books, like that little one you told us about last time we talked? Why do we not have other books in the New Testament?"

"That is a good question, Hugh: and one that needs a definite answer. Dr.

Westcott, a very learned man, who made a great study of these things, writes about those early men of God, who followed after the Apostles: he says: 'Without any exact perception of the completeness of the Christian Scriptures, they began to draw a line between them and their own writings. As if by some providential instinct, each one of the Fathers who stood nearest to the apostolic writers, plainly contrasted his writings with theirs, and placed himself on a lower level.' So there never really was any serious question of these other books being considered part of the New Testament."

"That is wonderful, and ever so interesting."

"It is. But I think you have heard all you can remember for one night; and if the Lord will, in our next talk I will try and tell you a little about some of the early writers who have borne witness to the Books of the New Testament."

"Thanks, Daddy, ever so much. That has helped a lot to answer our questions."

EXTRACTS FROM TWO LETTERS 144 YEARS APART

Calcutta, India,
26th Sept. 1960.

..... This month is the month of worship festival in Calcutta. All schools and colleges have been closed for a month. Offices will be off for 3 to 7 days. Idol making is a tremendous industry. They make the clay form of their god, paint it nicely when dry, carry them in lorries and processions all through the streets and in the end finish them off by depositing them in the River Ganges. An idol costs from about a few hundred rupees to 3 to 4 thousand rupees, and in Calcutta alone, thousands of such images are made during this month. Just in front of my house they have made a big tent and installed a large idol with many hands. I shall send you a photograph of it later, if possible. The season is called "Pujah", which means "worship", and they are worshipping hand-made, clay gods, spending thousands of rupees in a very poor country. And Bengal is one of the worst backward places in India. God also may have "given them up", because of this universal idolatry here.

London, England,
September, 1816.

..... I spent some time in viewing the Museum (of the London Missionary Society) which contains a great number of curiosities from China, Africa, the South Seas, and the West Indies. It would be foolish of me to give you a description. Suffice it to say that the sight is truly awful, the appearance of the wild beasts is very terrific, but I am unable to describe the sensations of my mind when gazing on the objects of Pagan worship. Alas! how fallen are my fellow-creatures, bowing down to forms enough to frighten a Roman soldier, enough to shake the hardest heart. Oh that I had a thousand lives, and a thousand bodies; all of them should be devoted to no other employment but to preach Christ to these degraded, despised, yet beloved mortals."

(Robert Moffat: Age, about 21)

Dear Lamb:—

You have *one* life, and *one* body: what are you doing with them? Please read Romans 12.1, 2.

"The Steward" and "Feed my Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come", please address to: Mr. G. W. Allen, 7 Astley Ave., Toronto. Letters about "The Steward" or "Feed My Lambs" only, please address to: Mr. Harold Hyland, 59 St. Maurice St., CHATEAUGUAY, P.Q. CANADA.

Published by G. C. Willis, Box 535, North Borneo.

Printed in Hong Kong

"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 15: NUMBER 5

THE OUTCAST

"THEY CALLED THEE AN OUTCAST."

(Jer. 30:17)

"The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." (Matt. 8:20)

For Him the wilderness did not sing,
Nor the desolate place rejoice—
Nor as the rose did the desert bloom,
Nor the wastes lift up their voice.

The glory of Lebanon was not there,
Nor the shittah nor myrtle sweet;
Nor was the place of His sojourning fair,
Nor glorious the place of His feet.

Through the great and terrible waste He trod,
Where water springs were none—
In the weary desert alone with God,
And his heritage God alone.

No way in the desert prepared for Him,
Nor the mountains and hills made low—
Nor the crooked straight, nor the rough ways plain,
Where His pilgrim feet must go.

O Father, Thy care is not to make
The desert a waste no more,
But to keep our feet lest we lose the track
Where His feet went before.

Thou carest not that the rose should bloom,
Nor the myrtle where we must tread;
Nor to make the fir and the cedar tree
A shadow above our head.

But Thou carest that through the golden street
We walk in the light above,

That we sit in His shadow with great delight,
And feed on the fruit of His love.

Thou carest that in the pastures green,
Where the life eternal flows,
In the midst of the paradise of our God,
We should find our deep repose.

Thou carest not to give desert songs,
Where through the wilds we roam,
But a golden Psalm hast Thou put in our mouths

To sing in our Father's Home.
Whilst yet we walk through the weary land,

Where we bear the outcast Name,
Where the foxes have holes and the birds have nests,

And our Lord the cross of shame.
Apart from all, in the joy we dwell
Which the eye hath never seen—
'Tis a dry and a thirsty land below,
But there the fields are green

Where He is no more the outcast Man,
But the Lamb Whom all adore,
There is now the place of our joy and song,
And shall be for evermore.

F.M.

This poem is taken from the First Volume of the books: "Hymns of Ter Steegan, Suso and Others." These contain some of the most beautiful hymns and poems that I have ever read. They were translated from the German, by Mrs. Bevan; but the books have long been out of print, and are not easy to obtain even second-hand. We have the kind permission of the publishers to reprint these books, but they suggest we should first obtain the permission of whoever now has the rights to them. They do not, and we do not, know who this may be. I wonder if any of our readers know of any relatives of Mrs. Bevan; or, to whom the rights for these books might belong? We would be so grateful for any information as to this.

MEDITATIONS ON PHILIPPIANS

1.29, 30

"Because to you has been given on behalf of Christ, not only the believing on Him, but also the suffering on behalf of Him; having the same sort of struggle which ye saw in me, and now hear of in me."

Before we ponder the two verses just quoted, I would like to add a word to the portion we had in our last number. The marginal reading of Zephaniah 3.9, "To serve Him with one shoulder," has been pointed out to me, as illustrating Phil. 1.27: "standing firm in one spirit, with one soul, together contending for the faith of the Gospel." This seems to illustrate the thought very beautifully: may we, beloved know more of what it is "to serve Him with one shoulder." In Acts 4.32, we read: "The multitude of them that believed were of one heart and of one soul." In Acts 2.46, we read of "singleness of heart." We know what these passages mean: may we know also what it means "To serve Him with one shoulder!"

The following verse, Phil. 1.28, is illustrated in the remark of another: "How depressing to the enemy is the endurance of the saints."

* * * * *

Now let us turn to the last two verses of Philippians 1. The little word "Because" links up these verses with those before. Peter tells us that we need not think it strange concerning the fiery trial which is to try us, as though some strange thing happened unto you. (1 Pet. 4.12). And he goes on to say: "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." It is remarkable how often *suffering* is linked with *glory* and *joy*. And so Paul tells the saints that, "to you has been given . . . the suffering on behalf of Him." The word used here for "given", is the one from which we get "grace"; and "denotes specially a grant of free favour." In 1 Cor. 3.12 we find this same word: "That we might know the things that are *freely given* to us of God:" where this one Greek word is translated "are freely given". And this is a good translation. I wonder if *suffering* was one of the things included in this verse in Corinthians?

I think the Apostle was about to write: "To you has been given on the behalf of Christ the suffering," linking the "given" with the "suffering." But then he checks himself, or, the Spirit of God checks him;

as he remembers there was first something else freely given: and that was "the believing on Him." The boon of *suffering* on His behalf is not granted, until we have first received the boon of "believing on Him." Both the believing and the suffering are free gifts of His grace. You will notice that twice we find the words "on behalf of." Some tell us the second occurrence is redundant or superfluous: there is nothing redundant in the Scriptures. 1 Cor. 2.13 tells us that the things the apostles spoke were "not in words which man's wisdom teacheth, but which the Holy Ghost teacheth." This tells us that the Holy Ghost taught the apostles the very words they were to write down: and He did not write one word too many. Why, then, do we get "on behalf of Christ", and then in the same verse, referring to the same suffering, "on behalf of Him"? I think because it is

"Love that makes sorrow so sweet." What a difference between "suffering", and "suffering on behalf of Christ!" And the Spirit would impress this on us: for this takes the sting out of the suffering. It is something like the words "unto Him", in the verse: "Let us go forth therefore *unto Him* without the camp." "Unto Him," makes the reproach and the suffering sweet.

In the days of old the saints rejoiced "that they were counted worthy to suffer shame for His name." Can it be that most of us suffer so little for His Name, because He counts most of us unworthy of this gift? But let us count our brethren, who are suffering for His Name, (and there are many of them just now), worthy of all honour; and let us not forget to bear them up in our prayers, as the Scriptures say: "Remember them that are in bonds, as bound with them." (Heb. 13.3).

But there are other sufferings for His Name besides prisons and labour camps and being burned at the stake. I recall a story dear Mr. Heney told us when we were children: I think his own experience: A brother had been invited by an elderly lady to have some cottage meetings in her house, and a number of neighbours had come in. They were mostly good women, regular "church-goers", and probably true Christians: but they knew nothing of what it meant to be gathered to the Name of the Lord Jesus alone; or to walk in separation from that which is contrary to the Word of God. One evening the verse was

quoted: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (ii Tim. 3.12). The lady who had invited her neighbours was greatly struck with this verse: and remarked, "I've been a Christian for many years, and I have never suffered any persecution. . . That can only mean one thing, that is, I do not live godly in Christ Jesus." Then she turned to the lady sitting next her, and remarked: "Mrs. Johnson, I have known you for many years, and neither have *you* ever suffered any persecution." So she went round the circle of her friends; and all had to admit they knew nothing of persecution.

It was not many weeks after this, that this lady, for her Lord's Name's sake, withdrew from the "church" of which she had been a member for many years: and then she quickly found that she suffered plenty of persecution. We may each one do well to challenge ourselves, "Why is it that I suffer so little on behalf of Him? Sure I am, that if we were more true and faithful to Christ, we would know more of what it means to be given on behalf of Christ, not only the believing on Him, but also the suffering on behalf of Him. And we would also know more joy in our lives, and more of the glory before us.

THE STORY OF JOHN HUSS

WAS IT FAILURE ???

This story is taken from one called "The Romance of Failure." But, to me, it is Victory, not Failure. I tell it, because I know no better exposition of the Verse in Philippians 1 we have just been considering: "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

In the city of Worms, in Germany, where Luther made his magnificent defense of the Gospel before the assembled diet: there stands a monument of that great Reformer, around whom are grouped four others: one of whom is Huss, of Bohemia. Huss lived about a hundred years before Luther, and though he never left the Church of Rome, he was a burning and a shining light amidst the awful darkness and wickedness of that church in his day.

Huss was the son of a widow, and a poor scholar at the University of Prague. One winter evening while the boys were sitting round the fire talking and laughing, Huss sat absorbed in a book telling of the martyrdom of St. Lawrence. Presently he stretched out his hand, put it into the fire and held it there, till one of the others seized and pulled it away, asking: "Dost want to kill thyself?" John Huss replied, "I was only trying if I could bear anything of what that holy man suffered for Christ's sake." But the Lord gives grace for each trial as it is needed: not before. And the eager, warm-hearted boy, so ready to prove his faith, found this true, as the years passed.

He became a priest, and a noted preacher. Long before the Reformation in Germany, the truth was held fast in Bohemia. The University of Prague had

become celebrated, and was much resorted to by foreigners. Huss was its rector at one time. Some, without departing from the Church of Rome, had real faith in Christ and were faithful to the Light that God had given them. One of these was a rich merchant, who built a large church in Prague, (the capital of Bohemia), and called it "Bethlehem Chapel." Here Huss used to preach, and large crowds came to listen,—not to any new doctrines, but to the message of the Gospel. His preaching and teaching became a great power in the country, whether he thundered against prevailing iniquity, or told men lovingly of the love and tenderness of Christ.

It was from the Bible alone that this Light was received, in the power of God's Holy Spirit. It has been said: "The Bible seems nowhere else to have been such a mine of instruction—from which the nation not only derived knowledge of letters in general, but also spiritual wisdom in particular—as in Bohemia." Mathew of Janov, one of the forerunners of Huss, writes thus: "I loved it since my youth, and called it my friend, my bride, yea, mother of beauteous delight, of learning, fear and holy hope. Wherever I moved, since my youth and till my high age, it did never forsake me, neither on my way, nor in my home, never when I was occupied, and never when I took to rest." It is said that Anne of Bohemia, the sister of the King of Bohemia, when she came to England as the bride of King Richard II, brought with her three things, hitherto unknown there, and very valuable—a side-saddle, a box of pins, and a Bible in four languages! In return, the knights and nobles who came with her from

Bohemia, brought back to their own country the writings of Wickliffe. There still exists an old letter from Huss, addressed "To Richard of England," in which he says: "I am thankful that Bohemia has, under the power of Jesus Christ, received so much good from the blessed land of England through your labours"—meaning through the labours of Wickliffe and his followers. Later, when accused of having said that the soul of the heretic Wickliffe was saved, not lost, his answer was: "I said not whether the soul of John Wickliffe was saved or lost. This I said, that I would willingly have my soul where his is."

Huss was a man who was greatly beloved,—though also greatly hated, as will be understood, by the wicked rulers of Rome. At the time of his death in Constance, the University of Prague sent a letter to the Council of Constance, a letter that bears witness to the character of this man of God. In part it says: "His life glided on before our eyes from his very infancy, and was so holy and pure that no man could find in him a single fault. O man truly pious, truly humble—thou who wast conspicuous with the lustre of such great virtues—who wast accustomed to despise riches and to succour the poor, even to the suffering of want thyself, whose place was by the bedside of the unfortunate, who movedst by thy tears the most hardened hearts to repentance, and soothedst rebellious spirits by the inexhaustible mildness of the Word—" and so it continues.

Yes, John Huss was one of those "good men" for whom "some would even dare to die:" one, Jerome of Prague did so. The Queen of Bohemia, a good woman, was one of his friends: but this cannot be said of the King: nor can it be said of the Pope, though at this time there were three rival popes: the one with the best claim being the worst of the three. Right-thinking men felt that a stop must be put to these scandalous conditions; and so a General Council was summoned to meet at Constance, in Switzerland.

In November, 1414 this Council met. It was attended by many of the most illustrious persons in Europe: princes, dukes, cardinals, archbishops, bishops, and doctors of divinity. Sigismund, the Emperor of Germany, was to preside over this magnificent assembly,—and yet it has been called "One of the most infamous assemblies that ever met on this earth." But even in it there were a few men who were not wicked, but who had come, honestly anxious to do their duty: one of

these was Jean Gerson, Chancellor of the University of Paris (I hope to tell you a story about him, another day, so try and remember his name: it is the same as *Gershom* in our Bibles, Ex. 2.22, and means, "a stranger here.") Another good man was Robert Hallam, Bishop of Salisbury: an Englishman. One of the worst there was Pope John XXIII, who was present sorely against his will. And the Emperor himself invited John Huss to attend, and to plead his cause before the Council, and he, the Emperor, sent him a full and complete "safe-conduct", guaranteeing his safety for the whole journey and its return. Huss need not have accepted this invitation, but he went willingly, desirous of vindicating the truths of the Gospel which he had preached. He seems to have had little faith in the safe-conduct, for before he left he wrote letters of farewell to those he loved in Bohemia, saying he knew not whether he should see their faces again on earth: and asking them to pray that he might be found "stainless." This was his one request, and History bears witness that it was granted. At the express desire of the King of Bohemia three Bohemian nobles accompanied him to look after "Master John", as they called him, and to see that he was fairly and justly dealt with. One of these nobles, John of Chlum, has been called "Huss's Jonathan," for the loyal and fervent love that he bore him. He was brave, devoted, unselfish, untiring, true to him to the very last. In the Town Hall of Prague is a great picture of the Condemnation of Huss, and in it John of Chlum stands before us, tall and stately, his face full of deep, silent, manly sorrow, and in his hand is the hammer with which he nailed to the door of every church in Constance, his protest against the deed of the Council.

Huss and his friends reached Constance on Nov. 4th, and after 26 days he was called to the Franciscan Convent where the Pope was staying. Chlum and another friend went with him. They were kept for hours, talking and disputing with certain persons sent for that purpose. At last Chlum was informed that he might go, but that Huss must remain a prisoner. Chlum indignantly protested, but in vain. He went to the Emperor but all was fruitless. The fact was the Council had already determined to destroy him. His brave witness for righteousness and truth had stirred their intense hostility. He must either die, or retract his own words and go back to Bohemia disgraced. His chief accuser, or, prosecutor, was a trucu-

lent ruffian, a man to be despised as much as hated. His other accuser was very different, and at one time had been an intimate friend of him he now accused. Huss felt his treachery most bitterly. It was akin to the part Judas played with his Master: and we may see what anguish this gave our Lord: "Mine own familiar friend, in whom I trusted!"

Huss was later removed to the dungeon of the Dominican Convent, dark, and underground, the air corrupt with the great sewers of the monastery which were nearby. Huss soon became very ill, but was left to linger on: for his enemies were determined that he should not have a public trial. Yet even here his heart was strengthened and comforted as is shown by many letters written about this time. These are very touching: not only for the faith, hope, and love they display; but also for their naturalness. He records the fears that assail him, and the conflicts, when his heart would sink. He remembers his friends, and parts his very slender possessions with them, but he will not give one intimate friend his "grey coat", for he recollects that "he does not like that colour." He entreats that no one for his sake shall involve himself in danger or loss.

Through these long, dark days he had two comforts: his friend Chlum was ever true and faithful to him; and God gave him, (what He gave to Joseph), favour in the sight of his keepers. He won the hearts of these simple, rough, ignorant men; and they became his faithful, devoted friends. He prayed for them, he taught them, he wrote little sort of books for them. One, "Robert", is specially recorded for the love he showed the prisoner.

After some months he was removed to the prison in the Franciscan Convent, and then to the castle of Gottlieben, about three miles from Constance. He was brought here at night by boat, because it was feared his friends might rescue him. After a month in Gottlieben, he was brought back to the Franciscan prison, because there was a gleam of hope that, at last, the Council would hear him. On June 5th he appeared in chains before them, for the first time. But the Council was little more than an unruly mob, and nothing he said was listened to, or heard. Chlum went to the Emperor and complained, and on his next appearance the Emperor presided, and Huss was allowed to make some, at least, of his answers without interruption. But the Council was thoroughly hostile, and though its

members constituted themselves his judges, they were actually his bitter enemies. His bearing was dignified: and at last he said to his accusers: "I thought that in this Council there would have been more reverence, piety, and good order." Only one, an Englishman, put in a word in his favour. In the end the Emperor himself told Huss that unless he submitted unconditionally to the Council, he neither could, nor would, protect him.

On the 8th of June he was heard again, for the last time. He was now very ill, through the severity of his imprisonment: but his spirit was unbroken. He stood calm and undaunted amidst the storm that raged against him, with no touch of defiance or of boastfulness. He had nothing to retract: if what he had said could be proved to be erroneous by *Holy Scripture*, he would (he said) willingly retract: and not till then. But he must retract or die.

As he was being led back to prison, so exhausted that he could hardly walk, some one pushed his way through the guards, took his hand in his, and pressed it. It was the good knight Chlum. "Oh, how sweet unto me," wrote Huss afterwards, "was the pressure of the hand of the good knight John de Chlum, who was not ashamed to stretch out his hand to me, the miserable heretic, in chains, and abandoned of all men." Paul tasted something of the same sweetness when Onesiphorus "was not ashamed of my chain." (ii Tim. 1.16): may God help you and me never to be ashamed of the "reproach of Christ."

When Huss wrote thus he expected to be almost immediately led to the stake: but actually he was left in prison for a whole month: for the Council felt a retraction would bring them more glory than his death: and the Emperor desired it, for he foresaw there would be trouble about that safe-conduct from more quarters than one, including his own conscience. And it is very possible that Philippians 1.28 was true in this case also: his bold fearlessness was to them an evident token of perdition, but to Huss of salvation, and that of God. So every possible effort was made to drive him from the position he had taken up, and seduce or terrify him into signing even a mild and easy form of recantation. For it must be remembered that Huss was still in the Church of Rome.

However, he resisted steadfastly, though with unfailing gentleness, all the attacks made upon him from without—and they were many. And what about the

attacks "within"? For they are sometimes the most terrible: when the Prince of the Power of the Air hurls his fiery darts. It has been said that in almost all the histories of the martyrs of whom we know sufficient to trace the workings of their minds that *before* the time of their suffering they passed through a struggle, a conflict—perhaps more than one—"fearfulness and trembling took hold" of them, and their hearts sank within them. But always afterwards, when the suffering actually came, they were quite calm. So with Huss. In his hour of anguish he found refuge—where we all find it—beneath the Cross of Christ. *He* had suffered—had said, "Now is My soul troubled," had been "exceeding sorrowful even unto death." "O most merciful Christ," His poor servant prayed in the dungeon of Constance, "draw us weak creatures after Thee, for except Thou draw us we are not able to follow Thee. Give us a strong spirit that we may be ready, and although the flesh is weak, let Thy grace go before us, go with us, and follow us, for without Thee we can do nothing—must less encounter cruel death for Thy sake. Give us a bold heart, an upright faith, a pure hope, and a perfect love, that we give our lives joyfully and patiently for Thy Name's sake."

His prayer was heard. Ere long the cry of joy breaks from him, "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" And again, "The gracious Lord hath been, and is, and I trust will be with me even to the end." In his letter of farewell to his beloved ones in Bohemia, he says, "When we meet again in the sweet peace of the future life, then shall you know how God has been with me through all my trials and temptations, and how He has sustained me."

In all things God gave him the victory. He had been wounded to the heart by the treachery of his old friend, Stephen Paletz. He found a unique way of showing him his forgiveness. The Council allowed him to have a "confessor", (for he was still in the Church of Rome), and to choose whom he wished. He chose his betrayer, who, however, refused: but he visited Huss in prison. The two men looked in each other's faces: Huss broke the silence. Instead of saying, "I die through you", he said: "I spoke some things before the Council calculated to offend you. Will you forgive me?" Paletz, instead of answering, burst into tears, and they wept together.

It was a deep grief to Huss to feel that

he had spent his strength for nought and in vain: but the Lord Himself comforted him in a remarkable way. While still in Bohemia he had had some pictures of the Life of Christ painted on the walls of the chapel where he preached, for the instruction of the poor who could not read. He dreamed that the Council in its malice had sent men to destroy these pictures. The people watched them, weeping and wailing, and Huss, too, was sad. But the next day he went again to the Chapel, and saw many painters there, who were painting many more pictures, and much more beautiful ones, "Which", he adds, "I was very glad and joyful to behold. And I, awaking herewith, laughed for joy." "I am no prophet, and yet I firmly hope that this image of Christ, which I engraved on men's hearts where I preached His Word, will not be effaced; and that, when I cease to live, it will be far better portrayed, and by far mightier preachers, to the great joy of His people. And I, too, when I awake in the Resurrection, shall rejoice thereat with exceeding joy."

On July 5th, his last whole day on earth, he was again faced by a deputation of bishops. He met them with his usual calm, until he saw that his dear friends Chlum and Duba were with them. The Emperor had begged them to go, thinking *they* might move him. As they looked in each other's faces, Chlum said to him, "Dear Master, I am not learned; I cannot help you by my counsel. You know whether or not you are guilty of the things of which the Council accuses you. If you are conscious of any error, do not be ashamed to yield. But if not—do not leave the path of truth for any fear of death." Huss tried to answer him, but the look and the voice of his friend were too much for him, and he broke down completely. He could only falter. "Noble lord!—oh, my beloved friend!" But soon regaining his composure, he gave the answer he always did, both to his friends and to the bishops, and was led back to his dungeon.

Early the next morning he stood for the last time before the great Council, which was held for that occasion in the Cathedral of Constance. The Emperor sat in his chair of state, surrounded by the princes, cardinals, bishops, abbots, doctors—the deputies from all Europe. All the powers of the Church and of the world seemed gathered to crush this one man. He was kept standing outside for some time while mass was sung, and then was led in, chained. There was a sermon and reading of the Articles for which he

was condemned. He requested to be allowed to answer them, but was refused, though now and then he managed to throw in a word of explanation. One of those words may have saved the life of Martin Luther. He said, "I determined, of my own free will, to appear before this Council, under the public faith and protection of His Majesty the Emperor, here present." So saying, he looked steadily in the face of Sigismund, and a deep blush mounted to the Imperial brow. When the Roman Church besought Charles V to disregard the safe-conduct he had given Luther, to attend the Council at Worms in Germany: Charles refused, saying: "I should not like to blush as Sigismund."

Next the sentence of condemnation was read, which he answered by an earnest prayer that God would forgive his judges. A solemn scene followed. Huss had to mount a scaffold that had been prepared, and put on all the paraphernalia of a priest of Rome. He stood before the assembly, a tall figure robed in priestly white, and holding in his right hand the chalice. Once again he was adjured to recant. He answered, in a voice at first low and broken, but gathering strength as he went on: "I stand here in the presence of God, without whose reproach and that of my own conscience I could not do it. For how then could I ever lift up my face unto God? Or how could I look on the faces of that great multitude whom I have taught and instructed in His Word?" Then came the ceremony of the degradation of a priest. One by one the insignia of the sacred office were taken from him: the last was the chalice, with these words: "Accursed Judas, we take from thee this cup of the Blood of the living God which thou hast profaned." The martyr answered: "Yet shall I drink it with Him this day, through His grace, in His kingdom."

Next the tonsure was "effaced" by cutting the hair in the form of a cross, and a hideous paper crown, covered with horrible pictures of demons, was placed upon his head. "For the sake of my Lord Jesus Christ, who wore for me the crown of thorns, I wear with joy this crown of infamy," replied Huss.

At last came the words which shattered for ever the link that bound him to that false thing which called itself "the Church of Christ." "And now the Church hath nothing more to do with thee. We give over thy body to the secular power, and thy soul to the devil." Then the Emperor, who represented the "secular power," turned to the Grand Marshall of the

Empire, and said: "Take him." Thus was he led forth to the place of death.

Passing from the Cathedral he smiled, as he saw before the bishop's palace a fire in which his books were being burned: for well he knew they could not take away his words. You may see today in Constance a large boulder, covered with ivy and other plants, and bearing his name, and that of the faithful friend who suffered after him. But on this day more than 500 years ago, a large space was enclosed to keep back the people who thronged thither in crowds.

On entering the enclosure he knelt down and prayed, "Lord Jesus, help me to bear this death of pain and shame, which for Thy Name and Word's sake I willingly encounter; and forgive all my enemies this their sin."

As the executioners led him round the space that all the people might see him, he noticed in the crowd the keepers of his prisons, and asked the executioners to allow him to speak to these men, and they did. He said, "Dear brothers, I give you great thanks for the many kindnesses you have shown me. Not my keepers you have been, but my brothers. Know also this very day, as I steadfastly believe, I shall rejoice in heaven with my blessed Saviour, for whose Name I suffer this death."

During the long, slow preparations, he stood unmoved and calm, praying. At last the executioner was ready to put his torch to the wood. Just then two great princes came riding in hot haste, sent by the Emperor to try once more, in the presence of death, to persuade him to recant. Torch in hand, the executioner paused, while they pleaded with him: but he answered with a glad voice. "I call God to witness that I have not taught anything contrary to His truth. And the truths I have taught in accordance with His Word I will now maintain, and willingly seal with my death." So the princes wrung their hands and departed.

Loving eyes watched him to the end. Chlum's secretary was there, and tells the story for us. As the flames rose about him the martyr prayed, "Jesus Christ, Thou Son of God, have mercy upon me!" This he said twice, and began the third time, "Jesus Christ——" but had only uttered the Name he loved, when the suffocating smoke stopped his voice. For a little space, "while you might say two or three Paternosters," his lips continued to move as if in quiet prayer. Then he bowed his head, and "departed in the Lord."

And I think we may say, as John Bunyan says of "Valiant-for-truth," that "all the trumpets sounded for him on the Other Side."

THE NEW SONG

"Who giveth Songs in the Night" (Job 35.10)

O LORD, in my songs I have praised Thee
For all that was sweet and was fair;
And now a new song would I sing Thee,
A song that is wondrous and rare.

A song of the widows and orphans,
Of the weary and hungry and sad—
Loud praise of the will Thou hast broken,
The will of the young and the glad.

A song of the heart that is broken,
A song of the sighs and the tears,
The sickness, the want, and the sadness
Of the days of our pilgrimage years.

A song of the outcasts and martyrs,
A song of the scorned and despised—
The lonely, dishonoured, forsaken,
Who knew the rejection of Christ.

Sweet sings the great choir of sorrow
The song of the gladness untold,
To Him on the Throne of His glory,
Who wept in the days of old.

(H. Suso)

(From, Hymns of Ter Steegen, Suso & Others)

HAGGAI: THE MESSENGER AND HIS MESSAGE

PART 2

(Chapter 1.1-11)

THE FIRST MESSAGE

The first word of the LORD opens with an appeal to the conscience (2-4); followed by an exhortation (5, 6), and closes with a word of encouragement and warning (7-11).

(Verses 2-4). The history of these times, as presented in the book of Ezra, presents the adversaries as stopping the building of the house, but is silent as to the condition of the people. The prophet Haggai makes no allusion to the adversaries, but at once lays bare the low moral condition of the remnant. History has to do with events; prophecy with the moral condition that lies behind the actions of the people of God.

Judging simply by the history, we might conclude that the building of the house was stopped by what the adversaries said. From the word of the LORD, by the prophet, we learn that the true reason is found in what the people said. Thus the message opens with the words,

"This people say, The time is not come, the time that the LORD'S house should be built." For twelve years they had ceased to do the one thing for which they had been delivered from Babylon. They seek to excuse their failure by saying, "The time is not come" to build the LORD'S house.

Alas! how often the same excuse may be made today. We may be tempted to say, All have failed, and the Church is in ruins, and because the time is not yet come to put all things right by the coming of Christ, we must lightly pass over the moral confusion that marks Christendom, and shut our eyes to the irregularities, and departure from the Scriptural order of God's house.

If, however, we speak thus, the LORD appeals to us, as to His people of old, with the conscience reaching question, "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" Thus

we learn, that whatever excuses may be made as to the time being inopportune, the true reason for indifference to the carrying out the principles of God's house is found in occupation with our own things. Even in the Apostle's day we read of believers that, "All seek their own, not the things which are Jesus Christ's" (Phil. 2.21). One has said, "It is an inevitable alternative that we must be occupied either with the LORD'S things, or with our own."

Some may seek their own by settling down to "mind earthly things." But apart from the snare of worldliness, and earthly-mindedness, we may mind our own things in the sense of simply confining our thoughts and activities to the individual blessing of souls, and entirely neglecting the great truths concerning Christ and the Church, and thus cease to walk according to the principles of God's house. This was a great danger even in the day of the Apostle Paul, for he could write of the "great conflict" he had that believers might enter into the mystery of God. In our day, when the truth of the Church has been recovered, the constant danger is once again to give up these truths and settle down into evangelism without the mystery. It is possible to engage in much evangelical activity which may exalt ourselves in the religious world, and entail little or no reproach; but, to maintain the truths of the Church, and to act in the light of the truth, will at once involve reproach and conflict. From such conflict our natural love of ease will shrink with the result that, where there is a lack of faith, we are in danger of becoming a mere Gospel mission, and letting go all the truths that have been so graciously recovered.

(Verses 5, 6). This solemn appeal to the conscience is followed by the exhortation, "Consider your ways." The remnant are asked, as we are asked, to consider what is the result of occupation with our own things, and our individual soul blessing, while neglecting the deeper interests of the LORD, and the things that concern His glory.

The result then, as now, is expressed in the words, "Ye have sown much, and bring in little"—great activity but *little return*. Moreover, this neglect of the house of God leads to *spiritual starvation*, for, says the prophet, "Ye eat but ye have

not enough." Again, it brings *no spiritual satisfaction*, for, "Ye drink, but ye are not filled with drink;" it leaves the *spiritual affections cold*, "Ye clothe you, but there is none warm;" and it carries *no reward*, "He that earneth wages earneth wages to put it into a bag with holes." Such then was the sad condition, not of the people of God who were still in Babylon, but of the highly privileged remnant who, in the mercy of God, had been delivered from Babylon—a condition which is wholly the result of having so largely given up the purpose for which they had been brought back to the land. Has this no voice for the people of God, in our day, who seek to answer to the mind of God?

(Verses 7-9). For the second time the Lord exhorts the remnant to consider their ways. The first time it was in the way of reproof, now it is to encourage them to resume the work of the house of God. We know then, as now, it was a day of small things. As we shall see, the house they built was "as nothing" compared with the former glory of the house. Nevertheless, the LORD says to this feeble remnant, "Go up to the mountain, and bring wood, and build the house; and *I will take pleasure* in it, and *I will be glorified*, saith the LORD."

As with the remnant of old, so with ourselves, the low spiritual condition that we so often have to mourn, is the outcome of doing our own pleasure and seeking our own glory. Self-will and self-importance lie at the root of our failure. Nevertheless, is it not the deepest joy and encouragement to know that, in a day of weakness, and in spite of all our failure, it is still possible to judge our ways and do that in which God can take pleasure and, through which, God can be glorified?

Further, we are again assured that the "pleasure" and "glory" of God are connected with His house, marked by holiness, prayer, worship, and testimony to the grace and goodness of God. There may be with us much zeal, and activity, as with the remnant of old who "looked for much," but it "came to little," because the house of God was neglected.

(Verses 10, 11). Neglecting the great purpose of God for which they had been delivered from captivity, they brought upon themselves the chastening of the LORD.

(To be Continued, if the Lord will)

??? THE QUESTION BOX ???

(For Sheep or Lambs)

Q. In Judges 7, in the story of Gideon, 22,000 men returned home because they were afraid; but 10,000 were not afraid. (Verse 3). Out of these 10,000 only 300 men who "lapped, putting their hand to their mouth," were accepted as fit soldiers to follow Gideon. Why should the 9,700 be rejected, merely because they "bowed down upon their knees to drink water"?

A. I think this story has a lesson urgently needed for us today. A battle is before them: The freedom or slavery of Israel is at stake. How did this affect these brave soldiers: for all alike were brave men. Could they one and all say, "This *one thing* I do;" or, were they tainted with the spirit of, "all seek their own"? I think this is what the test at the water (all unknown to them) was intended to bring out. Those who lapped were too intent on the battle before them: their hearts too filled with the stakes at issue, to quench their thirst at their ease, by bowing down upon their knees to drink: they would merely, in passing, (as it were) scoop up a little water in their hand and drink it: eager to be on with the fight: "more occupied with the combat than with their own comforts by the way." (JND).

And the Lord has tests for us,—tests of which, perhaps, we are no more aware than Gideon's men were, when they went

down to the water to drink. How little did those who bowed down upon their knees realize this act disqualified them for the front line of the battle and the privilege of being amongst those "chosen to be soldiers"! How little may we realize that the place we give our comforts and pleasures (quite legitimate ones) may disqualify us from the place we would long for in following the Captain of our Salvation in the awful struggle going on today! Do we despise the thought of ease and comfort? Are we taking care not to entangle ourselves with the affairs of this life, that we may please Him Who hath chosen us to be His soldiers? (See ii Tim. 2.4.). Can we truthfully say, "This one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, down to the goal I press"? Or, are we amongst the "all" who "seek their own, not the things which are Jesus Christ's"? (See Phil. 3.13; 2.21). This is the test, Beloved, for you and for me, How are we meeting it?

And yet, in His grace, all the 9,700 who were turned away, had the opportunity later on to share in the war: as well as the 22,000 who had gone home afraid. What grace! May the Lord help us to avail ourselves of it, even should we fail to pass the test of utter devotedness to Himself!

(Sheep and Lambs are invited to send in their questions: and as the Lord enables, we will try and answer).

"When Satan cannot otherwise oppose, he calls forth in us unbelieving doubts as to our aptitude or call for a work." (A.E.)

“FEED MY LAMBS”

(John 21-15)

THE BEST FRIEND

One there is above all others,
Best deserves the name of Friend,
His is love beyond a brother's,
Costly, free, and knows no end;
They who once His kindness prove,
Find it everlasting love.

Which of all our friends to save us
Could, or would, have shed his blood?
But the Saviour died to save us:
Reconciled in Him to God.
This was boundless love indeed!
Jesus is a Friend in need.

When He lived on earth abasèd,
“Friend of sinners” was His name.
Now, above all glory raisèd,
He rejoices in the same.
Still He calls them brethren, friends,
And to all their wants attends.

O for grace our hearts to soften!
Teach us, Lord, at length to love;
We, alas! forget too often
What a Friend we have above.
But, when home our souls are brought,
We shall love Thee as we ought.

(From, “The Sweet Story of Old”, Hesba Stretton)

THE TROOPSHIP AND THE DESTROYER

By Michael R. Kelsey

Enemy submarines were the great fear of the troops who had to cross the Atlantic Ocean between America and Britain during the Second World War. When I crossed on the *Queen Mary*, there were about 8,000 of us onboard! You can guess how crowded we were, but some of the smaller troopships carried men in even more cramped conditions. A man I got to know—we'll call him Jim—was crossing in one of these when it was attacked. Soon after midnight, the alarm signal sounded. That probably meant, as he knew, a submarine, and torpedoes. Together with all the other troops, he clambered up the gangways, to the appointed 'life-boat station' on an upper deck. There were really far too many men on board for the few life-boats and rafts, but at least they gave a possibility of hope for some.

Lights on the ship might have given away its position, so they were not allowed. But at night time, at sea, you can often notice a glow from the waves, and the men could see a faintly luminous trail indicating the path that the torpedo was taking as it disturbed the water. By the time Jim reached the deck, the troopship had turned sharply, and the first torpedo had missed. A second was coming. Again came a sharp avoiding turn, and then the same a third time. By

now the ship's speed had been greatly reduced, because of the sharpness of this avoiding action, and it seemed that it had no more power to avoid disaster as the fourth and last torpedo, watched by thousands of eyes, headed straight for it.

Suddenly a man flickered his gaze away to one side. What he saw made him shout excitedly something about the escorting destroyer. Not many heard exactly what he said, but everybody who could do so looked in one direction. There they saw this old destroyer, almost worn out, but nobly doing its last duty. It was racing at top speed to get between the torpedo and the troopship. The men on the helpless troopship watched breathlessly as the distance lessened . . . Then came the roar of the explosion, and a mighty sheet of flame, as the little destroyer took about a hundred brave men to death, in a successful bid to save the thousands on the troopship.

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Some months later, Jim and I met at a British Naval Air Station, and struck up a friendship. Our conversation often turned to religion, for he had long been interested in the subject. It seemed strange to him, though, when I referred to Christianity as something which can be personally known and consciously experi-

enced. He seemed unable to grasp how it was that the Lord Jesus Christ could in fact become the personal Saviour and Friend of ordinary people like us. He admitted, however, that he had heard talk like that before, and spoke of a former great friend of his, with whom he had now lost touch. This friend had been training with Jim as a Fleet Air Arm Pilot, but for medical reasons had been 'grounded' and sent to sea. Jim gave me a glowing description of this young chap, full of fun and good spirits, obviously enjoying life to the full; at the same time, straight, generous-hearted, and—to the surprise of some of his mess-mates, who only knew about a long-faced brand of religion—with an unashamed faith in Christ and loyalty to Him.

As Jim was telling me what a great inspiration his friend had been, he let slip his name. Surprised, I told him that I had known him well, and informed Jim that he

had been killed when the destroyer 'Belmont' was sunk. When he heard the destroyer's name, it was Jim's turn to be surprised, and he told me the story I have just told you. You have probably guessed that the destroyer that Jim saw go down, was the very one on which his friend had been serving. No wonder Jim quietly said, "He died to save my life."

That is just what the Lord Jesus Christ has done—for Jim and for all of us. It is not to save us from torpedoes, of course, that he has died, but from the far greater threat, sin, which wants to make a complete shipwreck of us. St. Paul, in Romans 5.8, summarises this by saying that "Christ died for us." That is a four-word Gospel statement, which should surely lead us to trust Him to be our Saviour, and thank Him by yielding to Him our lives.

(From, The Boys Magazine, with kind permission of the Editor and Author)

BIBLE ENIGMA No. 6

The fatal morn is past, the morn of death;
The houses burnt—and all things that had breath
Are now but smouldering ashes; sounding wide
A warning 'gainst voluptuousness and pride:
One man escaped the all-devouring flame,
Now, think, and quickly tell this one man's name.

Then say who hid the prophets of the Lord,
And saved them from a cruel woman's sword.

A monarch reigned from India's golden strand
To Ethiopia's drear and sultry land.
He made a feast; and bade his queen be there,
For she was thought the fairest of the fair;
But she refused to come. Then all agreed,
That by the king it ought to be decreed,
The queen should be for ever put away,
Lest other wives should learn to disobey.
Now give her name who suffered this disgrace,
And whose successor was of Israel's race.

She knelt and prayed, in bitterness she knelt,
For who may tell the anguish that she felt?
But God's anointed priest mistook her case,
And bade her leave at once the sacred place:
Meek was her answer, and the priest then said,
Now go in peace with blessings on thine head.
The thing she asked was given; she then the same
Gave back to God. Now tell her husband's name.

These four initials, in one word combined,
Reveal a name of God most precious to mankind.

(The Scripture does not say, as in the fourth initial, that the woman knelt: nor does it say the priest commanded her to leave: though both might be true.)

ANSWERS TO BIBLE ENIGMA, Number 5

"It is Time to Seek the Lord."
(Hosea 10.12).

I-saac Gen. 27.1, 35.

T-imothy 2 Tim. 4.9.

I-srael Rom. 9.2-4.

S-hushan Esther 8.14-17, 27.

T-ubal-Cain Gen. 4.22.

I-salah Isa. 40.6.

M-ephibosheth 2 Sam. 4.2.

E-ve Gen. 3.6.

T-aberah Num. 11.3.

O-neslmus Philemon 10.

S-ychar John 4.5, 6.

E-utychus Acts 20.9.

E-benezer 1 Sam. 7.12.

K-lrjath-jearim 1 Sam. 7.2.

T-arsus Acts 21.39.

H-erod Matt. 2.13.

E-llhu Job. 32.4-7.

L-ot Gen. 19.15, 16.

O-rnan 1 Chron. 21.22-25.

R-ahab Josh. 2.1-6; 15.16,
James 2.25.

D-avid 1 Sam. 16.23.

MARY AND HUGH

WITNESSES TO THE SCRIPTURES

"You're late getting home, Daddy."

"Yes, Hugh, I am. I had to go to court as a witness, and it kept me late."

"What do you do when you are a witness?"

First you kiss the Bible, as a sign you are speaking in God's presence, and so what you say should be perfectly true, and then you tell what you have seen or heard."

"They got false witnesses to put Naboth to death, didn't they? And also they had false witnesses against our Lord."

"Yes, there are false witnesses as well as true ones. A true witness must tell what he has seen or heard himself. You remember John himself saw the soldier pierce the Saviour's side, and he says: 'He that saw it bare record, (or, witness), and his witness is true: and he knoweth that he saith true.' And again, John says: That 'which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life.' John was a very good witness, and a very important one: for there are people today who say the Lord did not really die on the cross, and so He did not really rise again from the dead. But here is a witness who cannot be doubted, who proves such words to be false."

"Daddy, do you remember last time we talked about the Bible, you said in our next talk you were going to tell us about some of those who have borne witness to the Books of the New Testament? Is that something like bearing witness in court?"

"Yes, Mary, the same. And we have some very good witnesses for this. Shall we call one of these tonight, like they called me this afternoon?"

"Oh, do, please Daddy! I should love to hear what he has to say."

"This witness is a Book. Indeed, it is a translation of the New Testament. Probably the first translation ever made of it, and one of the best. It is known as the 'Peshito', or 'simple', because it made it easy and simple for the uneducated people to understand it. It is in Aramaic. Have you children ever heard of Aramaic?"

"I haven't, and I don't think Hugh has either. Is it a language?"

"Yes, it is the language that was spoken in the land of Aram, which is nearly always translated 'Syria' in our English Bible. It was north of Arabia, and west of the River Tigris. Once it is not translated 'Syria', but kept as 'Aram', when it tells us that Balaam came from Aram, in Numbers 23.7; and in Judges 3.10, the margin tells us that the Hebrew word translated *Mesopotamia*, is 'Aram.' Aram was a son of Shem, as we see in Genesis 10.22, and perhaps the land, and the language, were called after him."

"Was it spoken anywhere else besides in Syria?"

"Yes, it is the language that was commonly spoken in Palestine in the days of our Lord: and this is what makes it so interesting: for our Lord Himself almost certainly spoke Aramaic."

"Can we be sure of that?"

"We can be pretty sure: for Mark, who often tells us minute details about our Lord, tells us the very words He used when He raised Jairus's little daughter to life: He said 'Talitha cumi', and that is the Aramaic for, 'Little Maiden, Arise!' And in Mark 7.34, he tells us another Aramaic word our Lord used, when He said to the deaf man, who had an impediment in his speech, 'Ephphatha!' 'Be opened!' So we have good reason to believe our Lord spoke Aramaic."

"Do we ever read of Aramaic in the Bible?"

"Yes, we do: although in our English Bible it is generally translated 'Syrian.' For instance, in Second Kings 18.26: we read: 'Speak, I pray thee, to thy servants in the Syrian language.' This is really, 'Speak, . . . in Aramaic', and in Mr. Darby's translation, a footnote says: 'Or, Aramaic.' In Ezra 4.7 the letter sent to Artaxerxes was written in Aramaic, and what follows as far as Chapter 6.18 is in Aramaic, not in Hebrew. So also is Ezra 7.12 to 26. Also in Daniel 2.4 the Chaldeans spoke to the king in Aramaic, the popular language of Babylon. But 'the learning and tongue of the Chaldeans' in 1.4 was not Aramaic, but a more literary language. In Jeremiah there is

one verse written in Aramaic, 10.11. If you will look at that verse, I think you will understand why the Spirit of God chose to write it in a language that the heathen could understand."

"I thought all the Old Testament was in Hebrew."

"Not quite all, a little as we have seen is in Aramaic."

"But I don't understand how it came that our Lord probably spoke Aramaic. I thought the Jews all spoke Hebrew."

"They did speak Hebrew until the captivity in Babylon: but Aramaic was the language commonly spoken in Babylon, and so the captives there, and especially their children, soon learned to speak it. Also, the King of Assyria, you remember, brought people to put in the land, when he carried away the ten tribes: and these people spoke Aramaic: so by our Lord's time, it was the common language in Palestine."

"But wasn't the New Testament written in Greek?"

"Yes, it was. But not all the people spoke Greek. Do you remember the Centurion asked Paul in surprise, 'Canst thou speak Greek?' So it was very necessary that the Bible should be translated into Aramaic, so that everybody could understand it."

"Did they have the Old Testament in Aramaic?"

"Yes, I believe so, much earlier: so it was not a great step to translate the different books of the New Testament as they appeared, into a language that they knew well: a language that was, in reality, their mother-tongue. Indeed, some people think the Gospel of Matthew was originally written in Aramaic, and translated into Greek: but it is more likely that

Matthew wrote in Greek, and also wrote the same thing in Aramaic. The Syrian Christians claimed the whole New Testament was first written in their language, Aramaic."

"Was it a good translation?"

"Dr. Gaussen says of it, 'Of all versions of the New Testament', (by that he means translations), The Peshito is 'the most ancient, the most celebrated, and the most valued. . . . It is the best of all known versions in regard to ease of expression, elegance, and fidelity.' So it is worthy of the greatest respect."

"Does it have all the books of our New Testament in it?"

"No, it does not. Revelation is omitted, and also Jude, ii Peter and ii and iii John. Dr. Gaussen believes that these were omitted, because the translation was made before the Book of Revelation was written; and being used largely in the East: Palestine, Syria, and near the Euphrates and Tigris Rivers; where there were very many assemblies of Christians: it is quite possible that these four small Epistles had not become known to them, when their New Testament was prepared. And later on they did accept these five Books."

"Did the Peshito have any other books in it besides those we have in our New Testament?"

No, it had no other books. So you see that the Peshito is a very powerful witness for the New Testament as we have it today: and also, perhaps, the earliest of all the witnesses. Possibly before the end of the First Century, or certainly very early in the second."

"Thank you, Daddy, that was a very interesting witness you called today. I hope the next one will be as interesting."

(The above is based on Dr. Gaussen's book 'The Canon of the Holy Scriptures' and Dr. Westcott's book 'The Bible in the Church.' Sir Frederick Kenyon, in his book, 'The Story of the Bible', places the 'Peshitta': his spelling: in the early part of the Fifth Century, and speaks of the translation described above as 'The Old Syriac Version'.)

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Published by G. C. Willis, Box 535, Sandakan, North Borneo.
Printed in Hong Kong

PRINTED BY EMPIRE PRINTING CO., 218 GLOUCESTER ROAD, HONG KONG

"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 15: NUMBER 6

JULY 1961

"HOW GOOD AND HOW PLEASANT"

— Psalm 133 —

Lo, how pleasant and how well,
When in unity saints dwell:
Like the hands and feet together,
Serve and love and help each other.

Like the precious ointment poured
On to Aaron's head and beard:
Flowing to his garment's skirt,
Making all the house smell sweet.

As the dew of Hermon's mount,
Of refreshment is the fount:
So when brethren dwell in love
Blessings flow from Thee above.

All Thy words are true and sure,
They bring peace and pleasure pure:
Peace, how good and pleasant now,
E'en like heaven here below.

(From Chinese)

MEDITATIONS ON PHILIPPIANS

Chapter 2 — Verses 1, 2

"If, then, (there is)
any encouragement in Christ,
if any comfort of love,
if any fellowship of the Spirit,
if any tender-heartedness and compassions,
Fill full my joy when
ye mind the same thing,
having the same love,
joined in soul,
minding the one thing."

We must ever remember as we read the Word of God, that the *chapter* and *verse* divisions were put in by men, and not by the Holy Spirit: and too often, I fear, through these, we are apt to lose the connection that the Spirit of God has established. I think this is the case in the division between Chapter One and Chapter Two of Philippians.

In the last verse but one of the First Chapter we read that to them it was given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake. Immediately, in the first verse of Chapter

Two, the Apostle reminds them of the *Encouragement* there is in Christ. When we are suffering, especially suffering for Christ's sake: what a thing it is to have encouragement: and when that encouragement is in Christ, how sure and blessed it is! You remember when Paul was in prison in Jerusalem: perhaps through his own self-will, perhaps grieving over the dishonour done to the Name of Christ that day in the Council (Acts 23): very likely greatly discouraged and cast down: that night, following all this trouble, the Lord came and stood by him: not to remind him

of his failure, but to say: "Be of Good Cheer, Paul!" That is indeed encouragement in Christ. Paul could speak from well-trying experience, when he says: "If, then, there is any encouragement in Christ." That little word "if" is not expressing any question or doubt: but has the meaning of "Since": "Since there is such encouragement in Christ." We will find four grand motives for the exhortation Paul is about to give: this the first.

You will notice that in our beloved Authorised Version the word we have translated "encouragement" is there translated "consolation." And the word does have this meaning *consolation*. Bishop Vaughan beautifully says of it: "This great Gospel word is generally said to have two distinct senses, *exhortation* and *consolation*. But in fact the two meet in *encouragement*. On the one hand it never means cold or bare exhortation; on the other it never means mere soothing. It is always sympathetic, and it is always animating. It is *cheering on*. It is the call of the general who heads, sword in hand, the army which he would incite to bravery. The word *encouragement* (which is, by derivation, *putting the heart into another*) seems to be a fair summary of the contents of the Greek word. . . It is not necessary, however, to force the one rendering upon every passage. Here, (in Phil. 2.1), we need *comfort* for a different Greek word in the next clause." I might add that Mr. Darby generally translates this word *encouragement*, and, though he translates it *comfort* here, in the footnote in his larger edition, he says: the word "is 'encouragement', by word or any way, and so 'comfort'."

But the dear Philippian saints not only needed encouragement, they needed comfort also: so he continues, "If" there is in Christ "any comfort of love." I think the words "there is in Christ", (inserted above), are understood in this case. The exact word translated *comfort* here, is only found in this place in the New Testament, but words formed from the same root occur several times, as for example, in John 11.19 & 31, where friends came to *comfort* Martha and Mary. How sweet to remember that we may find the very same comfort in Christ, in His love: and there is no comfort like the "comfort of love." The Scripture says: "As one whom his mother comforteth, so will I comfort you." That is, I suppose, the highest earthly picture of the "comfort of love." When a little child (and often, a big child) needs comfort, he goes to his *mother*, where he knows he will find in very truth the com-

fort of love. That is what we find in Christ, in how much greater a degree!

The third motive for the exhortations to follow is: If there be "any fellowship of the Spirit." We must remember that in the old manuscripts there was no difference between capitals and small letters, (for all were capitals), so we cannot be perfectly certain whether the word "spirit", should have a capital or not: whether it refers to the fellowship between the spirits of the saints: or the fellowship we have in the Spirit of God. Possibly both are included. Every true saint of God has the Spirit of God dwelling in him; and by God's Spirit every saint is linked to Christ, and linked to each other. The Spirit of God is such a bond between saints, that none can ever break it: all our divisions and sects and parties cannot break that bond of "fellowship of the Spirit." It, rather, should I say, *HE* is like that middle bar of the tabernacle, out of sight, that shot through the boards from the one end to the other, (Ex. 36.33), but it was the strongest bond to hold the boards together. We will see in a moment the exceeding beauty and need for this reminder as a motive for the Apostle's exhortation that is to follow.

The last motive is a joint one: If there be "any tender-heartedness and compassions." I take it that again we must supply "in Christ." The word translated "tender-heartedness" is really *bowels*: it is the "abode of tender feelings." The word "bowels" does not convey this meaning to most of us, as we use the word *heart* instead. We know the meaning of the word "heartless"; and I suppose the ideal word would be one with the opposite meaning, while still using the word *heart*, but we do not seem to have such a word in English, so perhaps *tender-heartedness* conveys most closely the meaning of the Greek word. The word translated *compassions* is the manifestation of these tender-hearted feelings. Both words are in the plural: and together give us the inward spring and the outward manifestation of the Lord's tender love and care for us.

And what is the exhortation towards which these four mighty motives have been leading us? "Fill full my joy!" Was the apostle's joy, then, not full? There is probably no Book in the Bible so filled with joy as Philippians. The Apostle seems to be flowing over with joy: what is it, then, that keeps his joy from being full? We get the answer in another series of four: this time, four conditions of soul, to match, as it were, the four motivating reasons we have just considered. First:

"When ye mind the same thing." Then, and not till then, will the apostle's joy be full. Notice how many times we find this word *mind*. I think seven times in this Epistle. How often our mind runs in the wrong direction. How often misunderstandings come in. How often we do not mind the same thing. While we are looking on our own things (2.4), or seeking our own things (2.21) we will never be minding the same thing. In verse 27 of Chapter 1 we saw how earnestly the Apostle exhorted these dear saints to stand fast in one spirit, with one mind striving together for the faith of the Gospel. The Apostle saw the need for this earnest appeal: and now he goes a little further, beseeching them to fill full his joy when they mind the same thing. The other three conditions for filling full his joy are very similar, and indicate that all in Philippi were not of one mind: but when we come to Chapter 4, the Apostle speaks out plainly, but, Oh, how gently: "I beseech Euodias, and beseech Syntache, that they be of the same mind in the Lord." Two dear sisters, sisters who toiled with him in the Gospel, were not of one mind: and it kept the Apostle's joy from being full. And, let us ask, What about *the Lord's joy* in His saints? Did it hinder His tender heart from having the full joy He longed for from His own? Oh, Beloved, what about us today? I fear we must often fill His heart with grief, rather than joy. How few companies of saints do we find where they mind the same thing! Rather, how often do we find that all seek their own: all look on their own things; all mind different things. Oh, the shame and the sorrow of it, when we know it grieves the Spirit of God, and must fill our Lord's heart with sorrow.

We all know something of the exceeding difficulty of healing coldness and divisions that arise between the saints. Note the wondrous skill of the Apostle, taught by the Spirit of God: before ever he mentions the need for them to mind the same thing, he turns their eyes to Christ: "If, then, there is any encouragement in

Christ, if any comfort of love." He reminds them of that mighty bond, the "fellowship of the Spirit", and once again he looks off to Christ: "if any tenderheartedness and compassions." It is only in Christ we will find healing for these sad rents that come between God's people: let us, Beloved, be found "looking off unto Jesus."

The next is: "Having the same love." Love thinketh no evil. Love suffereth long and is kind. Love is not provoked. (Leave out the *easily*). Love never faileth. And what about those who have sinned and got away? As soon, and as quickly, as may be "confirm your love toward him." (ii Cor. 2.8).

And what comes next? "Joined in soul," or, "knit together in soul." We know so little about such a condition in practice, that one is ashamed to try and speak of it. We know more about being "joined in soul" through having the same hate: as we have seen the Pharisees, the Sadducees and the Herodians, (all bitter enemies), having the same hate against Christ, and so joined in soul. I think it is Mr. Darby who said, "Devotedness to Jesus is the strongest bond between human hearts." Oh, Lord Jesus, Give Thy poor saints more of this devotedness to Thee! Devotedness formed by love to Jesus: Devotedness caused by the love of Jesus: this Devotedness that brings "same love," and so may we be joined in soul each to the other.

And now we come to the last of this series: "Minding the one thing!" (as Mr. Kelly rightly, and beautifully, translates it.) A little later in this Epistle we will find the Apostle telling us, "One thing I do!" The bane of the Christian's life is that most of us are trying to do too many things; and, alas, a lot of them are our own things. What is the secret of being able to take up the Apostle's words: to be able to say: "One thing I do!" I doubt not we find it just here: We must be "minding the one thing!" And if we are all "minding the one thing", we will all be of "one mind."

LOOK TO YOURSELVES,

THAT WE LOSE NOT THOSE THINGS WHICH WE HAVE WROUGHT

(ii John 8)

In ii Samuel 23 and i Chronicles 11 we find what may be called the "Honour Roll" of those who followed David: especially those who followed him in the days of his rejection. These chapters are worthy of the deepest meditation. In Verse 24 in

Samuel 23, and Verse 26 in Chronicles 11, begins the list of 37 names (ii Sam. 23.39) who held places in this Honour Roll. Some of the names included here, and some of those omitted, speak volumes. Each list is headed by "Asahel the brother of Joab,"

and each list includes "Nahari the Beerothite, the armour-bearer to Joab." But the name of Joab himself is not found in either list, even though he is Captain of the host, and unquestionably a very valiant man. Nor is it included among the other worthies noted in other parts of this chapter, though his brother Abishai finds a place. (ii Samuel 23.18; i Chron. 11.20). Joab had forfeited honour through murder and deceit, and finally died a felon's death. (ii Sam. 3.27; 20.10; i Ki. 2.28-34).

In each list we find the names of strangers, whom we might not expect: "Zelek the Ammonite;" "Uriah the Hittite;" "Ithmah the Moabite;" (ii Sam. 23.37, 39; i Chron. 11.39, 41, 46). Why does Ithmah the Moabite appear in Chronicles and not in Samuel? We do not *know*, but as Chronicles covers much later history than ii Samuel, we may suppose it was later in being written: and, like the eleventh-hour labourer of the Gospels, Ithmah may have come later on, and won this place of honour after the lists in Samuel had been closed.

In each list do we find one from Gibeah, that pertained to the children of Benjamin: Gibeah, that vile and loathesome town that had caused such untold sorrow to all Israel, and had nearly caused the extinction of a Tribe in Israel. (Judges 19, 20 & 21). "Gibeah of Saul", as the town was later known. (i Sam. 11.4). And in each list do we find one from Bethlehem, the home of David. (ii Sam. 23.29, 24; i Chron. 11.26, 31). One from Bethlehem need not surprise us; but one from Gibeah is surely not expected: how brightly the Grace of God shines in not only forgiving, but of putting one from this town in such a place of honour!

But there is a sad part to this Honour Roll, as we see that the name of Eliam the son of Athithophel the Gilonite is omitted from the list in Chronicles, although it appears in Samuel. (ii Sam. 23.34). Why is this? We are not told: but we are told enough to let us see there may have been a very good reason for this omission. If the record of Samuel was prepared before

that in Chronicles (as just suggested), Eliam's mighty deeds that won a place in Samuel, may have occurred before Absalom's treachery and rebellion. But Athithophel followed the rebel king, and proved his heart disloyal to David; and it is very likely indeed that his son Eliam shared in this sad fall: for it would seem possible, perhaps even likely, that David had sadly wronged Eliam's daughter. (ii Sam 11.3). If we are correct in this suggestion, it would seem that Athithophel and his son found it impossible to forgive the sin against their loved one, even though the Lord had forgiven: but this hard, unforgiving spirit, ruined their sovereign, and in turn lost Eliab his wonderful privilege of a place in the Roll of Honour. God's Grace left Eliab's name in the Honour Roll of Samuel: but God's Government deleted it from the Honour Roll of Chronicles.

Are there not lessons for you and me, Beloved, in this story? Have we never been tempted to harbour a grudge against some brother or sister? Perhaps we have good cause for that grudge, and feel justified in the attitude we take: but can we be truly loyal to our Lord and Master, and still hold a grudge against one whom He has forgiven? And the place in the Honour Roll seems to have largely depended on the attitude of the warriors to their Captain. We have seen that birth, and what we might call *natural disadvantages*, or even old associations with the King's enemy and persecutor, these do not disqualify for a place in that Roll of Honour: but disloyalty to our King surely does. Eliam seems to have lost what he had wrought: and, though Grace and Love (that delights to cover sins) have hidden his shame away so that few eyes have seen it: still it is there, and to all Eternity he has suffered loss.

Let us, Beloved, take heed to the aged Apostle's warning: "*Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.*"

HAGGAI: THE MESSENGER AND HIS MESSAGE

PART 3

THE SECOND MESSAGE

Chapter 1.12-15

On the Twenty-fourth day of the same month the LORD sends a second message by Haggai, who is honoured by being called "the LORD'S messenger." How good to realise that though the returned remnant had so grievously failed to carry out the purpose for which they had been delivered from Babylon, yet the LORD

does not give them up. He still has His messenger to deliver His message to the people.

So, too, in our day of weakness and ruin, when evil men and seducers wax worse and worse, we read of "the man of God," and that such an one is to "preach the Word; be instant in season and out of

season; convict, rebuke, encourage with all long-suffering and doctrine." (2 Timothy 3.17, 4.2).

The LORD'S messenger has appealed to the people with a word of rebuke. Happily the people "obeyed the voice of the LORD their God," and "did fear before the LORD." At once Haggai is sent with this second message of encouragement. Having obeyed the LORD, they can count on the presence of the LORD; "*I am with you, saith the LORD.*" How much blessing is involved in this short message! As one has said, "I am with you is the saving principle for faith in the weakest possible day, . . . and what had they better in the brightest day?"

The remnant that returned from Babylon in that day, even as those who have been delivered from the bondage of human systems in this day, may find themselves in circumstances of great weakness, opposed by many adversaries, and in reproach; but, if the LORD is with them their blessing is certain; the needed succour in all their weakness will be forthcoming; and all needed protection from their enemies assured. So in the

parable in John 10, we have a beautiful picture of a flock of sheep wholly dependant upon the Shepherd. Left to themselves sheep are stupid, feckless things, prone to wander and easily frightened, but with the Shepherd going before all is well.

Good it is then for us, like the remnant of old, to obey the word of the LORD, "fear before the LORD," and go forth without the camp "*unto Him.*" Thus acting in simple faith we shall find in every difficulty that arises, in every opposition that we may meet, in any reproach we may have to endure, that we have the LORD present, with all wisdom to direct, all love to comfort, and all power to sustain. Obeying the word of the LORD, and walking in His fear, we can count upon His presence, and ever fall back on His words, "*I am with you saith the LORD.*"

Moreover, if the Lord is with us we shall find, as the remnant of old found, that He will stir up our spirits to "work in the house of the LORD."

(To be continued, If the Lord will).

THE CHRISTIAN ATHLETE

(By George Clarke, Slightly edited)

We do not propose to discuss the question as to whether a good Christian can be a good athlete: but rather to compare, as the Apostle Paul so often does, the Christian race, or struggle, with those of this world. It will be seen as we proceed that the illustration is almost perfect.

In this illustration we will not picture an ordinary runner, but a man who goes into the thing with his whole heart, who has made up his mind to become

A FIRST-CLASS RUNNER,

if it is in him: one who will spare no effort to bring his body into such a condition that the man who beats him in the race will do so because he is the better man.

Nor will we think of the namby-pamby Christians who exist in such large numbers, bringing disgrace to themselves and to the cause by their wretched untrained condition, and poor efforts at running the race.

No; our "Christian Athlete" must be a first-class fellow, who is determined to run with endurance the race set before him: striving for the mastery, being temperate in all things, not fighting the air, but keeping under his body and bringing it into subjection, that he may obtain the

incorruptible crown, the prize of his high-calling.

"THE DESIRE CREATED."

What is it that first makes a man think of becoming a runner? In my own case, though never a first-class man, through perhaps inability, but more I think through not training right, it was a very simple thing that first made me take to training at all. I was in the habit of travelling a good deal in the train, going to and from my business in New York. One of the young men who made up our regular party was a tall, athletic looking fellow, who talked much of running. According to his own account he could run a hundred yards in I don't know how few seconds. One day, just chaffingly, I said, on hearing what he said he had done, "I could do that myself!" An argument followed; a challenge to race was immediately given, with ten yards' start, and of course I was obliged to accept. I had no hope of succeeding; true, I had run and won a few cups at school, but I was no runner like this man, who belonged to a club, and trained. You may be quite sure I told no one of the contest, as I had no desire to have witnesses to my defeat. I

had no running clothes, and had to turn up in my cricket things. On arriving on the ground a goodly number of people were there, and the hundred yards were measured off, and ten yards start for me. I took my stand on the scratch, and was told the other was my place. I said, No. You see, I was so sure he could beat me with the ten yards, that I had no intention of letting him say he had. So I preferred the scratch, determined to run all I knew how. The pistol was fired, and off we started; but, to my intense astonishment, instead of his threshing me, I had beaten him. Of course I was much elated, though if I had known what a windbag he was, I would not have thought much of pricking it, for that is easy to do.

Well, my friends told me I was a splendid runner, and those who had timed the race made it very fast; of course they had no stop watches, but it was easy work to persuade oneself that what everybody said must be true. It is always so. Well, I was foolish enough in my ignorance to believe what these men said, and that I was a good runner. The result was a desire to

JOIN A FIRST-CLASS CLUB,

as no man can train without this necessary help. I was advised to join a certain

(To be continued: if the LORD will)

club, which I did, and found myself in the way of becoming an athlete, for I had these four privileges,—the use of the club premises and ground, the companionship of men like-minded with myself, the proud right of wearing its colours, and lastly, the advice and counsel of the trainer.

Is not this true of the man who decides on becoming a Christian athlete? Something happens, perhaps a solemn service in a mission, a searching word from a Gospel preacher, a time of sickness, an accident, or death comes to some one he loves. Through some of these means God speaks, and the man is made to feel, "I believe I should run this race, at any rate I'd like to try." He knows he must become linked with some group of Christian people: so he enquires which seeks to run according to the rules, and in which the runners are in real earnest. When he has been accepted by that group, he finds, with his fellows in the earthly race, he has four privileges,—the use of the house and track, the proud right to wear the colours, the companionship of men like-minded to himself, and lastly, the advice of the trainer.

Some athletic clubs will take any one as a member, others will only take men who are real, and who mean business: so you will find it in the Christian race.

FROM A LETTER

So we see one after another going to their rest, ceasing from their labours, looking upon His face Whom they loved. What a day will that be when all His redeemed ones will fly away on happy wings to be away from here, Home there—We shall be with and like Him, nor regret the wilderness trials, for 'blest the sorrow, kind the storm, which drives us nearer Home.' So we go on in blessed anticipa-

tion to that bright moment when we shall enter into our rest—Like the swallows, getting ready to migrate, gather together, and suddenly they are gone, gone to the gentler South-lands, so we shall leave without regret, a world in which there had come to us much blessing out of deep exercise and trial.

CRK

THE CHURCH WHICH IS HIS BODY

The Church of God is never found
In stately mansions high,
But in the humble hearts of those
For whom He came to die.

The Church is not of brick or stone
Built for man's eyes to see;
It is composed of living stones,
Souls, by His Grace, set free.

Christ is the Head; our risen Lord
Waits on the Father's Throne,
Waits for the time, the day, the hour,
When He will claim His own.

Meanwhile the Church, "His blood-bought
Bride",
By His own Spirit led,
Is eager, watching for the day,
To greet her Well-Beloved.
(H.E.A.)

THE QUESTION BOX

HARDENING PHAROAH'S HEART

Question:

Does it not seem strange that Pharaoh should suffer such a judgment, when God says that He Himself hardened his heart?

Answer:

This is a very solemn subject, nor can we ever hope to fully understand what touches the counsels of God: but a reverent consideration of some points, taken directly from the Bible itself, may help us to "bow our heads and worship."

In Ex. 4.21, God said: "I will harden his heart," placing this in the foreground, that Moses might be assured of God's overruling will in the matter. For a similar purpose, only much more fully expressed, God again announced to Moses, *before the commencement of the ten plagues*, (Ex. 7.3), "I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt." These are the two first statements about the hardening of Pharaoh's heart. In both cases the agency is ascribed to God; but in both cases the event is yet future, and the announcement is only made in order to explain to Moses what his faith almost needed to know.

Twice ten times in the course of this history does the expression *hardening* occur in connection with Pharaoh. In our English version only the word "harden" is used, in the Hebrew original three different terms are employed, of which one (as in Ex. 7.3) literally means *to make hard* or *insensible*, the other (as in 10.1) *to make heavy*, that is, unimpressionable, and the third (as in 14.4), *to make firm* or *stiff*, so as to be unmovable. Now it is remarkable, that of the twenty passages which speak of Pharaoh's hardening, exactly ten ascribe it to Pharaoh himself, and ten to God, and that in both cases precisely the same three terms are used. Thus the making "hard", "heavy", and "firm", of the heart is exactly as often and in precisely the same terms traced to the agency of Pharaoh himself as to that of God: his own hardening to his own destruction: God's hardening to the glory of God.

Again, we find that, with the exception of the two passages referred to, for the instruction of Moses beforehand, the hardening process during the actual history, is in the first place, traced only to Pharaoh himself. Thus, before the ten plagues, and when Aaron first proved his Divine mission by converting the rod into

a serpent, "the heart of Pharaoh was hardened," that is, by himself (7.13, 14): The rendering in our Authorised Version conveys a wrong impression, as if *God* had hardened Pharaoh's heart.

Similarly, after each of the first five plagues (7.22; 8.15; 8.19; 8.32; 9.7) the hardening is also expressly attributed to Pharaoh himself. Only when still resisting after the sixth plague do we read for the first time, that "the Lord made firm the heart of Pharaoh" 9.12). But even so, space for repentance must have been left, for after the seventh plague we read again 9.34) that "Pharaoh made heavy his heart;" and it is only after the eighth plague that the agency is exclusively ascribed to God.

Moreover, we have to consider the *progress* of this hardening on the part of Pharaoh, by which at last his sin became ripe for judgment. It was not only that he resisted the demand of Moses, even in view of the miraculous signs by which his mission was attested; but that, step by step, the hand of God became more clearly manifest, till at last he was, by his own confession, "inexcusable." If the first sign converting the rod into a serpent could in a certain manner be counterfeited by the Egyptian magicians, yet Aaron's rod swallowed up theirs (7.12). But after the third plague, the magicians themselves confessed their inability to carry on the contest, declaring: "This is the finger of God" (8.19). If any doubt had still been left upon his mind, it must have been removed by the evidence presented after the fifth plague (9.7), when "Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead." Lastly, after that seventh plague, Pharaoh himself acknowledged his sin and wrong (9.27), and promised to let Israel go (ver. 28). Yet after all, on its removal, he once more hardened his heart (ver. 35)! Can we wonder that such high-handed and inexcusable rebellion should have been ripe for the judgment which appeared in the Divine hardening of his heart? Assuredly in such a contest between the pride and daring of the creature and the might of the Lord God, the truth of this Divine declaration had to be publicly manifested: "Even for this purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth." (Rom. 9.17).

The long-suffering of God will not always wait. It is indeed most true, that "God hath no pleasure in the death of the wicked, but rather that he be converted and live;" (Ezek. 33.11). But, "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Prov. 29.1). (From, Edersheim's Bible History: Slightly abbreviated)

We have attempted to prepare a small chart, illustrating the process of the hardening of Pharaoh's heart, which we hope may make the case clearer. In the first column is given the number of times Pharaoh hardens his heart up to any particular time in the history. In the second column is given the reference, (Chapter and Verse), in Exodus, in which we are told this. The third column, the wide one, gives us the list of the Plagues in Egypt, with the reference for each. The fourth column gives the number of times it is recorded that God hardens Pharaoh's heart: but bear in mind that the first two, are both in the future, and, historically, the first time God hardens Pharaoh's heart is in Ex. 9.12: listed as the 3rd occasion it is mentioned. The fifth column gives us the reference in Exodus in which we are told God hardens Pharaoh's heart. The sixth, and last, column gives us the occasions on which Pharaoh or his servants seem to be impressed by the power of God, including the references.

Please notice, first, that before God hardens Pharaoh's heart for the first time, he himself had hardened his own heart *seven times*. Remember the number *seven* represents *completeness*: indicating that Pharaoh had completely hardened his own heart, before ever God hardened it at all.

Notice also that before God hardens Pharaoh's heart for the first time, He gives Pharaoh *seven signs* of His own power: First Aaron's rod turned into a serpent, and swallowing up the rods of the magicians: and six plagues that follow this. God gives complete proof of His power and might.

We would not press this, but there appear to be also *seven* occasions when Pharaoh or his servants are impressed, or in part persuaded, of the Power of God. These occasions are shown in the last column on the right in the chart. This is one of the most challenged portions of all Scripture, and we do well to seek to learn

"DIAGRAM SHOWING THE PROCESS OF THE HARDENING OF PHARAOH'S HEART."

<u>PHARAOH</u> <u>Hardens his own Heart</u>		<u>GOD</u> <u>Hardens Pharaoh's Heart</u>	
(All References are to Exodus)			
		To Pharaoh Hard "8" - To Pharaoh's Heart "7"	1. 4.21c
		To Pharaoh's Heart "7" - To Pharaoh's Heart "7"	2. 7.3a
		7.10 Aaron's Rod becomes a Serpent	
		PLAQUES	
		1 st : 7.17: Water Turned to Blood	
		2 nd : 8.2: Frogs	
		3 rd : 8.16: Lice	
		4 th : 8.21: Flies	Pharaoh's Heart Hardens "7" in the Power of God 7.3
		5 th : 9.3: Murrain	Pharaoh Promises to Let the People Go 8.28
		6 th : 9.8: Boils	Magicians Leave 9.11
		7 th : 9.18: Hail	3. 9.17c
		8 th : 10.13: Locusts	Pharaoh Says, I have sinned: 9.17
		9 th : 10.21: Darkness	Pharaoh's Servants Warn Him 10.7
		10 th : 11.4: Firstborn	I have Sinned against Jehovah your God: 10.10 "Go Ye" 10.24
1.	7.13,c		
2.	7.14,b		
3.	7.22,c		
4.	8.15,b		
5.	8.19,c		
6.	8.32,b		
7.	9.7,b		
8.	9.34,b		
9.	9.35,c		
10.	13.15,a		

the lessons God has for us in it, and to let our own hearts be duly solemnized by the severity, as well as by the goodness, of God.

But we cannot leave this subject without noticing another side to it, that the Spirit of God brings out in Romans 9. God is sovereign, and He has a right to do what He will: "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." (Verse 18). And what is more, no man has the right to "reply against God." (Verse 20). It is most important that we should clearly understand that God may do what He will, and you and I cannot call Him to give account. But it is also true that The Judge of all the earth will do right: and as we have seen, God uses His sovereign right to harden whom He will, only when man has first completely hardened his own heart.

"FEED MY LAMBS"

(John 21 -15)

When from Israel's house of bondage
Israel marched—a mighty band,
Little children numbered with them,
Journeyed to the promised land,
Little children
Trod the desert's trackless sand.

Little children crossed the Jordan,
Landed on fair Canaan's shore:
Neath the sheltering vone they rested,
Homeless wanderers now no more,
Little children
Sang sweet praise for perils o'er.

Saviour like those Hebrew children,
Youthful pilgrims we would be;
From the chains of sin and Satan
Thou hast died to set us free.
We would traverse
All the wilderness with Thee.

Guide our feeble, erring footsteps,
Shade us from the heat of day;
Be our light from shadowy nightfall
Till the darkness pass away.
Saviour, guard us
From the dangers of the way!

Then, our pilgrim journey ended,
All Thy glory we shall see,
Dwell with saints and holy Angels,
Rest beneath life's healing tree;
Happy children,
Praising, blessing, loving Thee!

BIBLE ENIGMAS: NUMBER 7

Whose sudden loss caused David grief and pain,
Whom vengeful Joab had for envy slain?
Who did re-write the roll destroyed by fire,
And hid himself from the king's dreaded ire?
Who led his wife into his mother's tent,
For whom a trusty servant had been sent?
Of whose delinquency did Paul complain,
Who sinfully left godliness for gain?
Who in a good old age brought forth a son,
Whose father wrote when dumb, "His name is John"?

• • • • •

What prophets lips were touched with living fire
To preach the truths the Spirit did inspire?
Where did a wicked murderer seek to hide
Himself from wrath his soul could not abide?

• • • • •

Who sat at Jesus feet to learn His will,
While Martha strove home duties to fulfil?
Near to what town did two disciples meet
Their Lord and Master, whilst in converse sweet?

• • • • •

In the above initials you will read
The words of One Who knew our utmost need.

ANSWER FOR BIBLE ENIGMA NUMBER 6

L O V E : 1 John 4.8.

L - ot Gen. 19.27-29.

O - badiah 1 Kings 18.4.

V - ashti Esther 1.10-22.

E - lkanah 1 Sam. 1.

THE FIVE SPARROWS

When the communists were clearing up in China, they ordered every one to get rid of the "Five Pests". These were flies, mosquitoes, cockroaches, rats and sparrows. I was very glad to see the first four go, but I did feel sorry for the sparrows. They said the sparrows ate so much grain, they were a pest; since they have got rid of them, the insects have increased so much, that now they want the sparrows again. But in 1958 the order went out that all sparrows must be killed. The plan was that for a whole day people were to keep up such a row that the sparrows would never be able to alight for rest or food, and would die of exhaustion.

On a certain day every one had to put up scarecrows on the roof and in trees. Early next morning, before it was light, men came with long ladders, and climbed all over the roof looking for sparrows' nests. The older school children, and the apprentices were all given a holiday, and they went round everywhere, beating tin pans, blowing whistles, setting off crackers, and armed with long bamboo poles. They raced all over my garden, they clambered all over the roof, and did more harm than a thousand sparrows. The garden was not much use after they had been there, and I had to have 40 tiles replaced on the roof. If they caught sight of a sparrow, there would be such a roar, you would think they were pursuing a lion. But I do not think the sparrows minded much. After it was all over there were still sparrows flying round my garden.

At that time I was shut up in my house, not allowed to see anyone. But God sent me a message by the sparrows.

Almost every time I looked out of the window into the garden I would see five sparrows flying about: just five, always five, no more, no less. What does that remind you of? I am sure you know what our Lord Jesus said about sparrows. In Matthew 10:29 He says, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father". So God Who created the sparrows was watching, and He knew every sparrow which was killed on that cruel day. In Luke 12:6 The Lord Jesus said to His disciples, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" Two sparrows for one farthing should be four sparrows for two farthings, should it not? But they were worth so little that they threw in an extra one, if you bought two farthings worth. But God did not forget that extra little sparrow that was not worth anything to men.

Then the Lord Jesus goes on to say, "Fear not therefore: ye are of more value than many sparrows." That was the message that our Father in Heaven had for me, when He sent those five sparrows to fly about my garden. As I waited there, month after month, shut up away from all my work and my friends, I might have thought I was forgotten, but God reminded me that He never forgot. And in just the right time He brought me out.

When you are in trouble, and you pray, and nothing seems to happen, do you sometimes think you are forgotten? Every time you see a sparrow, let it remind you that God never forgets. He is just waiting for the right time.

A few evenings ago I had the privilege of reading parts of "Through Encouragement of the Scriptures" the story of my aunt's ten years in Communist Shanghai. I know you will all enjoy the book as I did—it has much food for thought, and when one reads of the suffering of so many Christians one is more apt to "remember them that are in bonds as bound with them." This book will be on sale very shortly at most Christian Book Shops or may be obtained directly from us at P. O. Box 5413, Kowloon, Hong Kong.

Cloth Boards	U.S. \$1.50	Hg. Kg. \$6.00	U.K. 9 shillings
Card Covers	U.S. \$1.00	Hg. Kg. \$4.00	U.K. 6 shillings

“GOD IS FAITHFUL”

Almost 75 years ago a young couple, Mr. and Mrs. Stuart Watt, went from Ireland to the heart of East Africa for missionary work. They had many thrilling adventures, and many heavy trials, which are told very graphically in the book: “In the Heart of Savagedom”, written by Mrs. Stuart Watt. I want to tell you of two deliverances, in particular, which seem to me to be of special interest, because we can so plainly see the direct hand of God in each. The book is now out of print, but if you can find a copy anywhere, I am sure you will enjoy reading it all.

The mission house was on top of a small hill, which might be approached from all directions, and there was a stream at each side of the hill. By this time God had given several little children to Mr. and Mrs. Watt. I will now let Mrs. Watt tell her own story: “Time after time the natives made many futile attempts to poison and murder us, but we were forewarned of these in a very providential manner. The natives sent to us a most acute and cunning man of their tribe to seek employment with us on the station, so that he might observe all our movements, and thus aid the natives in their endeavour to surprise and murder us. We were rejoiced to see this able-bodied man seeking work, and immediately named the amount of beads and wire we would give him every moon, and our offer he gladly accepted. We thought it was a very hopeful sign, and augured well for a speedy if not an immediate intimacy with the natives. At every convenient opportunity we spoke to him of the love of *N’gai* (the Supreme Being) to all mankind, as manifested in His Son Jesus Christ. The man was very reserved and suspicious at first, and his keen eyes followed our every movement from day to day. In a short time, however, he seemed to become quite attached to us, and eventually told us of the secret purpose for which he had been sent, and revealed to us every plot and

stratagem of the natives, so that, under the blessing of God, we were enabled to frustrate their fateful designs.

After some time the natives suspected that the man whom they had sent as a spy had turned traitor and become friendly to us, and he was obliged to go away to another part of the country. Although he seemed greatly interested in the message of the Gospel, he gave no evidence while with us of any change of heart. Nevertheless his attachment to us was most sincere, and his services were inexpressibly valuable.

One evening a vast multitude of warriors, who had determined to wipe out the white man from their country, were on their way to our station from a distant district under the chieftanship of a very active and influential savage named *Mwana Muka*. By sundown large numbers of these armed men, dressed in full war paint, had reached the base of the neighbouring hills, from which point they were to make an onslaught on our station. *Mwana Muka* had told his warriors that they need not fear the white man, for he had made medicine to overcome all his powers and turn the bullets of his rifle into a stream of harmless water.

As on many other occasions of imminent danger, the children were laid down to sleep in their clothing and boots, so as to be ready at any moment for an immediate rush to the jungle, as a last resort to escape the keen-edged blade of the savage or the flames of a burning building.

It had been arranged by the chief that a number of his fighting men should carry with them lighted brands, which they were to fling on the roof of the grass-thatched buildings at the moment of attack. No sooner had the red ball of the sun sunk in the west than huge clouds came rolling up on one another in vast banks on our eastern sky, the point from which our rains generally issued. With the quickening breeze of evening, which always followed the sun to the west, these

dense black mountains of moisture spread over the firmament like a pall, and soon a few vivid angular lines of chain lightning gleamed across the vault of heaven, followed by peals of rattling thunder, which seemed to shake the earth, and in a moment or two the rain came down in torrents.

We had brought the matter of our position before the Lord, and were assured that if it pleased Him He would, in His own way, bring us deliverance. As far as human forethought and prudence were concerned we had arranged to meet the enemy as best we could, and were determined to sit up and await their arrival. Mr. Ainsworth (who was in command for the British on the western border of the Ukamba country) had most kindly offered to us the protection of the Machkos fortification, and proposed sending an armed escort to take us thither, but we determined to abide by our post.

The rain continued with ever-increasing severity, and soon came down in sweeping sheets of immense volume, while the entire heavens were lit up with zig-zag streaks of discharging electricity which darted from east to west with terrifying frequency. As the earth was illumined by the flashes, we could see that, even where the ground sloped very steeply, it was covered with a flowing sheet of water several inches deep, so copious was the fall. The two quiet streams which daily wended their way on either side of the elevation on which our station was built

were turned into deep torrents, which roared as if the bases of the hills were being laid bare, and rushed through the valleys with such vehement impetuosity that huge trees were torn up by the roots and carried out onto the distant plains. During the space of half an hour the heavens were let loose in such a manner as I have never seen since or before in that land of tropical downpours.

We could not but see the mighty hand of God in this wonderful deliverance. Nothing, perhaps, unnerves and prostrates more rapidly the naked savage of the tropics than a deluge of rain, attended by a temperature below the average. Not only were the multitude of resolute warriors enfeebled by the drenching rain, but their sinewy bow strings were thereby rendered useless in discharging their poisoned shafts. Realizing that the elements, and probably God Himself, were fighting against them, they slunk back in a half-dying condition to their booths in the bush.

We did not lie down to rest until the morning was about to dawn, and soon we heard from some friendly natives of the unhappy retreat of Mwana Muka's valiant hordes.

Our little garden was completely washed out that night, and some of the trees in it were torn up and borne away, while the contour of its surface was completely changed, and several ravines excavated through the impetuous torrents of water.

(To be Continued, if the Lord will)

MARY AND HUGH

BISHOP BOMPAS AND THE PESHITO VERSION

"Daddy, when I grow up I'm going up to the far north of Canada to live!"

It was Hugh speaking. He had been reading stories of the remarkable development in those vast lonely spaces of the Far North West.

"Well, Hugh, you might find a lot worse place to live than in the North of Canada. Some of the finest men who have ever lived have spent their lives in those parts. I have been reading only this week a wonderful story of the life of Bishop Bompas, who was called 'An Apostle of

the North.' And though we know he was not an apostle like Peter and John and Paul, still he did the work of an apostle in those dark and lonely parts, for many, many years."

"How long since he first went there, Daddy?"

"It is almost a hundred years, Mary: and he laboured there for forty years."

"I suppose that a person living so long out of touch with civilization, must miss a lot."

"No doubt he missed a lot of things we

look on as important: but I am afraid it is we in the rush of 'civilization' who really miss the most. This dear man was one who walked with God: and in those lonely camps and trails and log-cabins of the far north, Bishop Bompas had his Bible as his constant companion. He translated much of it into various Indian languages, as well as preparing primers and such things in them."

"Did he translate from the Greek Testament?"

"When he was a young man of 24, he had a serious illness, and had to give up his employment for a year. During this time his Greek Testament was his constant companion. He found such joy from it, that he learned Hebrew: and finding such unspeakable joy from Greek and Hebrew; later on, in the far north, he learned Syriac, or Aramaic, the language we were speaking about in our last talk about the Witnesses to the Scriptures."

"What a strange thing for a missionary in Northern Canada to do! I should not have thought he would have the chance to do much studying."

"Around the camp fire at night, in a boat crossing one of the vast lakes, indeed every moment of leisure was used for this labour he loved so well. It was his wife, who was on a visit in England, who sent him the Syriac Testament. He wrote to her: 'I shall bless the day you were born, for two things you have done for me. You sent me my first pair of spectacles when I was getting blind, and so imparted new strength to my bodily eyes; and you sent me the Syriac Testament with Lexicon, and so have let the light of heaven into my darkening mind. I find the Syriac text leads me nearer to God than all the commentaries I have ever read.' Another time he wrote: 'I trust that the wonderful things now coming to light in His Word may be taken to harbinger our Lord's approach and the extension of His kingdom. I trust, also, the pleasure I have been having in these studies may be taken as harbinger for me of the joys of heaven.'"

"Did he like the Syriac Version better even than Hebrew and Greek?"

"I rather think he did. He believed

that the New Testament was originally written in Syriac, or Aramaic. After his death an old box was discovered, containing manuscripts of books he had written, often by a Camp Fire, or in a log shanty. One of these manuscripts written a little more than ten years before the Lord took him Home, bears the title: "Scripture Analysed; or, Investigations in the Original Text of the Holy Bible." It has 168 pages of manuscript: and says: "The object of this publication is to establish the fact that the original text of the New Testament is to be found, not in the Greek, but in the Syriac tongue, which was actually spoken by Christ and His Apostles. . . . This present publication proceeds to establish that this original and inspired text of the New Testament is found in our present Syriac text, commonly called Peshiteo, or untranslated text."

"I thought you told us that Peshito means 'simple'?"

"Yes, Mary I did. And some people believe that is the meaning: though Bishop Bompas gives another meaning. And you must remember some words have more than one meaning."

"Do you think the Bishop was right, that the New Testament was originally written in Syriac?"

"Most people today, who know about these things, think he was not right: but that it was originally written in Greek. But some believe, as we saw last time, that perhaps the writers wrote some of the Books, (Matthew, for example), in both Greek and Syriac. I expect this is a question we can never really answer till we get Home to the Father's House."

"Who would ever have thought of the North of Canada teaching us about the Pishito?"

"The good old bishop made one, and a large part of a second, translation of the New Testament from the Syriac into English. But I do not know that it was ever published."

"May I read that book about Bishop Bompas?"

"You may indeed, Mary, and I think you will enjoy it."

Box 535, Sandakan,
North Borneo,
April 16, 1961.

My dear Lambs, (and Sheep),—

I have been asked to say a little about the Lord's work out here, each time we send out a Steward: and as I know many of you pray for us here, perhaps I should do so, even though I would rather not.

Last week, while the children were having Easter Holidays, my son and his family and I went to an island in the sea near Sandakan, and camped on the sandy beach. It was a lovely safe beach for the children, with good bathing. We had three little tents made, and had a very happy time from Monday to Saturday. The only trouble was that the beach faced due east, and the blazing tropical sun was rather terrible until shadows from some great cliffs began to come about one o'clock. We were all very tired, and felt much refreshed for the rest and change. Now we are back at work again, and the days are very full: there seem to be so many sick people. My daughter Fanny paid us a visit from Hong Kong, a few weeks earlier, and she took back the manuscripts for a hymn book of about 150 hymns in Malay-Chinese & English. In a letter from her last night she tells me the printer is working on the Malay part now, and we hope it will not be too long before we have the whole book.

This week my sister, Miss Helen Willis, left Hong Kong for Singapore, where she is hoping to stay for a couple of months and help our sister Miss Dorothy Dear, and if possible let her get away for a little rest. My daughter is trying to help Miss Hayhoe in her school, and also look after the Book Room; whether she can do both, I do not know:

but it is really too much for one person; though the orders are not coming in very well at the Book Room, and we would be thankful if you would pray that the Lord would bring in more. Besides the Hymn Book I mentioned, the Light and Love Gospel Calendar in Chinese is also in the printers' hands: 30,000 of them, so please pray for the Lord's blessing on these. We are hoping to be able to get out a similar calendar in Malay, and I hope the artist in Hong Kong is working on the drawings. You may know the English book, "Come Home." It has been translated into Chinese, and is also being printed. Also "The Little Woodchopper," which is a nice children's story. My daughter's Chinese book, "The Children's Book", has had to be reprinted, and the new edition is just finished. She is working now on a Chinese, and Chinese and English, block Calendar for next year: and also on some very simple Notes on the Gospel of John, to encourage the children to read their Bibles. I wonder if you need encouragement to read your Bible?

When we lost our Book Room in Hong Kong at the end of 1959, we got permission, verbally, to rebuild a refugee shack we had bought some time before, to use as a Storeroom. At last we have formal permission, and that is being rebuilt at present. A very nice family, Mr. and Mrs. Fong, and several children expect to be living there as "caretakers", actually they have been living there for a couple of years or more. They are fruit of one of the Sunday Schools. Don't forget to pray for us: and don't forget to pray that the Lord would thrust forth labourers into His harvest field.

With love from your old friend,

G. C. Willis.

"The Steward" and "Feed My Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come," please address to: Mr. G. W. Allen, 7 Astley Ave., Toronto, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4354 Marcell Ave., Montreal, Canada.

Published by G. C. Willis, Box 535, Sandakan, North Borneo.
Printed in Hong Kong

PRINTED BY EMPIRE PRINTING CO., 218 GLOUCESTER ROAD, HONG KONG.

"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 15: NO. 7

SEPT. 1961

"KEPT BY THE POWER OF GOD"

i Peter 1.5

Of old when Christ disciples led,
Some turned and would not stay:
Then sadly to the twelve He said,—
"Will ye, too, go away?"

Then Peter, for the others, asked,—
"To whom, Lord, should we go?
Words of eternal life Thou hast,
We're sure that this is so."

But on the night Christ was betrayed,
Before the cock crowed twice,
Peter, through fear, his Lord denied
With oaths and curses thrice.

Then should I not, Lord, ask myself,
Would I more faithful be?
Would I to prison and to death
More bravely go than he?

O Lord, my heart is weak, I know.
Thy strength I pray give me,
Or else like men of long ago,
I will dishonour Thee.

Thou'rt Son of Man, and Son of God!
Thy blood was shed for me:
To give me life, Thou once hast died,
Then should I thus shame Thee?

O Lord, on self I dare not stay,
But only trust in Thee.
Till Thou dost come e'er watch and pray,
Then perfect I shall be.

(From Chinese).

HAGGAI: THE MESSENGER AND HIS MESSAGE

THE THIRD MESSAGE

Chapter 2.1-9

PART 4

The remnant has been stirred up to "work in the house of the LORD." There is, however, in a day of ruin, the ever present danger of being discouraged in the LORD'S work, because of the smallness of apparent results, and the little outward display. To meet this danger, and to encourage the remnant to continue in the work of the house of the LORD, a third message is sent by the prophet. In this message the remnant are asked to

look back to the glory of the house in the past (1-3); they are reminded of their resources in the present (4,5); and they are encouraged to look on to the coming glory in the future (6-9).

(Verses 1-3). First, then, this remnant was faced with the ever present danger of being discouraged by their outward weakness, and thus of despising the day of small things. The prophet does not

seek to minimise their weakness: on the contrary, he would have the remnant to face it by looking back and comparing the past glory of the house with their own work. Solomon, in his day, had built the house in circumstances of power and wealth, and unhampered by opposition; and some in their midst could recall the glory of that house. Now a remnant are called to build the house in circumstances of poverty and weakness, beset by opposition, and in the presence of reproach. The work of this feeble remnant may appear "as nothing" in comparison with the former glory of the house. None the less they were doing the LORD'S work according to the LORD'S mind in a day of ruin. This being so it is a work in which the LORD can take pleasure, and be glorified (i.8).

So in this our day; to maintain the great principles of the house of God in a day of ruin, will make no display before the world, and in the eyes of many Christians will appear "as nothing." Seeing that the flesh loves to be important, and seeks display, such circumstances of outward weakness become a great test for our faith. One has said, "How hard it is to receive that the work of God and His Christ is always in weakness! The rulers of the people saw in James and John unlearned and ignorant men. Paul's weakness at Corinth was the trial of his friends, the taunt of his enemies, the boast of himself. The Lord's strength is made perfect in weakness. . . . Everything must rest on God's power, otherwise God's work cannot be done according to His mind."

(Verses 4 & 5). Thus, in spite of all their outward weakness, the remnant are encouraged to be strong in the LORD'S work. To this end they are further reminded of their present resources.

First, they are again reminded of the LORD'S presence: "I am with you saith the LORD of hosts." In a day of weakness they are encouraged to be strong; nevertheless, let them ever remember that the source of their strength is the presence of the LORD. So in our day, in the presence of opposition we are exhorted to "be strong in the Lord, and in the power of His might." (Eph. 6.10).

Secondly, "the word" of the LORD remained in all its force as much as in the days of old when they came out of Egypt. For ourselves, are we not specially reminded that, in a day of ruin, we have the inspired Scriptures for our guidance? so that however great the failure of the Christian profession "the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3.16,17). (And see Acts 20.32. *Ed.*)

Thirdly, for their encouragement, the LORD says, "My Spirit remaineth among you." In the days of old there was a mighty display of the power of God, when "He rebuked the Red Sea, and it was dried up; and He led them through the depths, as through the wilderness." In their present circumstances there was nothing that answered to this miraculous display of power. They had indeed been delivered from Babylon, but no cloud by day, or pillar of fire by night, had marked their way; no rock was smitten to quench their thirst; no manna was given to meet their hunger. All outward tokens of power were gone, but, in the mercy of God, the Spirit remained with the same power, though now displayed, not in outward show, but, in spiritual power that enabled faith to rise above every adversary, and care for the glory of the LORD.

Nor is it otherwise in our day. Of the Spirit, the Lord can say, "He will abide with you for ever" (John 14.16). No longer is His power displayed in an outward way by miracles, and tongues, as in the day of Pentecost; but He is still present to guide us into all truth, to show us things to come, and take of the things of Christ and shew them unto us. Thus, like the remnant of old, if we seek to maintain the principles of the house of God, we shall find we have the presence of the Lord with us, the word of God to guide us, and the Spirit of God to unfold that word and lead our hearts to Christ. Thus, whatever the difficulties of the day, we may take heart as we hear the Lord say to us, as to the remnant of old, "Fear ye not." (Verse 5).

(Verses 6 to 9). Having recalled the glory of the house in the past, and reminded the remnant of their resources in the present, the word of the LORD by

the prophet gives them further encouragement by directing their thoughts to the future coming of Christ, and the power and glory of His appearing. At the moment, the work in connection with the house of God looked "as nothing" compared with its past glory. But faith is encouraged to view their work in relation to the coming glory. Christ—the desire of all nations—is coming, and, in that day, all the great works of men, that today look so imposing, will be shaken. The setting up of Christ's kingdom will be introduced by the judgment, and setting aside, of the kingdoms of men. Then the house of God will be filled with the glory of God, and the latter glory will be greater than the former.

In the day of the remnant the world empires looked very imposing, and the work of the remnant in connection with the house of God appeared to be very insignificant; but whatever the outward appearance might be, as to fact, the remnant were engaged with a work which will last, and be displayed with all the glory of the Lord when the mightiest *kingdoms* of the earth have crumbled to dust and passed away. In that day of glory it will be seen that this feeble remnant, in the day of their greatest weakness, were in reality connected with

the mighty purposes of God so soon to be displayed in glory.

For our comfort, and encouragement, the Apostle Paul uses this prophecy to sustain God's people in the path of faith, in this our day. He reminds us that the seen things, that are so imposing in the world today, are things that can be shaken, and therefore will be removed. But God's people are connected with a kingdom that cannot be shaken. Therefore, he says, "Let us have grace whereby we may *serve God acceptably* with reverence and godly fear." (Heb. 12.25 to 29). If we are working, and serving God, in the line of His purpose, however feeble our work may appear to be, it will last when all the earth shall be moved away.

To walk in the light of the truth of the house of God, and thus walk worthy of our calling, will make no great show before the world, and, in this day of ruin, may entail the contempt and reproach of many of God's people who prefer the ease and display of man's religious systems, but, in the day of the coming glory it will be seen that such were in the line of God's purpose, and, though they had but little strength, yet, in the day of glory they will have an honoured place as pillars in the temple of God. (Rev. 3.12).

MEDITATIONS ON PHILIPPIANS

Chapter 2 — Verses 3 & 4

"Nothing according to party-spirit, nor according to vain-glory, *but* in lowly-mindedness esteeming one another more excellent than themselves: not each regarding the (interests) of themselves, *but* each the (interests) of others also."

Our portion today follows straight on from the verses we last pondered, which ended: "Fill full my joy when ye mind the same thing, having the same love, joined in soul, minding the one thing." Today we will see that the Spirit of God brings before us those things which hinder this unity: and we will begin to see God's cure for those hindrances.

There is no verb at the beginning of Verse 3, and to make good English we must supply one, as, for example,—*"Let nothing be according to party spirit"*, or, *"Doing (or, Do) nothing according to party spirit."* "According to" is the literal translation, and indicates the *principle* on which the thing is done, or, the state of mind which produces the act. There are six words in the Greek New Testament translated "strife" in the English New Testament. The particular one used here is the same as that translated "contention" in Chapter 1.16 (Authorized Version). It has the meaning of "rivalry, party-spirit, factiousness,

ambition, self-seeking." It is listed as one of the works of the flesh in Gal. 5.

The two great hindrances to "minding the one thing" (which we considered in Verse 2) are, Dr. Lightfoot points out, "the exaltation of party and the exaltation of self. Both these are condemned here." The first is condemned in "party-spirit", the second in "vain-glory." The Scripture says: "Only by pride cometh contention," and this is just what we see here: pride of party, (Yet I think it includes *personal* rivalry or ambition) or, pride of person. And, Beloved, let us not forget how very prone we all are to these things, and how very easily they creep into our lives, and into our meetings. Pride is so terribly natural to us all! "Human nature is always disposed to say 'we' if it cannot say 'I'." (J.N.D.) Even though we may profess to belong to no party, but to the Church of God alone, we so easily become proud of that,—and we make ourselves into the very party we deny. And need I say how easily and how often, by thought, by word, by deed, we are governed by "vain-glory", personal vanity, in plain words: *self conceit*.

"I am,—" rich, or wise, or holy—
"Thus, and thus am I;"
For "I am," men live and labour,
For "I am," they die.

(H. Suso)

"But in lowly-mindedness esteeming one another more excellent than themselves." The word "But" is a strong word, drawing our earnest attention to the very great contrast between lowly-mindedness and party-spirit or vain-glory. The words "one another" are really in the plural, but I do not know how this can be said in English, to make it clearer than it is. We have already noticed how much we get about our *mind*, or *minding*; and in the word "lowly-mindedness" we find this again. In Ephesians 4.2 we find exactly the same word as one of the bonds which bind the saints together. There it is linked with "meekness." Years ago I was walking with Mr. Willie Crossly, when suddenly he asked: "Christopher, What is the difference between lowliness (or, lowly-mindedness) and meekness?" I had to reply, "I don't know, Mr. Crossly."

He said, "I will tell you. Lowly-mindedness will never give offence. Meekness will never take offence." Oh, that we each had more of these two qualities! How much strife and contention would be avoided!

In our Chapter we only get "lowly-mindedness", without meekness: for I think the Spirit of God is bringing before us the positive side of our walk: rather than the negative side, which provides for getting along with difficult brethren or sisters. The Spirit does not look at the Philippian saints as "difficult." He sees them in all their zeal and warm-heartedness and love for the Gospel and their Lord, as well as to their Lord's prisoner, the apostle himself. So it would be out of place to add *meekness*. And if we each obeyed this blessed teaching in these verses in Phil. 2, there would never be any strife amongst us; and having lowly-mindedness, meekness would not be called for when having to do with the saints.

But notice what is connected with "lowly-mindedness." "In lowly-mindedness esteeming one another more excellent than themselves." If we have truly learned ourselves in the presence of our Saviour, then we will be the more ready to obey this injunction. And let us remember that "one another" is plural. Do we ever *think*, even though the words may not pass our lips, "How glad I am the meeting where I go is more separate than that group of Christians over there." "Those to whom I belong are better taught in the Word than so-and-so." "We would not do the kind of things those people do." Is this esteeming one another more excellent than themselves? What is this but party-spirit? What is it but sectarianism? And pride linked with party-spirit.

Nor are such thoughts limited to the plural. "I am holier than thou" is in the singular. Our tongues may not utter such words, but our thoughts may tell us, "I am more spiritual than that person." "I spend more time over the Word and in prayer than Brother Blank." And so it goes: for we each know the plague of our own hearts. I think it was Spurgeon who said: "There is pride of face, pride of

Grace." And, alas, this is the pride to which the saints are, perhaps, most prone. But not only are we not to esteem ourselves as better than others: but we are to esteem others as better than ourselves: and we will, if close enough to Christ: and if we see ourselves, the person we know best, in the light of His holiness and love.

And now we come to two other exhortations that also hit most of us very hard. "Not each regarding the (interests) of themselves, but each also the (interests) of others." In the Greek Testament there is no word for "interests" in either place: only the article "the", in the plural; and we have to fill in what the Spirit means us to understand: and that may have a very wide application. The Authorized Version uses "things". Mr. Darby uses "qualities," or, in a note "advantages." I suppose the word "interests" means the things that interest us. The word translated "regard"

means to look earnestly at a thing, to pay attention to it. We sometimes see "A mind at leisure from itself, To soothe and sympathize." What a lovely sight it is, and how refreshing to find one who is so free from his own interests, that he can regard and care for interests of others. How it warms the heart and draws us close together. But, sad to say, most of us are too busy with our own affairs, to have very much regard for the interests of others. "Each" in both places is plural. May the Lord Himself teach us these blessed truths we have been pondering today. "The more we cleave to Christ, and are taught of the Spirit, the more shall we be of one mind in the Lord, not agreeing after the fashion of men, but taught by the one Book, we shall grow into oneness of mind and judgment in all things. This is the way to bring about true unity, 'and if in anything ye be otherwise minded, God shall reveal even this unto you.'" (Chap. 3.15).

THE A B C OF LIVING, AND LOVING OUR BRETHREN

Psalm 133 - - - Romans 12.5

- A Be kindly AFFECTIONED one toward another. Rom. 12.10.
- B Let BROTHERLY Love continue. Heb. 13.1. ...
- C CONFESS your faults one toward another. James 5.16 & Be COURTEOUS i Pet. 3.8.
- D DISTRIBUTING to the necessity of the saints. Rom. 12.13.
- E Let each ESTEEM OTHERS better than themselves. Phil. 2.3.
- F FORGIVING one another. Eph. 4.32.
- G GIVEN to hospitality. Rom. 12.13.
- H Provide things HONEST in the sight of all men. Rom. 12.17.
- I IN HONOUR preferring one another. Roms 12.10.
- J JUDGE not. Matt. 7.1.
- K KEEP yourselves in the Love of God. Jude 21.
- L LIVE PEACEABLY with all men. Rom. 12, 18.
- M A MEEK and quiet spirit. i Peter 3.4.
- N NOT rendering evil for evil. i Peter 3.9.
- O Owe no man anything. Rom 13.8.
- P PATIENT in tribulation. Rom. 12.12.
- Q Study to be QUIET. i Thess. 4.11.
- R REJOICE in the Lord. Phil. 4.4 & REMEMBER the Poor. Gal. 2.10.
- S Be SUBJECT one to another. i Pet. 5.5.
- T Be ye kind one to another, TENDERHEARTED. Eph. 4.32.
- U USE HOSPITALITY one toward another without grudging. i Pet. 4.9.
- V Be VIGILENT. i Pet. 5.8.
- W WALK in Love. Eph. 5.2.
- X EXHORTING one another. Heb. 10.25.
- Y YIELD yourselves to God. Rom. 6.13.
- Z ZEALOUS of Good Works. Titus 2.14.

(From a Sister in the Lord)

LIFE IS REAL *** LIFE IS EARNEST

"A Sword, A Sword is sharpened, and also furbished, Should we then Make Mirth?"

Queen Elizabeth's secretary, Walsingham, having retired from the busy world, was twitted on his being religious and melancholy. "No," said he, "I am not melancholy, but I am *serious*; and it is fit I should be so. While we laugh, all things are serious around us—God is serious Who exerciseth patience towards us;

Christ is serious, Who shed His blood for us; The Holy Spirit is serious in striving against the obstinacy of our hearts; The Holy Scriptures bring to our ears the most serious things in the world; the whole creation is serious: How can we be anything else?"

Time is earnest, passing by,
Death is earnest, drawing nigh:
Sinner, Wilt *thou* trifling be?
Time and Death appeal to thee!
From a Sister in the LORD.

REFRESHMENT BY THE WAY

(From a Letter)

"How beautiful Heaven will be when all Christians out of every tribe, and tongue, and nation will be around the Throne to bless and adore and praise the God's Lamb, who will be on the Throne. We shall see Him in His glory, and all redeemed will bless Him for ever and ever.

While awaiting that nice day of glory, let us be watching, for near is the deliverance, and salvation nearer than when we believed"

S. G.

(From a Brother of another tongue)

THE CHRISTIAN ATHLETE

(PART 2)

Members — NOT Runners

One of the things that strike the careful observer when he joins a good athletic club is, that all the members do not have the appearance of runners, and you say to one of the older members—"These are not runners?" "No"; he says, "you see that man there—he was the champion miler—broke the record—; and that one there—he was once the best sprint runner we had; and look at that man yonder," as he points to a fellow who has now got so fat and unhealthy looking, "He used to jump 5 feet ten or so." "There," another, who moves with sluggish motion, the opposite of the athlete in training, "he was once a hot man at a quarter and a half." And so your attention would be drawn to men who "did run well", but now are lookers on, interested still, but not runners.

So also, is it not, in the gatherings of Christians, the training ground of the "Christian athlete?" If next Sunday we were to look over the faces of those present, and were to ask, "Are all these runners?" the answer would have to be, "No." That man once took the Bible Class. That woman once visited so well, and that one was so patient in the Sunday School class: This one used to be so faithful and diligent giving away tracts: and here and there with sorrow we would see those who "did run well," but now have got "fat and porky," as we call it. There is an unmistakable look about the Christian athlete. Look into the eyes of that one, look at the face of this one: see the gentle movement here. Yes; the trained athlete is easily known: and the one who has given up training is known also.

"Not all Sprinters"

Again, in an athletic club there are several kinds of athletes. Some are "sprint runners," some long distance men, some medium distance men, such as half-milers, 1000 yards, etc. Some are hurdle jumpers. Some again excel at high or long, or pole jump. Some put the shot or throw the hammer. Some box, and some wrestle. Every one runs his own distance, does his own work; and whilst he obtains the prize for himself, brings honour to the club. All are working together for a common good, and cheering one another on for a common cause.

So it ought to be in the church of God. Some are evangelists, or sprint-runners, who create a good deal of interest and often draw a big crowd; larger perhaps than the steady-going long distance man, who has to stay, and use his head to keep going to the end. And there are other gifts as we read in Romans 12, or First Corinthians 14. How stupid it would be

if in the athletic club only one man, the long distance man ran. It would be a one man club. No; here again the children of this world are wiser than the children of light; all fill their place, and use their powers as God has given them, and all help one another. But how few in the Church of God see that "God has set some in the church—first, apostle; secondarily, prophets; thirdly teachers; after that, miracles; then gifts of healing, helps, governments, and diversity of tongues." (1 Cor. 12.28). How painful it is to see gatherings of Christians where one man, or at the most a very few, seem to feel that they alone are the Christian athletes, and that they alone should minister to the saints. We can see the folly and stupidity of such a course in an athletic club: how is it that we are so blind as not to see it in our gatherings? I know it is often true that our Leader must lament: "And My people love to have it so!" (Jer. 5.31). But, "My brethren, these things ought not so to be!"

(Based on "The Christian Athlete",
By George Clarke, Chapter 2)

? ? ? QUESTION BOX ? ? ? ? ? ? ?

"Your article 'The Question Box' is of particular interest as the questions and answers in the publications from The Bible Treasury and subsequent papers I always thought to be of value. Enclosed are statements copied from notes of general meetings. I have been told that practically the same statement was dogmatically made at the Montreal meetings last fall. Having believed for many years that where Scripture is silent, we should be likewise, this ministry seems to go beyond what is warranted. To say what God will, or will not, do; I think to be quite wrong. But there may be Scriptures I have overlooked, so here is a question to which an answer will be appreciated."

The statements are as follows:

"*Revelation 1.18.* This planet on which you and I live is the only planet which God ever visited in grace; it is on this planet that God has chosen a Bride, and this is the only planet which

God has so visited. God will never take another family. . . . Again, I repeat that this planet is the only planet which has been visited in that way."

(1959, Toronto General Meetings).

"This is the only planet God has visited in that way. God will never take another family, and Christ will never take another bride. Rev. 1.18, 'I am the Living One who became dead,' (New Translation), tells us that never before in eternity did Christ become a man. 'And behold, I am alive to the ages of ages.' He will not go to another planet or anywhere else. This is the only planet He visited to take out a bride to share His glory."

(1959, Craven, Sask. General Meetings).

The subject of the heavens, including 'the planets' referred to, is so vast; and we know so little, that one hesitates to

speak of it. "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man?" Perhaps we get the answer in Isaiah Forty, that superb Chapter, setting forth the glories of God in Creation: Listen: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." But when He turns to the earth He says: "The inhabitants thereof are as *grasshoppers*." Verse 22). We *grasshoppers* may well be slow to say what the Lord God Almighty "will or will not, do;" when He has not revealed these things to us.

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our God: but those things which are revealed belong unto us and to our children for ever." (Deut. 29.29). The little we do know about these things we only know, or can know, because God in His grace and wisdom has been pleased to reveal it to us in His Word: and, as far as I know, God has not revealed to us what His purposes are with regard to His planets. Are not these purposes among the "secret things" which "belong unto the Lord our God"? Is it not very unseemly for "grasshoppers" to seek to pry into God's unrevealed secrets?

And yet a little has been revealed to us: We know, "He made the stars also." We know, "He telleth the number of the stars; He calleth them all by their names." (Ps. 147.4). We know, further, that He, by Whom and for Whom all things were made, is the One who commanded with regard to some bits of bread and fish, "Gather up the fragments that remain, that nothing be lost." This tells me there is no waste in God's creation. This tells me that He has a plan and a purpose for all these works of His including His planets. He tells us again: "The Lord shall rejoice in His works", (Ps. 104.31), and I gather from that little word, that God's plan for His works is a good plan: one that gives joy to the heart of God. What that plan is, I do not know. In Job 38.31 we read of "the sweet influences of

Pleiades" (the margin of my Bible says "The Pleiades" are "the seven stars"). I do not know what "the sweet influences of Pleiades" may be: but surely this word tells us that God has some good and gracious purposes for His stars: "sweet influences", exercised at the present time, of which most of us are ignorant.

In view of these considerations might not the brother who made the statements referred to, do well to take up the words of Job, and say: "I have uttered that I understood not; things too wonderful for me, which I knew not"? (Job 42.3).

• • • • •

Would my brethren bear with me in a few words more to themselves? I may say this is not the first statement that has appeared to the writer not to be in accord with the Word of God; and I have felt a good deal concerned at the lack of a report of some brother calling such statements in question. The prophets are to speak two or three, "and let the other judge." I presume if what is said goes beyond the Word, or is contrary to it, then the others are responsible to speak up and call attention to it, so that others will not be misled. And the rest, who perhaps only listen, we also are responsible to "prove all things. And the sisters are responsible, also. (ii John). I take it, if "the prophets", and the others, had been faithful to their responsibilities, this statement would never have been made a second time, far less, a third. Those who attend the Conferences often come from many parts, and may take back unscriptural teaching that is accepted on the authority of some "labouring brother", and not on the Word of God. Let us remember the Word of God says: "Let every man be swift to hear, slow to speak", and again, "Be not many teachers, my brethren, knowing that we shall receive greater judgment." (James 1.19; 3.1; N.T.).

Dr. Dashwood was fond of quoting:
 "If its new, it is not true:
 If its true; it is not new."

We will all do well to remember these simple words.

The following is an extract from "Through Encouragement of the Scriptures." I regret to say the paper edition is completely sold out, though we are reprinting now. The cloth edition is still available, and may be obtained from

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P. O. Box 5413, Kowloon,	6125 Sherbrooke St. W.	239 Harrison St.,
Hong Kong.	Montreal 28, Canada.	Oak Park, Ill., U.S.A.

Mr. S. R. Martin
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England.

THE END

On Friday, April 10, a policeman came to the house with a summons to trial before the People's Middle Court the next day at half past two. In the afternoon I went down to see the Consul, as he had asked me to keep him informed, and to show him the charges; selling reactionary books, helping antirevolutionaries, etc. At first I had thought of the trial as if it had been in an English court, with witnesses and counsel for the defence, etc. I asked if I should call a lawyer, which was simply *unintelligible* to the policeman. But I realized very quickly that the matter was of course already settled; and I entirely agreed with the Consul when he advised me simply to accept whatever they said. He then offered to be present, if it were a public trial.

Of course I went to the Post Office, and there was a letter from my brother, and a note from a niece sending me Psalm 56:3 and 9 "What time I am afraid, I will trust in Thee" and "God is for me". And 2 Kings 6:16, 17 "Fear not; for they that be with us are more than they that be with them". I could indeed truly say that God had been for me, and with me, all through. I wish I knew how to tell of all His love and care.

On the way back I bought some clothing of which I was in deed, in case I was imprisoned. And I spent the evening sorting out and destroying papers. The verse that had come to me before I left Canada kept coming back to mind, "bonds and imprisonment await you." Was the time come for its fulfilment? I thought I had better look up the passage, as I had proved I sometimes did not really get the message from the Holy Spirit till I verified it in the Scriptures. So I found the place, with which I was very familiar, Acts 20:23. And I found that all those years

I had been quoting it wrong. It is "bonds and afflictions abide me". No word of imprisonment at all, and I was not a little comforted. I felt I had already been bound in my house, and had received some few afflictions, so perhaps the prophecy was already fulfilled. Next morning the verse on my French calendar was "Thy hand shall lead me, and Thy right hand shall hold me". Ps. 139:10.

That night there was a tremendous gale and floods of rain. I wondered whether the buses would be running, and if not, how I could reach the court? But I knew I must be there, so I set out early, and found the buses still going in spite of the rain. As I went down I kept repeating the ninety-first Psalm, recalling what a stronghold it had been on many occasions, and wondering just where the "Secret Place of the Most High" might be. Wherever it was, I was determined to dwell there that afternoon, and the Lord gave me to "abide under the shadow of the Almighty." There was a long wait, sheltering from the rain under the doorway of an office building. Then I saw the Consul arrive with his interpreter, and I followed them in. The court was a large room, divided into two by a low paling. It was a public trial, and there were about thirty men, all Chinese of course, sitting in the back half of the room. I was at the dock at the back of the upper part; the Consul was directly behind me, and it was a comfort to feel the British Empire with me. But the Lord Himself was directly with me, "a very present help", and He delivered me from every feeling of fear. All through the trial my subconscious thought was, Stand up straight, do not let these heathen think that you, a Christian and a British subject, are afraid of them!

"FEED MY LAMBS"

(John 21-15)

Who can count the stars of heaven?
Who can hang them in the sky?
Who can weigh the mighty ocean?
Who calls rain on pastures dry?
All these Christ doth weigh and measure,
All were made for His own pleasure:
Earth and seas He made of old,
Sun and stars He doth uphold.

Who can count the creatures swarming?
Or the birds amidst the trees?
Who can count the fishes swimming
In the rolling, sparkling seas?
God in heaven knows their number,
Every one He doth remember.
Not a sparrow e'er doth fall
But it is the Father's will.

Who can count the little children,
Sleeping, waking, day by day?
Who protects them morn and even,
In their work and in their play?
God the Father loves them dearly,
Sent His Son to save them freely.
Yes, He knows and loves e'en me!
Shall I not, Lord, trust in Thee?
(From German).

GOD IS FAITHFUL

(Continued from the Last Number)

As far as man could judge, matters were becoming very serious for us, and daily hastening to a climax. Several thousand armed warriors were already mustering in our vicinity. They were highly elated because they had been able to overthrow a small Government military post near us, and flushed with this success, there seemed but one step between us and death.

My heart sank within me as I looked into the bright, happy faces of our little ones, who were oblivious to the terrible dangers which surrounded them; and I could not help thinking that, ere the morrow's sun would rise, their mutilated remains might be scattered about the station. The fact that they were quite unconscious of the perils which overshadowed them only accentuated the poignancy of my deep and inexpressible anxiety. I realized, however, that God, who had extended His protection to us in such a marked manner in the past, was able to succour us now if it were for His glory. I

knew that my husband already, under the blessing of God, worked his way into the hearts of many of the natives around us, and I believed that, at least in our own immediate district, not a single native would send an arrow in the direction of either the children or ourselves.

Although the natives outside the circle of our influence were determined upon murdering us, yet they were so conscious of the fearlessness and bravery of my husband that they were somewhat in awe of the powers which they supposed him to possess. Some of them had stood by when they saw him in the presence of lions, and had witnessed the king of beasts, which they dreaded so much, fall flat to the earth, with a tiny bullet from his firearms. Dozens of times they had watched him go straight up to a rhinoceros on the open plain, and seen the huge beast, which could scatter some hundreds of them, drop stone dead as if by magic at the sound of his rifle.

These very men were now gathering in large numbers, thirsting for blood, and resolved upon destroying our lives. In these times of indescribable anxiety my husband had to rise several times each night, and armed with a rifle, patrol the station buildings to see that all was right.

On the evening of the day on which the armed company had to flee before the enraged warriors, Mr. Ainsworth, (the Government leader of the party), sent a band of thirty armed soldiers to carry me and the children to the fort for safety. With the escort he sent an official letter warning us of the great and imminent danger of remaining in our unfortified position, and expressing the urgent necessity of making our escape immediately. He assured us, of what we already knew, that there were several thousands of armed warriors assembling near the base of the hill on which our station was built, who had determined to murder us, and burn down the station buildings. To this letter there was added a postscript, signed by Mr. Lane, which in terse and graphic language told of the terrible experiences he had gone through in our district that day, and how his force of riflemen were—chased across the hills by the multitudes of armed bowmen.

We were intensely grateful to Mr. Ainsworth for his kindness; but we felt that we must decline the offered protection of the Government fort, and stand or fall in the position to which God had called us, being assured that He would, in His own way, direct the issue of affairs in accordance with His will.

We believed that if we left the Mission Station the assembled warriors would forthwith burn the buildings to the ground, and that we might be prevented from ever returning to the charred remains which would then crown our undefended and isolated situation. It was also apparent to us that if we identified ourselves with the fortification the natives could not but come to the conclusion that we were allied with the Government in any course they might adopt in their administration, and the savages might therefore be greatly prejudiced against us and all future Missionaries, and the progress of the Gospel of Christ immeasurably retarded.

That night was a time of inexpressible tension and painful suspense. The two infant children were fast asleep, and although the others had been put to bed in their clothing, they were kept awake by the excitement of the hour, and the perturbed expression, which we tried to hide, but which they readily detected.

Every possible preparation had been made by my husband, with the few men at his disposal, to combat any attack upon our station. These men were armed with old snider rifles, while our only personal arms were two magazine rifles and a self-extracting revolver. Having done all that lay within our power to enable us to make a momentary show of resistance to the savages, we threw ourselves upon God, and prayed that it might please Him to defeat and confound the plans of these fierce, relentless warriors and send us deliverance.

While thus occupied we heard an unearthly detonating sound overhead, and springing to the door to see what was the matter, we found the heavens ablaze with light, and our eyes caught sight of a white-hot aerolite of immense proportions shooting across the firmament over our station. The gigantic fiery ball whizzed through the atmosphere with terrific velocity, illuminating the whole country with a dazzling glow, and leaving behind it a great trail of fire as it disappeared, striking a mountain thirty miles distant. The huge meteorite had swept directly over the heads of the armed multitude of warriors, who were struck with such terror and mortal dread that they rushed panic-stricken to their homes among the hills.

After the marvellous deliverance which God had wrought out for us by the timely fall of the great meteorite, there was quite a change in the attitude and actions of the natives towards us. We found them more willing to receive us into their villages, and to hear from us the message we had come to deliver. They said that they ought to listen to the man who had brought fire down from heaven, as they attributed to my husband the great sight which had spread such consternation among their ranks.

(From, "In the Heart of Savagedom"
Mrs. Stuart Watt).

BIBLE ENIGMAS: No. 8

- 1 A strong man whom a woman once did slay?
- 2 Whose death made David much afraid one day?
- 3 Where was one born the fruit of fervent prayer?
- 4 For whom did once an angel food prepare?

-
- 5 What trembling judge could not disguise his fears?
 - 6 A mount up which a couple went with tears?
 - 7 What king became a leper for his sin?
 - 8 Who 'mid surrounding death was safe shut in?
 - 9 Where Joseph's brethren sold him for a slave?
 - 10 Who to a patriarch choice presents gave?
 - 11 Where was it Barnabas went to seek for Saul?
 - 12 What name did not one his child of promise call?
 - 13 Who housed God's ark, and for its sake was blest?
 - 14 Whose parable once pierced a guilty breast?

He that upon the sandy ground doth build,
Will find at last his poor foundation yield:
But he that builds upon the rock is sure;
His house will stand, and angry storms endure.
All human merit is but like the sand:
To build on Christ is to be sure to stand.
Read these initials, and by them you'll see
What to His church Christ will for ever be.

ANSWERS TO BIBLE ENIGMA, No. 7 "ABIDE IN ME" (John 15.4)

A-bner 2 Sam. 3. 31.
B-aruch Jer. 36.19, 32.
I-saac Gen. 24.67.
D-emas 2 Tim. 4.10.
E-lisabeth Luke 1.36, 63.

I-saiah Isa. 6.6-8.
N-od Gen. 4.16.

M-ary Luke 10.39, 40.
E-mmaus Luke 24.13-32.

MARY AND HUGH

Justin Martyr: A Personal Witness to the Scriptures

"Daddy, twice we have talked about a very old translation of the New Testament, that showed that it contained almost exactly the Books we have today in the New Testament: but I've been wondering if there are not any people who lived at that time, who told us something the same?"

"That is a very good question, Hugh; and I think we might talk about it tonight. As you know, the Apostle John was the last of the Apostles to die. That was about the year 103 A.D. Almost at once heresies came from within the church, and persecutions from without: and these

troubles gave birth to a great number of publications: but, sad to say, they are nearly all lost. There were letters, chronicles, essays, and statements in defence of the Scriptures and of the Christians: but nearly all are lost."

"If they are all lost, how do we know for certain that they ever existed?"

"Because, Mary, writers who lived a little later refer to them, and quote from them; so we still know a certain amount that was in some of them: but we do not have the original writings, except a very, very few."

"I suppose the constant persecution would account for many being lost. What about the few that remain?"

"It is of these we will talk tonight. There are only three or four of them; and all were written by a very remarkable man, named Justin Martyr. And you remember "Martyr" means a 'witness.' So Justin Martyr is the witness we will hear this evening."

"When did he live, Daddy?"

"He was born, probably, in the very year the Apostle John died, about 103, A.D. His family was Greek, but they lived in Shechem, in Samaria. He grew up a pagan, and was educated in the pagan philosophies. But when he was 30, while in Egypt, he was converted, and somewhat later came to Rome to live."

"Do we know at all how he became a Christian?"

"Yes, we do. He tells us that for a long time he had sought for peace of mind, and for truth in the writings of the old philosophers: but in vain. Then, one day, in a lonely spot, he met an old man, who talked to him of the 'sacred Books', written, as he said, by men who were 'friends of God,' and who spoke by the 'Divine Spirit.' He told him of God the Father, and of His Son, Jesus Christ our Lord. He assured him that these Books were most worthy to be believed, 'But,' he added, 'above all things pray that the gates of Light may be opened to thee, for these things are not understood by all.' And Justin did pray, and did search; 'Then I found' he says, 'that this is the only certain and profitable philosophy.'"

"Was he in Rome when he wrote the things you told us about?"

"He wrote the first, and longest, of the writings we have of his, in Rome. He did a very brave thing. He wrote a defence of the Christians, and of the Scriptures, and presented it to the Emperor of Rome, to his son, and to the Roman senate. It is this that has been preserved to us. In it he quotes long sections from the Gospels, which he generally calls 'Memoirs of the Apostles', as I suppose he felt the

Emperor would not understand his meaning, if he only spoke of them as 'Gospels:' though he does call them this: saying: 'The Memoirs of the Apostles, or Gospels, are read every Sunday in the town and in the country; they are read with the books of the prophets; and in every assembly, after they have been read, the president makes them the subject of his exhortations.' "He has over 120 quotations from the Gospels,—our Gospels,—with never a single passage that could be referred to some other Gospel that we have not."

"Does he refer to any other part of the New Testament besides the Gospels?"

"Yes, in the writings we have of his, he quotes, or refers to, almost every Book in the New Testament. He often, perhaps generally, quotes from memory, and he does not give a reference: as the writings were for Pagans, who would not know the Scriptures. But he gives us all the chief facts of the birth and life and teachings and the death of our Lord, just as we have them in the Gospels. For instance, writing to the Emperor at this time about the Lord's Supper, he says: 'For the apostles, in the Memoirs composed by them and called Gospels, have informed us that Jesus instituted that ordinance: Having taken bread and given thanks, He said, Do this in remembrance of Me.'"

"Did he always live at Rome after that?"

"No, later he removed to Asia Minor, and in Ephesus he had a conference with Trypho, the most celebrated Jew of his time; and this he published under the title 'A Dialogue with Trypho the Jew', and it is this which is the second of his writings that we have. Later he returned to Rome, and the third is another Defence of the Christians and of the Scriptures that he addressed to a later Emperor of Rome, Marcus Aurelius, 23 years after the one he had presented before. Four years later, in 167 A.D. he was martyred in Rome."

"It is sad so many of the good men in days of old were martyred."

"O Children, let us never forget the price that has been paid by God's devoted servants that you and I might have the

open Bible today, with liberty to read it without fear. Heaven only knows the vast, vast number who have given their lives for Christ's sake, and so have given us the Bible, which, too often, is lightly esteemed by us!"

"I suppose Justin Martyr found it a very precious treasure?"

"Indeed he did. Shall I read you a few bits of what he says?"

"Oh, please do, Daddy!"

"Speaking to Philo of the deity of our Saviour, he says: 'Pay attention to these words, from the Holy Scriptures, I am about to mention, which do not require to be explained, but only to be heard.' Further on he speaks of 'the absurdity of those who think themselves able to produce anything better than the Scriptures.' Again, he shows how little confidence could be placed in the old philosophers, who all contradicted one another: but shows, on the contrary, the Divine harmony of the Scriptures: he says, 'Having received the knowledge which comes from God, they teach it to us without strife, and without party-spirit. In fact, it is not possible for men to know such great and divine things by nature, or by human thought, but by a gift at that time descending from on high on holy men of God. . . . O men! do you think that we should ever have understood these things in the Scriptures unless, by the will of Him who has been pleased to give them, we had received the grace of understanding them. . . . These are the things that elevated me, . . . the power of the Word. The Divine Word was that which put to flight my evil passions.' "

"And I suppose he was speaking of the New Testament, when he talked to Trypho?"

"Yes, surely. And remember, that speaking for the whole Church, to the Emperor of Rome, he states that in the year 140, (only 37 years after the death of John), he had heard the Scriptures (including our New Testament) read publicly every Sunday at Rome, in Egypt, Palestine, Asia Minor, and Greece. 'The Memoirs of the Apostles, or Gospels, are read every Sunday in the town and in the country.' And, as far as the contents are concerned, these Scriptures were our New Testament, as we know it today; as well, of course, as our Old Testament, bearing in mind the questions about a few of the little Epistles, of which we have already spoken."

"That is very interesting, and certainly should take away any doubts or questions as to whether the whole New Testament is inspired; and whether there should be any other books in it."

"And another thing, Daddy, that is interesting to me is that Justin Martyr speaks of them reading the Scriptures publicly on *Sundays*. There is a Seventh Day Adventist girl in our class at school, and she says the pope changed the Sabbath to Sunday in 500 A.D., and before that the Christians always kept the Sabbath on Saturday."

"Yes, Mary, Justin Martyr shows how false such a statement is: and, besides, never forget Sunday is *not* the Sabbath changed to the First Day of the week. Sabbath means 'Rest', and the Lord said, 'My Father *worketh* hitherto, and I *work*'; and very often for true Christians, the Lord's Day, the First Day of the week (or, Sunday), is the busiest day of the week."

"Thank you, Daddy, I think you have really answered all our questions about the New Testament."

"The Steward" and "Feed My Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come," please address to: Mr. G. W. Allen, 7 Astley Ave., Toronto, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4354 Marcell Ave., Montreal, Canada.

Published by G. C. Willis, Box 535, Sandakan, North Borneo.
Printed in Hong Kong

PRINTED BY EMPIRE PRINTING CO., 215 GLOUCESTER ROAD, HONG KONG

"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 15: NO. 8

NOV. 1961

HE LIVES

Oh, show me not my Saviour dying
As on the cross He bled,
Nor in the tomb, a captive lying,
For He has left the dead.
Then bid me not that form extended
For my Redeemer own,
Who, in the highest Heavens ascended,
In glory fills the throne.

Weep not for Him at Calvary's station!
Weep only for thy sins;
View where He lay with exultation;
'Tis there our hope begins.
Yet stay not there, thy sorrow feeding
Amid the scenes He trod;
Look up, and see Him interceding
At the right hand of God.

Still in the shameful Cross I glory,
Where His dear blood was spilt;
For there the great propitiatory
Abolished all my guilt.
Yet what, 'mid conflict and temptation,
Shall strength and succour give?
He lives, the Captain of Salvation;
Therefore His servants live.

By death, He death's dark king defeated,
And overcame the grave;
Rising, the triumph He completed,
He lives, He reigns to save.
Heaven's happy myriads bow before Him:
He comes, the Judge of men;
These eyes shall see Him and adore Him:
Lord Jesus, come and reign.
(J. Condor)

CONQUERED BY LOVE

J— McF— M—, the subject of this narrative, was from his birth the child of many prayers, and was surrounded by the atmosphere of a loving, Christian home, and his mother was a woman of great faith as well as prayer, and many a remarkable instance God gave her of answers to her prayers.

The home was a happy one with everything that could add to its brightness, even naturally. Mrs. M— was a wise woman, she did not force "religion" on her children. She lived Christ before them, and waited on God by His Spirit to touch their hearts; they knew that the joy of the Lord was her strength, and His Word her delight, yet in spite of all the love and brightness of his home, J—, as he reached the years of young manhood, grew restless. He wanted to see the world, to carve out a career for himself. Therefore, not long after his father's death, he made up his mind to leave home and Scotland. God was not in his thoughts, the god of this world had blinded his eyes, and self-will and self-pleasing had for the time

hardened his heart, so that in spite of his now widowed mother's sorrow and tears, he left his home in Scotland and went to America.

He quickly found a good post, though still so young, as manager of a large coffee plantation, and for a time all seemed to go well with him, and he wrote to his mother regularly every mail, but there was never a sound in his letters to give her any hope that in that distant land some memory of his childhood's home and the Scriptures he had so often heard read might have awakened some desire after God. They were loving to his mother, but no more, and no desire to return.

After a long time, however, the regular letters ceased entirely, and when she wrote anxiously begging for a reply, no reply came. She implored to have a card, a cable, any communication about him, if not from him—still no answer.

In his last letter he had said that he meant to throw up his post, and to travel for a time, and therefore he could give no address; he gave no reason for this

course—nothing to still her anxiety. The only mention he had made of any place was that he might possibly “call at Montreal.”

Now began her soul's agony. She felt she had lost her boy entirely; he had given her no clue as to where he might be found. She had prayed earnestly before, now she importuned the Lord to give her some comfort about him, some link with her son, and, above all, to save his soul for eternity.

The days lengthened into weeks and the weeks into months, and her heart grew sick with longing and waiting. At last she had a vision. As early one morning she lay in her bed, thinking of and praying for her son, someone seemed to stand by her side, and a voice said to her, “Write to the Young Men's Christian Association at Montreal, Canada,” Quite bewildered, she lay still for a little while, it was all so clear, and yet so unaccountable. “Write to the Young Men's Christian Association at Montreal, Canada,” sounded in her ears, and she felt it was a voice from Heaven, and that she would not be “disobedient to the Heavenly vision.”

So she rose, and dressed, then knelt down and asked God to direct her what to say in her letter. Presently she felt as if she got an inspiration, and got up from her knees, and wrote her letter to the Y.M.C.A., telling them the full name of her son, and describing him and giving all the circumstances of the case, and asking if, for the Lord's sake, they would call a special meeting for prayer—on a certain day and at a certain hour, both of which she named, and she would unite with them in spirit at that hour on that day, to beseech the Lord that her son might be found and that his soul might be saved.

She directed her letter, “To the Y.M.C.A., Montreal, Canada,” and counted the days till she could receive an answer, for she felt that the voice she had heard calling her to write was the voice of God to her, and that an answer must come.

Still her faith was tested, for though the letter arrived duly at its destination, the secretary was away, and no one would take the responsibility of opening it. When he returned, of course, the letter with its strange request was opened by him. He took the matter to his Lord, had a night of prayer concerning it, then felt compelled to answer it, and tell Mrs. M—that her desire should be carried out,

The day and the hour fixed arrived, and quite a number met in the Y.M.C.A.

Hall, and very earnest prayer went up to the Lord that this unknown young man might be found and restored to his mother, and, above all, that he might be brought to know the Lord and confess Him as his Saviour.

The hour passed and a short closing hymn was being sung, when a gentlemanly young man, a stranger, entered the hall, and took a seat next to the Secretary as though directed to do so. The latter, as the hymn ended, turned to the stranger, and said, “I am sorry you are late for the meeting, that was our closing hymn.”

“I do not know why I am here at all,” was the answer. “I had not the slightest intention of coming here when I left the hotel this morning, but something impelled me to come in. I could not pass the door. I tried to pass it, but I could not; and I do not know why I am here.”

A sudden thought flashed through the Secretary's mind, and he said, “Excuse me, but may I ask your name?”

“J— McF— M—,” was the ready answer.

“Then I must tell you,” said the Secretary, “that this prayer meeting was entirely about you, and your being ‘compelled to come in’ is God's direct answer to one half of the petitions that have gone up to Him this morning,” and then he told him of his mother's letter, and of all her agony about him, and in a tender, pleading way he put before him the still greater love, greater even than a mother's love, of the One who had turned his footsteps into that hall that morning against his will, and who was even then saying to him, “My son, give Me thine heart.”

As the Secretary detailed all the words of his mother's letter, and her request for prayer on a certain day at a certain hour, that she in far-off Scotland might unite in spirit with those praying in Montreal that he might be found and be brought to know the Lord as his own personal Saviour, the proud, restless heart was melted, and he burst into tears, as tremblingly he said: “I can't turn away from love like this.”

At the moment his new friend scarcely knew whether he meant his mother's love, or the “greater love,” but ere long he had the joy of knowing that the second, and far more important part of their morning's petitions was fully answered, too. As he knelt and owned his sin, and his lost estate, he humbly cried, “God be merciful to me a sinner,” and then thankfully accepted the truth that all the time he had been running away from God, *He* had

been seeking him, and with a full heart he praised Him.

It was a time of thanksgiving for all concerned in that morning's prayer meeting, and wonder, love and praise filled each heart.

"I shall wire to mother to tell her I am coming home with the best of news for her," J— said.

By the next boat he went home, and who can write the joy, the thanksgiving, the depth of feeling in that mother's heart as she and her son met, and she recognised the great change in him. "What has God wrought?" she said in her heart, "for this my son 'was dead, and is alive again; and was lost and is found.'"

They had sweet fellowship together now over the Word of God, and in prayer, and he was full of interest in her work in the village.

After a month's happy time together he was offered a similar position to the one he had given up, but under better conditions, and mother and son both felt the Lord had provided it, and while he would have preferred to remain in the old country nearer home, yet they felt it would not be right to refuse so good an offer, and now it was important that he *should* get work to do. His mother had lost £10,000 by the failure of a large bank, and this, following the death of her husband, had entirely altered her circumstances. She took the loss of her money from the hands of the Lord and made no trouble of it—He had given her back her son—given him, not merely as her son, but as one with her in the Lord, a fellow-heir with her "to an inheritance . . . that fadeth not away," and she had nothing but thanksgiving in her heart.

She accompanied him to the boat the day he sailed. How different this parting was from the last—she had no misgivings now, for her God and Father was his God and Father, too. J— bought her a gold watch to wear always in memory of him, and his last words to her, as the bell rang for all visitors to leave the steamer, were, "Mother, you and I have to part here, but we shall spend a long eternity together soon. No partings yonder."

As she watched the vessel leave the port and followed it with her eyes till it was out of sight, she little thought those last words of loving comfort were to be the last she should hear from his dear lips; but so it was.

A cable came telling of her safe arrival in Canada, and next came a letter in a strange handwriting. This proved to be

from a doctor, evidently a Christian, telling that her son had been stricken down with fever and was in hospital under his care. He told her that everything was being done for him that could be done, and that his kind and attentive nurses were also Christians. "Will you come?" he added.

God was her Refuge and Strength, to Him she turned now for guidance as for comfort. One more she heard a voice say in her ear, "Do not go; there is work for you here." The words were repeated, she should make no mistake. This time also she obeyed.

"I leave it to Himself to choose and to command,"

she said in her heart, and soon she had to prove the truth of the next two lines of that hymn,

*"With wonder filled I soon shall see
How wise, how strong His hand,"*

for by the next mail she received another letter from the same kind doctor, telling her that her boy had gone home peacefully to the Lord, and the body laid to rest in a near-by cemetery, so before she could have half crossed the Atlantic all hope of her son's living to see her again was over.

The doctor's letter was a very comforting one to her, and he ended by saying, "You will be glad to know that only sanctified hands touched your son from first to last." God who knew the end from the beginning had hindered her from taking a long and fruitless journey. The work that He gave her to do was of so delicate a nature that only a mother, and one who lived near the Lord, was fitted to do it. To do the Lord's work she gave up going to her son, being sure it was His word to her, "Do not go; there is work for you here," and He set His seal upon that work for she won another soul for Christ, another jewel for His crown, and there was "joy in Heaven" over another "sinner that repented."

Mrs. M— herself has now gone to be with Christ; the "long eternity" which they would "spend together" has commenced already: "Absent from the body, present with the Lord," is true of both.

My reader, may I ask, where will you spend that "long eternity?"

If that question is not yet settled with you, pause and consider what the awful difference would be to hear the One, who now says to you, "Come unto Me," say, "Depart from Me." Will it be for you to spend eternity "with Christ," or in the place "prepared for the devil and his angels?"

X.

MRS. LAO'S QUESTION

About thirty years ago in Shanghai, China, a friend came to Mr. Lee, telling him of two boys who soon would be leaving school, and had no job to which they could go. Could Mr. Lee take them on at his Book Room? One was the only son of his mother and she was a widow: and it was most important he should have work without delay, not only to help his mother, for they were very poor, but also to keep him out of mischief, for he was overflowing with life and energy. The other boy was his best friend.

Mr. Lee managed to find work for them, and they started to help in the packing room. Mrs. Lao, the widow, was deeply thankful, and found Mr. Lee a friend in whom she might confide, telling him her anxieties for her beloved boy. His father had been pastor at a small mission church, and Mrs. Lao loved to gaze at his photograph and occasionally would show it to Mr. Lee. He had one of the most lovely, and most saintly faces, it has ever been his privilege to see, and Mrs. Lao was also a mostly saintly, and devoted Christian woman: one whom it was a real privilege to know.

But the boy was clever, quick, high-spirited, and constantly in mischief. And it was not such an uncommon thing for Mr. Lee to have a visit from the anxious mother, pleading with him to talk with her boy and help to lead him to better ways. The boys were both excellent workers, and it was not very long before they took over entire charge of the packing room: and it was never handled more capably. Mr. Lee grew exceedingly fond of them both, and I think they were fond of him. But, instead of seeing improvement in the widow's son, it was rather the reverse.

The Book Room closed at one o'clock on Saturdays. One Saturday, about noon, the head printer came to Mr. Lee to say they had no paper on hand for the printing presses to start work on Monday morning. Mr. Lee told him to gather up the small scraps that are always found in a printing shop, and use them. "I have done that for today, and none at all is left." "Alright, Come back at one o'clock." And Mr. Lee gave himself to prayer. Some half hour later there was a timid knock at the door, and Mrs. Lao stole into the office, laid an envelope on Mr. Lee's desk, and slipped out again, without a word. Mr. Lee groaned inwardly: another burden added to those he had already! This lad he loved

so well no doubt had been up to some fresh prank, and this time it was so bad, that the mother's heart could not speak of it, so she had written a letter. He would not open it yet: he must be praying for paper, or his presses could not start work on Monday; and well he knew the little safe in the shop was empty, and there was nothing in the bank. But there had been other times the Lord had proved Himself faithful, and His love in times past forbids us to think, He'll leave us at last in trouble to sink. But there was this naughty boy. Why could he not be good? Why should that letter come just at this time? But it must be faced, so with a heavy heart Mr. Lee tore open the envelope: but to his surprise, there was no letter, not even a note: only Mr. Lee's name on the outside of the envelope: but, —inside the envelope was a Hundred Dollars. Mr. Lee never found out where the poor widow got that hundred dollars: but sure he is that it meant much self denial on her part. It reminded him of another poor widow whom his Lord had used to supply the needs of one of His servants in the days gone by: or, of another poor widow who gave two tiny bits of money, that together only made a farthing: but in the Lord's sight was a gift greater than all that all the rich gave all put together. For the Lord may use whom He will.

* * *

Soon after we learned to know Mrs. Lao, she began coming to the meetings, and seemed to enjoy them very much. These are ancient things, and Mr. Lee's memory is bad, but the following is, I think, a fairly truthful account of what I want to try and tell you. Mrs. Lao had been coming to most of the meetings for perhaps two or three years, when one day she said: "Mr. Lee, I would like to remember the Lord in His death with you. I believe the simple way you remember Him, without any human leader, is the right way. But you know how dear they all are to me at my husband's old church, and they are so good and kind, I would like to have the privilege of going sometimes to remember Him there also."

"Mrs. Lao, you know we wish to be gathered only to the Name of our Lord Jesus, and we believe He Himself is present in our midst, according to His Word in Matthew 18.20. You will understand that I have no authority to answer your question, as to going back sometimes

to remember the Lord at your husband's old church. However, you also believe the Lord is in the midst when we gather to remember Him, and if you and I could see Him there visibly in the midst, you know we would not ask any man, but would go straight to Him, and ask what He wished. But we can still go to Him; for He is still the same, even though hidden from our human eyes. So I will tell your wishes to the other Christians gathered to His Name, and we will ask Him what *He* wants done."

I have known good Christian men, who should know better, forget this sometimes, and take it on themselves to receive or refuse a saint of God. I have known Mr. Lee himself forget this, though he should know it so well. This is a terrible mistake, and it is to usurp the authority that belongs to our Lord Jesus alone, and is a dishonour to Him: and I think you will generally find it ends in trouble. This is like Diotrephes in iii John. He would not even receive the Apostle John. Just like some today, he took it on himself to decide who should be received or who refused. It is true Diotrephes is dead, but he has many children: you might have heard Diotrephes talking something like this: "I have very little confidence in this man John. He talks far too much about love. I believe in love alright enough, but I like it in its right place. I hate all this looseness and laxness. I believe in having a few rules. Good rules are most useful; and I insist that those persons I receive shall give a hard and fast promise they will obey these rules, or out they go." And Diotrephes' children talk the same language. Beware of them, Beloved. This is not the speech of the Good Shepherd, but of the wolf that scattereth the sheep. I have watched with a broken heart dear sheep and lambs of Christ scattered by children of Diotrephes.

But let us go on with the story of Mrs. Lao. She was quite satisfied to wait and spread it all out before the Lord, but it was some days before this meeting could be arranged, and in the meanwhile the regular Bible Reading came along, and as usual, Mrs. Lao was present. As I recall, our regular Reading that night was the Sixteenth Chapter of Deuteronomy, about the Passover. We noticed that the Passover looked forward to the death of our Lord Jesus Christ, just as the Lord's Supper looks back to it:

"Centre of two eternities,
Which look with rapt, adoring eyes,
Onward and back to Thee."

Then we noticed especially Verses 5, 6 & 7: "Thou mayest not sacrifice the Passover within any of the gates, which the Lord thy God giveth thee: but at the place which the Lord thy God shall choose to place His Name in, there thou shalt sacrifice the Passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the Lord thy God shall choose." We also noticed verse 2, and the end of verse 11, and then verses 15 and 16. We found that SIX times in this chapter do we find those remarkable words, "The place which the Lord thy God shall choose." And then we went back to Chapter 12, and noticed that those words are found six times in that chapter also; and the same words also echo like a chorus in Chapters 14, 15, 17, 18, 26, & 31. All speak of "The Place which the Lord thy God shall Choose." It is not left to my choice where I shall eat the Passover, and look forward to the death of my Lord. No! The place must be His choice. even though I might feel well able to decide for myself; or even *if* the place were so far from my home, that it was most inconvenient. Nor would it be acceptable to the Lord were I to eat it in any other place. Better not to eat it, than to eat it in a place not of His choice: though how important it was to eat the Passover! But, the place *must be His choice*. And the same truth applies to the Lord's Supper, looking back to His death.

After the meeting was over, Mrs. Lao came up to Mr. Lee, and whispered, "I don't think you need to ask the Christians to come together to ask the Lord for the answer to my question, for He has answered me Himself."

I would like to tell you more about dear Mrs. Lao, and how faithfully she went on until the Lord took her to Himself, to join her beloved husband in that Home above: but I have no time, for I am just passing through the city where her only son is now a successful business man, —the mischief of childhood long since left behind. Now he has a happy home with two lovely children in their 'teens; and all the family seeking to follow his Mother's Lord. So I must go out and see if I can find him, for the old bonds of love are strong as ever between us. Perhaps you have a similar question to that of Mrs. Lao. Our Lord is still the Same, and He can answer your questions, just as well as He answered Mrs. Lao's.

MEDITATIONS ON PHILIPPIANS

Chapter 2—Verses 5, 6, 7.

When a brother suggested, some years ago, that we have a series of articles on The Epistle to the Philippians, my thoughts went at once to the passage we are beginning to meditate upon today: and I thought, "Who is sufficient for these things?" Who is sufficient to attempt to expound such words as these?

It is one of those amazing portions of the Scriptures that is set before us with so few words, and such short and simple words, the amazing pathway of our Saviour from Heaven's highest Glory, down to Calvary's depth of woe. May the Lord grant that writer and reader may approach this portion with bowed head and unshod feet.

Not only is the passage itself so sublime, that it seems to defy the human spirit to comprehend what is found in it, even though these truths are expressed in the simplest language: but, also, the Greek itself, in part, is far from easy to follow, as though even the noblest human language is still unable to describe the mysteries of the Godhead. May God Himself help us, whether writing or reading!

• • • • •

"Have this mind in you", (or, "Have this for your mind"),—your principle of thought and feeling,—"which (was, and is,) in Christ Jesus",—the principle of thought and feeling which was in Him. (Phil. 1.5)

There is no verb in the latter part of the verse, but we must use one in English. We generally use the word "was", but there is nothing in the Greek to limit the meaning to either past or present: and even though exalted to the highest Glory, He is "this same Jesus", so we have inserted, "was, and is." "Have this mind in you which (was and is) also in Christ Jesus." And what was "this mind"? Was it not an utter and absolute self-forgetfulness? Oh, my Brethren, here is the cure for all our quarrels and divisions, our misunderstandings and difficulties with one another: "Let this mind be in you which is also in Christ Jesus."

Let us remember:

"We have the mind of Christ."
(1 Cor. 2.16).

We are to "Learn of Christ."

(Matt. 11.29).

We "have put on Christ."

(Gal. 3.27).

We are to "follow His steps."

(1 Pet. 2.21).

Christ is to "dwell in your hearts."

(Eph. 3.17).

• • • • •

"Who subsisting in the form of God, And now the Spirit begins to describe to us what was this "mind of Christ." I am sorry that it seems impossible to seek to show forth the treasures in this passage without referring to the Greek words, which the Spirit uses with such care and discrimination: for Greek is a much richer language than English, and makes differences where in English it is almost impossible to bring them out. We have in this passage three words for *existence*:

1. To be: (*einai*).

2. To be beforehand, to subsist: (*huparchein*).

3. To begin to be: (*ginesthai*).

It is not by accident the Spirit uses these three different words, and we lose much if we disregard their differences. The second of these words (*huparchein*) is the word He uses in the passage just quoted: "Who subsisting in the form of God." This word tells us that Christ Jesus was "in the form of God" before He came to this earth as a Man. This word may not tell as much as the first verse of John's Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God", but it is in entire harmony with it, and asserts quite plainly pre-existence in the form of God, though it does not assert in so many words, His *eternal* pre-existence: but this is brought out in other Scriptures, such as Psalm 90.2: "From everlasting to everlasting, Thou art God": John 1, and other Scriptures.

In the passage before us we will see an amazing pathway of seven steps downward from the Throne to the Cross: but let us never forget that the beginning of this pathway: the very foundation of all else is this: Christ Jesus had a pre-existence in the form of God. Let us never forget this: this is the truth that

the devil seeks so desperately to take from us: may we never, never give it up. The manger and the cross could never have been without the Throne beforehand. (Heb. 1.8). We find this word once more in Ph. 3.20 "Our citizenship *subsists* in heaven." But we must leave this till later.

We must now ponder carefully the words "in the form of God." There are three words used in this passage expressive of the general idea of resemblance:

1. Form: (*Morphee*).
2. Fashion: (*Scheema*).
3. Likeness: (*Homoiōma*).

The first alone is applicable to God, for it alone has the sense (not of external appearance), but of essential quality. I do not think we have an English word like this, but we use it with "meta", put in front of it, in the word "*metamorphose*". Putting *meta* in front of it indicates a change over: so the whole word tells of a change in the essential quality of something. We use it of rocks that have had their very texture and internal form changed by terrific heat and pressure: we say they are *metamorphosed*.

The second word (*scheema*) tells of external appearance. You might paint the rocks, so they looked completely different, but their essential quality remains the same: they are the same rocks, though they look different outside: their "*scheema*" is changed: but it is a temporary change.

We find words from the roots of these two words in Romans 12.2: "Be not *conformed* to this world": a true Christian may take the outward form of the fashion of this world, like the rocks being painted, but the essential inward quality remains the same. She has cut her hair and painted her face and become *conformed* (*sum-scheema*) to this world, (and the brothers can be conformed to this world, too): but deep down inside where nobody sees but God, she still is His: and so the passage goes on, "But be ye transformed (the very word, *meta-morphosed*) by the renewing of your mind." In Romans 8.29, God has predestinated us (to be) *sum-morphosed* to the image of His Son. I think that just means that God has predestinated us to be essentially changed inside to be like the image of His Son. In Phil. 3.20 we will read that the Lord Jesus Christ shall *meta-scheema* the body of our humiliation (to be) *sum-morphosed* to the body of His glory. This would seem to tell us that the Lord Jesus is going to change the transitory, outward form of

our bodies, now bearing scars and wrinkles, often hair and teeth gone: but this will all be changed to the essential quality of bodies that are like the body of His glory. But even now down here we may be *meta-morphosed* from glory unto glory, by the Spirit of the Lord. And how is this accomplished? By gazing on the glory of the Lord,—now indeed as in a glass, like we used to do when we were little children, and used a bit of smoked glass to look at the sun, because it was too bright for mortal eye. (ii Cor. 3.18).

But let us be absolutely clear that with our Lord Jesus Christ there never was any suggestion of *meta-morphose*: a change in His essential being, as being very God. Before ever He came to our sad world, He subsisted in the very form of God. He never needed to be changed to be like God, as we are changed to be like Himself. But this same word is used of His transfiguration in Matt. 17.2 and Mark 9.2, in describing the change that came to the body He had taken when He became a Man. I think this is because it was a sample,—an anticipative assumption,—of that resurrection body which is permanent and everlasting.

* * * * *

"Who subsisting in the form of God, counted not as a means of gain the being equal with God." (Phil. 2.6).

Now we come to a passage that is very hard for us to be quite certain we are right. You may look it up in various translations, and will see that different people translate it in different ways. It seems to me this is what the Spirit is seeking to tell us, as He brings heavenly truths to our poor, dull, mortal minds: "Christ Jesus . . . counted not the being equal with God as a means of gain, but made Himself empty." I shall not attempt to give you the reasons from the Greek Testament that make me believe this to be the Spirit's meaning: they may be found in Dr. C. J. Vaughan priceless little book, "St. Paul's Epistle to the Philippians for English Readers," to whom I am deeply indebted, not only for most of what we have had before us today, but for much else that I have learned from this dear man of God.

Another rendering that appeals to me very much is the following: "He did not reckon His equality with God a treasure to be tightly grasped. Nay, He emptied Himself." But I would suppose the rendering we have used is the more

accurate. But I am not sure.

Our Lord Jesus Christ was already from all eternity in the form of God, and He was equal with God: He was (and is) "Jehovah's fellow." (Zech. 13.7). He had not to grasp at this: it was His already: His by right. But He might have used this glory and majesty and unbounded power, for even more aggrandisement, or advancement of Himself: but He did not: on the contrary, "He made Himself of no reputation": "He made Himself empty." "He emptied Himself." Amazing, matchless, unspeakable Grace! The words "*the being equal* with God", are in the neuter plural, "the being equal things," and this is no accident. Another has said this "calls attention rather to the Characteristics than to the Personality", and still another suggests that perhaps the Spirit avoids the masculine to remove any risk of "dividing the substance of the God-head." There are quite a few "unexpected neuters" in the Greek New Testament. One longs that some wise and spiritual man could help us understand them better, but for some we must, perhaps, wait till we are Home, and "know as we are known."

"Who subsisting in the form of God, He counted not as a means of gain the being equal with God, but made Himself empty."

We come now to the last words of the above sentence: "But made Himself empty," or, "But emptied Himself", or, as in our loved Authorised Version: "But made Himself of no reputation." Perhaps the second, "But emptied Himself", represents the Greek most closely; but possibly the first, "But made Himself empty", is a little easier to understand, and I think gives the true sense. But the truth is the same in any case: "He emptied Himself" *HE*, the One in Whom all the fulness was pleased to dwell: (Col. 1.19): *HE*, that filleth all in all: (Eph. 1.23): Yes: "*HE* made Himself empty." Instead of *taking to* Himself (as equality with God would have enabled Him to do without stint or limit), "He made Himself empty."

Come and gaze on that manger. Do you know of any other kingly babe who was, of His own will, laid in a manger? Gaze on Him, "wearied with His journey" sitting on the well! See Him on the hill-side, when all others went to their own home: for He had no home to which He might go. See the foxes and the birds: they had their homes, but the Son of Man

had not where to lay down His head, until He came to the cross, and having cried "Tetelestai",—"It is finished",—He laid down His head on the cross: the only place in this world where we read He ever laid down His head. (For the words are the same in Luke 9.58 and John 19.30). Watch Him as He hungers: Hear Him as He cries, "I thirst!" Listen, as He grows, and as He weeps. Remember, this is He Who is equal with God, Who subsisted in the form of God: "But He made Himself empty." "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

More than fifty years ago that one little verse, those few, few words: "*Christ Jesus . . . made Himself of no reputation*": these words changed my whole life, and my whole outlook on life. May God grant that these same words may change the lives of some of you, my beloved Readers!

HE made Himself empty.

He emptied Himself.

He made Himself of no reputation.

Do you wonder I linger over these words? They are to be amongst the dearest of any in this dear old Book. Use the translation you like best, the meaning is the same, but, Beloved, let them sink down deep, deep into your heart.

I have just spent a few weeks in Canada, and a beloved brother, speaking of a family well known to us both, remarked: "They are not good Canadians. Good Canadians spend their time getting as much as they can, and making their homes as comfortable as possible,—and such a thing never seems to cross their mind." Maybe they had looked on Him Who made Himself empty.

"Empty." The picture is of one who is empty-handed, destitute of everything. "I went out full, and the Lord hath brought me home again empty." (Ruth 1.21). The husbandmen sent the servants away empty. (Mark 12.3). We generally seek to make ourselves full. He made Himself empty. We covet and seek a reputation. He *made Himself* of no reputation. When He wanted to see a penny, He must ask someone to show Him one. When He wanted money for a tax, He must command a fish to supply it. "He made Himself empty."

I had hoped to speak at this time of all those seven steps downward, but perhaps the Spirit of God has given us enough to ponder for the present.

HAGGAI: THE MESSENGER AND THE MESSAGE

THE FOURTH MESSAGE

Chapter 2.10 to 19

PART 5

The fourth message conveys a deeply important truth that we do well to lay to heart. It clearly shows that the root of all failure with the remnant of that day, as with the people of God in this day, can be traced to a low moral condition. In other words we are warned that our outward activity in the service of the Lord will not prosper unless accompanied with a right moral condition.

Further we learn that this right moral condition can only be maintained by separation from that which we know to be contrary to the Word. In that day the remnant could only rightly take up the work of the Lord as they kept apart from that which was unclean according to the law. To-day, in the midst of the corruptions of Christendom the believer that calls upon the Name of the Lord is to withdraw from iniquity, and purge himself from every vessel to dishonour if he is to be "meet for the Master's use, and prepared unto every good work."

(Verses 11 to 13). The question that the Lord addresses to the priests brings into prominence two important truths that should govern the practice of those who desire to answer to His mind in a day of ruin. On the one hand, we learn that *that which is holy cannot cleanse by association*; on the other hand, *that which is unclean can defile by association*. It follows that the common notion that we

can cleanse the world by association with it, or help the people of God by association with the corrupt systems in which they may be found, is a fallacy, and worse, for to act thus, is not only no help to others, but we ourselves become defiled—for that which is unclean defiles by association.

(Verses 14 to 17). Alas! the remnant of Haggai had been acting on this false principle with the result that the work of their hands was, in the sight of the Lord, unclean. In consequence the Lord had dealt with them in governmental discipline and smitten them with "blasting and with mildew."

(Verses 18, 19). Nevertheless, we are permitted to see, that, however great the failure of the people of God, if they repent and act in obedience to the word, they will be blessed. Thus, directly the remnant take up the work of the house, the Lord can say, "from this day I will bless you."

Has this solemn warning, and yet deep encouragement, no voice for the Lord's people to-day? On the one hand are we not warned that any departure in practice from the light that God has given us as to the principles of His house will bring upon us the discipline of God; while, on the other hand, if in obedience to the word we act in the light of the truth we shall at once be blessed?

(To be Continued, if the Lord will).

THE CHRISTIAN ATHLETE:

PART 3

RUNNING CLOTHES

One of the first things a trainer in the athletic club will see to when you put yourself under his care is that your clothes are of the right sort. You bring him your running suit, bought with great care. He looks them over, and with thinly concealed contempt, he says—"These are your training clothes, I suppose, sir; not what you are going to race in?" Noticing your disappointment, he says—"These will never do for racing; good enough for

practice, but in a race, you see, every ounce tells. Go to such-and-such a shop, and tell them to make you a pair of the best shoes; say I sent you. Then go to so-and-so's, and ask for one of your club's best racing suits." You go, and when your new things come home you see the importance. Your new things, whilst covering the body well, are made of a material so thin that the air plays upon the muscles and keeps them cool; but more

than all, your new things on being weighed turn the scales, shoes and all, at about a pound and a quarter. Your old ones were two pounds more. In a hot race this will make all the difference, and you will have good cause to thank your trainer, as you look upon the prize, which would not have been yours if it had not been that your opponent was hindered in the last few yards by the heavier apparel.

Turn to "the Christian Athlete," and now you understand what St. Paul means when he counsels the Christian racer thus: "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." He knew how particularly careful we must be of our clothing, and how a little weight will make all the difference in so hot a race as is the one the Christian has to run. Look at the men who profess to be running the Christian race; no wonder they make but a sorry exhibition. Here is one, he comes to the starting place; see, he has a pair of heavy boots on. Let me, for the present, as you are reading my book, constitute myself the trainer. I say to him, "Sir, you had better take off those boots; they are too heavy." "Oh, no", he says, "I can win with them on." "No, no, You cannot, they'll stop you in the last lap." But the man says, "No, I like these boots, and will run with them on."

Here is another man, he has got a beautifully made tight-fitting coat on. I say to him, "Let me have your coat, sir, they are all going to start." But, with polite dignity, he declines, and to my surprise says, "I am going to run with it on, thank you." I tell him he cannot, but he looks with pity at my excitement, and says, "We shall see." Here is another who stands upon the track with a high hat on, and he won't take it off. And here still another, who instead of the light drawers of the properly clothed athlete by his side, has got a pair of long trousers on. All these alike refuse to lay aside their strange running clothes. See, the pistol is fired, and they start upon their race. The man with the heavy boots on lifts his feet, and we can see written upon the soles the word,

"INTEMPERANCE."

Here is the weight that besets him. Watch

him how well he runs, but now they are on the last lap, his stride is getting short, he comes down no longer upon his toes. Yes, its as we thought: the sin that doth so easily beset him, has lost him the race. Brother, if you want to run a good race you will have to give up those boots of intemperance.

Then look for a moment at the man with the coat; ah, he runs gracefully, but written on the lining are the words, "PRIDE, POSITION, RESPECTABILITY" Poor fellow, see he's taking his coat off now, but its too late, it has clogged him and made him tired. If he had only worn the jersey called "fool for Christ's sake," he would have run so well.

Our poor friend with the top hat, he holds his head up well, but it will soon make his head hot, and he will fall by the way. Why will he not give it up? Oh, that is the hat of

"INTELLECTUAL DOUBTS:"

he must have a little difficulty in believing the Bible. He cannot understand the atonement. Everything must be subject to his own reasoning. But really the top hat is quite empty. Really you look most foolish with it on, and we are not taken in by it in the least, nor is anyone else. You only look like what you are in reality, a fool. Take it off! Lay aside this weight, and you'll run a good race, I assure you.

Then, that man with the long trousers, why does he wear them, instead of the regulation drawers? Why, see, he has pockets in them, and, listen, as he runs,

THE MONEY JINGLES

Ah! here is the weight; he loves his money too well, and will not give it up; he'll not run a good race.

You may, perhaps, smile at my similes; but let me, as an old runner in this race, urge you, if you wish to become a first-class athlete in the Christian race, to take great care about your clothing. You *must* lay aside every weight; you *must* get rid of the sin that besets you. The sin of intemperance, of pride of position, of intellectuality; the sin of impurity, avarice, sloth, whatever besets you; for if you don't, you will never run a good race, this is a certainty!

(Based on "The Christian Athlete": Chapter 3; by George Clarke: To be continued, if the Lord will).

? ? ? THE QUESTION BOX ? ? ?

? ? ? ?

A question that has recently been frequently asked, and that seems to be troubling quite a number, might be summed up in the following words: "What about receiving at the Lord's Table those who have not been formerly received, and who do not regularly break bread?"

This is a serious question, and rather than seek to give an answer to it myself, I will try and give you the judgment of several of the Lord's servants, whom many of the Lord's people highly esteem.

October 8th., 1874.

My Dear....., —The great danger, as to access to communion, may be on *either* side, so far as we are concerned with those who are really the Lord's, but who have not knowledge and intelligence of mind, yet have spiritual love. To the known world the door is shut. If we press what would protect *us*, as man's mind thinks, we find out communion, to our surprise, has *knowledge* only as its turning-point—"if *you know*, you may come into communion with us." This shuts out the Annas and Elizabeths, the Simeons and such like, and is a falsification of the Lord's table and of truth. It is a sect, and nothing else. If, on the other side, we are too free in our accessibility, we may either really dishonour the Lord, by letting the world in, or cheat saints exercised in the Spirit about themselves. I would receive all thereto who have faith in the Lord, and are walking up to their light, and yet bring before them the responsibility of it in them, and the judgment which will light on them from the Lord, if they come to Him unjudged where He is, and unpurged. Every step in life is difficult, save to a living man in health. This I desire to be.

(G. V. Wigram)
1864.

. . . . The unity of Christ's body being the ground assumed, all Christians have, in principle, a *title* to be there, the Lord's

name being maintained as to doctrine and discipline. If you insist on a certain standard of intelligence beyond Christ, before receiving them, you prove that *you* are not intelligent, and you abandon your own (namely, God's) principle.

At the same time, it is well that young converts should wait; it would do them no harm. The great requisite for receiving, is satisfaction as to membership of the body of Christ . . . The principle is "one body and one spirit," the resource, now that all is confusion and inconsistency, is Matthew 18.20.

(J. N. Darby: Letters Vol. 1, P. 449; Old Ed.)

"We receive *every* Christian walking as such, without reference to their connection with nationalism or Dissent; we rejoice to have communion with them, whether privately or publicly. They may join us in worship, and the supper of the Lord, they are as free as any of us to help in thanksgiving, prayer, or a word of edification, if so led of God; and this, without stipulation either to leave their old associations or to meet only with us. . . . If any godly Churchman or Dissenter thought fit to come when we remember the Lord together, he would be quite in order, if he did any or all of these things spiritually; and this, not from any permission on our part, but as a matter of responsibility to God and His Word."

(William Kelly: "God's Principle of Unity." P. 23)

"If there be any term of communion proposed, save the all-important one of faith in the atonement of Christ, and a walk consistent with that faith, the table ceases to be the Lord's, and becomes the table of a sect."

(C.H.M. "Thoughts on the Lord's Supper" P. 18)

(If the Lord will, we will take this subject up again in our next issue: possibly not in The Question Box).

“FEED MY LAMBS”

(John 21-15)

1. Our life, swift as an arrow,
Is like a ship that goes
Across this sea of sorrow
To Port, where end all woes.
At times afar 'tis shining,
A light across the foam.
O Saviour, how I'm longing
Today might bring me Home!
2. O little ship, sail swiftly
Across this sea of life:
Through storms of care around thee,
Of danger and of strife.
For while the waves are raging
As though my ship must sink,
Yet, I, with patience gazing,
Can see the gold-crowned brink.
3. O ship, so frail and feeble,
Your Pilot is the Lord.
Thou need'st not fear life's trouble,
When Jesus is onboard.
Though wind and wave are roaring,
And fain would thee o'erwhelm,
Yet I in peace am resting,
For Jesus holds the helm.
4. And soon we'll reach the harbour,
Life's winds and waves all o'er.
And then we'll drop the anchor
Beside the heav'nly shore.
Then, then with hearts rejoicing,
Attained what long we've sought,
The Father's House we're entering,
When we safe Home are brought.
(From German)

“HEAVENLY LIFE” OF GEM MOUNTAIN

The story I want to tell you today is of a child who lived in China more than 50 years ago. Conditions in China have greatly changed in those fifty years: but there are children still there,—children just like “Heavenly Life”,—children for whom you and I will do well to pray: for it is not easy for them to bear the sweet stories of the Saviour, or to follow Him.

Gem Mountain was a city in Inland China with about 40,000 inhabitants. For many years the ambassadors of Christ earnestly sought for precious jewels in that place, gems to be used for the Master's crown.

Thirty miles to the north-west of the city there is another large town, called “Small Gem Mountain.” Some precious jewels had been found in Gem Mountain itself, and the missionaries were anxious to find an entrance into Small Gem Moun-

tain. But in spite of its name, it proved a hard place to find jewels. The people were very idolatrous, and strongly opposed to anything connected with Christianity. The first time the missionaries visited the place, the people were so rough that the ladies had to shut themselves into a dark room, until the rowdies had left. But they went again the next year, and time after time they visited the place, and kept praying that God would give them a house, so that they might live there, and get a chance to tell those who were sitting in darkness of a Saviour's love. Surely He had some hid-treasures in that hard field!

They tried to rent a house; but in vain. All the inhabitants declared that if the foreigners ever dared to enter the town they would soon be driven out again. Somebody would take a gong and beat it all through the streets, to stir up the people against these Christians.

But the missionaries knew they had a wonder-working God Who could "break in pieces the gates of brass," Who was just the same mighty God as in the days of old, when He caused the walls of Jericho to fall down before His people. So they kept on praying. At last a resident in the place, whose family lived in the city, rented two shops to the Christians, to be used for a Gospel Hall. Nothing was known about the transaction until the rental paper had been written. Then the people were furious, and did all in their power to make the owner return the money. Under all their threats of persecution he kept silent, though they made it very hard for him, and they still insisted they would soon drive out the missionaries. However, the rental paper was not returned, and the shops now belonged to the Christians.

That was how it happened that in the summer of 1905, the missionaries quietly entered the new house, and invited all the neighbours for a feast. They all came, thus showing they were willing to be friends. Day after day the Gospel was preached, and visitors received, often from daybreak, when first they peeped through the crack of the door, until ten o'clock at night. The people began to be friendly and asked the missionaries to stay on. The walls of opposition were breaking down.

It is true that most of the people came out of curiosity only; but they learned the Word of God. Patiently and carefully it was explained to them. Some liked to listen and came again and again. Especially was that true of the children. They were delighted with the books and tracts, and took them home for their fathers to see, and in this way they also learned something of the true God, and of His saving Grace.

Earnestly all the workers sought for jewels for Christ in that vast throng. The first one they found was a "Small Gem," for it was a little boy of ten years old. His

parents lived opposite the "Jesus Hall" (as the people called the Gospel Hall), and they were very kind and friendly from the beginning, always ready to lend a helping hand. For a time it seemed as though they were much impressed by the Gospel, but various things came in to hinder them. Only their little boy, "Heavenly Life", received the Word of God with joy, and loved the Lord Jesus with all his heart. He was so anxious to learn more, that all his time out of school was spent with the Chinese Christian woman, who cared for the Hall.

About a year or two later he took ill, but there was no fear in his heart. During his illness his faith shone out brightly, and he prayed all the time. He told his parents he was not afraid, for the Lord Jesus was with him. At his earnest pleadings they refrained from any idolatrous rites for his recovery. Later on, when he was afraid they might not be able to hold out against all the people who exhorted them day by day to turn to the idols, the little boy asked his mother to take him to the Gospel Hall. There he knew he would be safe. There, too, the dear Christian woman would cheer him, and pray with him. His mother agreed, and the last few days down here, were very happy ones for "Heavenly Life." He could talk about his Saviour to his heart's content, and he kept assuring his mother he was not afraid for he was going to be with the Lord Jesus.

Thus was *the first small gem* from Small Gem Mountain gathered into the King's treasure store, there to shine in His kingly crown. "They shall be mine," saith the Lord of Hosts, "in that day when I make up My jewels."

(From "An Eastern Garden", abbreviated).

If the Lord will, I will tell you another story about Gem Mountain in our next copy of "Feed My Lambs": that one will be about two girls.

BIBLE ENIGMAS: No. 9

Who was it thought much learning made th'apostle mad?

Who saw Christ's day afar, and seeing it was glad?
What worthy woman once was raised to life again?
By whose command at Bethlehem were infants slain?
Where Jacob raised an altar, what was its full name?
And whom did he inter, when they near Ephrath came?

Who hid God's prophets in a cave, and fed them all?
Who, with Achaicus and Stephanas, cheered Paul?

Who from his childhood had the Holy Scriptures known?

Who once a gallows made, and then was hung thereon?
From whence did Scripture say that God would call His Son?

Who trembled at the preaching of a judgment-day?
Where was the ark left when the Deluge passed away?
Who for his unbelief was by his Lord reproved?
Who by her cousin was adopted, and much loved? (*)
Who was struck blind in his resistance to God's word? (‡)

Who let down two men safely by a scarlet cord?
Who was the grandmother of youthful Timothy?
Who was his mother, too, of pious memory?
What child did God once call to tell a high priest's doom?

And who by holy men was carried to the tomb?

By taking the initials, there will then appear
What God is unto all poor orphan children here.

* This girl had two names. Use the first.

‡ Two men were struck blind. This is the second.

ANSWERS TO BIBLE ENIGMA,

No. 8

"SURE FOUNDATION"

Isaiah 28.16.

† S-Isaia	Judges 4.21,22.
‡ U-zza	2 Sam. 6.8, 9.
‡ R-amah	1 Sam. 1.19, 20.
‡ E-lijah	1 Kings 19.5-7.
‡ F-elix	Acts 24.25.
‡ O-livet	2 Sam. 15.30.
‡ U-zziah	2 Chron. 26.19, 20.
‡ N-oah	Gen. 7.16-23.
‡ D-othan	Gen. 37.17, 28.
‡ A-blmelech	Gen. 20.14.
‡ T-arsus	Acts 11.25.
‡ I-saac	Gen. 21.3.
‡ O-bededom	2 Sam. 6.10-12.
‡ N-athan	2 Sam. 12.1-7, 13.

"The Steward" and "Feed My Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come," please address to: Mr. G. W. Allen, 7 Astley Ave., Toronto, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4354 Marcell Ave., Montreal, Canada.

Published by G. C. Willis, Box 535, Sandakan, North Borneo.
Printed in Hong Kong.

PRINTED BY EMPIRE PRINTING CO., 218 GLOUCESTER ROAD, HONG KONG

"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 15: NUMBER 9

JANUARY 1962

PERFECTION

O Man! God's Man; Thou peerless Man!
Jesus, my Lord! God's Son:
Perfection's perfect in its height,
But found in Thee alone.

Of Abba's love—of God's great claims—
Thou com'st not short at all;
Perfect in everything art Thou
Alone, since Adam's race.

O matchless, peerless Man! shall we
Begrudge to Thee this praise?
Perfect alone, Thou cam'st in love,
To glory us to raise.

Peerlessly spotless Man! 'twas 'Thou
The wrath did'st bear for me,
Peerlessly righteous Man! I'm made
God's righteousness in Thee.

Peerlessly glorious Man! how soon
Shall I be like to Thee?
Thy very glory then reflect,
Thy perfect beauty see.

(G. V. Wigram)

MEDITATIONS ON PHILIPPIANS

Chapter 2.7 & 8

"Have this mind in you which (was,
is) also in Christ Jesus:

Who subsisting in the form of God, not
as a means of gain He counted the being
equal with God:

But He emptied Himself,
Taking a slave's form,
Being come in men's likeness,
and, Being found in fashion as man,
Made Himself low,
Becoming obedient until death,
Even death of a cross."

In our last Meditation we spoke of our
Lord's *seven steps* downward: and we
have tried to show these steps above.

We have pondered that first step: "He
emptied Himself." Remember it was
when He was in the form of God that He
emptied Himself. It was love made Him
empty Himself: empty Himself of all His
outward glory: but let us remember that
He never ceased to be God. That Babe in
the manger was Emmanuel, "God with
us", just as truly God,—upholding all
things by the word of His power, as when
all things were created by Him and for
Him.

But before we ponder those further steps downward, let us stop and remind ourselves *why* it is that the Spirit of God has given us this amazing sight of the pathway of the Eternal Son of God from the highest heights of Glory, down to the lowest depths of shame and suffering that it was possible to go. It is, beloved, that you and I might gaze on that wondrous sight, and thus the mind which was in Christ Jesus might be fashioned in us. We love to go up: He came down: that is the mind we would long to have, if we are to be like Him while we are down here. May the Lord help us to remember this, as we ponder His remaining six steps downward!

Not only did He empty Himself of all His outward glory in the form of God: but He took a slave's form. He might have taken the form of an Emperor or of a mighty King, in wealth and luxury: but, No, by *His own act*, (for I think the Greek implies this), He emptied Himself and deliberately took a slave's form. And the remarkable thing is that the word *form* is the very same word as in the previous verse: "Who subsisting in the *form* of God." As we have seen, it means, not exterior form, but inner, essential quality. He was not like an actor might be, dressed up in the fashion of a slave: though indeed we see Him in the outward character of a slave in the thirteenth of John, where He laid aside His garments, took a towel and girded Himself, and did the slave's work, of washing the feet. And Peter fully realized this, I believe, and had it in his mind when he wrote: "But clothed with humility:" for this might well be translated: "Gird on the slave's apron;" for the word in its noun form means this. Here we see the inner, essential quality, the very spirit of our Lord, shining out so that we may gaze upon Him in wonder and awe.

But perhaps the Hebrew servant in Exodus 21 tells the story best. He was to serve for six years, but in the seventh year "he shall go out free for nothing." But the Hebrew servant (and it means a slave) might say: "I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and *he shall serve him for ever*." That pierced ear was the pledge and the proof that he shall be his slave for ever. And those pierced hands and feet and side tell the

same story of "Christ Jesus: who . . . emptied Himself, and took upon Him the form of a slave."

But whose slave is He? "I love My Master . . . He shall serve *Him* for ever." In Philippians it is left to be understood to whom He is the slave: and it is true that He said I came not to be ministered unto, but to minister: and that was to the needs of men; and today upon His throne, He still serves us, our Advocate and our Intercessor: and even after He had returned to the Glory, when His servants went out and preached everywhere, almost the last words of the Gospel that presents Him as the "perfect Servant" are, "The Lord working with them." (Mark 16.20). And so we see Him still serving and still working: but let us remember He is not the slave of men, but of God,—"*My Master*," as the Hebrew servant put it.

And the next step we are to trace is: "Being come in men's likeness." We might, perhaps, have translated this, "Being born in men's likeness", for we usually use "born" to translate this same word in Gal. 4.4. But "being come", is probably nearer to the meaning. The word "likeness" is the third word mentioned in our last Meditation: *Homoioima*. It is the same word as is used in Romans 8.3: "God sending His own Son in the likeness of sinful flesh." His outward appearance was just like a man among men. Judas had to give those who came to take Him a sign, for there was nothing in His outward appearance to mark Him out especially from other men, such as the halos we see in the pictures. He came "in men's likeness."

The Fourth step downwards is: "Being found in fashion as man." I think the words "being *found*" have the same meaning as in Luke 17.18: "There are not *found* that returned to give glory to God save this stranger." See also Acts 5.39 & ii Cor. 5.3. The word "fashion" here is *scheema*, meaning the outward appearance. It is most wonderful that He took a slave's *form*,—the inner, essential qualities of a slave,—but He was found in outward appearance as man. Perhaps we should not say "as a man:" for never was man like this Man: for He was very God. And yet He had man's appearance: "Pleased as man with men to dwell, Jesus our Immanuel." Isaiah had cried, "Oh that Thou wouldest rend the heavens, that

Thou wouldest come down," and that is just what the Lord God Almighty did: He did come down: but He came down "being found in fashion as man." But all the time He trod our sad world, He was still "Immanuel": "God with us."

The next step is, "He humbled Himself." Perhaps more exactly, "He made Himself low", or, "He made Himself very low." The word is used in old writings, speaking of the river Nile, "it runs low." As God, He emptied Himself: as Man, He made Himself low. This is a further step downwards than being found in fashion as a man: for, as we have remarked, He might have been found in fashion as a man, and have chosen to be an Emperor or mighty King: He might have chosen honour and wealth: but not so: "He made Himself low," "He humbled Himself." He could say, "I am meek and lowly in heart." But let us remember that this is "The high and lofty One that inhabiteth eternity, whose name is Holy." (Is. 57.15). After meditating on His path downwards, we can better understand His words that follow: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit." How much most of us need to gaze upon Him, till we are in some measure changed into the same image, and have that mind in us which was also in Christ Jesus.

And now we come to what we would have supposed was the last step He could take: "Becoming obedient unto death." He had taken the form of a slave; and the slave's portion was obedience: and He showed forth His obedience, even unto death. Our Authorized Version might be misunderstood to think it was to death He was obedient. But it was obedience to His Father's will, even unto death. Our Lord had said, "Greater love hath no man than this, that a man lay down His life for his friends." And His death at Golgotha not only manifested forth His matchless love, but also His devoted obedience.

Could there be another step downwards, beyond death? We would not have thought so: but the Father, Who looked down with perfect delight on all that pathway, sees one more step: Not only did He become obedient unto death: but that death, was the death of a cross. That last step tells out the awfulness, the horror, the shame, the anguish of the death to which He became obedient. We see better

the force of the words that tell out that last step, when we ponder such Scriptures as i Corinthians 1.23: "Christ crucified, unto the Jews a stumblingblock;" Galatians 5.11: "The scandal of the cross;" Hebrews 12.2: "Jesus . . . endured the cross, despising the shame." There was probably no death from which one would so much shrink, as "the death of the cross." It was to this, the lowest step that could be taken, that the Lord of Glory went.

Beloved, Let us remember, "Let this mind be in you, which was also in Christ Jesus."

And let us remember, also, our Lord's own words: "He that taketh not his cross, and followeth after Me, is not worthy of Me." (Matthew 10.38).

* * * * *

I would like to commend to you two books, by the late Mr. J. G. Bellett: the first is called "The Moral Glory of the Lord Jesus", and ponders our Lord's humanity, and shows how even in His path as a Man down here, how often His "moral glory" shone out.

The second is called, "The Son of God." This deals with His glory as Son of God. I am sure you would find both books would richly repay an earnest reading. Many years ago I used to travel on Saturday afternoons from Hamilton to Toronto: and one afternoon I had been reading the latter book, but carelessly left it on the seat of the train. The following week the only seat I could get was beside a young man. We got into conversation, and I found he loved the Lord. Soon he began to quote, almost verbatim, the tears running down his cheeks, page after page of the book, "The Son of God." I asked where he had learned these things. He replied, I learned them from a book I found on the seat of this train last week." Years later, an old missionary friend of mine in China, was put to sleep in a room where he found a copy of the book, "The Moral Glory of the Lord Jesus." Next morning he came to the Book Room and bought six copies to send to his friends, and after that we constantly had orders from him for the same book. May these incidents recommend the books to you. I think the Tract Depots should have them in stock. They are not expensive.

WHAT IS A SECT ? ? ?

The word "sect" is employed in the English translation to express the Greek word "heresies." (Acts 5.17; 15.5; 24.5; 26.5; 28.22). The meaning of this word is well known. It is used (except in the Acts of the Apostles, where it is found six times) only once in the Epistle to the Corinthians, (i Cor. 11.19), once in the Epistle to the Galatians (Chap. 5.20), and once in that of Peter (2 Peter 2.1). In each of these three places it is translated by the word "heresies." It signifies a doctrine, or a system, whether of philosophy or religion, which has its adherents united as adopting this doctrine. Its meaning is a little modified now, because the professing church (at least the greater part of it) has taken the name of Catholic, that is to say, universal. Then every religious body, every Christian gathering, which does not belong to this community (so-called Catholic), is by it called a sect; from this the word is become a word of censure. All the Christian bodies are sometimes called sects, in the sense of divisions, when they separate themselves from all other Christians, or from those who bear this name. However, the word sect implies in itself always more or less of censure, from the idea that those who compose it are re-united by a doctrine, or a particular denomination. We cannot say that this way of looking at it is entirely false; the application may be false, but not the idea itself. But what is important is to discover that which, in fact, is an assembly of Christians justly desiring this name; or, since it is applied to assemblies or Christian bodies, it is necessary to understand the true principle on which we ought to assemble. That which is not based on this principle is really a sect.

Although the Catholics (so-called) have made a bad use of this truth, it is not less true that the unity of the Church is a truth of the greatest importance for Christians, whether the unity of all individually manifested in the world (John 17), or that of the body of Christ, formed by the Holy Ghost come down here. (Acts 2; i Cor. 12.13). So in John 17 the Lord

asks the Father, with regard to those who shall believe through the word of the apostles, "that they all may be one in us: that the world may believe that thou hast sent me." (John 17.21). We see there the practical unity of Christians in the communion of the Father and the Son. The apostles should be *one* in thought, word, and deed, by the operation of one Spirit, as the Father and the Son in the unity of the divine nature (ver. 11). Then those who should believe by their word ought to be *one* in the communion of the Father and the Son (ver. 21). We shall be perfect in the unity of the glory (ver. 22); but we ought to be *one* now, in order that the world may believe (verse 21). Further, the Holy Ghost came down from heaven on the day of Pentecost (Acts 2), baptized all believers of that time into one body, united to Christ as a body to the head, and manifested here below on the earth in this unity. (i Cor. 12.13). We see clearly that it is on the earth, where it says, in the twelfth chapter of the first epistle to the Corinthians, "If one member suffer, all the members suffer with it; and if one member be honoured, all the members rejoice with it." (Verse 26). We do not suffer in heaven. But then it is added, "Now ye are the body of Christ, and members in particular."

The whole chapter shows the same truth; but these verses suffice to demonstrate that it treats of the church on the earth. See here, then, the true unity formed by the Holy Ghost: first, the unity of brethren between themselves; and, secondly, the unity of the body.

The spirit of a sect exists when we see disciples unite outside this unity, and when it is around an opinion that those who profess it are gathered, in order that they may be united by means of this opinion. The unity is not founded on the principle of the unity of the body, nor of the union of brethren. When such persons are united in a body, and mutually recognize each other as members of this body, then they constitute a sect, because the principle of the gathering is not the

unity of the body; and the members are united, not as members of the body of Christ, even when they are such, but as members of a particular body. All Christians are members of the body of Christ—an eye, a hand, a foot, &c. (i Cor. 12.13-25). The idea of being a member of a church is not found in the Word. The Holy Ghost compares the Church on earth to a body, of which Christ is the Head (Eph. 1.22, 23; Col. 1.18); then each Christian is a member of this body, so of Christ. But to be a member of a particular body or group of persons on earth, is quite another idea. Now, the supper of the Lord being the expression of this union of the members, (as says i Cor. 10.17), when a group of Christians recognizes its right to receive its members to it, *there* is a unity formally opposed to the unity of the body of Christ. It is possible that this may be ignorance, or that these Christians have never apprehended what is the unity of the body, and that it is the will of God that this unity be manifested on the earth; but, in fact, they form a sect, a denial of the unity of the body of Christ. Many of those who are members of the body of Christ are not members of this group of Christians; and the supper, although the members partake piously of it, is not the expression of the unity of the body of Christ.

But now a difficulty is presented: the children of God are dispersed; many pious brethren are attached to this opinion, or to that group or body of believers; some are mixed up for advantage' sake, even in religious things, with the world. There are, alas! many who have no idea of the unity of the body of Christ, or who deny the duty of manifesting this unity on earth. But all this does not annihilate the truth of God. Those who unite themselves, as I have already said, are but a sect in principle. If I recognize all Christians as members of the body of Christ, if I love them, and receive them, from an enlarged heart, even to the supper, supposing that they are walking in holiness and truth, calling upon the name of the Lord out of a pure heart (ii Tim. 2.19-22; Rev. 3.7), then I am not walking in the spirit of a sect, even although I cannot gather all the children of God, because I walk according to the

principle of this unity of the body of Christ, and seek practical union amongst the brethren. If I join with other brethren to take the Lord's supper only as a member of the body of Christ, not as a member of a church, whichever so-called church it may be, but verily in the unity of the body, ready to receive all Christians who are walking in holiness and truth, I am not the member of a sect; I am a member of nothing else but of the body of Christ. But to gather upon another principle, in whatever manner it may be, to make a religious corporation, body, or group, is to make a sect. The principle is very simple. The practical difficulties are sometimes great by reason of the state of the Church of God; but Christ is sufficient for all; and if we are content to be little in the eyes of men, the thing is not so very difficult.

A sect, then, is a religious corporation, or body, or group of persons united upon another principle than that of the body of Christ. It is formally such when those who compose this particular group are regarded as being the members of it. It is to walk in the spirit of a sect when those alone are recognized in a practical manner, even though they may not give themselves out as properly members of a particular group.

We do not speak of the discipline which is exercised in the bosom of the unity of the body of Christ, but of the principle upon which we are gathered together. The Word does not recognize any such thing as to be a member of a church; it speaks always of the members of the body of Christ. But these are bound to manifest unity in walking together. We can quote Matthew 18.20 as a precious encouragement in these times of dispersion, in these sad times of the last days, where the Lord promises His presence to two or three gathered together in His name. He gives us 2 Timothy 2.22 to direct us in the path of His will, in the midst of the confusion which reigns around us.

(J. N. Darby: very slightly edited).

In our next number, God willing, we will have another most valuable article on this same Greek word. It is believed to be by Mr. G. V. Wigram.

THE HARVEST IS GREAT: THE LABOURERS ARE FEW

A FEW EXTRACTS FROM LETTERS OF MR. G. V. WIGRAM

Jan. 21st, 1873.

The need of labourers is here, as elsewhere, a trial; but faith expects trial: 'tis given that it may be tried, and when tried, may be increased, and augmented, and great honour put upon it; for God wills to have down here some who avow and act upon, trust and hope in Him, who raised from the dead our Lord Jesus Christ, and gave Him glory, that our faith and hope might be in God. 'Tis a singular contrast: to trust and hope in God for more labourers in the work, on the one side; and on the other, to use there being next to none, as girdle to brace up one's loins to walk over the course alone . . . But the Lord knows His own grace, and what to do with His aged, and with His young labourers too.

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Melbourne, March 13th, 1874.

I hope it may be the Lord saying to you, "Give thyself wholly to the work which I have to be done, and My grace will be sufficient for thee; for My strength perfects itself in weakness." Surely His voice may be heard now-a-days: "Who will go for us?" It is a solemn thing to reply, "Here am I, send me;" for there is nothing at our back but the Lord, and if it is not in *faith* that I get over the boatside of the providence boat, I shall find myself sinking. But in the near taste of Abba and His Son's love (in John 14) many have ventured; and who has ventured truly upon God and been disappointed? Full commons here, and a hearty welcome hereafter, is not so good as scanty and spare supplies here—a hearty welcome hereafter, *and* the word, "And thou too didst leave thy little all to follow me."

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Christchurch, Sunday,

May, 17th, 1874.

I have thought about you a good deal at times. My heart says for you, the highest kind of work would be on new and unbroken ground, as in Queensland perhaps, or an introducer anywhere of the Word of Life—that of course; next to that as a helper under a J.N.D., or to gatherings sufficient to be fish-ponds for fish caught. But I am not worth much when I take the place of saying with Peter, "And what shall this man do?"

June 3rd, 1874.

"The time is short and there is need of labourers. . . . But He will go out before us, if we wait on Him, and be our rere-ward too. And really our doings go for very little indeed; it is He, and He alone, that giveth the increase to Paul's plantings and Apollos's waterings.

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Christchurch, New Zealand,

July 9th, 1874.

Labourers are at a premium in the market in this hemisphere, so that you must take care of the fragment of a one which the Lord has made you nurse to.

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November 11th, 1875.

. . . . I have been packing all the morning. I doubt Timothy took so much time as I do. The 2nd December the *Moselle* is to sail. The Lord seems to be quite sufficient as caretaker and for fellowship. Several have volunteered to go with me, but the Master's mind did not seem to be with any of the offers.

Some say I *ought* to think of the feelings of the saints here in England, and therefore take some one. But my answer is, "If His feelings are met that is all one need care for;" and in some journeys none but a tried companion is other than a hindrance.

Ever yours in Him,

G.V.W.

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Probably Feb. or March, 1876.

Doors are open now; but workmen are wanted. Pray ye the Lord of the harvest, &c. I do so in my feeble way, and then look up . . .

Paddington, Sept. 8th, 1876.

Oh for more of the Spirit of Christ—of Paul, who sought the parts beyond, and loved to labour where others would not! . . . This seems to me as it should be.

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Onboard the *Moselle*,

Oct. 8th, 1876.

I look to God to help you one and all above your individual feebleness, in which we are each one so prone to wish for that which we have not, and be discontented and overlook what good things *God* has shared to us, a little bit of the cross, and of privation perhaps, for His name's sake. . . .

You have among you some, given of the Lord, who have addicted themselves (as Paul wrote) to the ministry of the saints. May God bless them in spite of any feebleness in them, which leads them too soon to be cast down, and of any other impediments in Providence to their service among you. You have, too, one or two remarkable for their power of presenting Christ to the sinner. . . . It is a power from God. Be not jealous of it, but be jealous to give it full scope. Infirmities often attach to such, perhaps to keep them humble; help them onward, and let them go forward in faith. . . . Each has his place of service; if he wait on God, God will give it to him. You have, too, a father's heart in one or two that I could name, whose love has oft refreshed my own heart, and I have seen it refresh others too. . . .

I often go over the names of you all. I am (D.V.) to go on . . . to New Zealand. An old man I am for such an undertaking, but if the Lord be with me, all is well; every place is as near to heaven down here as another. Abba's house, and *not* England, is my *home*.

G.V.W.

January, 1877.

I have reached my landfall, Auckland, New Zealand, and I look up to the Lord to make my coming a consolation to His saints in these parts. This path is roughish, and the dust of the roadway hinders many of them singing the Lord's songs in the wilderness. If I might see them gladdened a little, according to the Spirit, it would gladden me.

Abba's love in courts above makes the person of the Lord attractive. . . .

G.V.W.

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Wellington, New Zealand,

December 30th, 1877.

. . . . I have seen my seventy years and two; but I still look up for the work in this little while, and have an empty hand to see what God will put into it, as to things connected with the Son of His love, or the assembly, His Body. I never felt so ill in my life as I have done to-day.

G.V.W.

ON RECEIVING AT THE LORD'S TABLE

In our last number the question was raised of what persons should be received at the Lord's table. Quotations were given on this subject from the writings of Mr. G. V. Wigram, Mr. J. N. Darby, Mr. William Kelly and from Mr. C. H. McIntosh. I think we would have been better had we first turned the eyes of our readers to the Scriptures: for they are not silent on the subject. Please ponder the following passages:

"Him that is weak in the faith receive ye, but not to doubtful disputations." Rom. 14.1.

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God." Rom. 15.5, 6, 7.

"Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of

thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for His name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth. I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. Beloved, follow not that which is evil, but that which is good. iii John 5-10.

Whosoever abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds. ii John 9, 10.

We give below some further extracts from the writings of Mr. Darby and Mr. Kelly on this subject. We have quoted somewhat fully, as the subject is of such importance, and to omit part might convey a wrong impression, by taking the portion out of its context. May we also commend to your serious attention the article "What is a Sect", in this number.

If the Lord will, there will be further quotations on this subject in the next number.

The principle of meeting is the unity of the body, so that a person known as a Christian is free to come: only the person who introduces him should have the confidence of the assembly as to his competency to judge of the person he introduces. In London and elsewhere the name of the person introducing is given out; or if many know him, that is mentioned and they are responsible. Looseness is so prevalent now among the denominations that more care is needed; but I hold that every known Christian has the same title as myself; and membership of an assembly I totally reject. But I do not accept running out at a person's fancy: they may have been sinning or walking disorderly; and a person breaking bread is thereby subject to the discipline of God's house, if called for, just as if he had been constantly there. Nor do I accept any condition from them, as that they are free to go anywhere: the assembly is to follow God's word, and can bind itself by no condition. Nor do I impose any; because as the assembly is bound by the word, and can accept none, so is the person subject to the discipline of the assembly according to the word.

I have never changed my views at all. The practice is more difficult because of the growing looseness in doctrines and practice of all around. But if an assembly refused a person known to be a Christian and blameless, because he was not of the assembly, I should not go. I own no membership but of Christ. An assembly composed as such of its members is at once a sect.

(J.N.D. Letters. Vol. 3. Page 182.
Old Ed.)

"I do trust that you will keep infinitely far from sectarianism. The great body of Christians who are accustomed to religion,

are scarce capable of understanding anything else, as the mind ever tends there. If they become so in their position before God, they would be utterly useless, and I am persuaded, immediately be broken to pieces. You are nothing, nobody, but Christians, and the moment you cease to be an available mount for any consistent Christian for communion, you will go to pieces or help the evil."

(J.N.D. Letters. Vol. 1, Page 21).

"I could not recognize an assembly that does not receive all the children of God, because I know that Christ receives them. I see the church in ruins: I follow my conscience according to the light that I have received from the word, but I desire to bear with the weakness or lack of light that I may find in other Christians, and do all that I can to unite those who love the Lord."

(J.N.D. Letters Vol. 1, Page 42,
Old Ed.)

We do well, while holding fast our liberty for Christ, not to allow the barriers that men have brought in, but to treat them as null and void.

But, then, it will be, as is often, said that every man has a right of private judgment. I deny it totally. No man has a right to an opinion in divine things; God only and absolutely is entitled to communicate His mind. What one has to do is to get out of the way, that God's light may shine into the hearts of His children. Men, in their self-importance, only cause their dark shadows to pass over themselves and each other: they thus hinder instead of helping the communication of divine truth. Whereas, when the desire of Christ's servant is, that God may lead on and strengthen His children, is it in vain? Never. The moment you begin to gather people round a particular person, view or system, you are only forming a sect. For this is a party, though it may contain many members of Christ, which forms its basis of union, not on Christ, but on points of difference, which thus become a special badge and means of separating between the children of God.

"The apostolic church never challenged a convert's faith as to an establishment or dissent—never asked, Do you believe in episcopacy, voluntarism, or even the Church of God? The true and God-

glorifying enquiry was and is, Do you believe in the Christ of God? It is true that in early days, if a man confessed Christ, he was cast off by Jews and Gentiles, and became an object of enmity to all the world; and this was no slight guard then against people confessing Christ, unless they really believed in Him. But if a man had received the Holy Ghost, through the hearing of faith, he was at once a member of the one body, and acknowledged as such.

"Why should not this rule now? Am I not content with the wisdom of God? Would I then supplement His word, or do without or against it? It is no sect if you act upon the mind of God; it is a sect if you depart from it. The question, therefore, is, what is God's intention about His Church? How would He have us to meet? Am I willing to receive all real Christians—persons whom all believe to be converted? Doubtless there is such a thing as putting them out if they prove not to be so; for there is no possible case of evil but what the word of God applies to, so that there is not the smallest need for any rules or regulations of men. Unless men are spiritual, they will not keep the unity of the Spirit long; they will soon find abundant ground for fault-finding. But those who hold fast and firm to Christ as the centre of the Spirit's unity, as they are no sect, so they never can become one, whatever be the schisms, divisions, heresies, of their adversaries. . . . The unity of the Spirit which the Ephesians had to keep, is the unity which God lays upon all His children. If the word has regenerated my soul through the Holy Ghost; if through it I know my Saviour and my Father; if to it I am indebted as the means God uses for cleansing my soul from day to day, am I to say that I need not follow His word as a member of Christ's body in the assembly of God, where He dwells in the Spirit? Surely, if my soul owns its divine authority, woe is me if I do not seek to follow it in all things. God calls on us to be diligent in maintaining "the unity of the Spirit in the bond of peace." It is not the unity of our spirits, but the unity of *the* Spirit.

When we reflect that it is the Holy Ghost who forms this unity, is it not a solemn thought? Ought we not to guard against anything that would grieve Him? Our Lord attached special importance to what touched the Holy Ghost; and so should we, if wise. If the Holy Ghost is

here for this purpose on earth, He becomes a divine test for souls, whether they are prepared to honour Him or not. But people might say, if you receive all Christians without requiring them to give a pledge for the future, tacitly, if not expressly, you may accept a Socinian or an Arian. But I do not acknowledge such to be Christians at all: do you? What is the Church founded on? "Whom say ye that I am," says our Lord in the very chapter in which He first notices that He was going to build the Church. "Thou art the Christ," said a disciple, "the Son of the living God." And what does our Lord reply? "Thou art Peter, and upon this rock I will build my church." Hence there ought to be the strongest, strictest dealing with souls, whether in deed and in truth they believe and confess the divine glory of the Lord Jesus Christ. The smallest compromise as to this allowed would be a reason for standing in doubt of any soul. You have no ground to receive as a Christian him who tampers with the purity, glory, or integrity of the person of Christ. The Church is founded on Christ the Son of God: if this rock be shaken, all is gone. "If the foundations be destroyed, what shall the righteous do?" To touch Christ is to touch the very basis on which the Church of God rests.

But where a soul confesses Christ really and truly, confesses Him in such a way that it commends itself to your conscience as divine, receive him; for God has. He may be Baptist or Paedo-Baptist: never mind, receive him. If he is living in sin, need I say that Christ and drunkenness, &c., cannot go together? Faith in the Son of God is incompatible with walking in darkness.

(W. Kelly: Lectures on the Epistle to the Ephesians: Pages 150 to 153)

We have ever allowed that in the ranks of Open Brethrenism there might be individuals wholly and honestly ignorant that it is founded as a society on indifference to a true or false Christ. Where this is certain, one would seek to deal pitifully with them, and no one was freer to receive such with a grave caution than the late J.N.D., as almost all others of weight have done. Timid men, ever prone to sectarian barriers, have, alas! refused even such.

"The Doctrine of Christ and Bethesdaism," W. Kelly, Page 18.

HAGGAI: THE MESSENGER AND THE MESSAGE

THE FIFTH MESSAGE

Chapter 2.20 to 23

(Verse 20 to 22). The last message is addressed to Zerubbabel, and, therefore, while a word of the greatest encouragement to the remnant, it has specially in view the one that was instrumental in leading the people to obey the word of the Lord.

The people of God in that day were surrounded by heathen powers to whom the government of the world had been committed. They ruthlessly used their power in that day, as in this, to crush all who thwarted their will. In the face of all this power of evil the remnant had only to obey the word of the Lord, and in simple faith occupy themselves with the work of the Lord. It was no part of their business to oppose the world, or overthrow its power, or seek to right its wrongs. They are instructed that the Lord, in His own time will deal with all the evil of the world. His word is, "I will shake the heavens and the earth;" "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen," and "I will overthrow the chariots."

In our day it is not for the people of God to attempt to put the world right. This is the Lord's work, for He is coming "with ten thousand of His saints," to execute judgment upon all that are ungodly. Our part is, in simple obedience to

the word, to "*earnestly contend for the faith*," "*building*" up yourselves in our most holy faith, "*praying*" in the Holy Ghost, *keeping* ourselves in the love of God, and "*looking*" for the coming of our Lord Jesus Christ (Jude 14, 15, 20, 21).

(Verse 23). Obeying the word of God, continuing the work of the Lord, and leaving the judgment of the world to be dealt with by the power of the Lord, Zerubbabel would not only find present blessing, but also inherit future reward. In the day of the coming glory he would have a place of signal honour as the chosen of the Lord.

Nor is it otherwise in our day. To obey the word of the Lord, and to do the work of the Lord, according to the mind of the Lord, in a day of weakness, and in the face of reproach and opposition, may appear "as nothing" to the great religious profession, but will carry its bright reward in the day of the coming glory. To the one that has but "a little strength" and yet keeps the Lord's word, and does not deny His Name, the Lord can say, "Him that overcometh will I make a pillar in the temple of my God, new Jerusalem, which cometh down out of heaven from my God: and I will write upon him My new name." (Rev. 3.12).

(Hamilton Smith)

??? THE QUESTION BOX ???

Question No. 1. "Is it possible for believers to break bread together, and not be in fellowship?"

I gather from Scripture that it is quite possible. The wicked man in I Corinthians 5; Diotrephes in Third John; the Cretians (who were "always liars, evil beasts, slow bellies") were evidently all still breaking bread: but surely they were not "in fellowship." And, you will note, Paul does not tell Titus or the assembly in Crete to forbid these Cretians to break bread. On the other hand, we speak, and we speak rightly, of "having great fellowship" with such-and-such a brother or sister. We mean there are kindred thoughts and feelings in our hearts: we have much in common regardless of whether we break bread together or not. The usual Greek word for "fellowship" is *koinonia*, often translated "communion." It comes from the word *koinos*, meaning "common," and

is so translated in Acts 2.44: "had all things common;" Tit. 1.4: "mine own son after the common faith;" Jude 3: "the common salvation." If I have "the mind of Christ", and another brother has "the mind of Christ", we have much in common, or, in other words, we have fellowship together, even though, alas! we may not break bread together. We often hear it said, "So-and-so is not in fellowship", when we mean that "So-and-so is not breaking bread." That is quite a wrong way to speak, and a wrong use of the word "fellowship." Again we hear it said, "That brother has never really been in fellowship", when the speaker means that this brother has not the knowledge of truth that he feels he should have: but the speaker forgets that "though I have . . . all knowledge . . . and have not love, I am nothing." It is not knowledge that promotes fellowship. Mr. Darby once

remarked, "Devotedness to Jesus is the strongest bond between human hearts." This is what promotes true fellowship, even though there may be little knowledge, and in these sad days of confusion we may not have the joy of breaking bread together. You may have heard the story of the two brothers who could not understand a word each other said, but they both devotedly loved the same Saviour: and when they met, the one said, "Hallelujah!" and the other replied, "Amen!" There was fellowship.

Question No. 2. "What does it mean to be 'filled with the Spirit' Eph. 5.18?"

Apart from its use in Scripture, we quite understand what it is to be filled with anything. It is used of material things, as, "Fill the water pots with water. And they filled them up to the brim." It is used in regard to appetite. "And they did all eat and were filled," that is, satisfied. It is used of mental and other emotions, "Sorrow hath filled your heart." "They were filled with wrath,"—"with fear,"—"with madness," &c. Here, they were dominated by these emotions, one at one time, one at another. "Filled with the knowledge of His will," (Col. 1.9.) "Filled", in the sense of a developed and entire insight into all its holiness, all its glory, and into the ways in which to meet it in practical life." (Moule). Filled, too, I take it, so as to leave no room for other objects. So "filled" with the knowledge of His will, what He has desired, counselled and determined to do for Christ (compare Eph. 1.9, 10), that the one filled therewith is "possessed" by it, and so able, by virtue of the knowledge of the end to which God is working, to walk worthy of the Lord. For ability to walk to a certain goal involves knowledge of the goal as well as walking power.

And this thought of power leads us to what shall be our concluding illustration of the use of the word "filled" or "full." We learn that the Lord Jesus was "full of the Holy Ghost." (Luke 4.1.). He did all things by the Spirit: He "Waxed strong in Spirit, filled with wisdom;" He was "Led by the Spirit into the wilderness;"

"by the Spirit of God He cast out devils;" "the Spirit of the Lord was upon Him . . . to preach the gospel to the poor;" "through the Eternal Spirit He offered Himself without spot to God;" He was "quickened by the Spirit;" and even after His resurrection it was still "through the Holy Ghost" that He gave commandment unto the apostles.

These "were all filled with the Holy Ghost" on the Day of Pentecost (Acts 2.15), and again in chapter 4, verse 31. Paul was to be "filled with the Holy Ghost", (Acts 9.17); "filled with the Holy Ghost" he rebuked Elymas (13.19). That he was not always so "filled" is plain from Acts 23.3. Nor was Peter "filled" with the Holy Ghost in Galatians 2.

To be "filled with the Spirit," then, is not a fresh or new coming of the Holy Ghost, but it is the person being, for the time, completely under the control of the Spirit. And we are exhorted to be that always. We are to "walk in the Spirit;" (Gal. 5.16); to be "led by the Spirit;" (Gal. 5.18) "through the Spirit" to mortify the deeds of the body; (Ro. 8.13); to "pray in the Spirit," &c.

May it be granted unto us of the Father "to be strengthened with might by His Spirit in the inner man; that Christ may dwell in our hearts by faith; that, being rooted and grounded in love, we 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, that we might be FILLED with all the FULLNESS of God."

(The Steward: Jan. 1, 1919)

(I think that the force of the Scripture in Eph. 5.18: "And be not drunk with wine, wherein is excess; but be filled with the Spirit," is that the one drunk with wine, is, "for the time, completely under the control of" the wine. That is never to be: but, on the contrary, we are to be "filled with the Spirit", so that we are "completely under the control of the Spirit." If we take the whole verse together, I think it is clearer. Ed.)

FROM A LETTER

While reading in John 10 the other day, I was impressed by the Good Shepherd, and especially where He is depicted as calling His sheep, such as verse 4: "When He has put forth all His own, He goes before them, and the sheep follow Him, because they know His voice."

Later my attention was directed to Isaiah 30:15-22, and this passage also deals with the Lord's gracious care of His own, such as verse 21: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

“FEED MY LAMBS”

(John 21:15)

EYES OF BROWN

Just a tiny little child
Three years old,
And a mother with a heart
All of gold.

Often did that mother say,
“Jesus hears us when we pray,
For He’s never far away,
And He always answers.”

Now, that tiny little child
Had *brown* eyes,
And she wanted *blue*, instead—
Like blue skies.

For her mother’s eyes were blue
Like forget-me-nots. She knew
All her mother said was true,
Jesus always answers.

So she prayed for two blue eyes,
Said, “Goodnight,”
Went to sleep in deep content
And delight.

Woke up early, climbed a chair
By a mirror. Where, Oh, where
Could the blue eyes be? Not there;
Jesus hadn’t answered!

Hadn’t answered her at all;
Never more could she pray;
Her eyes were brown—
The same as yesterday.

Did a little soft wind blow?
Came a whisper soft and low,
“Jesus answered. He said, ‘No’—
Isn’t NO an answer?”

(Amy Carmichael)

(Later, when Miss Carmichael went to India to serve her Lord, she was so thankful her eyes were brown, and not blue: for brown eyes made her much more one with the people there.)

WHY LILETTE WOULD NOT PRAY ANY MORE

It was evening, the children had gone to bed. The eldest sister, Marianne, was taking her mother’s place, who had been obliged to go out with her husband, and she was making the round of the different rooms, saying goodnight to her little brothers and sisters, and helping them with their prayers.

She came to Lilette’s room, and received a kiss from the little girl, but immediately afterwards she turned over towards the wall to go to sleep.

“But, Lilette, what about your prayer?”

“I won’t pray. Its no use. God doesn’t answer.”

Marianne stood dumbfounded.

“But, Lilette, why do you say that?”

“I have prayed these days for a long time, a long time, to ask God to cure Grandmother, and you see, it did no good at all, now she’s dead.”

Marianne did not know how to answer. The grandmother, tenderly loved, who had lived with them, had been sick a long time, and God had come and taken her back to His family. What a sorrow for them all! Marianne had wept much these last days. Previously she had, she also, besought the Saviour to heal her dear grandmother: but she had submitted to His will, and her sorrow had drawn her nearer to her Saviour, and now she sought to comfort her parents, and to see that she

herself did not forget the precious example left by the grandmother. But, how to answer her little sister?

She murmured: "That is not a reason not to pray any more. God knows better than we do."

Then she left the room, knowing that she ought to say something, but what? and very troubled at the thought that her little sister would not pray. Was she to grow up an unbeliever?

When the mother returned, she asked how the children had gone to bed, and Marianne told her what Lilette had said.

"Mother! You must explain to her:" She said in a beseeching tone, as she finished telling her story.

The mother well understood what was passing in the heart of her little girl. She had learned that God is almighty, and that He is love: and now her faith had failed when it was tested. She had prayed with such confidence, quite sure that God would heal the dear invalid, and now, she was dead. There was a great trouble in her little heart.

The previous days the mother had been so occupied with various things, receiving so many visitors that she had been obliged to neglect her children a little, and she had not suspected what was so agitating Lilette's heart.

The next day an occasion to talk to her presented itself.

"Mother, may I go to Beatrice's house? She has invited me for the afternoon."

"I am astonished that you ask me that, Lilette."

Lilette opened her eyes very wide, "Why, Mother?"

"I thought that you would never ask me for anything again, since last week I would not let you go sliding on the lake."

"That's no reason," answered Lilette.

"And why, since God refused one of your requests, are you not willing to pray any more?"

Lilette grew red and said nothing.

"Were you not very discontented when I refused you permission?"

"Yes, at first," replied Lilette, "but that is the day that our little neighbours fell into the water, and were nearly drowned, because the ice was not solid."

"Then you understand why I said, No?"

"Yes."

"Do you not see that if God refuses us something that we ask Him for, it is because He knows better than we what is good for us? I believe, my Darling, that you have been troubled because God has not healed the dear grandmother when you asked Him with such confidence to do so. He has reasons that we do not not always understand, but we know that His will is good and perfect. You did not understand at all why I refused to let you go on the ice, but later you did understand. I think that you will in time understand also why God has taken the grandmother to Himself. He does not ask us to *understand*, but to *believe* that He does all things for our good."

"Do you understand why, Mother?"

"Well, the grandmother has served her Saviour faithfully during a long life: she has had many afflictions and troubles, and much weariness, and now the Saviour says to her: 'Well done, good and faithful servant, enter thou into the joy of thy Lord,' and He has made her rejoice in His presence. Is that not better for her than to continue to suffer and to be weary here below? Can we not rejoice for her? And for us, the Saviour has something to say to us in this trial. He wishes without doubt to draw us nearer to Himself, to make us to think of the preciousness of the things that are above. He has a lesson for each one of us to learn: it is for us to discover what that lesson is; God has also blessing in reserve for us. Have you noticed one of the verses that we had the day before yesterday at the grandmother's funeral? 'Remember your guides, who have spoken to you the word of God, and consider the issue of their conduct, imitate their faith.' (From the French). There is a message for you: Imitate your Grandmother's faith."

"Mother, I will pray a new prayer," murmured Lilette.

"Now you can go to Beatrice's house if you want to."

"Yes, you know I do not like going to Claudine's house, where one only laughs and jokes with so much noise, but Beatrice is quiet, and she knew Grandmother; then I can talk to her about her."

And after tenderly embracing her mother, Lilette went running off.

(From "La Bonne Nouvelle")

BIBLE ENIGMAS: No. 10

Who had the moral courage to withstand
Ahab's iniquitous and strange demand?
Who, young in years, did with the old contend,
And prove to Job his true and only friend?
Who, banished from her home, and forced to fly,
Found in the wilderness that God was nigh?
Who, steadying with his hand the ark of God,
Was made to feel Jehovah's chastening rod?
Who, for his strength of body was renowned,
Yet before woman was the weakest found?
Who tried in infancy the Lord to kill,
And by the act did prophecy fulfil?
Who would not but by sight and sense believe
The joyful news the apostles had to give?
Who, as a prophet, warned the apostle Paul,
That bonds and many woes would hom befall?
Where was the widow's grief turned into joy,
When Christ restored to life her only boy?

In the initials of the lines above
A word is seen, a nation to reprove:
The brazen serpent, a fit emblem used,
In after ages was too much abused.

Look to the cross of Christ, or rather see
Him who for us was hanged upon a tree:
Symbols are likely oft to lead astray
From Him who is the Truth, the Life, the Way.

ANSWERS TO BIBLE ENIGMA,

No. 9

"Father of the Fatherless." Psalm 68.5.

F-estus Acts 26.24.
A-braham John 8.56.
T-abitha Acts 9.36-40.
H-erod Matt. 2.16.
E-l-Bethel Gen. 35.7.
R-achel Gen. 35.19.

O-badiah 1 Kings 18.7, 13.
F-ortunatus 1 Cor. 16.17.

T-imothy 2 Tim. 3.15.
H-aman Esther 7.10.
E-gypt Hos. 11.1;
 Matt. 2.15.
F-elix Acts 24.25.
A-rarat Gen. 8.4.
T-homas John 20.27.
H-adassah Esther 2.7.
E-lymas Acts 13.8-11.
R-ahab Joshua 2.1, 15, 18
L-ois 2 Tim. 1.5.
E-unice "
S-amuel 1 Sam. 3.4-14.
S-tephen Acts 8.2.

HALF-TRACT: WHOLE TRUTH

Torn vertically down the middle, the tattered scrap of paper fell from the envelope. Brown and torn so as to be almost unreadable, it carried into the Emmanuel Press office the pungent smell of wood fires, clay floors, ox hides and thatched roofs! The unmistakable smell of timeless Africa.

With it came a little letter written on the torn-out page of a school exercise book. "Sir," it said, "please quickly send us THE OTHER HALF!" Indeed, as I looked at the remnant of dirty paper, I noticed that all the lines did not end intelligently. Sentences were left unfinished. Individual words were incomplete. The

ragged tear had gone haphazardly through the tract.

"This is all we have," went on the letter, "we never saw the 'ends' of any of these lines of precious Truth, yet we have sought and found our Saviour Jesus Christ. This half-tract has taught us *whole truth!*"

This tiny band of new followers of Jesus have been sent a supply of *whole* tracts. No longer need they depend for knowledge of Christ upon the torn half of a worn-out tract!

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Published by G. C. Willis, Box 535, Sandakan, North Borneo.
Printed in Hong Kong.

PRINTED BY EMPIRE PRINTING CO., 218 GLOUCESTER ROAD, HONG KONG.

"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 15: NUMBER 10

MARCH 1962

SUPREMEPLY - EXALTED

O King of kings, and Lord of lords,
Jesus, my Lord, my God!
Both heaven and earth obey Thy word,
Their great Creator laud.

In the beginning was the Word—
The Father's only Son.
For long e'er heaven or earth were made,
Thou and Thy God were one.

Yet Lord, Thou left'st Thy heavenly
throne,
And in this world wast born,
For me Thou didst from Heaven come
down
And barest grief and scorn.

Thou mad'st Thyself of no repute,
And to the cross didst go,
Hast borne my sins of Mountain's weight,
My sins! My shame! My woe!

But death must yield that glorious One,
The grave give up its prey,
Exalted high, the victory won,
At God's right hand today.

O Lord, for this, we e'er would praise,
And all Thy grace would laud,
Our hearts and voices ever raise,
To worship Thee, O God!

(From Chinese)

MEDITATIONS ON PHILIPPIANS

Chapter 2: Verses 9 to 11

In the earlier verses of this Chapter, we have seen how the Lord of Glory, (as someone has beautifully remarked), "Laid aside His garments; and took a towel and girded Himself."

"Wherefore God also supremely-exalted Him,
And bestowed on Him the Name,
The (Name) supreme-above every name,
That in the Name JESUS every knee should bow,
Of (things) heavenly
And earthly
And infernal,

And every tongue should publicly-confess that JESUS CHRIST (is) LORD,
to the Glory of God the Father."

"Wherefore" is the word with which His exaltation begins. It reminds us of our Lord's own words, repeated twice: "He that humbleth himself, shall be exalted." (Luke 14.11 & 18.14). And none ever humbled Himself as the Lord of Glory: well is it indeed that He should be supremely-exalted! "*HE* humbled *Himself*," but, *not*, you will note, "He exalted Himself." No, "GOD supremely-exalted Him." Nor may we pass by that little

word "also." "Wherefore God *also* supremely-exalted Him." In the Greek it is placed in a very emphatic position: as if to contrast God's thoughts of His Son with man's treatment of Him.

"Supremely-exalted" is one word in the Greek. The Spirit of God through Paul loves to add to many words the little word "*hyper*," (which corresponds to our word "super"), and we have translated it here, "supremely." Examples of other words to which "*hyper*" is added are: "supremely-above" in Ephesians 1.21 & 4.10; "super-intercede", Rom. 8.26; "super-conqueror," Rom. 8.37; and there are a number of others. How well this word of "supreme-exaltation" fits the position due to such supreme-humiliation! It is the only place in the New Testament where it is found; as though the Spirit of God had reserved it for this special passage. There were seven steps downward in our Lord's humiliation; and there seem to be seven steps upward in His exaltation: (as shown in the arrangement above of this Scripture): this is the first, "God also supremely-exalted Him." The Aorist Tense is used, meaning one act: as though in it is included His resurrection up from the grave: His ascension up to Heaven, and on up to the Throne, at God's right hand.

The second step is "He bestowed on Him the Name, the (Name) supreme-above every name. "Bestowed" is used as a translation of a Greek word formed from the word always used for Grace." One would like to say, God "graced Him with the Name," but that might convey more the thought of *graceful*, than *gracious*, or *free-giving*. It is the same word used in Chapter 1.29, when God bestowed on us not only the privilege of believing in Him, but also to suffer for His sake. (And let us remember if we suffer we shall also reign). The better reading is not "given him a name," but, "*the Name*." It is a special Name, "the (Name) supreme-above every name." The word here translated "supreme-above" is again *hyper*, that was joined to "exalted" in that first step upwards. We may ask, What is "the Name"? Some think it to be the mystic Name JEHOVAH: others, that it may be "My new Name" in Rev. 3.12. But from what follows, "That in the Name JESUS every knee should bow", I cannot

but think that JESUS is "the Name, the (Name) supreme above every name." Let us remember that the Name JESUS means JEHOVAH-the-SAVIOUR. And let us remember also Jesus Christ is the same yesterday, today and for ever. Mr. Kelly writes: "The lowly Name that was His as Nazarene on the earth must be honoured everywhere. God's glory is concerned in it. In the name of Jesus, or, in virtue of His name every knee shall bow." It may be "In the name of JESUS," or, it may be, "In the Name Jesus;" I confesse I like the latter translation: but it might be either.

"*Every* knee should bow." I write in a Moslem land, where all around are those who put the name "Mehommed" above the Name JESUS: nor will they bow to that worthy Name, for they will not acknowledge Him as GOD. But the day is coming when every one of them shall in virtue of the Name JESUS bow his knees. And the Communists, who hate that precious Name, whether dead or living, each one of them will also bow. And those knees that have only bowed to idols will, in the coming day, bow to that Name supreme-above every name. Yes, and the infidels and the scoffers, it matters not how-bold they are now: and "the fearful", those who do not now bow for fear of the laugh of a fellow-mortal: each one of these shall surely bow. Notice, it does not bunch them together, and say "all the knees shall bow." It looks at them each individually, "every knee shall bow."

And the Spirit of God divides these into three classes: "The heavenly, the earthly, and the infernal" (or, those under the earth). Angels and demons, Living and dead, Saved and lost will all then publicly (for so the word would intimate) acknowledge Him as LORD. The word "LORD" is in an emphatic position, so the emphasis is on it: "JESUS CHRIST (is) LORD."

The Greek may be either masculine or neuter: so it may read as we have put it:

"Of (things) heavenly and earthly and infernal;"

or, it may read as J.N.D. has it in the New Translation

"Of heavenly and earthly and infernal (beings)."

The former includes the latter, but goes out to a much wider circle: and the 14th Psalm and the 8th of Romans would seem

to warrant us in including all creation in the homage due to "the Name JESUS."

"Praise the LORD from the earth,
ye dragons, and all deeps:
Fire, and hail; snow, and vapours;
Stormy wind fulfilling His word:
Mountains, and all hills;
Fruitful trees, and all cedars;
Beasts, and all cattle;
Creeping things, and flying fowl:
Kings of the earth, and all people;
Princes, and all judges of the earth:
Both young men, and maidens;
Old men, and children:

Let them praise the Name of the LORD:
for His Name alone is excellent; His glory
is above the earth and heaven." (Psalm
148.7 to 13).

But not only must every knee bow: but
every tongue shall confess Him LORD.
For those who confess Him LORD now,
it is salvation. (Romans 10.9). But those
who refuse Him now as LORD, shall
surely one day acknowledge Him thus: but
only to be cast into the lake of fire.

And so we find the seven steps down-
ward are matched by seven steps upward:
just as the "exceeding sorrowful" of
Matthew 26.38 is matched by the "exceed-
ing glad" of Psalm 21.6, the Resurrection
Psalm.

Our passage began, "God supremely-
Him." It ends by telling us that this
supreme-exaltation of the Son is "to the
Glory of God the Father." He could say
of all His earthly path of humiliation: "I
have glorified Thee on the earth." How
blessed to see in His path of exaltation we
find the same thing: and well we know

that this is just as He would have it.
"They went both of them together" is true
both to the Cross and to the Glory.

Another has said, in writing of this
portion: and I would borrow his words:
"So ends our exposition of this amazing
passage—oh, that one could have done it
better, more worthily. The reader may
well be constrained to throw this poor
Study on one side and to take up the
inspired record itself and, on his knees,
pore over the sacred words themselves;
and then . . . join, with deepest adoration,
in the Heavenly tribute of Revelation 5.12,
"Worthy is the Lamb that was slain to
receive power, and riches, and wisdom,
and strength, and honour, and glory, and
blessing . . . Amen!"

* * * * *

But, Beloved, Let us not forget that
these things have been written that you
and I might have this mind in us, which
was also in Christ Jesus: and that was the
lowly, subject mind.

* * * * *

"The God of our Lord Jesus Christ, the
Father of glory, may give unto you . . .
that ye may know . . . what is the exceed-
ing greatness of His power . . . which He
wrought in Christ, when He raised Him
from the dead, and set Him at His own
right hand in the heavenlies, far above all
principality, and power, and might, and
dominion, and every name that is named,
not only in this world, but also in that
which is to come: and hath put all things
under His feet, and gave Him to be the
head over all things." (Ephesians
1.17-22).

THE JOYFUL SOUND

O that Thy Name may be sounded
Afar over earth and sea,
Till the dead awaken and praise Thee,
And the dumb lips sing to Thee!

Sound forth as a song of triumph,
Wherever man's foot has trod,
The despised, the derided message,
The foolishness of God.

JESUS, dishonoured and dying,
A felon on either side—
JESUS, the song of the drunkards,
JESUS the Crucified!

Name of God's tender comfort,
Name of His glorious power,
Name that is song and sweetness,
The strong Everlasting Tower.

JESUS the Lamb accepted,
JESUS the priest on His throne,
JESUS the King Who is coming—
JESUS, Thy Name alone!

(C.P.C. From Hymns of Ter Steegan)

THE NAME SUPREME

Thou shalt call His Name

J E S U S :

(JEHOVAH - the - SAVIOUR)

for He shall save His people from their sins. (Matt. 1.21)

• • • • •
"Esaias . . . saw His glory, and spake of Him." (John 12.41)

"Holy, holy, holy is JEHOVAH of HOSTS; the whole earth is full of His glory." (Is. 6.3)

• • • • •
JEHOVAH - JIREH Gen. 22.14

(The Lord the Provider)

"God will provide Himself a Lamb." Gen. 22.8.

"Behold the Lamb of God!" John 1.36.

• • • • •
JEHOVAH - RAPHA Ex. 15.26

(The Lord the Healer)

"He Restoreth my Soul." Ps. 23.3

• • • • •
JEHOVAH - NISSI Ex. 17.15

(The Lord My Banner)

"His Banner over me was Love." Song of Sol. 2.4.

• • • • •
JEHOVAH - MEKADDESHCUM Ex. 31.13

(The Lord the Sanctifier)

"Sanctify them through Thy Truth: Thy Word is Truth." John 17.17.

• • • • •
JEHOVAH - SHALOM Judges 6.24

(The Lord my Peace)

"Peace through the Blood of His Cross." Col. 1.20.

• • • • •
JEHOVAH - SABAOTH i Sam. 17.45

(The Lord of Hosts)

"Thou comest to me with a sword, and with a spear, and with a shield: but
I come to thee in the Name of JEHOVAH OF HOSTS." i Sam. 17.45

• • • • •
JEHOVAH - RAHA Ps. 23.1

(The Lord my Shepherd)

"I am the Good Shepherd: the Good Shepherd giveth His life for the sheep." John 10.11

• • • • •
JEHOVAH - TSIDKENU Jer. 23.6; 33.16.

(The Lord my righteousness)

"Christ Jesus . . . is made unto us . . . righteousness." i Cor. 1.30.

• • • • •
JEHOVAH - SHAMMAH Ezek. 48.35.

(The Lord is There)

"Where two or three are gathered together unto My Name, there am I in the midst
of them." (Matt. 18.20)

• • • • •
HO - ERCHOMENOS Ps. 118.26; Luke 13.35; 19.38

(The Coming One)

"Surely I Come Quickly." Rev. 22.20

"Amen, Even so, Come Lord Jesus!"

• • • • •
"God also hath highly exalted Him, and given Him the Name which is above every Name:
that at the Name of

J E S U S

Every knee should bow, of things in Heaven, and things in Earth, and things under the Earth
And that Every tongue should confess that JESUS CHRIST IS LORD,
To the Glory of GOD THE FATHER. Phil. 2.10, 11

THOUGHTS ON THE LORD'S TABLE

I would entreat the Christian reader not to turn hastily away from a consideration of this topic, (the Church or body of Christ), now, alas, too commonly ignored. For they who are born of truth are also born for truth; to live by its confession and to adorn it by obedience. But while the Son of God is objectively "the truth" (John 14.6) to the believer, a part of that fulness which the Comforter reveals to us in Him is, as we are impressively taught by the apostle, the doctrine of the indissoluble oneness of His body. Are we, then, confessing or denying, in act or by position, this distinctive glory of our common faith?

The question is a grave one, and should be gravely met. For in that coming day, when judgment must be passed on all that has been done, and not repented in His Name, it is conceivable that many an ardent sectary (sectarian person), who has lived and laboured for his "cause", may be confounded by a reference, on his Master's part, to the scripture we are now considering (1 Cor. 12); in like manner as, in the days of His flesh, He put to shame the sectarian disputers of that time, saying, "Have ye never read?" But we should endeavour, by a prayerful heed to what is written, to anticipate His judgment in that day. Let the sincere disciple, then, reflect a little on his actual position. He is a member, perhaps, of some ecclesiastical denomination. If so, let him ask himself honestly these three questions:

(1). Does the church, of which I count myself a member, consist (so far as godly and vigilant discernment can ascertain, what the Lord alone can ultimately determine) of God's "called" and "chosen" only? and,

(2). Is the table, which I call "the Lord's," accessible freely to all who are truly Christ's? (Wicked persons, even though called a "brother", of course, excluded). and,

(3). Has "the manifestation of the Spirit" its practical recognition there, and its unfettered exercise?

If either of these conditions are wanting, he may assure himself that his "church" has no claim to be regarded as the "body of Christ," though many of His living members may be found in it. . . .

Tradition, if it be not apostolic, has no claim on our attention in this question.

Now apostolic tradition is delivered to us in the writing of apostles. By their testimony, therefore let the claims of modern Christendom be judged. But in these writings we shall look in vain for . . . an assembly of worshippers who are held together, not by the true bond of perfectness, and in common subjection to the Lord, but by articles of agreement, which, in exact proportion to their stringency, exclude those who subscribe them from the general assembly of God's saints.

(From "Pridham on First Corinthians":
Slightly edited)

The saints may not be able to deliver to Satan, but are bound to put out from among themselves the wicked person. But they are not called on to put out any one who is not "wicked." There are other steps in discipline which should never be forgotten, as rebuke in some cases, and withdrawal in others. It is false and mischievous that every offender should be thus removed; none should be but the wicked. In their case it is imperative, otherwise communion no longer exists according to Christ. It is not the entrance of the worst possible evil that destroys the character of the assembly, but the deliberate toleration of evil, were it even the least. Only we have to take care in judging that it be done in the word and Spirit of God. Unity that subsists by allowing known evil in its midst is of Satan, and directly opposed to God's object in His assembly, which is responsible to reflect the character of Christ now in holiness, as it will by-and-by in glory.

(Notes on the First Epistle to the
Corinthians. W. Kelly. P. 97, 98)

While every office or gift is a blessing to the church, and to be full recognised, it is the clear privilege of any two or three Christians, where not done in the spirit of schism, to meet and break bread together, should they not have any ministry at all, nor any office whatever. It is their privilege as Christians—the rest is their profit, of course, as saints, and to be gladly welcomed, and ministering to the other, but, indeed, no way to be compared with their actual abiding privilege of communion together, their privilege and duty, and substantially the everlasting part of the whole matter.

(J.N.D. Coll. Wtgs. Vol. 2. P. 132, 133).

HERESY

Some heresies have been formed upon the denial of foundation doctrines, as Arianism, and some upon points of superstructure, as Anabaptism. But of all kinds of heresy, I conceive the worst is that which is so formed upon truth as to make truth appear to be on one side, and the Holy Ghost opposed to it on the other. If God saw me (for example) separating myself in spirit, affection, thought or action from the members of Christ now on the earth, to a section of it which was characterised either by knowledge of truth, or by supposed freedom from error, or if He saw me trying to form such a party, He would, I judge, see marks of incipient heresy. In both cases I should be opposing truth to the Holy Ghost; in the former case I set the Holy Ghost in life in the members below knowledge or freedom from error; in the latter case, I in practice, oppose knowledge &c. to the Holy Ghost in *His mode of working*; for His aim is not to form *schools* well taught, or free from defect and error, but to build up the living members of God's household in separatedness to God and in brotherly love. If such a thing worked out into a sect it would be pre-eminently evil.

And it is to be observed, that not only is a sect which takes a truth for its basis, and opposes it to the Holy Ghost, the worst form of heresy; but also that the intensity of the evil increases directly as the purity of the truth: for example, a sect built upon a correct view of an ordinance

would be bad; but a sect built upon a correct view of resurrection and glory or any points about them would be worse; yea, *worst of all* would be a sect built upon such a truth as the power of the Holy Ghost, through the blood of the risen Lord to give present peace with God, and this might easily be the case, it might result thus because I hold assurance to be of the essence of faith, I might refuse to accredit as Christians those who had not assurance, and might form a sect on that most blessed and precious truth, rending an inflamed limb from the sickly and enfeebled body, because I mistook the feverish state for the warmth and glow every member of the body when in health should possess, whereas the Holy Ghost has united in one all who know the blood of Jesus as salvation.

Heresy is in principle the playing of the flesh with truth, and is the sending into parties those who should be one. May the Lord keep His Saints watching and praying.

The sum of what I say is this, God has given us a *standard of truth*, and a guide for *the understanding and use of it*. Heresy is not, as some take it to mean, some undefined error in doctrine, but consists in the flesh setting aside *the guide* and itself attempting to use the standard the end of which will be *sects* as one of old, Augustine, said.

(From a paper, entitled "ON HERESY", found among the MSS. of the late G.V.W.)

??? THE QUESTION BOX ???

"LOVE"

Q. "Do you think you would feel it edifying to some time give us a little clearer understanding of the words *agapao* and *phileo*, both translated "I love" in our Bibles?"

A. I believe it would be most profitable to understand this difference: but it is not easy; and the authorities seem to differ amongst themselves: but counting on the Spirit of God to help both writer and reader, we will try.

The Greek language has three words for, "I love." *Phileo*, *Agapao*, and *Ero*. (In our Authorized Version in Mark 12.38, *Thelo*, "I wish", is translated "Love", but it does not really mean *love*.) *Ero* denotes the love seen in passion, vehement sexual desire, and is so saturated with lustful ideas that it is never used in the New Testament, though occasionally in the Greek Old Testament. These are verbs:

we must consider the nouns separately.

Phileo and *Agapao* sometimes seem to be used one in place of the other: but even where this is so, wherever the love of kindred, or friendly or intimate relations between friends is concerned, the word *Phileo*, or its derivatives, is used. And so in Classical Greek we meet it a great deal more often than *Agapao*. It has more than 20 combinations in the New Testament, as *Philanthropia*: humanity, kindness: others are,—Loving money, Loving strife, Loving to be first (iii John 9), Loving strangers (hospitable), etc. As far as I know *Agapao* has no such combinations. Formed from *Phileo* we get *Philos*, a *friend*; or used as an adjective, *dear*; also *Philema*, a *kiss*, (the demonstration of love).

On the other hand *Agapao* never means to kiss, or to do anything spontaneously:

but where the love that belongs to divine revelation, that spiritual bond of love between God and man, and between man and man, in Christ, which is characteristic of Christianity, *Agapao* is systematically used. Thus in the New Testament we find *Agapao*, *I love*; *Agape*, love; and *agapetos*, *beloved*; together used more than three times as many times as *Phileo*, including all its various forms and combinations: for the theme of the New Testament is the relation between God and man.

To sum up, we believe we are correct in saying that:—

Phileo denotes the intimate love of natural affection, instinctive love, love that is spontaneous, unreasoning and involuntary. It is never used of the love of men towards God: nor is it ever used of love to our enemies.

Agapao denotes love as a direction of the will. It is used of love to our enemies, and of God's love to man in revelation, though *Phileo* is very occasionally also so used: as in Tit. 3.4, where it is joined to *anthropos*, *man*. Also in John 16.27.

In John 15.19: "If ye were of the world, the world would love his own," the word is *Phileo*; for the world naturally and spontaneously loves one who is of it. *Phileo* would seem to be a broader word than *Agapao*, if we judge by the many combinations in which it is used: and also possibly a more tender word than *Agapao*: but *Agapao* is a higher word than *Phileo*. Both words are used in Prov. 8.17 (LXX): "I love (*agapao*) them that love (*phileo*) Me." We find *Agapao* used in John 3.35: "The Father loveth the Son." But we find *Phileo* used with the same words in John 5.20. The Jews here were showing forth their murderous hatred to the Lord, and in the presence of His enemies He retreats into the intimate, personal love of His Father. So we must be careful not to "hold to the one, and despise the other," for each is beautiful in its place.

Let us look now at our Lord's questions to Peter, and his answers in John 21.15-17. We have in some measure seen the difference in meaning between *Agapao* and *Phileo*; so I hope we can better appreciate the special use made of each in this sweet story, where we see the full restoration of Peter after his three-fold denial, by the three-fold question. We will translate *Agapao* by *love*, and *Phileo* by *fond*: though this is not really strong enough for it. Mr. Darby uses "have affection for", but this seems a little clumsy to bring out the force of the change in words:

When they had dined, Jesus saith to Simon Peter,

"Simon, son of Jonas, lovest thou Me more than these?"

"Yea, Lord; Thou knowest that I am fond of Thee."

"Feed My lambs."

"Simon, son of Jonas, lovest thou Me?"

"Yea, Lord; Thou knowest that I am fond of Thee."

"Shepherd My sheep."

"Simon, son of Jonas, are you fond of Me?"

Peter was grieved because He said unto him the third time, "Are you fond of Me?" And he said unto Him,

"Lord, Thou knowest all things; Thou knowest that I am fond of Thee."

"Feed My sheep."

Peter had boasted of his love to the Lord, and now when the Lord asks him, "Lovest thou Me?" using the term for divine love, *Agapao*, Peter was too ashamed to claim that love, and deliberately changes the word to the love of friendship, *Phileo*. On the occasion of the third question what grieved Peter so much was not that the Lord should ask him a third time the same question; but that the Lord should leave the higher word that He had twice used, and take up the more common word that Peter himself in shame had chosen.

Much more might be said about these two words, and many more examples of the use of each could very profitably be given: but I hope enough has been said to give some idea of the fundamental difference between the two. For those who are interested, might I suggest that they take Mr. Wigram's Englishman's Greek Concordance, there they will find every place where each of these words is used in the New Testament: not only the reference, but the part of the verse written out in full. I might add that this book is one of the most priceless treasures that anybody who really loves the Word can possess. It may be ordered through the Tract Depots.

So far we have only considered the *verbs*, "I love;" but we can hardly leave this subject without considering the *noun*, *Love*; for here we will find that human language failed to provide a word that would even begin to tell out the Love of God, and so the Holy Spirit "invented" one, if we may reverently use the expression. But space will not permit us to ponder it in this issue: so, God willing, we will hope to look at it in our next number.

“NOAH, DANIEL, AND JOB”

PART I

“Though these three men, NOAH, DANIEL, and JOB, were in it, they should deliver but their own souls by their righteousness, saith the Lord God.” (Ezekiel 14.14).

It was a dark day in Israel's history when this word of the Lord came to the prophet Ezekiel. God had “sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it: but I found none.” (Ezek. 22.30). The ten tribes, Ephraim, or kingdom of Israel, had already gone into captivity to Assyria—removed out of Jehovah's land, which He had given them. Assuredly “they gave not God the glory” (Acts 12.23), but “changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.” (Rom. 1.23). As we read the awful record of Jeroboam's sin in i Kings 12, we are pained to the very heart. He “made two calves of gold”, saying, “Behold thy gods, O Israel, which brought thee up out of the land of Egypt.” Israel had already used this same language as recorded in Exodus 32.8, on which occasion, “The Lord plagued the people, because they made the calf, which Aaron made.” (Ex. 32.35). Jeroboam was assuredly well acquainted with all this,—yet heeded not the warning of the past, nor contemplated the wrath of an offended God, which must, and did, fall upon the nation of which He had been the God-appointed head. (i Ki. 11.31.) “My glory will I not give to another,” said God, (Is. 42.8). Jehovah never forgave “the sins of Jeroboam, who did sin, and who made Israel to sin.” (i Ki. 14.16).

And now Judah had not profited by the lesson to be learned from Jehovah's dealings with their brethren of Ephraim—no man laid it to heart. God had reserved “one tribe, that David My servant may have a light always before Me in Jerusalem, the city which I have chosen to put My name there.” (i Ki. 11.36). There was no response to this sovereignty of mercy shown to them, and one can only weep with the weeping prophet Jeremiah, as we read the inspired record of the sins of Judah's Kings, False-Prophets, Priests and People. “My people have committed two evils; they have forsaken Me the

fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” (Jer. 2.13). Again, “My people have forgotten Me days without number.” (Jer. 2.32). The first commandment in Moses' law had long since ceased to be observed,—“Thou shalt have none other gods before Me.” (Deut. 5.7). As said Jeremiah 5.19: “Ye have forsaken Me, and served strange gods in your land.” Jehovah's temple, their holy and beautiful house, left to them in His goodness, as also His land, they utterly polluted with idols. Well might Paul say of them, “The name of God is blasphemed among the Gentiles through you.” (Ro. 2.24). At last God removed them also,—as Stephen said, “I will carry you away beyond Babylon.” (Acts 7.43).

What a grief of mind all this was to the Lord God of Israel may be learned from Deut. 5.29: “O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children for ever!” Words truly revealing the loving heart of our God concerning His earthly people; words, too, which were recorded before they were in possession of the promised land, words by one who declares “the end from the beginning.” (Isaiah 46.10). God truly felt His people's departure of heart from Himself (this is ever true, today, as of old! Let us therefore, “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” Eph. 4.30). Nor could blame for the people's evils be laid at the Lord's door, as witness Isaiah 5.4: “What could have been done more to My vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?”

With such a dark background, and at such a time, it evidently afforded the Lord some pleasure to think of His righteous servants, Noah, Daniel and Job. Amazing grace! What an encouragement to us also in our feeble place of service today, in the sphere where He has been pleased to place each one of us. And we do well to heed the words of i Peter 1.17: “Ye call on the Father, who without respect of persons judgeth according to every man's work.”

And now, as “whatsoever things were

written aforetime were written for our learning," (Rom. 15.4), let us draw some spiritual profit, warning, and encouragement, from the history of God's three worthies, Noah, Daniel, and Job.

NOAH

A courageous character, indeed, to face an ungodly, hostile world with God's longsuffering testimony. The secret of his strength? "Noah walked with God." (Gen. 6.9); also, "according to all that God commanded him, so did he." (Gen. 6.22). "Warned of God," and "moved with fear" he "prepared an ark" by means of which he accomplished two things: (1): "he condemned the world," (Heb. 11.7), and (2): "eight souls were saved by water." (i Pet. 3.20). It is sad to think that the only result of his preaching was to "condemn the world:" but this was not his fault. "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid." (Rom. 3.3, 4). But the ark he prepared was the means of "the saving of his house." (Heb. 11.7). Noah was a family man, and was possessed of those qualifications necessary for a bishop (overseer) in the Church of God in Paul's day, as he wrote to Timothy: "A bishop (overseer) then must be blameless . . . one that ruleth well his own house, having his children in subjection with all gravity." (i Tim. 3.2-4). Noah's family, at least believed his testimony, backed up by his godly life, and as a result found themselves safely in the ark with him when the judgment fell. How different the case of Lot in Sodom! "Dwelling among them . . . vexed his righteous soul from day to day with their unlawful deeds." (ii Pet. 2.8). He also being warned of impending judgment sought to warn, and save, his sons-in-law, (Gen. 19.14): but "he seemed as one that mocked unto his sons-in-law." Oh! beloved brethren, you whom the Lord has blessed with sons and daughters, see that you bring them up in (the) discipline and admonition of (the) Lord," (Eph. 6.4. NT), and you can only do this if you yourselves are a godly example to them. Lack of integrity is quickly noted by the children, with consequent damage to their tender sensibilities. We have quoted the scripture record of Lot's worthless, unheeded testimony to his family, because of his personal unfaithfulness, and unholy associations, but how comforting to read

in the chapter just preceding (Gen. 18.19) "For I know him (Abraham) that he will command his children and his household after him, and they shall keep the way of the Lord." "And he was called the Friend of God." (Jas. 2.23).

Alas, poor Noah finished his days under a cloud. This does not appear from the record given in God's 'Honour Roll' of Hebrews 11. Our gracious God can write our history from the standpoint of what His grace has wrought in our souls, and any service His grace may have enabled us to do; nevertheless there is our part (sometimes sorrowful) and it is to us a sobering thought "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (ii Cor. 5.10). "So then every one of us shall give account of himself to God." (Rom. 14.12). "And Noah . . . planted a vineyard, and he drank of the wine and was drunken, etc." (Gen. 9.20, 21).

Living to the border of a millenium, more than a third of which was "after the flood," (Gen. 9.28), his voice, so far as Scripture records, was silent as a witness for God. He who once "walked with God," leaves no more than his final curse and blessing on his descendants. These were obviously indited by the Spirit of God as the curse fell on Canaan, Ham's son, God having already "Blessed Noah and his sons," (Gen. 9.1), and "the gifts and calling of God are without repentance." (Rom. 11.29). Here we cannot refrain from quoting the Apostle's (the Spirit's) words in i Cor. 9.27: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

As we ponder the Scriptures we see how the failures of God's people (and ours among them) seriously affect others. Noah's failure gave occasion for the sin of his son Ham. Drunkenness remained, and is one of the sins which shut men out of the Kingdom of God (except ye are washed), See i Cor. 6.9, 10.11. The descendants of Canaan contribute to one of the world's problems to this very day, as also the descendants of Sarah's faithless gift of an Egyptian handmaid to Abraham. Nor will the difficulties disappear until that happy day of which it is written "The Lord reigneth, let the earth rejoice." (Psalm 97.1).

(T. Mather)

(To be Continued, If the Lord will).

“FEED MY LAMBS”

(John 21-15)

FOR JOHN

When little John is put to bed
And lays him down to sleep,
The Lord a shining angel sends
A careful watch to keep.

He never leaves his little bed,
But stays there all the night;
The lions, bears and pussy cats,
He keeps far out of sight.

The Angel's by his bed all night,
So he need never fear.
Altho' its dark as dark can be,
He says, "John, I'm quite near."

The Lord loves every little child:
John, Hope, and brown Hei Ling.
He would not let bad lions come,
Or dogs, or any thing.

God feeds the bears and lions, too,
'Way in a far off wood;
He cares for dogs and pussy cats,
And gives the birds their food.

And when the baby lions cry,
And say they have no meat;
The Bible says God hears in heaven,
And gives them food to eat.

And so we know He hears dear John,
When he kneels down to pray,
And sends His shining Messenger
With him all night to stay.

A.F.W.

A TALK TO THE LAMBS

(By "Daniel Quoram")

Ah! young folks, you've got a blessed Saviour, you have. When I begin to think about it I a'most wish that I could go back and be a little child again. Why you know *He carries the lambs in His bosom*. Wonderful, but true. *Carries* them! It doesn't matter much what the road is when we are carried,—highway or by-way, field path or muddy lane, it be all as one to them that are being carried, and it don't matter how weak you are, or how foolish; you can't get tired, and you can't miss the way when you're being carried. He—that's *your* Saviour—carries the lambs—that's *you*, your very self—in His bosom.

Now think about yourselves as lambs—young uns—who don't know the way, an' don't know the dangers, an' go a-friskin' out o' the way a'most before you know you're in it; lambs that can't keep up with the old ones, and it ben't natural as you should; lambs so easily frightened that you're scared when the shepherd comes to count you and see that you're alright, and yet so ignorant that you'll go rubbing your noses against the butcher's greasy knee when he comes to buy you. And so the devil comes a-whisperin', an'

says he, "Pooh, you're a-settin out for the kingdom, and hopin' to get to heaven. You can't do it, a silly little lamb like you. Wait; there's no need to hurry. Wait till you are grown up, a steady-going old sheep. Why there's the rest o' the lambs a-friskin' about among the buttercups and daisies, as happy as the day is long, and here you'll be goin' to meetin'. a-mopin' about among the nettles, and trying to look solemn and to cry like an old ewe that has lost her little one, and to be so proper as if you're much too good to jump about and enjoy yourself. You wait till you be grown up." That's how he talks, the old liar.

"Then," says he, "there's the wolf that's about, and he may have you; and how the folks 'll talk about it,—you settin' yourself up, like as if you'd be so much better than everybody else, and the wolf gettin' you after all, just the same as if you'd been a wild wanderin' lamb all the time."

That's how he talks. I do hate 'en, for comin so to you young ones. If he'd come an have a bout with an old soldier it wouldn't be so bad, but to come a-bullyin' an' a-frightenin' you—it is such a bit o'

ghastly old cowardice as anybody else would be ashamed of. But theare, it be like 'en all over. And he comes round pratin' again: "It be a hard road to go up, and choke-full o' troubles and trials. And the devil will set snares and traps and pitfalls for 'e; an' there be gloomy woods, an' desert places, and swellin's o' Jordan, and great cities wall'd up to heaven, and ugly great sons of Anak." Poor little lamb, I don't wonder that thee'rt most afeared to set out. But don't listen to him. Don't take one bit o' notice o' what he says. See, here is thy tender Shepherd standin' over thee, and lookin' down upon thee with all His pitiful love. "Poor little lamb," He saith, "fear not, I will carry thee in My bosom." And He puts His hand in under thee, and He lifts thee up into His arms, and *He carries the lamb* in His bosom. There's pretty ridin' for thee now, little one. Bless His dear Name! What now of mopin' among the nettles? What now of the wolf? I see him go sneakin' off with his tail between his legs, and his eyes glistenin' green with sick envy. He can't touch thee there, in thy Saviour's bosom. What now o' the desert places, and gloomy woods, and mountains o' difficulty? *He carries the lambs*. "Wait till thou art grown up!" Why that would be to lose it all. Thou art so blest because thou art so little; thou art so safe because thou art so weak. *He carries the lambs*.

But that be not all, though it be a good deal. *He carries them in His bosom—in His bosom*. You know the man who had a hundred sheep and lost one of them, when he found it the shepherd laid it *on his shoulders—on his shoulders*. When an old sheep goes astray—one of us old uns,—the Shepherd lays the runaway on His shoulders. It wasn't a very comfortable position, held on by the legs, with his head dangle down and all the rest of the sheep comin' round him, thinkin' what a figure he looked. That be the way the Lord carries us old sheep when we go astray. He brings us back makin' us feel very much ashamed of ourselves. But the lambs *He carries in His bosom—in His bosom*. The shoulder is not for them but the bosom. There they lie, with His arms folded about them—there, where His kind eye can keep its glance upon them. In His bosom—where they can feel the great full heart beatin' in its love, where He can hear the first mutter o' their fear, and they can catch the gentlest whisper of His lovin' care. He carries the lambs in His bosom. Keep close, close to Him—lie down in His arms, an' you're safe enough.

Don't go thinkin' about yourself—you're weak, of course you are—you're ignorant, of course you are. And so the Shepherd will take all the more care of you for that. Don't let that scare us, or let it scare us only into the Saviour's arms. I was down under the cliffs the other day, and there was a man there with his two boys and a little girl. The boys were strong lusty fellows, who could run down the steep path and leap over the rocks like young goats. But the little maid was lame. And you should have seen that father helpin' her because she was lame. How carefully he led her along, an' how he lifted her over the stones, and how gently he brought her on step by step till at last he set her to sit upon a rock, and she leaned against him. Then as she looked out upon the blue ocean, and on the cliffs, an' the white gulls wheelin' up above her, an' the ships far out at sea—she enjoy it all so much that tears o' very joy came into the father's eyes. Ah, bless the Lord, that be just like Him! The strong lusty ones can get on perhaps—though He won't let them out of His sight. But the lame and the weak, and the little ones, how gently He leads them, how He takes them on a step at a time—how tenderly ~~he lifts them~~ over the rough places, and then how He delights to lead us to some cleft in the rock and there to make all His goodness to pass before us!"

Daniel Quorm had been talking, and now he paused. The tenderness and touching way in which he had spoken had more to do with it perhaps than the words themselves, but there was not a heart there that had not been moved to tears. And the general feeling found a relief in the words of dear old Frankey Vivian, who was near the end of the journey down here: "Bless His dear Name! It be true! Every word of it! Bless Him! And not only for the lambs of the flock. I've been a-thinkin' o' them words: '*Even to your old ago I am He; and even to hoar hairs will I carry you.*'"

But Daniel had not quite finished, and he went on: "And yet mind you're *lambs*. Though you be in the dear Lord's bosom you're lambs—not old sober-sided sheep that have got no friskin' in them. God made the lambs to leap about, you know. And you are His lambs. Don't think that it is a sin to laugh or to play or to be happy and merry as the lambs in the field. Remember the Bible says, Happy is that people whose God is the Lord."

(M. G. Pearse: Abbreviated & very slightly edited)

THE CHRISTIAN ATHLETE

ATHLETE'S FOOD

(Continued, From The Steward)

Another thing a trainer insists upon is, to be very careful about your food. If you want to become a first-class athlete, there is nothing so important as taking particular care about your food. To me this was a serious matter, but at first I determined to spare no pains, to submit rigorously to all self-denial, that I might become as good a runner as I could. The kind of food is simple, something like this: For breakfast you could choose between a beefsteak or mutton chop, with tea, toast, or bread and butter; no jam nor marmalade. Then for lunch some roast beef or beefsteak, a mutton chop, or something like that, with potatoes and other light vegetables. For dinner roast mutton or beef, beefsteak or mutton chop, vegetables, but no nice puddings and creamy things that are so sweet to the palate. For supper you could vary the monotony by choosing between mutton chop or beefsteak. You smile I have no doubt at my menu, but, without any joking, this is very much what the food must be; and many and many a race I have lost because I let my fancy for the delightful airy, fairy, creamy things, overcome my determination to train hard; and now, as I look back, oh, how I wish that I could have another chance. Once more in fancy I can feel the better trained man going by me in the last hundred yards, knowing, if only I had followed my trainer's advice, I should have, most likely, got the prize. I wish now that wretched piece of plum-pudding, or creamy delicacy, had been anywhere else, than spoiling my wind for the spurt home. But the chance has gone for ever.

If you are going to become a "Christian Athlete" I know of few things of greater importance, nothing you should be more careful of, than of your spiritual food. You know that if you are converted, God has given you a new nature; you are born again. Now that new nature needs just as careful handling as your old nature; give it spiritual food and it will thrive; give it unhealthy food, and it will become flabby and weak. People must use common sense in this matter as well as with the body.

Avoid unwholesome food, is my strong

counsel as we think of the hard race to be run. The food God has provided for you, the food you must take if you want to become a "Christian Athlete,"—let me say it solemnly and reverently,—that food is the Bible. Let that be your chief sustenance; eat of it morning, noon, and night: unadulterated, pure and simple. Hide it in your heart, that you may not sin against God. I know there are men who say they can run a good race and eat all kinds of jam tarts, sweets, etc., but when it came to the test, they were found wanting. So also one meets men who say they see no harm in a Christian reading those jam tarts, called The Comics, yellow-backed novels, the popular magazines with sensational stories: they see no harm in watching Television, with all the horrid filth that pours out from it. But look at their life when a special spurt is needed, or some extra strain is put upon their powers of endurance, and where are they? Many a man regrets, for a life time, having read some book which attacked the Christian faith, or ever allowed his appetite to be gratified by the society story of the present day, with its thinly veiled immorality or scepticism, for it is true that to make a book sell well now one of these two things is necessary. Many a girl's life is ruined by her own mother putting into her hands some sweet coloured creamy substance under the cover of a yellowback. Her pure soul sullied for life; her faith in man and God, tarnished for ever. Many a young man goes forth into life with his faith in the purity of womanhood so shaken that he thinks, owing to his diseased mind, all are alike, and his scepticism as to womanhood is only equalled by the diseased condition of his mind as to the things of God, until now-a-days the question is seriously asked, and often as seriously answered in the affirmative, "Is marriage a failure?" "Is chivalry dead?" Avoid the jam tarts, and poisoned pastry of the printing press, as you would avoid the miasmas of hell, if you wish to become a "Christian Athlete." If you don't, like myself, you will live to regret it, when too late.

(To be Continued, If the LORD will)

"PRECIOUS FRAGRANCE" AND "PEACEFUL JOY"

"Precious Fragrance" and "Peaceful Joy" were great friends. "Precious Fragrance" was four years old, and was the daughter of Christian parents. From the time she was a tiny baby she had gone with her parents to the "Jesus Hall", and though so small, had learned to love the Lord Jesus. She had never worshipped the gods of wood and stone, but prayed to the Lord Jesus in her childish way. No one knew how much that little heart had understood of Christ's love, until it was suddenly revealed to all.

"Peaceful Joy" was the daughter of the matron in the girls' school. The grandmother, an old Bible Woman, had been the first one to teach her to fold her baby hands in prayer, and to sing the old favourite hymn, beloved by so many Chinese children:

"Jesus loves me, this I know,
For the Bible tells me so.
Little ones to Him belong,
They are weak, but He is strong.
Yes, Jesus loves. Yes, Jesus loves
me,

Later on she was living with her mother in the school, where she daily heard about the Good Shepherd and His love for little children. Quietly the good seed had dropped into that little heart and taken root, until one day God gave others the joy of seeing the early ripened fruit.

One summer a smallpox epidemic was raging in the city and the two little girls contracted the disease. "Peaceful Joy," then six years old, was taken back to her home, where she could be isolated, and there her mother nursed her night and day, whilst "Precious Fragrance" was lying ill in her home, anxiously watched by her mother. Day by day the dreadful disease grew worse till at last the poor parents saw there was no hope of keeping their little daughters. They knew that God wanted these two small flowers for His garden above. They were sorry to let them go, and prayed earnestly that the Lord would not take them, but let them stay on here a while longer. Yet they wanted Him to do the best for them and for their little ones.

And God did answer their prayers, He could not let these two sweet flowers grow

up in this wilderness of sin and sorrow, as He wanted them in Heaven. But He made it easy for the parents to let them go, and comforted them so much, that they would not have had their children back, even had it been in their power to do so. And this was how He did it:

One day "Peaceful Joy" said to her mother, "Please, Mother, will you wash me, and then dress me in all my new pretty clothes, for I am going to the Lord Jesus in Heaven! He is coming for me, and therefore I must be clean." Her mother did as she wished and "Peaceful Joy" was pleased and satisfied. A little later she said, "I want 'Precious Fragrance' to come too. We two must go together to the Lord Jesus!"

At the same time "Precious Fragrance" was telling her parents that she had to leave them. Once she said, "I am going to Heaven. I want my pretty clothes and then my nice cup that I got at the 'Jesus Hall.' I must have that with me. And then, Father and Mother and I will all go to Heaven." But a little later she added, "No, I must go first, and Father and Mother will come later." The parents wondered where her words came from. They said it could not have been the small child speaking, but God's Spirit through her to comfort their hearts; for she was their only child, and the separation was hard.

The afternoon wore on; the day would soon draw to its close and at the same time the earthly lives of those two little ones were fading, and there was quiet sorrow in the two homes, only two minutes walk apart. "Peaceful Joy" called out several times, "Precious Fragrance!" "Precious Fragrance!" "We must go now!" A little later she cried again, "Well, if you do not come, I must go on without you, I cannot wait any longer!" Then the sweet little girl drew her last breath and went to the bosom of the children's Saviour and Friend.

Less than an hour later "Precious Fragrance" joined her in that happy home, where they will never know the sin and sorrow so many must pass through here. In life they had been friends and daily playmates, and in death they were

not divided. Together they went joyfully to the Lord Jesus to live in Paradise, there to bloom for ever.

They rest together in the little cemetery outside the city of Gem Mountain. All the school children followed them to the grave, and there they sang of the beautiful Land where their little friends had gone. There, too, many prayers were offered for the boys and girls, asking that each one might soon learn to love the Lord Jesus, so as to be prepared for His Home

above.

Contrary to Chinese custom, a stone was put on each little grave, which was a comfort to the parents. The inscription on the stone of "Peaceful Joy" was: "Suffer little children to come unto Me!" On the one belonging to "Precious Fragrance" were carved the beautiful words: "He shall gather the lambs with His arm, and carry them in His bosom."
(From, "An Eastern Garden.")

BIBLE ENIGMAS

NUMBER 11

What king was by his mother pious lessons taught?
Who once the hill Samaria of Shemer bought?
Where did a prophet make a chosen king his guest?
Where did Paul narrowly escape arrest?

What godly man resided with a wicked king?
What ruler trembled when he heard Paul arguing?

Whence came a woman for a banished son to plead?
Where did the son of Amram lead his flock to feed?
What grandson, by the patriarch's prophetic hand
Exalted, claimed the choicest blessings of the land?

What monarch's servants carried with them shields
of gold?
Who suddenly fell dead when he a falsehood told?
Who craftily with Baanah, Ishbosheth slew?
What fruitful tree did Christ compare himself unto?
What prophet, while a minstrel played, once
prophesied?
Where Jacob built a house wherein he might reside?
Where stood the image Molech, and 'mid rites most
dire
Were infant children made an offering by fire?

When autumn weeks the spreading fields adorn
With the ripe ears of yellow waving corn,
We praise His love, the Guardian of the year,
Whose name in these initials will appear.
With faith's eye, too, to us the broad earth yields
Wide Gospel scenes like autumn's ripened fields:
Whilst calling for the labourers to come,
We pray, "Lord, send, and bring Thy harvest Home!"

ANSWERS TO BIBLE ENIGMA,

No. 10

NEHUSHTAN

(ii Kings 18.4)

N-aboth i Kings 21.3.
E-lihu Job 32.6.
H-agar Gen. 21.17.
U-zzah ii Sam. 6.7.
S-amson Judges 16.17.
H-erod Matt. 2.16-18.
T-homas John 20.25.
A-gabus Acts 21.10-11.
N-ain Luke 7.11-15.



"The Steward" and "Feed My Lambs" will be sent free of charge to any address, as the Lord enables. Letters about "The Steward" and "Till He Come," please address to: Mr. G. W. Allen, 7 Astley Ave., Toronto, Canada. Letters about "The Steward" or "Feed My Lambs" only, please address to Mr. S. R. Arendt, 4354 Marcell Ave., Montreal, Canada.

Published by G. C. Willis, Box 535, Sandakan, North Borneo.
Printed in Hong Kong.

PRINTED BY EMPIRE PRINTING CO., 218 GLOUCESTER ROAD, HONG KONG.

"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 15: NUMBER 11

MAY 1962

JOB XXXI. 17

"If I have eaten my morsel alone,"
The patriarch spoke in scorn;
What would he think of the Church were
he shewn
The wide world, huge, forlorn,
Godless, Christless, with souls unfed
While the Church's ailment is fulness of
bread,
Eating her morsel alone.

"I am debtor alike to the Jew and the
Greek,"
The mighty apostle cried;
Traversing continents souls to seek
For the love of Christ the Crucified.
Centuries, centuries since have sped,
Millions are famishing,—we have bread,
But we eat our morsel alone.

Ever of them that have largest dower
Shall Heaven require the more,
Ours is affluence, knowledge, power,
Ocean from shore to shore.
And East and West in our ears have said,
"Give us to eat of your living bread,"
Yet we eat our morsel alone.

"Freely, as ye have received, so give,"
He bade, Who has given us all.
How shall the soul in us longer live
Deaf to their starving call,
For whom the blood of the Lord was shed,
And His body was broken to give them
bread,
If we eat our morsel alone?

(From The Steward: Sept., Oct., 1934)

"Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

"If ye love Me, keep My commandments." John 14:15.

If any of you enter the Gospel ministry in this or any other land, let not your object be so much to "do your duty," or even to "save souls," though these should have a place in your motives, as to please the Lord Jesus. Let this be your ruling motive in all that you do. Now, do you ask, how you shall please Him? How, indeed, shall we know what will please Him but by His commands? Obey these commands and you will not fail to please Him. And there is that last command given just before He ascended to the Father, "Go ye into all the world and preach the Gospel to every creature." Fulfill that and you will please the Saviour. (A. Judson).

(From Leaf of Daily Calendar)

"Furthermore then we exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more."

(1 Thess. 4:1).

PETER IN JOHN 21

"I must tell you what a happy hour of sweet refreshment I spent only yesterday reading in 'The Steward' (Vol. XI—No. 4, of August, 1941) an article by J.G.B. entitled 'Peter in John 21'. How I wished I could read it aloud to all the Lord's dear

'beaten' (Matt. 24-49; N.T.) saints of to-day. Perhaps you would consider re-printing it in a future number?"

(From a Letter by W.F.C.B.)

Here is a re-print of the article referred to:

It is not so much the sense of what we were, when in our sins and unconverted, as the recollection of what we have been since we knew the Lord, our coldness and short-comings, and ways of selfishness since then, that interferes with that full, hearty welcome of His presence and of the hope of being soon with Him, which we ought to carry. But all this is legal. It belongs to nature. The divine argument in Romans 5 is opposed to this (Verses 8 & 9). And Peter in this chapter illustrates a rebuke of it.

Very much in his recollection, as a saint, might well have made him a coward, dreading the presence of the Lord. But he was not a coward. As soon as he heard that his Master, denied though He had been by his lying and profane lips, stood on the shore, he tucked his fisher's coat about him, and got overboard into the water, to reach Him as fast as he could. For if he had recollections of himself, he had also knowledge of his Lord; and this was the secret of his soul, and the spring of his courage.

Had Peter been *ignorant* of Christ, or known Him simply after the dictates of nature, of flesh and blood, he would have run away in fear; had he been but *partial* in acquaintance with Him, he would have had his fears and suspicions, and allowed his companions in the boat to reach the Lord before him, so that that they might be a kind of veil to break the force of His presence upon his spirit. But Peter *knew Him well*. He knew Him in love, and therefore he neither ran away, nor did he hide himself behind his companions, but met His presence singly. (Such was Adam's knowledge of the Lord God, when he came forth from his guilty covert in Genesis 3, with this difference: Adam did so as a sinner, under a revelation of the gospel; Peter, as a saint, under acquaintance with the Lord.)

Peter knew the Lord. That was everything to him. To be sure it was. And he, being dead, yet speaketh to us. He says, "Acquaint now thyself with Him, and be at peace," as all Scripture does.

And so, I may say, the Mary Magdelene of the preceding chapter, John 20, acted from like knowledge of her Lord. For, sinner as she was, she had been introduced to Him in her sins, having had seven devils cast out of her by Him; and now she speaks as though she were entitled to claim Him and take Him *entirely to herself*. "Tell me," said she, as to the gardener, "where thou hast laid Him, and I will take Him away." *He was all her*

own. What precious affection! What a sense of our title to Him! How should it be thus with each one of us; each of knowing our own personal, individual claim and right to a whole Christ in all His fulness, our title to Himself.

And it is faith, and faith only, that does this. For faith acquaints us with *Him*, conscience with *ourselves*. This latter makes us cowards—rightly so; the other gives us happy, holy boldness. Conscience had already set Peter on a journey, when he went from the palace of the high priest, and there outside in shame and loneliness, wept bitterly. Faith set him on this present journey, when he left the boat to reach his Lord on the shore. Neither the *moral* sense of man, nor his *religious mind*, nor a general thought of *mercy*, would have been capable of setting him on such a road. It was faith—knowledge of Christ in love—faith in Him as giving, not as enjoining or demanding. Conscience may act, and does act, as the *security* of communion with God, for we cannot, dare not, walk with Him, save in company with its testimony, but it is never the *power* or the *measure* of it. Communion must be the fruit of faith, which takes knowledge of God according to His revelation of Himself in grace and salvation.

And, Oh, what a thing it is to know God in love! to have communion with Christ as the lover of our souls! to dwell in love and thus to dwell in God! to know and believe the love that God has to us! How blessed! And this is the dear and precious result of the Gospel in the *heart*; peace is the result of it in the *conscience*. To introduce heart and conscience to these their rights, through grace, in the gospel, is one of the fruits and purposes of the revelation which God has made of Himself.

And in this case of Peter in John 21, according to this, the Lord, in a further stage of the action, puts Himself in company with both the conscience and the faith of His saint. He acts with Peter's conscience, by putting him through a bitter exercise of soul by three challenges, and thus letting him know that he had indeed sinned in his renewed denials of Him. But He puts Himself also in company with Peter's faith, by giving him the rich and abundant fruit of that faith, bringing him again into near and full fellowship with Himself (as faith in Peter had already done), and putting on him the favour of being the one, among them all, of specially feeding and guiding His flock.

Grace surely always after this manner, warrants and seals the conclusions of

faith. The Lord does not again put Peter through the process of taking the sentence of death unto himself as a sinner, as He had done with him in Luke 5, where they had been together for the first time at the Sea of Galilee with a miraculous draught of fishes. No, He simply restores his soul, or washes his feet, and then gives him his precious place of nearness to Himself, and more than faith itself would have reckoned on.

And let me just add, it is this communion of Peter with his Lord we need more abundantly, if one may speak for others. It is not taking knowledge of Him in judgment and righteousness—it is not dealing with Him in His counsels and revelations, or the things that concern Him. These will be right, and are not to be neglected. But to know Him *in His love*, that is faith. And that is of God, of the in-working and witnessing of the Spirit. It is above nature. Yea, it is further away from communion with Him in judgment and in righteousness, than that is from a state of carelessness and unbelief. Conscience, the moral sense, the religious mind, the general thought of our need of His mercy, as I have said already, may give us place before Him in judgment, and we may be rightly humbled by that; but that is not far removed from nature. But to know Him in love, with a sense of our title to *Himself*, this is of God, and far away from nature. Peter in the Fifth of Luke was not Peter in the Twenty-first of John; though I surely know that the drawing of the Spirit, through divine con-

viction, was with him then.

Ruth was open-hearted and self surrendering in the First chapter, when she cast in her lot with her afflicted mother-in-law. She was duly obedient to her, when in the Second chapter, she went as a gleaner in the rich man's field: and there beautifully, as under the hand of God, she carried herself before him, accepting his bounty humbly and thankfully. But she was far more than all this in the Third chapter, when she consented to lay herself at his feet on the threshing floor, and claim him as her husband. This was faith. A soul may be kind-hearted to others, and humble and reverent before God, and still be in nature; but to count upon the love of Christ, to claim it, to know one's title to it, to use and enjoy it, to find an object in Him and to receive it as a fact that He has found an object in us, this is above nature. This is blessedness of the very highest order, given us of the Spirit; glorifying of God, and heaven to ourselves.

For Ruth to pass from the threshing floor at the feet of Boaz, to his house and his table, and the place of mistress of his servants and sharer of his wealth and of himself, was easy, natural, and necessary; but to pass from the gleaner field to the threshing floor was a journey that could have been taken (like this of Peter in John 21) only under the conduct of the Holy Ghost drawing by the cords of love. To call the Lord no more "Baali", but "Ishi," this is faith indeed.

J.G.B.

PAROUSIA

I think we have in these pages mentioned a little book called "FROM EGYPTIAN RUBBISH HEAPS," by Dr. J. H. Moulton. It gives a very brief account of how some 60 years ago hundreds of thousands of old bits of paper were found in the sands of Egypt: some had been used to stuff embalmed crocodiles. There were old letters, exercise books written at school by children, accounts, and no end of other papers that had been thrown away as useless. Many of these were written at just about the same time as the Greek New Testament; and from these old papers we have been enabled to learn a great deal about certain words in the Greek New Testament, that we never properly understood before.

We hope to ponder the 12th verse of the 2nd of Philippians today; and in that

verse we will find two words that have had a flood of light thrown upon them from these old documents from Egypt. They are the Greek words: "*Parousia*," and "*Katēgazomai*." The first means literally "Being-alongside-of", and in our verse in Philippians means "presence." In 2 Cor. 10:10: "his bodily presence is weak", it is also translated "presence." But everywhere else in the New Testament is translated "coming;" as, for example, in 1 Cor. 16:17: "I am glad of the coming of Stephanas." Also of Titus in 2 Cor. 7:6; and of Paul's own coming in Phil. 1:26. But nearly always it is reserved for the coming of our Lord Jesus Christ. I have a very valuable old Greek Lexicon by Dr. Cremer, dated 1880, and speaking of this meaning to the word, it says: "It is not easy to explain how the term came to be

used in this sense." Listen while Dr. Moulton tells us what Dr. Cremer would so much like to have heard some 35 years earlier:

"Our Lord in speaking of His coming again uses the word *parousia*, which in the later parts of the New Testament becomes almost a technical term. Now that word so used, denoting 'advent' or 'presence,' had something very much deeper in its meaning. Egyptian papyri of the third and second centuries B.C. give some allusions which utterly puzzled the first editors. . . . Two words came together, *stephanouparousias*, which we have now learned to read. The Ptolemies, kings of Egypt after Alexander's time, were not popular, generally speaking, and I must say I do not think they deserved popularity. Our British sovereign, King George, has lately been up in Lancashire, riding all around the country, going into the cottages and talking with the people, and leaving behind him the most gracious memories. That is one sort of a royal visit. But the royal visits of the Ptolemies were quite different. When they came to distant parts of the country there were appropriate manifestations of enthusiasm, but it was all worked up beforehand. The tax-collector came round and extracted from people's pockets money for what was called a 'crown tax.' A free-will offering of a golden crown was made to the king on such occasions, to represent the spontaneous loyalty of the people. That was the type of thing that gives the setting for this word *parousia*. By getting the meaning of 'royal visit,' unconsciously the word was prepared beforehand for the time

when the King of kings came in great humility, and they called His coming the *Parousia*. And we are relying faithfully upon the promise of another visit, the last and greatest, some day, we know not when."

To me there is something exceedingly lovely in the thought that the Spirit of God uses this word for my Lord's coming again: He is coming to be "present" with me: to be "alongside-of" me: and I will be "alongside-of" Him. In Phil. 2.12 Paul had been alongside of his beloved converts in Philippi; but now he is absent: the one word is *par-ousia*: the word for 'absent' is *ap-ousia*: 'being-away-from.' In one sense our Lord is now 'ap-ousia', but soon, very soon, 'yet a very little while', and He will be '*par-ousia*.'

Dr. Moulton with his friend Dr. Milligan has another priceless book called "The Vocabulary of the Greek New Testament illustrated from the Papyri and other non-literary sources." In this book he tells us of another word *apantesis*, which means 'a meeting', but is always translated 'to meet' in our English Bible. Of this word, Dr. Moulton says: "The word seems to have been a kind of technical term for the official welcome of a newly arrived dignitary." And so we find it in Matt. 25, "~~Behold the Bridegroom cometh; go ye~~ out to meet Him;" and in 1 Thess. 4.17: "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." May we be ever waiting and watching to give Him that 'welcome' of which He is so worthy; and which our hearts so gladly accord to Him!

MEDITATIONS ON PHILIPPIANS

Chapter 2, Verses 12, 13

"So, my beloved ones, just as you always obeyed, not as in my presence only, but now much more in my absence, cultivate your own salvation with fear and trembling; for God is the (One) working in you both the willing and the working for the sake of His good pleasure."

We have been gazing with adoration on our Lord's pathway from the Throne to the Cross; and from the Cross to the Throne: and if we have taken in at all what that sight means, we will better understand the Queen of Sheba's feelings when it is recorded "there was no more spirit in her," as she gazed at the glories of Solomon: but One greater than Solomon is here.

But let us never forget that the Spirit of God has given us this wondrous passage of Scripture in order that we might have this mind in us which was also in Christ Jesus. And now in Verse 12, the Apostle goes back to that very practical teaching with which this Chapter began. He looks back to those happy times with the saints in Philippi, and how they "always obeyed." But that was while he was with them, "in my presence", as he puts it. The word is *par-ousia*, "being-alongside-of," and I have tried in another part of this number of The Steward, to give some further details of this word. Now the Apostle is in prison in Rome, how will the saints behave now that he is absent (*ap-ousia*): no longer

"alongside-of" them? Beautiful answer, "now much more in my absence." In considering the word *par-ousia*, we have seen that it is generally reserved for the coming of our Lord: when we will be present with Him: prepared for this meaning by formerly coming to mean "The visit of a King" I wonder, Beloved, if the Lord could say of us now: in His *ap-ousia*: His absence: if our obedience is "much more"? You know how it is with someone you dearly love; if absent, you will be even more careful to do that which you know would please them, than you would do were they present. So it was with the Philippian saints and the Apostle they loved so well. May it be so with our absent, rejected Lord!

The latter part of this 12th verse has long been a puzzle to many. In the new Roman Catholic "Knox Version" of the Bible, which in many places is excellent: M. Knox translates it: "You must work to earn your salvation, in anxious fear."

And I sadly fear there are many who would agree with M. Knox. But that is not at all the meaning that the Spirit of God has for us. In the article referred to entitled "PAROUSIA", I mentioned two words in this verse on which a flood of light has been thrown by the old papers found in Egyptian rubber heaps. One of these words is the word translated "work out," in our verse. Dr. Moulton says of this word: it "is very common with reference to the 'cultivation' of allotments." And if we use this meaning for the word, I think it makes our verse very clear.

It is more than fifty years since I worked on a farm, so I asked a dear farmer brother to help me out in talking about "cultivating." This is what he says: "I have much enjoyed the thoughts you brought out about Phil. 2.12, and I'm sure it is a verse that has been a puzzle to many, and has been perhaps used in a wrong way by those who think Salvation is by works.

"I believe the word *cultivate* means just what you said, to loosen the soil so the rain and air can get to the roots so the plant may grow strong and bear fruit. One of the main purposes in cultivating too is to get rid of the weeds, for if they are allowed to grow, the tender plant is robbed of its vigour and cannot bear much fruit.

"Yes, I have followed the old horse drawn cultivator you speak of and sometimes the sun was pretty hot, and often it was dusty. Of course corn and soybeans were the main crops we cultivated, and we

nearly always cultivate them three times during the season.

"Father always said the first cultivation was the main one, when the plants were young and tender, to get rid of the weeds while they were young, for when they get well rooted it is almost impossible to get rid of them, unless by the hoe, which on big acreage is almost never done being impracticable, but the hoe is a tool for cultivation; and a good one too, as one can get close to the plants without harming them. In a crop like strawberries it is about the only tool one can use and very important, for weeds and grass will soon take the strawberries if they aren't hoed.

"It seems to me very interesting, and makes the passage much easier to understand, when you see that 'work out' means to cultivate. The more valuable the crop is, the more carefully the farmer will cultivate it. How carefully and diligently we should cultivate salvation."

I think this letter makes the meaning of verse wonderfully clear. How quickly the things of this world make the ground hard, so that the genial warmth of the Love of God does not get down to our roots; and the refreshing rain (is it the Word of God, Isaiah 55.10, 11?) runs off the hardened crust, and we get little or no good from it. Then, Beloved, we need to "cultivate our own salvation." We need to get out the hoe and break up that crust, get down deep, too, perhaps; so the roots will feel the sunshine and the fresh air and the sweet showers.

And our brother spoke about the weeds, too. You know something about the weeds: those weeds of impure thoughts, of slothfulness, of bad-temper, and a thousand others. I think we find some of them listed in 1 Peter 2.1 & 2: "Laying aside therefore all malice and all guile and hypocrisies and envyings and all evil speakings, as newborn babes desire earnestly the pure mental milk of the word, that by it ye may grow up to salvation." (New Translation). I think this illustrates our picture well: there are the weeds, and when I was a boy and had long rows of corn and potatoes to hoe, (it was a dirty farm, full of weeds), we used to keep a file and sharpen the hoes now and then, so as to cut the weeds out. We get something the same in Romans 8.13: "If ye through the Spirit do mortify (that just means, 'put to death') the deeds of the body, ye shall live. In other words, Kill the weeds. We get more of them to mortify in Col. 3.5: fornication, uncleanness, inordinate affect, evil concupiscence,

and covetousness, which is idolatry. Our brother says that with the hoe one can get close of the plants: and that is what we want: don't let us spare these weeds, even though some of them we have learned to love. And another thing, remember that he tells us they are much easier to kill when they are young: you young folks will do well to remember this. Old bad habits are sometimes terribly hard to kill.

And then notice what he tells us about the strawberries. The more valuable the crop the more careful we are about cultivating it. Can you not just hear the father say to his son, Go work today in my strawberry patch: and be very careful for fear you damage the roots, or cut the young shoots, or harm the tendrils, or spoil the fruit. Does not that help us to understand how it is we are to cultivate our own salvation with fear and trembling? It is no light matter we have in hand; and the more deeply we know our own selves, the more we will fear as we take up such a task. It is not the fear that we will be lost. It is not the fear that the Lord will forsake us. But it is the sense of our need of being more prayerful, and more circumspect than ever: feeling that it is a bitter, painful thing to compromise God in any way by want of jealous self-judgment in our walk—fear and trembling because of the seriousness of the conflict.

And we may well ask, *How* are we to cultivate our own salvation? Perhaps the first place should be given to that jealous self-judgment of which we have just spoken. Jealous, not of others, but jealous of God's claims and His rights in our lives. I fear it is just here that so many of us fall down. We allow things in our lives that in the bottom of our hearts we know should not be there. We wake in the morning, and instead of getting up early for reading the Word, prayer and communion with the Lord, we allow the enemy to whisper, "A little sleep, a little slumber, a little more folding of the hands to sleep," and we need not be surprised that our tender plants do not grow, and so our poverty comes as one that travelleth; and our want as an armed man. And then how often our thoughts call for self-judgment! How we need to gird up the loins of our mind! How easy to allow foolish and even impure thoughts to come in: thoughts of pride and envy! Then we need to get out that sharp hoe, and do some cultivation with fear and trembling.

I wonder how many of our readers make a practice of early rising? You

remember if the people of Israel were to get the manna for their day's need, they had to get it before the sun was up. You remember that our Lord rose up a *great while before day*, and departed into a solitary place to pray. Later the disciples "*earnestly pressed after Him*." It is the only place in the New Testament where this special word is used, stronger than "Press after love, or hospitality, or the many other object after which we are called on to press. And you note we are not exhorted to press after our Lord on that dark, early morning, long before the sun arose: we are only given the example; and our own love to our Lord will decide whether we shall follow that example, or lie in bed instead. But of this I am sure, these two: diligent self-judgment; and earnest early rising, are two of the most important ways of cultivating our own salvation. Is not this exactly what we find in that passage in First Peter we looked at? First, lay aside these sins which we all know so easily beset us: then as newborn babes desire the sincere milk of the Word; and the result is that we "grow up to salvation." We have cultivated these tender plants, cultivated our own salvation: the weeds have been cut away, the hard crust broken up, the warm sunshine and the refreshing rain can come down to the roots; and the little plants grow up to salvation.

And just a word about "your own salvation." The farmer very likely gets the hired man to cultivate his corn and soybeans for him. But you and I cannot do that. We must each cultivate our own salvation. It is like the shield of faith: we must each carry his own shield. You remember Goliath had a man that went before him to carry his shield: and it cost him his life. So, in the same way, self-judgment, and communion are terribly individual things, into which another can scarcely enter.

And then another thing. Sometimes I see the weeds in my neighbour's field, and am tempted to leave my field and go over and cultivate his. True, we are to wash each other's feet: but we need to remember the Word, "cultivate your own salvation." And we may find we have not really helped our neighbour, and mine own vineyard have I not kept.

And now we come to Verse 13: "For God is the (One) working in you both the willing and the working for the sake of His good pleasure." Oh, how glad we should be of this verse! As we look at the unequal struggle of Verse 12 without it,

we might well fear and tremble, with the wrong kind of fear: we might just as well give up the fight: for our enemies are too strong for us in our own strength. But, Thanks be to God, we do not have to fight in our own strength. No! "God is the One working in you." We have all His mighty power to draw on; and if we will but let Him do the work of cultivating, we will be sure of a good harvest. But too often we like to do it ourselves, in our own strength, and failure is certain.

And I love those words: "both the willing and the working." Take the question of getting up in the morning: how hard it is on a cold, winter morning to drag ourselves out of bed! There is no "will" to do it at all. Our will is all the other way. Thank God we may call on His strength to make us willing, as well as to make us do it. And why should we? Oh, Listen! "For the sake of His good

pleasure." Who is there who loves Him would not want to do anything He asks, when it is "for the sake of His good pleasure." And when we know that "God is the (One) working in you both the willing and the working," let us also remember "what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places far above all principality, and might, and dominion, and every name that is under His feet, and gave Him to be Head over all things."

Is that sufficient power for you and me to draw on to cultivate our own salvation? Then, let us, Beloved, draw on that wealth of power, and draw freely: for we will find it impossible to "overdraw."

NOAH, DANIEL AND JOB

DANIEL. A pleasing personage, who had another "spirit in him," like Caleb, (Num. 14.24). He sets before us a good beginning, a faithful consistent walk throughout, and a good finish. Paul's work in Phil. 1.20 comes at once into mind: "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death." The last verse of the Book of Daniel is a wonderful reward for a life of faithfulness to God: "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." We may be sure his 'lot' will be a good one! The feature of his exemplary life which we desire to lay stress upon in this article is Daniel's *continuance*. And Daniel *continued* even unto the first year of King Cyrus." (Dan. 1.21). "Through time with all its changing scenes." Daniel continued. From Nebuchadnezzar to Belshazzar to Cyrus (Lions' Den and all) he continued. The secret of his success you ask? "He kneeled upon his knees three times a day and prayed and gave thanks before his God." (Daniel 6.10). We do well to follow his example, and heed the exhortation of Romans 12.12: "Continuing instant in prayer." There is a further salutary lesson for us in John 8.31: "If ye continue in My word then are ye My disciples indeed." Also in John 2.24, "If that which ye have heard from the beginning shall remain in you, ye also shall *continue* in the Son and in the Father."

JOB. Here we have at least a grand finish. "The Lord blessed the latter end of Job more than his beginning." (Job 42.12). His case is summed up in Proverbs 25.4: "Take away the dross from the silver, and there shall come forth a vessel for the finer." The Lord knew how to do this in Job's case (and our's too!) How beautiful that word in James 5.11: "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." We, too, are exhorted to be "patient in tribulation." (Romans 12.12). And again, "Is any among you afflicted? Let him pray." (James 5.13). "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Hebrews 12.11). No two of us have the same history, but of chastening "all are partakers;" (Hebrews 12.8); and we too, like Job, are sustained in it, and find out at the end of it, that our God is the same as at the beginning, and souls are the better for His hand upon us; and we can say, "What hath God wrought." (Num. 23.23). "And we know that all things work together for good to them that love God." (Rom. 8.28). Truly, "All His saints are in Thy hand." (Deut. 33.3).

As we read the Scriptures and review the histories of His servants of the past, we can but magnify the grace of God, apart from which they (nor we) could perform any service in His name. "But by the grace of God I am what I am," says

Paul (i Cor. 15.10). The Holy Scriptures abound with encouragement for us to persevere in the path of faith. "Looking steadfastly on Jesus, the Leader and Completer of faith." (Heb. 12.2: N.T.). Now, "He that saith he abideth in Him ought himself also so to walk, even as He walked." (i John 2.6). And how Christ walked we find in Psalm 16.8: "I have set the Lord always before me; because He is at my right hand, I shall not be moved." And, He has left "us an example, that ye should follow His steps." (i Peter 2.21). "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." (i Cor. 9.24).

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (i Peter 1.13). "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear. (Heb. 12.28). And what a prospect lies before us, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. 22.12). "His servants shall serve Him; and they shall see His face." (Rev. 22.3 & 4).

LETTERS ON RECEIVING AT THE LORD'S TABLE

The question is, as to reception of saints to partake of the table of the Lord with us, whether any can be admitted who are not formally and regularly amongst us. It is not whether we exclude persons unsound in faith or ungodly in practice; nor whether we, deliberately walking with those who are unsound and ungodly, are not in the same guilt—not clear in the matter. The first is unquestioned; the last, brethren have insisted on, and I among them, at very painful cost to ourselves. This is, to me, all clear and plain from scripture. There may be subtle pleas to get evil allowed, but we have always been firm, and God, I believe, has fully owned it. The question is not there; but suppose a person known to be godly and sound in faith, who has not left some ecclesiastical system—nay, thinks scripture favours an ordained ministry, but is glad when the occasion occurs—suppose we alone are in the place, or he is not in connection with any other body in the place, staying with a brother, or the like—is he to be excluded because he is of some system as to which his conscience is not enlightened—nay, which he may think more right? He is a godly member of the body, known as such. Is he to be shut out? If so, the degree of light is title to communion, and the unity of the body is denied by the assembly which refuses him. The principle of meeting as members of Christ walking in godliness is given up, agreement with us is made the rule, and the assembly becomes a sect with its members like any other. They meet on their principles, Baptist or other—you on yours, and if they do not belong to you formally as such, you do not let them in. The principle of brethren's meetings is

gone, and another sect is made, say with more light, and that is all. It may give more trouble, require more care to treat every case on its merits on the principle of the unity of all Christ's members, than say "you do not belong to us, you cannot come;" but the whole principle of meeting is gone. The path is not of God.

... There have been new gatherings formed during my absence in America which I have never visited; but the older ones, long walking as brethren, I have known from the beginning have always received known Christians, and everywhere, I have no doubt, the newer ones too, and so in every country. I have known individuals take up the thought, one at any rate at Toronto, but the assembly always received true Christians: three broke bread in this way the last Lord's day I was in London. There cannot be too much care as to holiness and truth: the Spirit is the Holy Spirit, and the Spirit of truth. But ignorance of ecclesiastical truth is not a ground of excommunication, where the conscience and the walk is undefiled. If a person came and made it a condition to be allowed to go to both, he would not come in simplicity in the unity of the body; I know it to be evil, and cannot allow it, and he had no right to impose any conditions on the church of God ...

May the Lord guide you. Remember, you are acting as representing the whole church of God, and if you depart from a right path as to the principle of meeting, separating yourselves from it is to be a local sect on your own principles. In all that concerns faithfulness, God is my witness, I seek no looseness; but Satan is busy to lead us one side or the other, to

destroy the largeness of the unity of the body, or to make it mere looseness in practice and doctrine; we must not fall into one in avoiding the other. Reception of all true saints is what gives its force to the exclusion of those walking loosely. If I exclude all who walk godlily as well, who do not follow with us, it loses its force, for those who are godly are shut out too.

There is no membership of brethren. Membership of an assembly is unknown in scripture. It is members of Christ's body. If people must be all of you, it is practically membership of your body. The Lord keep us from it; that is simply dissenting ground.

Ever, beloved brother,

Affectionately yours.

I should, if I came to ———, require clear evidence what ground you are meeting upon. (Kingston, April 19th, 1869) Letters of J.N.D., Vol. 2: Page 10, 11, 12 (New Ed.)

When persons break bread, they are in the only fellowship I know—owned members of the body of Christ. The moment you make another *full* fellowship, you make people members of your assembly, and the whole principle of meeting is falsified. . . .

A true believer has *title* at the Table; but if they meet as members of Christ's body, they are all one body, as partakers of one loaf. I do ~~not~~ admit them. I own their title, wait upon their want of light,

but would not allow them to put me in the position of a sect (and, 'full fellowship' means that), making allowance for their ignorance and waiting upon it. They do not come really to break bread with us on the ground of the unity of the body, if they think they are not one with us in coming; for if we are true and right, they are not one with the body of Christ, the only only principle of meeting I know at all. I repeat, in the present state of the church we must have patience, as their minds have been moulded in church membership; but I ought not to falsify my own position, nor sanction it in the mind of another. If the person is known to all, and known to be there to break bread, all mentioned is needless; it is a testimony to the unity of the body; if an occasional thing, the person who introduces is responsible. I remember a case, where one growing in truth came to help sometimes in a Sunday School, and from the other side of London, and asked the brethren if he might not break bread when there—time even did not allow of him to get back to his Baptist service—and he enjoyed the communion of saints. The brethren allowed him gladly; and, if my recollection is right, his name was not given out when he came afterwards. Very soon he was amongst brethren entirely, but his fellowship was as full when he was not: and had he given occasion, he would have been refused in discipline, just as if there every Sunday.

??? QUESTION BOX ???

Q. Two brethren greatly object to Ministry after the Breaking of Bread, feeling it is out of place in a meeting which is wholly for the Lord, where He is to receive the praise and adoration of our heart. We would seek to usurp a place which rightly is not ours to take, and rob the Lord of that place of pre-eminence and worship which is His by right. I believe this is brought out in the 1st Chapter of Lev., also Heb. 13.15,16. They feel if unsaved one continue to visit the worship meeting, Ministry would be in place.

A. In the early days the disciples "continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2.42). In this passage we are not told if these four aspects of approach to God were at one and the same time, or not. The "apostles' doctrine", would correspond to our Bible Readings, perhaps, or what is termed "Ministry" in the question above.

"Fellowship" would tell us of communion with each other both in the meetings and privately. See i John 1.7. Prayers would include our Prayer Meetings, but might have a wider application. In Verse 46 we see that only "breaking bread" is mentioned: which would lead us to suppose that it here included all mentioned in Verse 42.

In i Corinthians, Chapters 11 to 14 we have much precious teaching about the "meetings." In Chapter 11 we have the Lord's Supper, and I am sure we must connect this chapter with those that follow. Chapter 12 gives us the doctrine connected with the assembly, Chapter 14 the practical working out of this doctrine: and between these two we have Chapter 13, the exquisite Chapter on Love: as though to tell us what must be the spring and motive of all. And Love doth not behave itself unseemly; but teaches us what is due order, so we may seek an answer to our question here.

In i Cor. 11.18 we read, "when ye come together in the church," and in Verse 20, "When ye come together into one place." The subject of our Chapter being the Lord's Supper, this coming together is evidently to eat this Supper: even though Verse 20 adds, "This is not to eat the Lord's supper." It was not that the meeting was not for that purpose, but some of the saints had so lost sight of it, that they were eating their own supper instead. In Chapter 14.23, we get a similar expression: "If the whole church be come together into one place;" this is I doubt not also to eat the Lord's Supper (and J.N.D. believes this also): and it is just in this Chapter we have the practical working out of the meeting: "Let the prophets speak two or three," etc. So it appears to me to be perfectly evident that in the early days when the saints came together for the breaking of bread, the Holy Spirit used this opportunity to give them "ministry." Of all the gifts mentioned in Chapter 12, you will notice that Chapter 14 only speaks of "prophecy" and "tongues" stressing the superiority of prophecy. In verse 3 it tells us of what this prophecy consists of: "Edification (building up); Exhortation (stirring up); and comfort. And this was evidently at the meeting for the breaking of bread.

In Acts 20.7, we read: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." It is evident from this that Paul's practice was to "minister" to the saints at the meeting for the breaking of bread. Some feel that Eutycus falling down from the third loft was an evident token that this was not of the Lord: but I do not think we have any ground for saying this: though, indeed, it may be that Paul had given an undue prominence to the preaching (or, "ministry") and the Lord had to remind them that they were there to remember *death*. But I think it clearly shows Paul's usual practice: and he knew more of the Lord's mind than we. It seems to me that the New Testament gives more prominence to the meeting for the breaking of bread than any other: indeed, I am not sure that any other is clearly mentioned. So it is evident to me that Ministry at the meeting for the breaking of bread is clearly according to the Word. Those who object have no clear Scripture for their views, but only reasoning, which is a very poor foundation. Mr. Darby remarks, (and I have great respect for his opinion), "If a person had a word to say

before the breaking of bread, I should not object; but I enjoy prominence given to the breaking of bread." (Notes of a Reading on i Cor.: Coll. Wtgs. Vol. 26, Page 430). Personally, I would go further, and say that the brethren who object are seeking to hinder the liberty of the Spirit, and to bring in legality: and the Lord's Supper is the last place for legality: yet, "Legality does stick to us dreadfully, because it takes the form of conscientiousness, which is an excellent thing." (J.N.D. Letters; Vol. 2, Page 1). Let us remember the Spirit of God has a special place and care at the breaking of bread: and where the Spirit of the Lord is, there is liberty.

Question No. 2

Q. "A question on the Veil of the Temple which was rent from the top downwards. The new and living way into the Holiest in Hebrews. We were discussing this in a Reading some months ago, and one brother did not accept my assertion that the Veil there is the body of Christ. He tried to say that the body of Christ is the new and living way, and not the Veil, as if there were some distinction."

A. The Scripture reads: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living *way*, which he hath consecrated for us, through the *veil*, *that* is (to say), his flesh." (Heb. 10.19, 20).

The words "to say", at the end of this passage are not in the Greek Testament, and should be omitted. The Greek words for "way", "veil" and "that," have been shown in italics: for the answer to this question lies with them. The Greek word for *way* is feminine: the word for *veil* is neuter: the word for *that* is also neuter, and so can only refer to *veil*. It is, therefore, clear that it is the Veil that is "His flesh."

In a previous number of The Steward (Vol. 12; Number 12) two articles on The Veil may be found, which may give further light on this subject. It is pointed out in the first article that several times The Veil of the Tabernacle is spoken of as "The Veil of the Covering." This Veil was used to cover the Ark as they journey through the Wilderness; and when not journeying, it hid the Ark from the view of the priests. You will recall the Ark was made of shittim wood, telling us of our Lord's humanity. The shittim wood was completely covered by gold, telling us of His Deity. The gold was covered by the Veil, "that is, His flesh."

"The Father of Eternity
In flesh has veiled His Deity."

"FEED MY LAMBS"

(John 21-15)

ALL THAT IS WHITE

Come forth in the fields and the gardens;
There let us seek and find
All that will tell us of Jesus,
And bring His love to mind.
All white on the thymy hillside
Lambs by their mothers play;
All white stand the stately lilies
In the garden borders gay.
All white in the sunny heavens
The piled-up clouds sail slow—
They were crimson when rose the morning
Now whiter are they than snow,
All white on the lonely mountains
The snow where no foot has trod—
All white is the foam on the fountains
That flow from the hills of God.
Oh tell me what yet is whiter
Than the lambs and the lilies white,
Than the clouds piled up in the noontide,
Like a mountain land of light?
Than the snow on the ancient mountains,
Where only the angels go?
Than the foam where the wild bright
fountains
Dance down to the glens below?

Child, hast thou trusted Jesus?
Canst thou believe and say,
"He loved me, He died to save me,
He has borne my sins away;
For my sins were laid upon Jesus;
In my stead, for my guilt, He died."
Then, Child, fall down and adore Him,
Thou art whiter than all beside.
A lamb washed white for ever
In the Lamb's most precious blood—
A lily by God's river,
That lies in the light of God.
The clouds through the sunny heavens
As an Army walk in white,
On to the gates of glory,
To the glow of the western light;
So in the snow-white raiment
That Christ for His child has won,
Thou shalt pass the golden gateway,
And tell that His work is done.

(From 'Hymns of Ter Steegen and Others' Volume 2: "For the Children.")

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THE DOG WHO GAVE HIS MASTER A TRACT

(A true story of a hundred years ago)

When Paul got near to Damascus he was struck down by a dazzling light from heaven, and was forced to cry, "Lord, what wilt Thou have me to do?" He was then told what his work was; and there is no doubt that all who are anxious to serve the Lord in God's own way, however humble, dangerous or difficult the work, sinking their own will, and praying for the guidance of the Holy Spirit, may be as truly directed into their own proper path of service as Paul was directed in his. The steps of a good man are ordered by the Lord as much now as ever, and He still

directs their path; and there is no station, high or low, no condition or circumstance, in which we may not be useful. In some cases our usefulness may seem to be very little and feeble, but the future has often told a different tale. Here is one illustration.

A kind man had provided a tea-meeting for the blind. All the poor blind people were greatly pleased. Some of them could sing, a few could play on instruments, others read a chapter from their Bible of raised letters, and several made speeches. One of the speakers, a thin, feeble girl, with a pale but beautiful face, and curly

black hair, said,—

"Friends, I want to tell you something about a dog called Turk. One day I was thinking about my misfortune in being blind, and had become very sad and discouraged. Oh! I thought, could I but work for my bread, and see the sun, the sky, the birds, the flowers, and especially the face of my mother, how happy I should be; and if I could see to read, I could teach the poor children in the ragged-school, and take tracts to my neighbours, and so be useful to others. Well, a thought came, if I could get some tracts, and persuade a little girl to lead me, I would take them to the cottages. I prayed many times that the Lord would help me, and I told a good child what I wanted, and asked her if she would take me to the shop where I could buy tracts. She very kindly did, and there I got a little basket full of tracts and booklets; and on the Sunday afternoon the good child led me amongst the houses to give them to the people who would take them. Most of them were kind to me, but one man was very cross, and the second Sunday he said,—

"'I thought I had ordered you not to come to this door with your rubbish.'"

"'Yes, Sir, you did.'"

"'Then why do you come-again?'"

"'Well, Sir, I have a fresh guide today, and she did not know; but you would please me very much if you would have one this time, do please!'"

As I spoke I held out my hand containing a tract, touching the top of the chair on which he sat. The touch caused me to think he had taken it, and letting go my hold, the tract fell to the floor. A white woolly dog instantly had the tract in his mouth, and squatting down on his hind legs, sat bolt upright, offering it to his master. The man's wife said,—

"'Now then, no one dare take that out of Turk's mouth but you, unless they want to be bitten, and you know the dog will sit there all day if you don't take it.'"

"'The man was now in a fix, and to please the dog took it out of his mouth, laying it on the mantelpiece, but determined not to read it. Being alone in the evening, and thinking no one could see him, he thought he would just see what the blind woman had brought. He took the tract and read it through, standing on the very spot, where he had taken it: for, to his utter astonishment, it was a true description of himself, describing exactly what he was, and clearly pointing out to him what he might be. It told of a man who for many years lived a most wretched

life,—drinking, swearing, card-playing, scoffing at the Bible and at Christians: he was a sullen, surely sinner, so miserable that life became a burden, and he had made up his mind to drink himself to death.

However, one day on his way to the races, he saw on a barn door a placard with the words, 'THE WAY OF TRANSGRESSORS IS HARD,' and he thought, if all the Bible be as true as that sentence, it is all true. The placard caused him to turn back. On his way home he met a boy who gave him a tract, containing the first eighteen verses of the third of Proverbs. He went to bed early, that he might read what the boy had given him, without being seen. Three days after, as the result of deep conviction of sin, earnest prayer, and simply believing on the Lord Jesus Christ, he became a changed man, truly happy; and, instead of drinking himself to death, he lived to follow the Lord and do much good.

"The man put the tract back on the mantelpiece, but still stood in the same spot looking at it, as it lay there. The first part of the man's history he knew was his own history; his wicked ways had made his life a heavy burden, and he often wished himself dead. - He had intended to go to the public house that night as usual, but now dared not go: he suspected someone had given the blind woman the tract specially for him, and he had a miserable week.

The next Sunday morning the dog began barking loudly on bearing a knock at the door. The man himself opened it, just in time to hear me say,—

"'Oh, this is the house where I must not leave any of my books; what shall I do?'"

"'You'll come in and sit down a moment, I want to ask you a few questions.'"

"I entered the house with considerable fear, my guide leading me. The man took the tract out of his pocket, saying,—

"'Tell me who ordered you to leave this book here?'"

"'No one, Sir, ordered me: for being blind I do not know the titles; but I am told they are all good ones.'"

"'I suspected some of my neighbours had. It seems very strange; I hope you will forgive me having been so rude to you, and that you will not pass the house without calling. I will pay you for this tract, for I must keep it.'"

"When I heard this I called for the dog, for I remembered that it was he that had

given the tract to his master, and I said,—
“‘Let me pat Turk; fine dog Turk; he gave it to you, and you shall keep it.’”

He did keep it, and keeps it still, as a memorial of the mighty change wrought in his own soul,—a change from a sullen, surely sinner, to a cheerful, happy child of

God.”

The other blind people all clapped their hands as the girl sat down, having modestly and unconsciously taught us all a very useful lesson.

(John Ashworth)

THE CHRISTIAN ATHLETE

THE ATHLETE'S FOOD — PART 2

The athlete, when in good condition, has an immense appetite. A meal of a pound or so of beefsteak is just an ordinary affair. So also the Christian in good condition will eat such a meal, and be very hungry for his beefsteak. What a love he will have for his Bible! The Bible! why, to such a man this book, that was so dull and hard to swallow, now becomes the most delightful meal you can set before him. Watch him reading, how tenderly he handles it, as a thing he loves, how he devours it, enjoys it, feeds upon it as the best of all. His appetite will order no trash, it wants solid stuff. Show me a healthy Christian, and I will show you one who loves his Bible. Show me one who is a bit of a Dyspeptic, and I will show you one who needs his food to be highly savoured, minced and almost digested for him. Yes, stick to beefsteak, and its brothers mutton chop, etc.—the scores of good books, and even higher class stories which act as healthy food.

“PRACTISING”

Having attended to the food, the next thing the body wants is exercise. And here the trainer will have his work cut out. A long distance runner will need exercise of one kind, a sprinter another; but all athletes must take a large amount. Fancy a man trying to run a race who had not done a lot of practice! Why, his muscles would be flabby, his wind nowhere. The thing would be ridiculous, and no sane man would suggest it. Nevertheless, many claim to be Christians who give their spiritual life no exercise, and then wonder they are not strong, and complain they don't get on, and cannot run a good race. Of course they cannot.

You may ask, and rightly, What sort of exercise can I take? Well, the distance

you should run and the amount you should do depend upon the kind of distance your race is to be. But in one word we may sum it up: The exercise of the soul is what is called.

CHRISTIAN WORK

You may need the hard, continual work to bring your body under for the long race, such as pastoral work, preaching, visiting the sick, teaching the Sunday School, or doing the steady running of the home task. Or again, you may need the short, sharp burst of a word or two in the open air, a testimony in the open meeting, or an address of a more sustained kind. But be sure of this, that while it is impossible to tell you what you individually need, this is an absolute truth,—You cannot be a Christian athlete if you do not give yourself steady exercise or work for the Lord,—no more than you can be a runner in the earthly race without lots of work on the cinders daily. Treat your spiritual body with the same common sense that the athlete treats his physical body, and you will run well. Give it good food and plenty of exercise!

“THE ATMOSPHERE”

The next thing a trainer will caution you about is the atmosphere you breathe. You must not live in a vitiated atmosphere; your living and sleeping rooms must be healthy, well ventilated, and pure. So, likewise, if you wish to become first-class Christian athletes, you must be careful that you don't let your spiritual life live in unhealthy surroundings. The atmosphere of prayer, fellowship with God, and communion with His saints is best. I have a great objection to people saying, If you are a Christian you must not do this, or you must not go there.

IT IS NOT A QUESTION OF GIVING UP ANYTHING

It is more a question of so treating your spiritual life that if you force it into an unhealthy atmosphere it will cry out against it. The theatre or the billiard room, some say, is not a bad place for Christians. I will not condescend to argue from so low a platform. A healthy soul will far rather breathe the pure atmosphere of the mountain tops, where God's glory is, and will take his exercise or recreation either in scaling the hills of the Lord's abiding place, or the valleys, where He leads by the still waters and green pastures. He will dwell in the secret place of the Lord, and sit in the courts of God's

house. Ask the "Christian Athlete" to come where the world takes its amusement, and unless he can go there to drag someone out of the low level atmosphere to his own beloved mountain air, he will answer back, with a healthy, joyous, strong sentence, that tells of his abounding in life, "No, thank you; not in my line; I live up there." And as he turns to go up higher, look at his joyful face, and springy step; or perhaps to walk in the secret place of the Lord, see his quiet, gentle eye, and tell me, Is he not better off than the poor, weary souls, with anxious, tired look, joyless step, and attitude of boredom, which live down there?

BIBLE ENIGMA No. 12

What name above all names should sinners prize?
Whom did the children in the way despise?
Who cast her burden off by silent prayer?
And who her sister's future would not share?
Where did Goliath youthful David meet?
And who to plead her cause fell at his feet?
What servant from ambition killed his king?

To whom did Naaman costly offerings bring (*)
For whom did Abraham plead before the Lord (**)
Who o'er her slaughtered sons kept strictest guard?
What false deceiver was by God struck blind?
And who for falsehood did due vengeance find (***)

The initials in these lines will fully prove
Creation's God to be a God of love.
Reader, if He be thine, by faith confide
Thine all to Him, for He will sure provide;
Lean on Him now, and then by His free grace
In glory thou shalt see Him face to face.

- Not the prophet.
- Not his nephew.
- In the Book of Jeremiah.

ANSWERS TO BIBLE ENIGMA,

Matt. 9.38.

"LORD OF THE HARVEST."

No. 11

L-emuel Prov. 31.1.
O-mri I Kings 16.23, 24.
R-amah I Sam. 9.22-24;
7.17.
D-amascus II Cor. 11.32, 33.
O-badiah I Kings 18.3.
F-elix Acts 24.25.
T-ekoa II Sam. 14.2, 13,
21, 24.
H-oreb Exod. 3.1.
E-phraim Gen. 48.14-20.
H-adadezer II Sam. 8.3-7.
A-nanias Acts 5.1-5.
R-echab II Sam. 4.5-7.
V-ine John 15.1.
E-lisha II Kings 3.14, 15.
S-uccoth Gen. 33.17.
T-ophet Jer. 7.31; II Kl.
33.10.

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Published by G. C. Willis, Box 535, Sandakan, North Borneo.
Printed in Hong Kong.

PRINTED BY EMPIRE PRINTING CO., 216 GLOUCESTER ROAD, HONG KONG.

"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 15: NUMBER 12

JULY 1962

MY THEME

Speak to me now of Christ! my soul is
weary
Of fightings, fears, and words that
have no end;
Hungry and thirsty am I—yea, and
longing
For sweet refreshment He alone can
send.

Speak to me now of Christ!—not your
opinion—
Comparing man to man but leads to
strife;
Of Jesus let me hear—my soul's Beloved,
Whose words speak comfort, peace,
eternal life!

Speak to me now of Christ, Who lowly
suffered
Enduring spitting, scourging, grief and
shame—
Who, when accused and cursed, He
answered nothing—
He is my Saviour—let me hear His
Name!

Speak to me now of Christ, Who, heavy
laden
Bore the dread cross up Calvary's cruel
hill.
The Lord of life! He died in bitter
anguish—
For my vile sins His own life-blood did
spill.

Speak to me now of Christ, Who spoke to
Mary,
That resurrection morn of death's
defeat,
Revealing to her heart that secret,
"Father!
I now ascend, and, in Me, you are
meet."

Speak to me now of Christ, Who now is
seated,
Crowned with all glory on the Father's
throne.
His eye still on the desert, lone and dreary,
He watches every footstep of His own.

Speak to me now of Christ, Who soon is
coming
To take us home, where sight can never
dim,
Where all His own, with tongues and
hearts uniting,
In one eternal song, shall speak of
Him!

And when I speak, let me speak well of
Jesus,
The altogether lovely One, my Friend—
My every thought of Him brings peace and
comfort,
He loves me, and will love me to the
end.

E. L.

MEDITATIONS ON PHILIPPIANS

Chapter 2: Verses 12-14

In our last number we meditated a little on Philippians 2, verses 12 and 13, considering chiefly the words, "work out your own salvation," as they are translated in our Authorized Version: but we

saw that another translation might be: "cultivate your own salvation." It might be of interest to look at a few other passages where this Greek word might be translated in the same way:

"The law cultivates wrath." Rom. 4.15
"Tribulation cultivates patience."

Rom. 5.3
"Godly sorrow cultivates repentance."

ii Cor. 7.10
"The trying of your faith cultivates patience."

James 1.3
Another important point in this verse, that we had not space to look at before, is the use Scripture makes of the word "salvation." If we think of the salvation of our souls only, many passages of Scripture will be very hard to understand: for that salvation was completed at the cross, and was given to us freely when we believed on the Lord Jesus Christ. We could not "work out," or even "cultivate" this salvation: for it is complete and perfect for ever: our souls are as safe now as they will be when we are at Home in the Glory. But Scripture looks at salvation in various ways: it speaks of the salvation of our bodies as well as of our souls: it looks at salvation as past, present, or future: according as Redemption, Grace, or Glory are in view. For our *souls*, salvation is past: (See i Peter 1.9; Eph. 2.5, 8; i Cor. 15.2). But for our bodies, the Lord keeps us safe day by day, and hour by hour, and this will not be completed until He has us safe at Home, spirit, soul, and body: as we see in Romans 5.9, 10; 8.23 & 24; 13.11. This salvation is "the deliverance that crowns the close of all the difficulties we may encounter in the passage through the desert-world, as well as . . . the present guardian care of our God who brings us safely through. It is a salvation only completed at the appearing of Jesus." (W.K.)

We also spoke a little of the tremendously important fact that it is *GOD* which *worketh* in you. In the Authorized Version it adds, "both to will and to do of His good pleasure." But in the Greek New Testament the words translated "worketh" and "to do," are the same. But it is quite a different word in Verse 12, that has been translated "work out." So I think it is, perhaps, clearer if we translate as we did in our last number:

We will find that the Spirit of God lists seven results of His work in us: and you will remember that seven is the number of completeness, or perfection. These seven may be divided into three sections or classes,

1. "Do all things *without murmurings*
2. and (without) *disputings*, that ye may be
3. *unblameable*
4. and *uncorrupted*, children of God
5. *unblemished* amidst a crooked and distorted race,
6. amongst whom *ye appear as luminaries* in (the world,
7. *holding out* (or, offering) *(the) word of life.*"

"Cultivate your own salvation with fear and trembling; for God is the (One) working in you both the willing and the working for the sake of His good pleasure." The word here translated "working", means the "internal operation of power, though seen in results." (J.N.D.). In verses 14 to 16 we will see the results: but let us never forget that it is GOD, not us, Who works out these results in us. Perhaps all my readers know in their intellect that the Holy Spirit dwells in every believer. (John 14.17; i Cor. 6.19, etc.); but do we not often seem to forget that He actually is *in us*? Do we not often seek to do the work ourselves? And is not this the reason we so often fail? You remember in Gal. 2.20, we read: "I live; yet not I, but Christ liveth in me." As we are about to ponder the "results" we have just spoken of, we would be utterly hopeless and discouraged if we had to trust our own efforts to produce them: but let us never, never forget that "It is GOD which *worketh* in you." It may seem strange to think that GOD must work even "the willing." We are slow to believe that we are so bad by nature that we are not even willing, of ourselves, to produce these results. It must be ~~GOD who works the willing~~, as well as the working. And both the willing and the working are for the sake of His good pleasure. Paul tells us in ii Cor. 5.9: "We are ambitious . . . to be well-pleasing to Him." (Literal translation). But God must work even this ambition in us. THOU sayest, "Fit me, fashion me for Thee."

Stretch forth thine empty hands, and
be thou still;
O restless soul, thou dost but hinder Me
By valiant purpose and by steadfast
will.

Behold the summer flowers beneath the sun,
In stillness his great glory they behold;
And sweetly thus his mighty work is done,
And resting in his gladness they unfold.
So are the sweetness and the joy divine
Thine, O Beloved, and the work is Mine.
(Gerhardt Ter Steegen)

The first two are linked together very closely: very strong negatives. The three that follow are linked together in the Greek Testament because each begins with "a", which I have attempted to translate (very feebly) by using three words that each begin with "un." The "a" of the Greek is a negative in somewhat the same manner as "un" is a negative in English. The last two are very strong positives. So we may see there is a progression from a strong negative to a strong positive. And I doubt not this is as it should be in the Christian life.

The first word we must look at is "murmurings." It is the translation of a Greek word pronounced something like, "gongusmos", and you can almost hear the grumblings and mutterings, in the sound of the word. The Children of Israel murmured very often. It was one of their chief sins. They murmured at the Red Sea (Ex. 14.11), though the word is not used of them there. They murmured at Marah (Ex. 15.24) where this word (with an added preposition) is used of them in the Greek Old Testament. We find it again in Ex. 16.2 in the wilderness of Sin; and again in Ex. 17.3 at Rephidim (where this word exactly is used). They murmured again at the return of the spies. (Num. 14.2, 27, 29, 36); against Aaron, (Num. 16.11). I think the particular word used in this verse in Philippians is used seven times in Exodus and Numbers.

The word translated "disputings", is "dialogismos", from which we get our word "dialogue." It begins with an inward questioning, that may be silent, and then these inward questionings become *doubts*. But when they grow bolder and are uttered, then they are disputings. You may see them well illustrated in Mark 2.6 & 8, where they are well translated "reasoning." The Lord often had to meet this spirit. If you will ponder these two words, you will see they are the roots of a very large range of sins: most of which, perhaps, are due to a lack of real, simple, living, obedient faith. When we were children, how often our Mother used to quote this verse in Philippians to us! But it is not the children only who need to hear this word: much as most of them may profit by taking heed to it.

The second group of results are in the words: *a-memptoi*; *a-keraioi*; and *a-moma*: all, you will note, begin with "a." The first word of this group, *amemptoi*, means "blameless." There should be nothing in our lives for which anyone can take hold, and blame us. The Lord could

say, "Which of you convinceth Me of sin?" Not one could. He was absolutely and altogether *amemptos*, unblameable. Not only must we learn not to murmur and dispute, but we must learn to walk blamelessly through this evil world.

The fourth word is *a-keraioi*, which literally means "unmixed." Wine unmixed with water is *akeraios*. It is sometimes translated guileless, innocent, simple, pure: I have translated it "uncorrupted" for the sake of using a word beginning with "un-", to try and link these three words together, as the Holy Spirit has done in Greek. But I am not at all satisfied with this translation, without an explanation. It describes a man with unmixed motives. I think the best illustration I know is the man who would not wear a garment of woollen and linen. (Lev. 19.19; Deut. 22.11). Abraham was such a man as this; but, alas, his nephew Lot often put on this kind of garment. Abraham, at times, failed to be an *amemptos* man, as, for example, when he went down to Egypt; but he always was an *akeraios* man. *Amemptos* relates to the judgment of others: *akeraios* describes the intrinsic character. (In this connection may I earnestly commend to my readers Mr. J. G. Bellet's pamphlet, "Woollen and Linen.")

The last word in this second series is *a-momos*. This is the word that is continually used in the Old Testament, and the New, for an *unblemished sacrifice*. We find it in Ex. 29.1, and often in Leviticus, and again in Numbers. In 1 Peter 1.19 we find it again: we are redeemed "with the precious blood of Christ, as of a Lamb *without blemish* and *without spot*." I think "without blemish" here tells of His inward perfection, and "without spot" of His outward perfection. But in Lev. 22.21, 22, *without blemish* refers to outward blemishes. In Col. 1.21, 22 we read: "You, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblemished (*amomos*) and unreprieveable in His sight." Again, in Jude 24 we read of One who is "able to keep you from stumbling, and to present you unblemished (*amomos*) before the presence of His glory with exceeding joy." I judge from these Scriptures that *amomos* describes the condition in the sight of God, as *amemptos* in the sight of man; and *akeraios* the intrinsic character. Those who know their own hearts best, know best how far in practice we now are

from being *amomos* (unblemished): though as seen in Christ, even now God sees us unblemished. But we can thank Him that the object He has in view for us; the object towards which He is working in us, is that we should be in our daily life unblemished: and the day is surely coming when He will present us thus unblemished before the presence of His glory with exceeding joy.

But we must look a little more closely at Verse 15, for it is of peculiar interest: "That ye may be unblameable and uncorrupted, children of God unblemished amidst a crooked and distorted race, amongst whom ye appear as luminaries in (the) world, holding out (or, offering) the word of life."

Most of this verse is based on, but not quoted from, Deut. 32.5, in the Greek Old Testament. In Deut. 14.1, looking at Israel as God's chosen and separated people, we read: "Ye are the children of the LORD your God." But in Deut. 32.5, looking at their rebellious walk and ways, the Spirit of God says: "They have sinned, (they are) not children to him, (they are) blemished (*mosimos*: Note, without the "a"), a crooked and distorted race." Israel has ceased to be "children to Him", and have, instead, become "a crooked and distorted race;" blemished, instead of unblemished. Now the saints at Philippi have God working in them so that they, once poor sinners of the Gentiles, have become "children of God", and they are to be *unblemished* children, amidst the crooked and distorted race: which described not only Israel, but the Gentiles also.

"Among whom ye appear as luminaries in (the) world." Or, it might equally be translated, "Among whom appear ye as luminaries in (the) world." The verb "appear" is used in the middle voice, and then is used for the rising, or appearing, of heavenly bodies. (J.N.D. Note in large New Testament). We find the same thing in Matthew 2.7, "the star that was appearing", or, "the appearing star." The word translated "lights" (*phosters*) in the Authorized Version is the word used of heavenly luminaries, and is only used on one other occasion in the New Testament:

Rev. 21.11: "He carried me away in the spirit and shewed me . . . the holy Jerusalem, descending out of heaven from God, having the glory of God: and her *light* (*phoster*) was like unto a stone most precious, even like a jasper stone, clear as crystal." To me, there is something inexpressibly beautiful in all this. The Christian is represented as a heavenly light, a new and beautiful star, perhaps, appearing amidst a crooked and distorted race: and the light that shines from this luminary is the light of heaven; but it appears in (the) world. There is no article,—no "the",—in the Greek with the word "world," this gives the sense *in the whole world*: it has the effect of *emphasizing the greatness of the sphere* in which the Christian is to shine. It is the universe of mankind, including those as yet outside the sound of the Gospel. (Vaughan).

And while the Christian sheds this heavenly light in the poor dark world, at the same time he is to hold out,—to offer,—the Word of Life. The word translated "hold out" is used of holding out, or, presenting, a cup of wine to a person at a feast. It is as though he holds out a cup of the water of life, and offers it to all in the world, crying, "Whosoever will, Let him take the Water of Life freely!"

Beloved, such is the picture the Spirit of God has drawn of the Christian as he passes through this scene. Do you turn from it in hopeless despair, saying, Never can I attain to such heights as this? You are right. You never can, most certainly, in your own strength: but never forget, "It is God that worketh in you." And you may turn to One, and only One, who ever has passed through this sad world and presented these seven lovely traits, or results. In this exquisite Chapter we have seen this One treading those seven steps downward, from the Throne to the Cross: we have seen Him also on that upward path from the Grave to the Glory, again seven steps: and now, in rapture, we gaze upon Him once more, in these seven steps through this world: the only One who ever has trodden that path, as God has marked it out. May you and I, Beloved, seek grace to "follow His steps!" (i Peter 2.21).

The Poem "MY THEME"; the Leaflet "THE CHIEF END OF LIFE", together with the Poem "THE WILL OF GOD"; or the booklet "THE RED HEIFER", may be had separately, if desired.

THE RED HEIFER

Numbers 19

Perhaps the first thing that strikes one on reading this remarkable chapter is, Why is this offering given to us in the Book of Numbers, and not with the other offerings in the first seven chapters of Leviticus? The answer, no doubt, is that Numbers is especially the Book of the wilderness: and the Red Heifer died to provide cleansing for defilements by the way, in the wilderness especially. It tells of the death of Christ as a purification for sin, to meet our need in passing through this defiling world, on our way Home to the Father's House.

"And the Lord spake unto Moses and unto Aaron, saying, This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke." Verses 1, 2.

You will remember in i Peter 1.19, our Lord Jesus is described as the Lamb without blemish and without spot. Here *without blemish* may speak of inward perfection, and *without spot* of His outward perfection: and perhaps the same may be said of Him, when He is looked at through the type of the Red Heifer. But here it is added, "upon which never came yoke." You and I have borne the heavy yoke of sin: but that yoke never came on our blessed Lord and Saviour. "My Yoke", of which He speaks in Matt. 11.29, is the yoke of implicit subjection to the Father's will: and of this He could say: "I delight to do Thy will, O my God." True, "His own self bare our sins in His own body on the tree," (i Pet. 2.24); but that is very different from ever bearing the yoke of sin.

"And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face." (Verse 3) We have in the priest, and the offering, a joint picture of Christ. He was the Offering, and He was the Priest. But the death of Christ was not the act of priesthood, so the priest who brought the heifer did not kill it; but it was killed in his presence: he was there to take knowledge of the deed. In Hebrews we learn that if He were on earth He would not be a priest. (8.4). Heaven, not earth, is the scene of His priestly service: but it was on earth He died.

We must notice that the priest was to bring her forth without the camp. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." (Heb. 13.12). Do we not often forget this? Do we understand it? Should we not more seriously consider the place where the Lord Jesus died? And should we not seek to better understand the voice that speaks to us in this act? "Let us *go forth* therefore unto Him without the camp, bearing His reproach." No doubt in this passage, "the camp" primarily refers to Judaism: but it also applies to every system of religion set up by man, and governed by the principles of this world.

"His cross has severed ties which bound us here:
Himself our treasure, in a brighter sphere."

"And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times." Verse 4. Here we have the solid foundation for all real purification. "Before the tabernacle" is where the *people* were to meet God. There the blood was sprinkled seven times, for it was there that God met with His people. Seven times tells of a perfect testimony in the eyes of God to the atonement made for sin. The blood has been shed and presented to a holy God as a perfect atonement for sin. This, when simply received by faith, takes away from the conscience all sense of guilt, and all fear of condemnation. God only sees the perfect work of Christ that atoned for my sin.

And, notice, there is no further mention of the shedding of blood all through this chapter. We find just the same thing in Hebrews 9 and 10. The worshippers, *once purged* have no more conscience of sin. "For if the blood of bulls and goats, and the *ashes of an heifer*, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9.13, 14).

"And one shall burn the heifer in his sight; her skin, and her flesh, and her

blood, with her dung, shall he burn: and the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer." (Verses 5, 6). We have been gazing on the *death* of the red heifer, now let us look for a moment at the burning of it. We have seen the blood sprinkled before the tabernacle: where God and man met. We have seen that this made a perfect atonement for sins. Now the heifer is completely burned: even its blood and its dung: and the priest casts into the midst of that burning, cedar wood, and hyssop, and scarlet. Cedar wood represents nature, natural gift, in its highest form: hyssop represents the same thing in its lowest form: Solomon spoke of trees, from the cedar tree . . . even unto the hyssop." From the highest to the lowest. Scarlet is external glory: the glory of the world. The whole was burned in the fire which consumed the heifer: which speaks of Christ bearing our judgment on the cross.

The Scripture says: He "gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God our Father." Gal. 1.4. The first part of this verse: "He gave Himself for our sins:" tells of the atonement, so clearly typified by the blood sprinkled seven times. And what does the second part of the verse tell us? Surely it is just what we have been watching: the cedar wood, the hyssop, and the scarlet all cast into the fire which burned the heifer to ashes. For us, if we have the mind of Christ, the attractions of the world and of nature are past and gone: we see them in ashes now: in the burning of the heifer, they were burned also. He has delivered us from this present evil world, by His cross. The same work that put away our sins, has also delivered us from this present world.

But there is more.

We've heard the words of love,
We've gazed upon the blood,
We've seen the mighty sacrifice:
And we have peace with God.

But now we are to gaze, not on the blood, but on the ashes. In the blood we have the mighty sacrifice of Christ as the only purification for sin. In the ashes we have the remembrance of that death applied to the heart by the Holy Spirit, through the living Word, in order to remove any defilement contracted in our walk from day to day, down here. This gives great completeness and beauty to this wonderful

type. God has not only made provision for past sins, but also for present defilement, so that we may be ever before Him in all the value and credit of the perfect work of Christ.

We have boldness now to enter the holiest of all by the blood of Jesus, by that new and living way, through the veil, that is to say, His flesh. But to dwell in the holiest, not only must we know the atonement of all our sins: but we must have in our own self-consciousness the deep inward sense of cleanness in His sight: the certain knowledge that we are purified from the defilements all around, that so easily defile us; that our communion with our Lord is unbroken, and undisturbed. If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (1 John 1.7). But if we fail to walk in the light—if we forget, and touch the unclean thing, how is our communion to be restored? Only by the removal of the defilement. And how is this to be effected? By the application to our hearts and consciences of the precious truth of the death of Christ. The Holy Spirit produces self-judgment, and brings to our remembrance the truth that Christ suffered death for that defilement, which we so lightly, and so indifferently contract. It is not a fresh sprinkling of the blood of Christ—a thing unknown in Scripture: but the remembrance of His death brought home, in fresh power, to the contrite heart, by the Holy Spirit, through the Word. So, if anybody contracted defilement, though it were merely through neglect, in whatever way it might be, God took account of the defilement. And this is a solemn and important fact: God provides for cleansing, but in no case can He tolerate anything in His presence unsuited to it. It might seem hard in an inevitable case, as one dying suddenly in a tent. But it was to show that for *His* presence God judges of what is suited to His presence. The man was defiled and he could not go into God's tabernacle, indeed, the one "defiled by the dead," must be put outside the camp: and, why? "That they defile not their camps, in the midst whereof I dwell." (Num. 5.2, 3). If the Lord is not in the midst, then association with evil may not be so serious: but if He is: it cannot be allowed.

Perhaps we should pause for a moment to notice how the defilement came. "When a man dieth in a tent: all that come into

the tent, and all that is in the tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, is unclean. And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. . . . And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even." (Verses 14-16, 21, 22). Should not this Scripture impress our souls with the seriousness, in the sight of God, of any sort of defilement? We are apt to think so lightly of sin and defilement: but not so the thrice holy God. One touch of a bone of a man, or a grave: and he is unclean for seven days. It is true, that such things now do not defile a man: but well do we know that they were types of things moral and spiritual that do defile the man now. Our Lord Jesus told us very plainly what defiles the man: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." (Matt. 15.19, 20). But not only was a man defiled if he touched a bone, or a grave, but "whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even." (Verse 22). We see ~~this~~ this very clearly illustrated in the New Testament. We have just seen in Matthew 15 that fornication was one of the things that defile a man. In i Cor. 5 we read of a man who was thus defiled: and the assembly at Corinth was going on in communion with this man. What saith the Spirit of God? "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. Leaven in the Scripture always speaks of evil: perhaps in a special way evil that works unseen, reaching out to all it touches. It was useless for the saints in Corinth to say, "We are not fornicators. We are blameless in walk. We are not defiled." No! It only takes a little leaven, as the Scripture points out, to leaven the whole lump. They only had to go on allowing this fornicator to remain in communion, and every saint in the assembly at Corinth would have been defiled: just as one man defiled by the dead defiled his whole camp.

In the assemblies of Galatia it was not moral evil: it was one of the fundamental doctrines of Christianity that was being attacked: is a man justified by faith or by works? In Galatia they said it was, in part at least, by works. And what says the Spirit of God? The very same words He spoke to Corinth: "A little leaven leaveneth the whole lump." Many of the saints at Galatia might have said: "We still believe that a man is justified only by faith. We are not defiled." No, says the Spirit of God, "A little leaven leaveneth the whole lump:" and every saint of God in Galatia would be defiled if they still permitted this evil doctrine to continue. So we see that to go on in association with evil in either walk or doctrine defiles.

Both Old and New Testaments are full of this same teaching. I think seven times in Numbers 19 it insists that defilement comes by a touch. See Lev. 5.2: "If a soul touch any unclean thing, . . . he also shall be unclean, and guilty." Haggai 2.13 teaches us the same thing, a touch of what is unclean defiles. Listen again: "Come out from among them, and be ye separate, saith the Lord, and *touch not* the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (ii Cor. 7.17, 18). And again: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." (ii Tim. 2.19-21). This latter is very personal. "If a man therefore purge *himself* from these, *he* shall be a vessel unto honour." The great house is Christendom: all that takes the name of Christ: whether true or false: whether defiled or undefiled. There are all kinds of vessels in this great house: some to honour and some to dishonour: some that have purged themselves from what is defiled: some that have not: this is individual separation from evil. The unity of the assembly is so precious, it has such authority over the heart, that there is danger, when failure has set in, lest the desire for outward unity should induce even the faithful to accept evil and walk

in fellowship with it, rather than break this unity. God therefore even in the days of the Apostles established this principle of individual faithfulness, of individual responsibility to God, and set it above all other considerations; for it has to do with the nature of God Himself, and His own authority over the conscience of the individual. God knoweth them that are His: here is the ground of confidence. I do not say who they are. And let those that name the name of Christ separate themselves from all evil. This is plain and clear and decisive. To maintain in practice the possibility of union between that Name and evil, is to blaspheme it.

But the reader, whose whole soul longs for holiness, may eagerly enquire, "What, then, are we to do, if it be true that we are thus surrounded on all sides with defiling influences, and if we are so prone to contract defilement? Further, if it is impossible to have fellowship with God with unclean hands and a condemning conscience, what are we to do?" First of all, Be watchful. Wait much and earnestly on God. He is faithful and gracious: He is the God that heareth prayer and that answereth prayer: a liberal Giver, Who unbraideth not. ~~"He giveth more grace."~~ This is a blank cheque which faith may fill up to any amount. If you really desire to do the will of God, and to be partaker of His holiness, beware how you continue, for a single hour, in contact with what defiles and hinders your communion. If you want a whole heart for Christ, give up, at once, the unclean thing, whatever it be, habit, or association, or anything else. Some say,—some even who are true Christians,—provided I myself am blameless in conduct and doctrine, it does not matter about my associations: I am not responsible for them. Dear Reader, you are, in God's sight, responsible to come out from such associations, and touch not the unclean thing. That is your very first responsibility: and you are responsible to God to obey His Word. Cost what it may, give it up. No matter what the pain and loss, give it up. No earthly gain, no worldly advantage, no loving companionship, or human ties, can compensate for the loss of your Father's approval in simple, straightforward obedience to His Word. Oh, for more who "tremble at His Word." (Isaiah 66.5 & 2).

But you may ask, "What am I to do when defilement is actually contracted? How is it to be removed?" Numbers 19

tells us this: "And for an unclean person, they shall take of the *ashes* of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel. And a clean person shall take hyssop and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave. And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even." (Verses 17-19). Please notice that in the 12th and 18th verses, there is a double action set forth. There is the action of the third day, and the action of the seventh day. Both were necessary to remove the defilement. What did this double action typify? What is it, for us, that answers to this? We believe it to be this: When we touch the unclean thing, and get defiled, we may even be ignorant of it: but God knows all about it. He cares for us, and is looking after us: not as an angry judge, or stern accuser; but as a loving Father, who will never impute sin to us, because it was all, long ago, imputed to the One Who died in our stead.

But though He will not impute it, He will make us feel it, and perhaps feel it deeply. He will be a faithful reprover of the unclean thing; and He can reprove more powerfully just because He will never reckon it against us. The Holy Spirit brings our sin to remembrance, and this may cause unutterable anguish of heart. I think this convicting work of the Holy Spirit is typified by the action of the third day. He first brings our sin to remembrance; and then He graciously brings to remembrance, through the living, written Word, the value of the death of Christ: and He applies this to our souls. (The *running* water speaks of the *living* Word.) This answers to the seventh day, and removes the defilement, and restores our communion.

And my beloved fellow-failing-believer; let us remember that we can never get rid of defilement in any other way. We may seek to forget it, or slur it over, to heal the wound slightly, to make little of the matter, to hope time may make it fade from our memory. It will not do. It is most dangerous work. There are few things more disastrous than trifling with conscience or the claims of God's holiness. And it is foolish, as well as dangerous, for

God has in His grace made full provision for the removal of the uncleanness: but the uncleanness *must* be removed else communion is not possible. "If I wash thee not, thou hast no part *with* Me." The suspension of a believer's communion is what answers to the cutting off of one from the congregation of Israel. The Christian can never be cut off from Christ: but his communion can be interrupted by a single sinful thought. (Did you notice when the Lord tells us of what defiles, "evil thoughts" head the list?) And that evil thought must be judged and confessed, and the uncleanness of it removed before communion is restored. We found our will and pleasure, if only for a moment, in what was the cause of His pain; and this in the face of His sufferings for sin, but, alas! in forgetfulness of them—even for that sin the motions of which we yield to so lightly now. The water of purification was sprinkled with hyssop: a bitter herb: telling of the bitterness of soul, when we realize what we have done: but lastly, it is the consciousness of the love of our Lord Jesus, and of His great grace, and the joy of being perfectly clean, through the work of that love. For the believer, the extent of *time* for the third day and the seventh day, may be seconds: or, alas, it may be years.

This chapter also tells us very plainly that any one who has to do with the sin of another, though it be in the way of duty to cleanse it, is defiled: not defiled in the same way as the guilty person, but we cannot touch sin without being defiled. And we must notice that the Spirit of God takes note of the difference in the defilement: for the one is unclean for seven days, the other only until the evening. (See Verses 10, 19, 21 & 22). This answers the flippant, almost blasphemous, state-

ments that one sometimes hears even believers make, in their efforts to "unlord" (take away the authority of) the Word of God, in its solemn teaching that one who even wishes God speed to a person who brings not the doctrine of Christ, is partaker of his evil deeds: showing only too plainly that association with evil does defile.

When we think of the death, and of the burning—of the blood and of the ashes—and of the Priest who makes us clean: what effect should it have upon our souls? Should it make us light and frivolous in our ways? Should it make us think lightly of sin and of defilement? Alas, that some should seem to think so! Such an one must know little of the awfulness of sin and of defilement, or of the grace and love of our Lord Jesus Christ.

The ashes were kept, laid up in a clean place, without the camp it is true, but ever bearing testimony to the hatefulness of sin, on the one hand; and, on the other, of God's own remedy, ever at hand, for the defiled one. (See Verse 9).

One thing more: we also learn that the one who leads a defiled one into the enjoyment of the cleansing virtue of Christ's work, must be clean himself. Yet he uses it at the cost of becoming unclean, and having to use the water for himself. May we ever abide in the sense of the perfect cleanness into which the death of Christ has brought us, and in which His priestly work maintains us! And, Oh! let us never forget that *contact with evil, or, association with those who are defiled,—does defile us*. It was so in the Old Testament, and it is still so today.

(Based on, Notes on Numbers, CHM;
and The Synopsis, JND)

FROM A LETTER

"... Union is not unity. And what the Lord desired in His prayer was unity, and that as He and the Father are one. I wish people would read and reread "Considerations on the Nature and Unity of the Church." (J. N. Darby, Collected Writings, Vol. 1, Page 30). Perhaps at length they might get to see that, as a clever Jew, Israel Zangwill, said, "Christianity is a spirit." Suppose you had all the Brethren re-united in one big confederacy without the renunciation of

world through love to Christ, that characterized the individuals so gathered at the beginning, could you be of that? I would not. . . . It is not at all a case of making the Lord's supper a party thing, but of those who have purged themselves from vessels to dishonour, following with those that call on the Lord out of a pure heart, and eating and drinking in communion, while acknowledging and confessing that there is one body. May the Lord keep a few to whom HE is everything!

THE QUESTION BOX

LOVE: (Continued from Steward No. 10)

In our Number 10 issue we looked a little at the difference between the two words for "I love", in the Greek New Testament: *agapao* and *phileo*. We meant to have looked at the noun, *love*, in our last issue, but regret we failed in this: but will try to do so now. We saw that there are many compounds formed from *philōo*, as *philadelphia*, "brotherly-love"; philanthropia: "humanity," "kindness," (literally: "love of man.") But as far as I know there are no such compounds in the New Testament with *agapao*: nor did the old Greek writers have any word for "love" (the noun) formed from *agapao*. They had *storgee*, meaning family affection, or, love of kindred. They had *eros* for sexual love. But neither of these words are found in the New Testament: though a-storgee, (the negative) is found in Rom. 1.31 and ii Tim. 3.3. *Philia* is found once in the New Testament, in James 4.4, where it is translated "friendship." It is very remarkable that the old Greek writers had no clear, strong word for *love*, though they did have very adequate words for *hate*.

So it became necessary for the Holy Spirit to "invent" a suitable word, if we may say this reverently. And He made the word *agapee*, formed from *agapao*: which, you will remember, is the word specially reserved for the love between God and man; or even man to man, in Christ. I think the first time the Spirit of God uses this word is in ii Sam. 13.15: where you will see a very strong word for *love* was needed to contrast with the very strong word for *hate*. It is used ten or eleven times in the Song of Sol., also in Eccles. 9.1 & 6 and in Jer. 2.2. I think these are the only times *agapee* is found in the Old Testament. But it is used many, many times in the New Testament. Do not these facts throw a beautiful, and heavenly light on such a Scripture as i John 4.7: "Love is of God"? What the Spirit of God says, is: "*Agapee* is of God." There are other loves that are natural: love of kindred, sexual love: but when the Spirit says "Love is of God", He is not referring to these: but to that divine love that was unknown to writers outside of the Scriptures: that love of which it is said: "God commends *HIS* love to us." The Word "*HIS*" is emphatic: we might

almost say: "God commends His Own love to us." That love is *agapee*. Aristotle said: "The Deity exists not to love, but to be loved." How different to our God: "Herein is love (*agapee*), not that we loved God, but that He loved us." (i John 4.10). And so the Scripture says: "In this was manifested the love (*agapee*) of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." That is how we learn to know the meaning of *agapee*: we gaze on the manger and the cross: and so we learn to know the love of Christ, that passeth knowledge. "Hereby we have known love (*agapee*), because He has laid down His life for us." (i John 3.16).

And it is this same love, *agapee*, that is in the believer: "Whoso keepeth His word, in him verily is the love (*agapee*) of God perfected." (i John 2.5). See also, i Jn. 2.15; 3.17; 4.17; ii Thess. 3.5; etc.

Agapee is the word used of the love between the Father and the Son. John 17.26: "That the love wherewith Thou hast loved Me may be in them." Col. 1.13: "The Son of His love." (Margin: correct).

Agapee is used for the love between the saints towards each other: "I heard of . . . your love unto all the saints." (Eph. 1.15).

Many more examples might have been given: but I hope these are enough to show something of the exceeding beauty of this lovely word that has been coined for us by God Himself: because this poor world had nothing that could tell out the love of God to man.

"O pardon us, Lord! that our love to Thy name
Is so faint with so much our affections to move!
Our coldness might fill us with grief and with shame,
So much to be loved and so little to love.

O kindle within us a holy desire,
Like that which was found in Thy people of old,
Who tasted Thy love, and whose hearts were on fire,
While they waited in patience Thy face to behold."

"THE LORD DIRECT YOUR HEARTS
INTO THE LOVE OF GOD."
(ii Thess. 3.5).

THE CHIEF END IN LIFE

What is the chief end of life? The chief end of life is not to do good, although so many of us think so. It is not to win souls, although I once thought so. The chief end of life is—to *do the will of God*. That may be in the line of doing good or winning souls, or it may not. For the individual the answer to the question, "What is the chief end of Life?" is, "To do the will of God, whatever that may be."

Spurgeon replied to an invitation to preach to an exceptionally large audience, "I have no ambition to preach to 10,000 people; but to do the will of God," and he declined. If we could have no ambition past the will of God, our lives would be successful. If we could say, "I have no ambition to go to the heathen; I have no ambition to win souls; my ambition is to do the will of God, whatever that may be;" that makes all lives equally great, or equally small, because the only great thing in a life is what of God's will there is in it. The maximum achievement of any man's life, after it is all over, is to have done the will of God. No man or woman can have done any more with a life—no Luther or Spurgeon, no Wesley or Melancthon can have done any more with their lives; and a dairymaid or a scavenger can do as much. Therefore the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation, through prosperity and adversity, to adhere to the will of God, wherever that may lead us. It may take us to China, or you who are going to Africa may have to stay where you are; you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness or success in any life till that principle is taken possession of.

How can you build up a life on that principle? Let me give you an outline of a little Bible Reading:—"A man after Mine own heart, which shall fulfil all My will."

The object of life:—"I come to do Thy will, O God."

The first thing you need after life is food:—"My meat is to do the will of Him that sent Me."

The next thing you need after food is society:—"Whosoever shall do the will of My Father in Heaven, the same is My brother, and sister, and mother."

You want education:—"Teach me to do Thy will, O my God."

You want pleasure:—"I delight to do Thy will, O my God."

A whole life can be built up on that vertibral column, and when all is over,—
"He that doeth the will of God abideth for ever." And, "The world passeth away and the lust thereof: but he that doeth the will of God abideth for ever." (i John 2.17).

• • • • •

THE WILL OF GOD

"Here am I, let Him do to me as seemeth good unto Him."—2 Sam. xv. 26.

THOU sweet beloved Will of God,
My anchor ground, my fortress hill,
The Spirit's silent fair abode,
In Thee I hide me and am still.

O Will, that willest good alone,
Lead Thou the way, Thou guidest best;
A silent child, I follow on,
And trusting, lean upon Thy Breast.

God's Will doth make the bitter sweet,
And all is well when it is done;
Unless His Will doth hallow it,
The glory of all joy is gone.

Self, Sense, and Reason, they may scorn
That hidden way that leads on high—
Still be my deepest will uptorn,
And so the power of Nature die.

And if in gloom I see Thee not,
I lean upon Thy love unknown—
In me Thy blessed Will is wrought,
If I will nothing of my own.

O spirit of a little child,
Of will bereft, untroubled, pure,
I seek thy glory undefiled;
Lord, take my will, Thy love is sure.

O Will of God, my soul's desire,
My Bread of life in want and pain;
O Will of God, my guiding fire,
Unite my will to Thine again.

O Will, in me Thy work be done,
For time, and for eternity—
Give joy or sorrow, all are one
To that blest soul that loveth Thee.

G. Ter Steegen.

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“FEED MY LAMBS”

(John 21-15)

SOWING THE SEED

“Blessed are ye that sow beside all waters; that send forth thither the feet of the ox
and the ass.” (Isaiah 32.20)

Go forth to sow, O sowers,
'Tis precious seed ye bear!
Where lie the plough's deep furroughs,
Scatter it with care.
Sow broadcast by the wayside,—
Some among thorns may fall,
Some in God's fenced gardens,
He keepeth watch o'er all.

Blessèd if “by all waters,”
Ye have the heart to sow;
See! oxen “strong to labour,”
Forth to this service go:
Though patient toil is needed,
None can too lowly be,—
Too much despised, O Master,
To do Thy work for Thee.

O sowers, be not weary,
The Lord hath need of you;
Keep ever 'mid your labour
The harvest day in view;
Your Lord will guide your footsteps,
He'll teach you where to go,
Ye shall return with singing,
Who erst in tears did sow.

Whence the wind comes up ye know not
Nor whither it may blow,
Watch not the clouds above you,
Your part is but to *sow*.
God freely gives His sunshine,
He sends His rain in showers;
Sow the small seed, have patience,
And He will bring the flowers

Morn is the time of sowing,
Toward night is not too late;
No labourer, willing-hearted,
Need linger at the gate.
Go forth, go forth, O sowers!
'Tis precious seed ye bear;
Go! at your Master's bidding,
The “field” is everywhere.

Rev. 22.17.
Ps. 126.6.
Amos 6.12.
Isaiah 28.23-29.
Luke 14.22, 23.
Mark 4.17-19.
Luke 8.8, 15.
Isaiah 55.10, 11.

Isaiah 32.20.
Matt. 9.29.
Ps. 144.14.
2 Tim. 4.1-5.
Rom. 2.7.
2 Cor. 4.7.
1 Cor. 1.27-29.
Jer. 1.7.

Gal. 6.9.
Matt. 21.2, 3.
Heb. 12.1, 2.
1 Cor. 3.8.
Isaiah 30.21, 23.
Ps. 32.8, 9.
Ps. 126.5.
Heb. 6.11, 12.

John 3.8.
Ps. 147.18.
Eccles. 11.4.
Prov. 11.24.
Matt. 5.45.
Job 27.6, 11, 14.
James 5.7.
1 Cor. 15.36, 38.

Eccles. 11.6.
Rom. 13.11, 12.
1 Chron. 29.5, 17.
Matt. 20.6, 7.
Luke 10.12.
Rom. 10.15.
Mark 16.15.
Matt. 13.38.

(Hanna K. Burlingham)

THE CHRISTIAN ATHLETE

(Continued)

THE START

Now it is time we got to the running proper. We have attended to the clothing, diet, atmosphere, and exercise. So we may don the clothes and begin the work. How light the clothes are; and as you step out on to the track a feeling of lightness and desire to run comes upon you. But the trainer wants you—he is going to take more pains about teaching you to start well than almost anything else. He draws a line across the path, and makes you stand upon it; carefully he puts your body into a particular attitude—left foot toeing the line, the right a little back placed square, with a little cinder burrowed up to press upon, the body well forward, almost over. Then he fires the pistol, and off you go for thirty or forty yards, and back again to repeat the process. Perhaps you may weary of his insistence, and say, "You are too particular about the starting." "Wait a bit, sir," says he, "you will find I'm right; nothing so important in a race, where every inch is of consequence, as to get off well." How true this is; let me illustrate it.

Some years ago I was staying at a hotel, trying to recruit my health, which was sadly broken down. Feeling unwell I mixed but little with the other young men who were there. One night, when somewhat recovered, we were all sitting in one of the rooms during a shower of rain, when the topic of conversation was running, and some races which these young men had been having. One of them very politely turned to me, saying, "I suppose, sir, this conversation is hardly interesting to you?" "Oh, yes," I answered, "very much so; I am very fond of running." He said, "Indeed, then, perhaps you used to run." I replied, "Well, bother it, I'm not so old as all that." "No, no," he said, a little confused, "I did not mean that; but the fact is—well, it sounds funny, but we were told you were a preacher sort of fellow." "Well, so I am, but what of that?" I answered. "Why," said he, "surely you don't run now?" Now I had discovered from their conversation that none of them were trained athletes. So, wanting a little fun, I said, "Well, suppose we have a race. I'll give you or your friends ten yards out of a hundred, on condition you

start from the pistol." They were immediately ready—I doubt not amazed at a "preacher fellow" daring to offer to run them. Next day we measured out the hundred yards, and three of them toed the mark at ten yards start. It was amusing to see their different attitudes—one stood firmly on both feet; another had his arms so across his body that, before he could get moving, they would have to be got out of the way; and the other, evidently copying some picture he had seen, had got his body into such a position, I wondered how long it would take him to get it into shape again. Well, the pistol was fired, and the little shock sent me springing forward, whilst the others seemed for that brief half-second to stagger: and I had got the ten yards given them before we were well on our way—just because I had learned to start well.

Learning to start needs very little work and very little self denial. That comes afterwards. But starting well goes far towards winning the race.

"THE STARTING PLACE"

Now, as your trainer, I want your best attention, for here is the most important of all our lessons. If you don't learn this, all the rest is of no avail. When I first became a "Christian Athlete," my trainer made this so clear that I know this part of the Christian race right well. O God, grant you may know it too! He told me to come to the foot of the cross, and he said, "This is the starting place." Then he showed me the position—one of deep humility, down in the dust, keeping my eyes fixed upon the Lamb of God, there nailed to the tree, bearing in His own body all the sin my body had ever committed. As I lay there in the position, I saw God take all my iniquities from off my shoulders, and put them upon Christ. I realised that, though my sins had been as scarlet, the blood I saw coming from those terrible wounds made them white as snow, and cleansed me from all sin. But still I had not the power to start, the pistol had not gone off. I needed the little shove of constraining power. I looked, and as I looked upon the Lamb of God—my

Saviour, my Redeemer—I prayed a mighty prayer, I made Him my own, and quick as the pistol flash came the answer. His Spirit gave me life, and I felt the life producing its fruit in me, love to God and love to man. Yes, I learned to start that day, and got the send off, "The love of Christ constraineth me."

Have you done this? If not, you can never be a Christian at all, for it is only those who are born again at the Cross who can ever obtain the prize. Take the position at once, I entreat you, and you shall know how to start.

This must be done at once—For "Entries Close on"

THE STORY OF CYPRIAN

Some time ago we had the story of Polycarp, of Smyrna, who so bravely laid down his life for Christ's sake. Later we heard the touching story of the slave girl Felicitas, and the noble young lady, only 22, Vivia Perpetua, both of Carthage in North Africa, who were thrown to the wild beasts, rather than deny their Lord.

I want to tell you today of another faithful witness of our Lord, also from Carthage. His name is Cyprian. He was a gentleman of wealth and great learning, and though he did not come to know the Lord until he was grown up, he became the leader of the Church in Carthage.

A considerable time had elapsed since Felicitas and Perpetua, and many others, had suffered for their Lord. It had been a quiet and prosperous time, and many new—converts had been added to the church. But quiet times were not good times for the Christians: and we would do well to remember that this is true in our day also: for the world crept in, and the evil seeds sown by Satan sprang up more quickly: and, sad to say, there was less earnest faith and simple love for the Saviour than in former days. The consequence of this was sadly manifest when a fresh persecution broke out, and numbers gave up their faith, and became apostates, though there were still many who chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

At last the whole heathen population turned upon Cyprian, the leader of the Christians. After deep consideration he decided it was his duty to flee. He did not shrink from martyrdom, as his later conduct proved, but he remembered his Lord's words, and he thought it would be wrong to disobey them, so when he was persecuted in one city he fled to another: and for two years he thus escaped his persecutors. During this time he kept in constant touch with the church in Carthage, and wrote to them constantly and affectionately, helping them to be true to their Lord.

A very serious dissension arose at this time as to those who had denied their Lord in order to save their lives. Some, forgetting the Lord's grace to Peter, refused to allow such to be received again as Christians; and through this one of the earliest outward divisions in the Church, came about. Cyprian was a great help to the saints through this very difficult time. About this time, Fabian, the leader of the Church at Rome, laid down his life for Christ's sake; and there was none to take his place. Cyprian proved himself of great service to the Church of God at Rome, through his letters of encouragement to them, giving thanks to God for Fabian's glorious departure.

At last Cyprian was able to return home, but soon a terrible plague visited Carthage, indeed, it ravaged the whole Roman Empire, passing from country to country. In Carthage it raged with awful ferocity; the streets were strewn with the bodies of the dead and dying, and poor weak voices would beg for assistance from those passing by. A general panic seized the people, and they refused to help even their nearest and dearest, in their mad fear. Cyprian earnestly besought the Christians to show the reality of their faith and their love to the Saviour by helping these poor needy sufferers, not those of their own families, nor their fellow-Christians only, but every one who came within their reach, and especially their enemies.

The city was divided into districts, and to each Christian some distinct work was given, rich and poor alike helping. Some were men just released from prisons, or the mines, where they had been suffering for Christ's sake, and often bore visibly the marks of torture and violence. By day and by night they kept busy in their labour of love: before they exposed themselves to death for their *faith* in Christ: now, for their love to Christ. Yet the heathen, instead of being won by such kindness, persisted in saying that this terrible plague was brought on them by

the Christians, because they would not worship the idols.

After a time Cyprian was seized and brought before the proconsul. His answers were short, but firm and clear, and he withstood the threats of torture and death, faithfully confessing his Lord, and refusing to betray the other Christians. He was only banished to a small village by the sea, where he remained nearly a year; when he was allowed to return to his own home, just outside the walls of Carthage. But he had not been there long, before orders came from Rome that all Christian teachers were to be imprisoned; and again he was seized, and brought before the magistrates

in Carthage. The question was put, "Are you Cyprian, teacher of the Christians at Carthage?" He replied, "Yes," and immediately the sentence was proclaimed aloud: "Let Cyprian, who refuses to sacrifice to the gods, be immediately put to death by the sword." The only words that passed his lips were, "God be praised!" Many who heard the sentence cried out, "We will die with him!" He was immediately led away, surrounded by soldiers, to a plain surrounded by trees. Here he knelt in prayer: when the executioner came, he arose and his head was struck off; and the gentle, holy Cyprian was "at HOME, with CHRIST."

BIBLE ENIGMA: NUMBER 13

Whose servants said: Jehovah, of the valleys is not God?

Who, first fruits unto Christ, was well beloved?

• • • • •

Whose wrath turned David meekly to the Lord?

Who aided Paul in writing out the word?

Whose faith brought safety to her father's house?

Whose love for Achsah to a mighty deed did rouse?

Whose parable made noble David writhe?

What faithless servant hoped by guile to thrive?

• • • • •

What prophet boldly stemmed Assyria's wrath?

Where was the Saviour's sympathy called forth?

• • • • •

Who faithless was till sight and touch were given?

Whose horrid dance hastened a soul to heaven?

Who from this earth was taken up by God?

• • • • •

Who from a rich man's table looked for food?

What widow failed to act a daughter's part?

Whose son caused Judah's king an aching heart?

What prophetess joined Barak in the fight

By which the Canaanites were put to flight?

• • • • •

Initials of the reply to each question,
Give to you a very needed exhortation.

ANSWERS TO BIBLE ENIGMA,

No. 12

JEHOVAH-JIREH (Genesis 22.14)

J-esus Matt. 1.21.

E-lisha II Kings 2.23.

H-annah I Samuel 1.13-18.

O-rpah Ruth 1.14.

V-alley of Elah . I Sam. 17.2, 48.

A-bigall I Samuel 25.23.

H-azael II Kings 8.12- 15.

J-ehoram II Kings 5.5 & 6.

I-shmael Gen. 17.18.

R-izpah II Sam. 21.10.

E-lymas Acts 13.11.

H-ananiah Jer. 28.15-17.

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Published by G. C. Willis, Box 535, Sandakan, North Borneo.
Printed in Hong Kong.