

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

the STEWARD

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

Volume 13, No. 3

July 25, 1956

TROUBLED BUT NOT DISTRESSED (II Corinthians 4.8,9)

CUTSIDE, a sea of trouble with unceasing roll,
Lashes incessant billows o'er my wave-worn soul.
Troubled on every side, each wave but sweeps along
To leave its place for one, more dark, more deep, more strong.

INSIDE, I breathe the atmosphere of rest
And whisper to my Lord, "Yet not distressed".

CUTSIDE, I tread a thicket, whose bewildering maze
Baffles on every hand the keenness of my gaze.
Sight fails me here and sense; I know not what comes next;
And in the 'wildering gloom I trembling cry, "Perplexed".

INSIDE, I claim my Saviour's priestly care;
Faith holds the clue, and boasts, "Not in despair".

CUTSIDE, like hunted hart, weary and hard bested,
I know not where to hide my shame - encircled head:
The hunters follow hard, the mountain brooks are dry:
In vain for covert shade I search with eager eye.

INSIDE, to cooling streams my steps are taken:
In pastures green I couch me, "Not forsaken".

CUTSIDE, a fallen warrior in a desperate fight,
I stand a beaten racer in his saddest plight:
A cloud of witnesses behold me lose my crown,
And bleeding, panting, shame-oppressed, I cry, "Cast Down".

INSIDE, He smiles "Well Done", and overjoyed
Faith grasps the laid-up crown with, "Not destroyed".
- From Simple Testimony, Vol. iv.

EXTRACTS FROM A LETTER FROM AN OLD MISSIONARY

"Dearest ... No, I cannot say I wish myself with you in St. ..., beautiful place, and happy as the brethren are, and good to be with them. I would rather be in S... (a heathen city from which he writes) than any place in the world, ...but be it here, or be it there, Jerusalem the golden is my hope, 'Beneath thy contemplation sink heart and voice oppressed.' How true! One cannot contemplate it without such an effect. The wall of the city was of jasper-can you contemplate that? And the city itself was pure gold-can you contemplate that? The gates- each gate a pearl-what does that mean? And the street of it was pure gold, as it were transparent glass. The meaning of that we understand a little - by contrast to everything in the nature of a street here, Vanity Fair. No ribald pictures displayed on the walls there. No theatres, nothing but divine righteousness and purity. 'Jesu, in mercy bring me to that dear land of rest'. "But I was very glad to receive your letter from St. ... Indeed a pleasant place. But we are not here to seek pleasant places. He has left us an example to follow His steps. And it is: 'Sweet to trace His toiling footsteps, Here amidst the desert sands: Bear in memory all His sorrow, Thorn-crowned head and pierced hands'. "What a burnt sacrifice, tho... have offered. 'The Lord remember all thy sacrifices and accept thy burnt offering'. That which the world calls waste-good flesh burnt". (Written shortly before he departed to be with Christ in Jerusalem the Golden).

The following article has been supplied by a brother beloved, who has sought to walk according to its principles. It was written many years ago, and now is published unchanged, for, though parts may be considered out of date, the great principles remain unchanged. It is earnestly commended to the prayerful attention of the saints.

THE LORD'S INTERESTS IN FOREIGN PARTS

(By S. E. McN.)

"The following is the substance of many letters, some already printed, which I have thought it may be helpful to collect, and put together with some method.

It is necessary to say, that I only write for those gathered to the Name of the Lord Jesus; were I addressing Christians generally, there is much I should be able to omit.

We may first consider:

THE NEED

if such exists. It was a wounded man, helpless and hopeless, who drew out the sympathies of the Good Samaritan. Not a fellow-countryman, who had already received the importunate attentions of many anxious to relieve him, but a stranger, cared for by none: and the very wretchedness of his condition called out the practical compassion of the Samaritan traveller. "Go, and do thou likewise," is the application of the parable. It was not a pious individual, hundreds of miles away, who was employed in this service, but one who came where he was; and if you come to the very place and circumstances of the need, it is likely you may be used for its relief.

This parable will serve to illustrate the condition of millions of souls in other lands, wounded and forsaken, and robbed by sin of all moral likeness to God's image. They are lying yonder in the degradation of their heathenism, and, in very hopelessness, are saying that no man cares for their souls.

Uncounted numbers of our fellow-creatures have never heard the glad tidings which we enjoy; their darkness has never been lighted with the light of the living; and their hearts have never thrilled with the wondrous story of God's love to men. Their native mountains have not been trodden by messengers bringing glad tidings of good things; their dwellings have never echoed with the praises of the most high God, nor have their homes been hallowed by the voice of prayer.

Many tribes and great nations are veiled in the darkness of a spiritual night, which has known no dawn; and in their hearts, instead of the love of God, is a dread fear of the demons they strive in vain to propitiate. It is easy to write thus, and easy to read; but can we understand what it must be to experience a condition so dreadful?

A recent writer has said, "When the eye is turned abroad, a vast column of seven hundred and fifty million of souls is seen moving steadily, blindfold, into the pit. The head of the column is ever disappearing - irrevocably lost. They have not heard of Christ, or seen the face of one of His witnesses. How overwhelming! It has been calculated that 96,480 souls die every day; and we have no reason to think the deathrate will decrease the longer we delay with the Gospel.

The question which commands our immediate consideration is this: What responsibilities have we in reference to their condition? We know the great need, and we have the great salvation. Have we anything to do in bringing the two together?

Although it is a serious statement to make, I surely believe that some are content to be out of communion with God, in reference to His interests abroad. They may have hardly realized that such is the case, but the fact of their indifference proves it. THEY HAVE ALLOWED THE THOUGHT, THAT A LIVING SYMPATHY WITH GOD'S PURPOSES OF BLESSING FOR HEATHEN LANDS, IS THE PECULIAR CONCERN OF A FEW, INSTEAD OF BEING THE COMMON INTEREST OF ALL.

The individuality of an evangelist's work is rightly insisted upon; but it is of all moment to remember that his message sounds out from the assembly (1 Thess. 1.8); and the Church, as well as the individual, has definite responsibility in connection with the Gospel. Whether our share in the service is to be rendered at the throne of grace, or in the dwellings of the people, is a matter of detail not affecting the main issue; but I look to see gathered saints rise to a sense of their privileges in connection with this service, and move with one heart - in living fellowship with the sympathies of God - to the help of their perishing fellow creatures.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion for him, how dwelleth the love of God in him?" (i John 3.17). May we not safely apply the principle contained here to spiritual things, and ask how one, boasting of the next world's good, and all the spiritual blessings, can have God's love in him if his heart does not burn with the desire to share his riches with the hopeless and forlorn?

The measure of necessity for human agency in effecting divine purposes is a deep and difficult subject; but, without attempting to discuss it, I would say that the teaching of Scripture, and the testimony of experience, both give it a place of significant importance. "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" ("The Head cannot say unto the feet, I have no need of you." Ed.) The reader will remember that great blessing abroad has followed the work of missionaries, and has not preceded it. The Lord has entrusted the treasures of His Gospel to our keeping, and He leaves with us the responsibility of its distribution.

TO EVERY CREATURE

or the whole creation. God's righteousness is "unto all" The efficacy of the Gospel is unlimited, and the knowledge of it must be world-wide. When the Gospel message was first proclaimed, the disciples were at one heart with their Lord in earnest desire that all the world should hear it, and, not long after, they were going everywhere, preaching the Word. But times have changed since then, and the essential selfishness of our hearts is capable of limiting the outflowing of divine grace to ourselves and those about us; yet the Word of God knows none of the restrictions which such limitations would impose. He would have all men to be saved, and to come to a knowledge of the truth. We cannot save a soul, but we have a share in conveying a saving knowledge of the truth.

There are always a few ready to say, "But, you know, we cannot go to 'every creature.'" This is true; but we can go to God about all the wide world, and tell Him our sympathy with the grief and groaning of a whole creation lacking the knowledge of God. And in His presence we may stay until our hearts are suffused with the inshining of His own mighty love for souls, and we long for their salvation as we once desired our own. May none of us be content with less than this, or be satisfied with a merely theoretical interest in the work abroad.

To me there seems a sad want of proportion between our appetite for spiritual food and the littleness of our spiritual activities. To what end are the lectures and readings, with rich and varied ministry through many channels, which seem a necessity for our existence? for the little results from all this teaching makes me think we are a people always preparing for a work we never do. We are like soldiers doing full justice to the commissariat, but knowing little of the drillground and the battlefield.

I can quite believe some will think I am pressing work for the Lord too much; and warnings against fleshy activity will be repeated. For my own part, I see amongst us more danger of a purely contemplative Christianity; and I am convinced that the more we enter into the Lord's own thoughts about the Gospel, the more untiring will be our endeavours to lead others to Him.

Though we may delay, the world will not. If the love of Christ is not sufficient to constrain us to face the privations of this holy service, we must remember that the love of gold constrains its votaries to endure many hardships in their infamous traffic in firearms and spirits. Tribe after tribe will be demoralized by the vices of civilizations before they ever hear of Christianity.

Seventy thousand barrels of rum to one missionary is said to be the proportion of supply to Africa!

Two other agencies can only be referred to. Romanism is more active than ever in spreading its heartless gospel of salvation by process, and is enslaving the minds of native African races wherever the efforts of others have prepared them for instruction; while Mohammadanism is spreading steadily southward, and receiving new nations into its fold.

THE OBJECTIONS

It is necessary to consider some reasons occasionally given for taking little interest in the Lord's work abroad.

Several objections we need not notice; and the few that will claim our attention, do so, less because of their intrinsic weight, than in consequence of their having already done some harm

in leading the sympathies of God's people away from an important branch of His work.

A writer feared that, if the saints gave much of their attention to sending the Gospel to foreign parts, the need of home villages would be neglected. But is this necessarily the case? Are brethren like children, who drop one toy in order to take up another? May we not rather hope for a forward movement all along the line?

I am told that "the heathen's time has not come yet," and the phrase is a mischievous one. Whose time has come? and to whom is the Gospel addressed today? Scripture divides man into three classes: the Jew, the Gentile, and the Church of God. Are we to confine our efforts to the Jew, or to a particular sort of Gentile?

No doubt a time of wonderful blessing awaits the nations in millennial days, but I am at a loss to see how the prospect of their future blessedness can excuse our leaving them to perish now. Because a young man is to inherit a large fortune when he comes of age, the fact would not be considered sufficient reason for allowing him to starve until then.

Shall we say that "now is the accepted time" - for Christendom? "Now is the day of salvation" - for ourselves and our neighbours?

Besides, if God's purpose is that the heathen should not hear the Gospel today, how are to explain the showers - nay, the floodtide of blessing - which quite recently has visited them?

We may hear God speaking to us by the great work He has done at Banza Manteka, on the Congo; Ongole, in India; and in many of the South Sea Islands, where whole tribes have turned from cannibalism to Christ.

Many will naturally ask, "But are these converts genuine?" And a careful perusal of the records is necessary to convince the reader that God has indeed worked in these places.

The triumphs of the cross in Madagascar is too well known to need repeating; but they may be referred to as evidence that God can, and does, work in our day in turning heathens from darkness to light, from Satan's power to Himself.

Let us imagine that an intelligent heathen, from the Upper Congo or Niger, has found his way into one of our meeting-rooms, where the saints are assembling to study the Word. He observes, with wonder and interest, the manifest enjoyment which all are feeling as their hearts are refreshed by the green pastures of spiritual food. He notices the animation and joy in their countenances, and he asks an explanation of its cause. He is told that the happy saints, amongst whom he is standing, were once sinners, without God, and without hope. That they shared with all mankind a common condemnation, until a message reached them from the throne of God, which spoke of atonement made, and reconciliation offered. And then they tell him how their mourning was turned to joy; and their sorrow changed to gladness; while in their hearts, in place of the sinful passions of nature, the peace of God is reigning; and His own right hand has set them in the grace wherein they stand. And then, as the sweet glory light of the gospel shines in upon the darkness of his heathen heart, his thoughts go back to the lone villages where his native people dwell. He thinks of them in all the ignorance of nature; in all the bondage of sin; in the degradation of their heathenism; and his heart beats high with the hope that some will think it worth their while to carry the tidings of salvation to his native land. Full of hope, he pleads the cause of his countrymen, and expectantly waits the response of his sympathetic hearers. But what is this? There is no one to encourage his hope; and many turn away with a pitying smile at his ignorance. At last an individual addresses him thus:-

"My friend, we can excuse your very natural desire, that your countrymen should share the benefits which we enjoy; and, perhaps, we have encouraged the thought by telling you of the unlimited efficacy of divine grace, but it is necessary that you should understand that - the heathen's time has not yet come!"

Then it is said that the Jews are to evangelize the world, and no doubt they will in another dispensation; but we can say it is their work today? The Apostle of the Gentiles was a converted Jew, but was it in virtue of this, or because he was an heir of God in new creation, that he received his commission to preach the Gospel among the heathen? There were evangelists in the early Church, and were not many of them Gentile converts? And was not the work of their ministry amongst the heathen around them?

Another familiar objection is in the phrase: "Missionary work is not the brethren's testimony". Who are the brethren? To ask the question is to remove the difficulty. If some sect, calling themselves "The Brethren" is referred to; not having met any of their body, I cannot undertake to define their "testimony". Saints gathered to the Lord's name cannot allow any definition of testimony which does not apply to the whole church of God on earth. If you can describe the testimony of the whole Church, I can tell you the testimony of any part of it.

Scripture teaches that individual service may be largely in the line of some special work - evangelizing, teaching, exhorting, etc.; but to limit corporate testimony to some particular line of truth, is the fundamental error which accounts for many of the present-day sects. (I submit that the character of testimony will suit itself to the conditions of things around. Testifying to is the first thing; and the secondary, testifying against.)

"But the need at home: shall we neglect that, and go to the ends of the earth?" I would answer this question by another: Do we anywhere read that a small portion of humanity is to have the Gospel continually forced upon their unwilling attention, while the great majority are left to go down to the pit without ever hearing of its existence? Let us remember that we live in emergency times. In a day, when the season of God's long-suffering is drawing to a close; and the awful indifference of the ungodly around us demands our every endeavour to urge them to serious thought of eternity.

IT IS TIME TO CALL OUT THE RESERVES

I believe many, whose years and long service might seem to entitle them to repose in the evening of life, are feeling the urgency of the call to action; and, with a zeal and energy which their mature judgment makes more valuable, are serving the Lord in the ministry of the Gospel. All hail to such men! Their reward will be great in that day. But I know others, who were earnest and active in youth, yet, as they have increased in years and prosperity, have allowed their interest to dwindle, and their activity to cease. It is such who are keeping the younger evangelists at home, engaged in service for which their elders would be better fitted, if their hearts were still glowing with the ardour of their early love for souls.

The following consideration I would suggest for any who are hesitating about work in the regions beyond, on account of the need still to be met at home: Is the work in which you are now engaged of such a character that you could not safely leave it to friends, who would probably carry it on much more efficiently than yourself? If you stay at home, have you any reason to think that another will undertake the service in the foreign field to which you have felt yourself called?

THE MISSIONARIES

At present we have been dealing with general considerations, but it is necessary to examine some points in greater detail. I am thankful to know that many are now specially interested in this service, and some are desirous to be used of the Lord in telling His Gospel "not where Christ is named."

It is complained that the few who have some intentions of taking up the work are quite young brothers, who, perhaps, had better stay at home. The injunction, "let no man despise thy youth", is difficult to obey. (No doubt the way is given in the rest of the verse); but the objection deserves serious thought. Are none of the older Christians prepared to forego the comforts which seem almost necessary to their happiness, and give themselves to this service? or are they all hindered by home claims? It is a matter in which each must answer for himself; but it seems as if God were again choosing the weak things, and things which are despised, to accomplish His purposes. The sense of personal unfitness is a drawback keenly felt, and not easily explained away; but, while God does not usually call men to a work for which they evidently are not suited, the qualities we think essential may be of less importance with Him than those we esteem of little account. For a Levite to come to Jerusalem in the Lord's service, even if from the remotest corner of Israel, one condition only is mentioned: "And if a Levite come from any of thy gates out of all Israel whoso he sojourneth, and come with all the desire of his mind unto the place which the Lord shall choose, then he shall minister in the name of the Lord his God, as all his brethren the Levites do." (Deut. 18.6,7). Let us apply this to ourselves. Who is willing to undertake this work if the Lord guarantees the ability? (Ex. 4). Who is ready to spend his life in one determined, sustained endeavour to carry the Gospel "not where Christ is named?" Such are the men for the foreign field, and, I believe, ere long they will be found. I trust even now the Lord is fitting chosen vessels for this sacred service - training them in endurance and experience, and enduing them with that persistent, invincible energy of purpose, which no opposition, no hindrances, and no difficulties, can turn aside. Seeking no honour from man, each will be content to make one single link in the great chain of God's purposes; and, when the work is finished, to step aside from the scene of his service into the home circle of the Father's house, in the restful joy of having done the will of God.

Only once - in all eternity, only once - can you live a life for God in a world that is not willing to retain Him in its knowledge. It is of supreme importance that every hour should be spent aright. Some may be content, like Sir Walter Scott, with the purely negative satisfaction of never having done anyone harm; but, as Christians, how shall our time be occupied? May each find his work, and do it; and, living for God and eternity - though leaving no footprints on the sands of time - may we guide many feet to the Rock of Ages.

A man who is a preacher only, is not so well fitted for the work as one with perhaps less brilliant but more serviceable qualities. He needs not only a doctrinal acquaintance with the principles of religion, but a personal acquaintance with the practice of religion, as described by the apostle James.

I sometimes find the fact of an evangelist being married is advanced as a sufficient reason for his staying at home. The sects, with much more experience than ourselves, do not find this a difficulty; but if the responsibilities of married life must prevent one, otherwise suited, from undertaking work for the Lord in foreign parts, it is a serious matter for any evangelist to enter into a relationship which is to disqualify him for a sphere of service to which he may some day be called. In fact, before taking such a step, he will need to ascertain that the Lord does not, and never will, intend him to undertake this work.

If, on the other hand, the interests of the home are not necessarily opposed to active service abroad, it is an equally serious matter for any to cease seeking guidance in reference to the unoccupied harvest fields.

Though I may not fully appreciate, I can by no means ignore, the many claims of family life; and I willingly admit that no man could rightly burden his wife with an undue share of responsibility in order to leave himself more at liberty for Gospel work.

GUIDANCE

It is of all importance that the service of each should be directed by the Lord Himself; and with the desire of helping any who are seeking guidance as to their sphere of work, I write the following suggestions.

I mistrust any reasoning which tends to throw the blame on God; and when people say it is of no use going abroad unless sent of the Lord, while feeling deeply the truth of the statement, I fear too often it is made to exonerate us from all responsibility. We are given our marching orders. Have we an adequate reason for not obeying them?

One who laid down a devoted life in the thirsty deserts of Arabia has written, "While vast continents are shrouded in almost utter heathen darkness, and hundreds of millions suffer with the horrors of heathenism and Islam, the burden of proof lies with you, to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field."

In Isa. 6.8, the words, "Whom shall I send?" remind us of God's absolute sovereignty in choosing the instruments who shall carry out His will; but the following question, "Who will go for us?" is equally important in emphasizing our responsibility to answer the call.

To some I would say: "For what sort of guidance are you waiting?" We are already assured of the need (Luke 10.2), and of the Lord's purpose that His own should be the instruments in His hands for meeting it. (Mark 16.15). Whether the one who reads these lines is called to the service is the only point to be settled; and the fact of having, from the Lord an interest and desire to be so used, may help towards answering this.

If the Macedonian, whom Paul saw in a vision, had heard that the Apostle was greatly interested in his spiritual welfare, he would no doubt have been filled with gratitude and expectation; but only the personal ministry of the Apostle, in the power of the Spirit, could be effectual to edification and blessing. Reading further, we find that Paul's interest went beyond merely desiring his blessing, for "immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." (Acts 16.10). Our interest is of little practical value unless it ripens into action.

The following extracts from a letter may be useful to any who desire to obtain clearer guidance as to their service: "Go straight down to motives, and analyze them. What reasons have I for thinking myself guided to a particular part? A chief reason will be a feeling of special interest in that part. Study this interest. How did it begin? Can I suggest any cause? Is there anything about the place, or the people, which would naturally make me wish to work here? Or is it their peculiar need which most weighs with me? Is the work there likely to make much of me? If so, can I honestly say that such a result would be positively distressing to me?"

Do I court obscurity, and shun popularity? Am I at all influenced by a distaste for the commonplace life in England, which I propose to leave?

"I am not likely to have more love for souls, black and heathen, than I have for souls white and infidel. How is this love showing itself now? Do I fancy I shall become more earnest, more active, more devoted, by altering my circumstances? This is a mistake. How am I fulfilling the ministry I have received of the Lord? (Col. 4.17).

"Do I find that my interest in the place has been increased by communion?

"Should I be neglecting any home responsibilities by going abroad? This is most important, and must be prayerfully considered. What further guidance am I looking for than what I have already received, and am I justified in expecting it?"

THE SUPPORT OF MISSIONARIES

I think it necessary to refer to this, although I do so with some reluctance, knowing the exaggerated importance which some attach to the matter, and that a few - measuring others by themselves - are capable of imputing interested motives.

In many Christian circles this subject has received a good deal of attention lately; and the commercial spirit of the age has naturally found its way into the matter: "the largest return for money invested," being the guiding principle with some.

It is generally agreed that the greatest self-denial, and the humblest style of living, are essential characteristics of the successful missionary, and the most obvious way to ensure this is to withhold any superfluous supplies.

One hears people speaking of God's mysterious purposes in testing His servants by the want of temporal necessities, when very likely the only mysterious thing is that their brethren should have so much neglected them. I believe the self-denial referred to is most necessary, but I would carry the principle further, and desire to see it practised by all who follow the footsteps of One "who for our sakes became poor."

It should be remembered that those whom we have the privilege of helping with things temporal, are sometimes men of unusual ability, who, had they stayed at home, could easily have earned the comforts of those who criticise them.

If the Lord should send out some fifty or a hundred from amongst us, what sacrifices are we prepared to make for their support? Could the usual trip to the Lakes, or the Continent, be dispensed with? Or is the cost of housekeeping in any way reducable?

This responsibility I would leave with those at home, while to any who go out, I would say, Be ready and willing to work for your own support. Expect nothing from man, but all you need from God; and, as followers of the Lord Jesus, seek no better fare than was the lot of Him who "had not where to lay His head."

It is surely little to our credit that any of the few amongst us, already in the field, should be in want; and we cannot be surprised that the Lord does not answer our prayers for more labourers in the harvest, if we have so poorly cared for those who are there.

It frequently happens that, on the rare occasions when collections are made for workers abroad, many find themselves quite unable to give in any proportion to their desire to do so.

Perhaps this must always be the case; but the difference would be lessened if the practice of laying by in store were carried out according to the apostle's instructions in 1 Cor. 16.2, in view of a certain collection for the saints. I think some have conscientious scruples about this practice, for I have been told it savours of legality. For me it is sufficient to know it is scriptural.

WOMEN'S WORK ABROAD

I am sure that sisters' service has a definite place in the Lord's work in foreign parts. Because it is little in public, it is not therefore of less importance; but it is service which will reach the hearts and homes of the people more directly than the stated ministry of preaching. It may be, we are so much accustomed to value the public service of teaching, exhorting, expounding, that less prominent ministry is unnoticed. Yet, perhaps, we have each felt the influence of a godly life to be more helpful spiritually than many lectures.

It is enough to say, that every need to which a Christian woman can minister at home will be found abroad, with this difference only - there so few can be found to meet it.

CAUTIONS

The matter of this service is one that calls in a special way for calm and sober judgment.

An interest which has its origin and its end in the excitement of the moment, is not the zeal of God which is according to knowledge.

We need constant watchfulness, lest what is merely of nature should intrude itself upon a service which must be "the Lord's doing" from first to last. The blighting influences of a fleshly ambition in spiritual things may tempt some to leave a sphere of commonplace obscurity to attempt a work, the special danger of which is in the interest it may make. This leads me to remind the reader of the need of earnest prayer for those contemplating the ministry, as well as for those already in the field.

The Christian who cannot get on with his brethren at home, is not the one to undertake the work abroad. The missionary will be a marked man wherever he goes; and if he be not an example of the believers, in word, in conversation, in charity, in spirit, in faith, and in purity, his presence may be rather a hindrance than a help to the cause he advocates.

While earnestly desiring that the whole subject of the Lord's interests in foreign parts should receive the attention it deserves, I have no wish that an undue importance should be attached to it, or that its consideration should be allowed to exclude other matters of equal moment.

I believe that each individual has a definite responsibility in connection with the work; and it is incumbent upon him to ascertain in what way his fellowship is to be expressed.

S.E. McN.

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"THE NIGHT COMETH"
(From a Letter.)

"It is said a Dr. Johnson had three Greek words on the dial of his watch, as often as he looked at it to take care of his appointments, he would read: "THE NIGHT COMETH". -This perhaps was his way of reminding himself that time flies. The night, when no man can work, will come all too soon.

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LIFE INDEED

On earth for Christ this day, each day are we.
On earth that Christ through us on earth may be
As He in Heaven, our Surety doth appear,
And we, through Him, by faith to God draw near.
So would He now, by miracle of grace,
In us, through us, draw near to all our race.
God make my life, through sacrifice, a way
Whereby Thy Christ may reach some soul today.

(E. Wright-Hay)

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Dear Friends:

Hong Kong, July 2nd, 1956.

We have had a delightful visit from my son, Christopher, (Dr. G. C. Willis), and his wife, Margaret, and their four little ones: Jane, Joan, Helen and Christopher. They were with us for 12 days at the beginning of June. We had no place for them to stay, so prepared an improvised tent on the flat roof. It stormed and rained and blew almost every day and every night they were here, but they made no complaints, though I fear it was very uncomfortable. They went on to Singapore, where has a post in the General Hospital. They have begun the breaking of bread again there; and I am sure they would be very thankful for your prayers. It is not altogether an easy place. My daughter Frances left last Friday to join them, and hopes to help in the Book Room there also, as well as help Margaret.

On June 24th, we had the joy of baptizing 27 persons. About half were school children from Miss Hayhoe's school, so it was quite a cheer to her; and I believe one of the older girls whose cousin goes to another meeting hall, was baptized there the same day. We hope that nearly all in the two upper classes are either truly interested, or have accepted the Lord; so your prayers have been wonderfully answered; but we would ask you to pray on. Quite a number of those baptized were from heathen homes; and with some it seemed almost a miracle that the parents gave their permission. There were several who wished to be baptized, whose parents would not allow it. For these we need to specially pray.

The English book on the Tabernacle, entitled, "Foreshadows", is now completed: and on the way to the different Book Rooms. I do not know what price they will charge, but orders here will be filled at the following prices: Cloth Covers: \$1.00; Paper Covers: 65¢; Newsprint, Paper Covers: 45¢. The prices in the same order at The Bible & Tract Depot, 6173 Sherbrooke St. W., Montreal, will be \$1.25, .75 and .50. Special rates on Newsprint for quantities. May we suggest that you order from the Book Rooms at home, as it will be much quicker for you, than getting from here.

The English book, "Meditations on the Song of Solomon", has, we understand, been reprinted; so we have discontinued the meditations from this book that we had for a time in "The Steward". The book may be ordered from the different Book Rooms: Price - \$1.75.

A number of books have been reprinted recently in Chinese, including "The Traveller's Guide from Death to Life". There still are many waiting for the printer; but one of the great difficulties has been a place to store this stock when it is ready. We have been enabled to lease a small piece of Crown Land by Miss Hayhoe's school, and as soon as the building authorities approve the plans, we hope to start building. It will be a prefabricated aluminium house, 25 x 30 feet, (made in Canada), on an eight foot stone foundation. This should prove a great comfort and help in our Book Room work, and we do thank the Lord for opening the way for it. Our brother Douglas Wood is taking over more and more of the work of the Book Room here, which makes it very much easier for me, and the work will be much better handled. He has prepared a little catalogue, specially listing the various Scripture Texts that we can now supply. If anybody would like a copy, and would send us a little note, we would be glad to send one to you. Perhaps I should say that the Oak Park Book Room is hoping to handle more of our texts than they have done in the past, so often you can buy from them; and I hope the same is true of Montreal. At present we have 6 large Gospel texts, suitable for Halls, or large rooms. I think I would have one over my mantle were I living at home. Douglas and my daughter Frances have both made excellent progress with the language; and his teacher tells him that he can now preach the Gospel in Chinese; and indeed he often does so as he goes about with tracts and books, etc. He often helps in the Gospel meeting on the Lord's Day afternoon, but so far by interpretation; but he could really do without an interpreter now. I wish I could tell you what a help and comfort he is to us. There have been so many coming out to the Gospel meeting that we have had to move into the large room at the school, made by opening two rooms into each other. And we have had to move the weeknight meetings also to the school, as there were too many to meet in Mr. Collier's flat. This is a great cheer, but also a great responsibility; it is, I am sure, only an answer to your prayers, as there is nothing to attract, and my Chinese is very, very poor; especially this Southern dialect; so please still pray earnestly for us, for we surely need your prayers.

Mr. and Mrs. Collier are, we suppose, in England at the present time, and expect to start back for the Far East in the very near future. They will get a very great welcome there.

It is only a "very little while" now; May the Lord keep us pressing down to the goal, and let us not relax. Your brother in Christ Jesus our Lord,

G. Christopher Willis.

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FAITH'S MIRACLES

Part 4

KING WILLIAM

By the time our father had held the living of Thalheim nearly ten years, and we were in the midst of our school career, a letter from the Royal Consistory was one day brought to our house, which plunged both our parents into deep anxiety. At the time of his presentation to the living, it had been considered too valuable for a man of his age, and the Consistory therefore requested him to contribute annually a certain portion of the stipend towards a fund for the amelioration of poorer livings. On the plea of his large family he petitioned against this order, and receiving no reply or further official application, he concluded that the matter had been decided in his favour. And now, after all these years, the whole arrears were suddenly claimed, with a sharp reprimand for past neglect of payment. On the ground of recent losses through hail, our father excused himself from immediate compliance, and obtained a remission of half the debt.

But a year's respite soon passed by, and a crisis of care and distress approached. Day by day our mother grew more oppressed, as the term of payment drew on apace. Just then we received a visit from a clergyman, an intimate friend, who, struck by our mother's evident and unusual sadness, ventured to ask the cause. She told him her tale of care, and he at once saw well that any further petition on our father's part would be quite out of place. At the same time he advised her to apply, not to the council, but direct to the King himself, who was known and beloved as a true father of his country, with an open ear for all that were oppressed. Between them, our friend and herself, they at once composed a letter fully stating the facts of the case, together with all the circumstances calculated to work upon the sympathies of a feeling heart. This petition was despatched to a cousin of our mother's, then in attendance on the young crown prince, with a request that it might be presented, if possible, with a word of recommendation. At the time the letter reached the palace the little prince lay ill, and his disease was taking a dangerous turn, so that the good cousin hardly knew how to proceed, and for some time carried the papers about, waiting for a favourable moment. One day, as she was watching by the bed of the royal child, the king and queen came in to visit him. The little fellow, lying weak and ill in his cot, stretched out his hands with joy at the sight of his father, who gently clasped the boy and drew him to his heart. In the meantime our cousin handed the papers to the queen, who glancing over them and becoming interested and touched, handed them to her husband. He scanned the writing, and then read the whole attentively, after which taking out a pencil, he wrote underneath, "I undertake to defray the whole debt out of my private purse." At the same time he ordered this message to be sent by express-post to the pastor's wife at Thalheim.

Night had come on by the time the royal courier reached Tuttingen, our nearest town; but according to the strict order a postilion mounted immediately to carry the despatch to its destination. Day had not broken when he came galloping up our village street, blowing from his post-horn a blast so shrill and clear, that all the good neighbours awoke, stretched their heads out of their respective windows, and asked what could be the matter. At length the clattering horse hoofs drew up beneath the parsonage walls. Our mother was up and ready to hear the errand of the postilion, who handed over his message; and hastening back into the house, she read the cheering answer to her prayer. With folded hands and tears of joy she cried, "Verily, Thou art a God that hidest Thyself. One day an innkeeper is Thy paymaster, and another a king, by the grace of God. Oh, repay our sovereign for this his goodness to us, and bless him in soul and body, in time and eternity, Thou King of Kings! Amen."

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THE PRISONERS OF PI-CHONG-NI

A Story of the Recent War in Korea

"One night, the tall American doctor who had come in with this group (of prisoners) told me a story of Commissioner Lord (of the Salvation Army). We were dead beat. Another terrible day's march lay ahead. The men were lying cold and half-starved in the lousy shacks waiting for the command to get going. A lot of those guys thought they couldn't make it - they felt they'd had it. Suddenly old Commissioner Lord appeared in the doorway of our shack. He seemed very confidential about something.

"'Boys,' he said, 'Boys, I've got news for you - great news - listen.' We all took notice. We all thought 'What's with this guy?' That old Commissioner, why he just stood among us and said, 'The Lord is my shepherd; I shall not want,' and he went right through that psalm, like it was God's personal message to us. Chaplain, I'm telling you, you could hear the silence. I never felt so moved in all my life. Then the guards came - it was get going or die. Those men rose like they had new strength. Can't tell you where they got it from. They marched and stuck it out. 'The Lord is my shepherd....' I shan't ever forget that morning.'"

(From, "In spite of Dungeons" by S. J. Davies, M.B.E., M.A., C.F., Chaplain to the First Battalion, the Gloucestershire Regiment: in North Korea. By kind permission of the Author and the Publishers, Messrs. Hodder and Stoughton, London.).

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Letters about The Steward alone should be sent to Mr. Samuel Arendt, 4354 Marcell Ave., Montreal, Canada. Letters to the editor, C.C. Willis, P. O. Box 5413, Kowloon, Hong Kong.

Feed My Lambs

HAVE YOU HEARD ?

Have you heard that Jesus
Washes sins away ?
Changes hearts, and saves us,--
What a happy day !
Have you heard that Jesus
Saves the family ?
Takes our sins, and frees us,--
What a Saviour He !

Have you heard that Jesus
Will save one and all,--
Sisters, fathers, mothers,
Brothers big and small ?
Have you heard the Saviour
Says, "Cast care on Me" ?
Kinsfolk, friends and neighbours,
Saved and glad may be !

Have you heard that Jesus
Answers if you pray ?
Ever pray,—He hears us:
Praise Him every day.
Ever trust in Jesus,
Trust His faithful Word.
Whosoe'er believeth
Shares the joy of God.
(From Chinese)

MARY AND HUGH

No. 4

HIS HOME IN OUR HEARTS

Mary and Hugh were playing together in the garden, when a group of children a bit older came by. "Come out and play with us", they called, "we're going down by the river, and we'll have lots of fun".

Both the children hesitated for a moment, longing to go on the one hand, and yet wondering if they should, on the other. Hugh was the first to decide, and called back, "Yes, I'll come", and was just about to jump the fence, when Mary put her hand on his arm, saying: "Don't Hugh; I don't believe Father would like us to go."

"Why? He never told us not to play with those children".

"That's true; but you know he doesn't really approve of them; and I'm sure he wouldn't like it."

"Oh, you're just an old fussy, and I don't believe he'd mind a bit; and I'm going". And with that Hugh jumped over the fence, and away they went together.

That evening their father asked, "Well, children, what did you do today?"

"I had a lovely time playing down by the river with those big children who often pass our house," said Hugh.

"But Hugh, don't you know that I do not approve of those children? Don't you know they do things you ought not to do; and use language you ought not to use?"

"I know that, Father, but I don't have to do those things, or talk the way they talk".

"The Bible says, 'Evil communications corrupt good manners,' and that means that if you keep company with those children you will soon be like them".

"But Father, you never told us not to play with them".

"No, I never told you not to; but I thought you would know I would not like it, and now I tell you plainly you are not to play with them again".

"And what did my little daughter do? Did you play down at the river too, Mary?"

"No Father, I thought you wouldn't like us to go, and I stayed at home".

"You two children remind me of two verses in the 14th Chapter of John. You, Hugh, make me think of the 21st verse; please read it".

Hugh read: "He that hath My commandments, and keepeth them, he it is that loveth me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." But why do I remind you of that verse, Father?"

"Because, my son, you do love me. And today, it is true, you kept my commandment, for it is quite true I had given you no command not to play with those children. But you did not realize that I would not like you doing this. You did not know me well enough for that. In Jeremiah 14.8, the Prophet asks, 'Why shouldest Thou be as a Stranger in the land, and as a wayfaring man that turneth aside to tarry for a night'. I was rather like a stranger to you today. But sometimes you do know what I would like, as though at times I 'manifest myself' to you, and you see, as it were, right into my heart". But not always, it is as though I had turned aside to tarry for a night only".

"What verse is Mary like?"

"I think she is like the 23rd verse: Please read it, Mary".

"If a man love Me he will keep My words: and My Father will love him, and We will come unto him, and make our abode with him'. What's the difference, Father, between the "commandments" in the verse Hugh read, and the 'word' in this verse? Aren't they the same?"

"No, Mary, I don't think they are. Hugh, it is true, kept my commandment: but I think you kept my words".

"But you should have told us, Father, not to play with those children, and then I would not have gone with them".

"Notice, Hugh, how the Lord speaks in verse 9 of this chapter. I might say to you in the same way, 'Have I been so long a time with you, and yet have you not know me, Hugh?"

"Yes, I see. I suppose I ought to have known better".

"Mary has known me longer than you have, for she is older: and so she knew better: but after all, I think it is love that really teaches us: and I am sure you both love me, so I hope you will both learn to know what I would like, without me telling you."

"Yes, Father, I hope that I will learn to keep your 'words' as well as your 'commandments'".

"But I want you to notice something else about these verses. The Lord 'manifests' Himself to the one who keeps His commandments; but He makes His 'abode' with the one who keeps His words, and not only He Himself, but His Father also. They come as our Divine Guests, and make their home with us. That word 'abode' in the 23rd verse is the very same word, only singular, as the word 'mansions' in the 2nd verse. These two places are the only times we find this word in the Greek Testament. Different translators have tried different ways to translate it, but I do not know anybody who has succeeded, for we do not have an English word to fit it. It comes from the same word that is translated 'abide' or 'continue' so many times in the 15th chapter. I think it is used 12 times there. One translator uses 'abodes' in verse 2 where it is plural, and 'abode' in verse 23 where it is singular. Perhaps this is the best way: but it seems rather cold. Another person uses 'rooms' and I think that is worse. One uses 'home' in verse 23, but that misses the connection with verse 2. The Lord is preparing us a beautiful Home in the Glory, where we may abide with Him forever; but He is so anxious to have our company, that He does not want to wait till then, but says, 'I and My Father will come down and make Our Home, even now, with you'. We get the same thought, but a different word, in Ephesians 3.17, where the Apostle prays that "Christ may make His home in our hearts by faith". But to have Him do this, we must keep not only His commandments, but His words".

"I must mark those two words in my Bible. I never knew they were the same. Isn't it wonderful to think that the Lord would use the same word for the poor little place we have to offer Him for a 'home' in our hearts; as He uses for His beautiful Home in the Glory? But what a pity we cannot find the right word to make it plain in English!"

"Yes, Mary, it is a great pity. But there are many places in the Greek Testament that are impossible to translate into English, and give the real inner meaning. That is why I hope you will both learn to read and love the Greek New Testament for yourselves. If I am so glad when my children love me enough to keep my words: what must the Lord think when He sees one of His children who loves Him enough to seek the very words He uses, so that we may truly keep them".

"YOU WILL BE EATEN BY CANNIBALS!"

In 1839 the London Missionary Society sought to bring the Gospel to the people of the New Hebrides Islands in the South Pacific. On landing at the island of Erromanga, John Williams and his young missionary companion, Harris, were instantly clubbed to death and eaten by cannibals. Samoan teachers followed in the desperate enterprise, and many shared the same fate. In 1842 Messrs. Turner and Nisbet landed on the island of Tanna--some forty miles south of Erromanga. In less than seven months, after sufferings and dangers innumerable, these two brave pioneers and their wives escaped with bare life; and subsequently other Samoan teachers ventured, but largely in vain. In 1848 John Geddie and his wife from Nova Scotia settled on the southernmost island of Aneityum. In spite of incredible hardships and incessant dangers from the fierce cannibals; and opposition from godless white traders, they held on; and after years of patient toil and suffering a few of the Islanders gathered about them for instruction. Four years later John Inglis and his wife, from Scotland, landed on the other side of the Island; and through the combined efforts of these two gallant pioneers the cannibals were won from their gross heathenism, and Aneityum became the base of operations for winning the whole group for Christ.

It was during the years of hardship and danger that a call went forth for a volunteer to these Islands: but none offered themselves. It grieved a certain young man in Scotland named John G. Paton that this should be so, and after much prayer he volunteered to go as a missionary to these parts. When he returned home after offering himself, he said to his chum, and fellow-student, "I have been away signing my banishment; I have offered myself as a Missionary for the New Hebrides". After a long and silent meditation, in which he seemed lost in thought, his chum's answer was, "If they will accept me, I am also resolved to go!".

Mr. Paton writes: "When it became known that I was preparing to go abroad as Missionary, nearly all were dead against the proposal. My dear father and mother, however, when I consulted them, characteristically replied, "That they had long since given me away to the Lord, and in this matter also would leave me to God's disposal". From other quarters we were besieged with the strongest opposition on all sides". Mr. Paton was also made a most attractive offer to remain at home: he continues: "But this only tended to confirm my determination that the path of duty was to go abroad",

"Amongst many who sought to determine, was one dear old Christian gentleman, whose crowning argument always was, "The Cannibals! you will be eaten by Cannibals!" At last I replied, 'Mr. Dickson, you are advanced in years now, and your own prospect is soon to be laid in the grave, there to be eaten by worms; I confess to you, that if I can but live and die serving and honouring the Lord Jesus, it will make no difference to me whether I am eaten by cannibals or by worms".

"The old gentleman, raising his hands in a deprecating attitude, left the room exclaiming, "After that I have nothing more to say"!

And Mr. Paton went: and was NOT eaten by Cannibals. I am sure that every Lamb would enjoy reading "The story of John G. Paton: Thirty Years With The South Sea Cannibals". I well remember how much I enjoyed reading about him, when I was a boy. The book is now, probably, out of print, but you might get it second hand, or from some friend, or from a library. There is another book, "The Autobiography of John G. Paton", which you might be able to get: but I think you might enjoy "The Story" better; as it is a little shorter, some bits you might not care for so much, have been missed out.

THE SINKING OF THE WELL

When Mr. Paton came from Scotland to the New Hebrides he settled on the island of Tanna. Here his wife and little son soon died, and were buried with his own hands. He kept on, learning the language and preaching the Gospel, amidst the most amazing adventures and hair-breadth escapes from the Cannibals. At last after four years hard labour, he escaped to another island; he writes, "All that I owned on earth were the clothes on my back, my Bible and the translations of portions of the Scriptures that I had made".

On Mr. Paton's return to the New Hebrides after a visit abroad, his friends persuaded him to settle on the island of Aniwa, which was not as bitterly hostile as Tanna. But even here the word was hard and discouraging, though the old chief was friendly. I will tell you in Mr. Paton's own words the wonderful story that "turned the tide" in Aniwa.

"Aniwa having no permanent supply of fresh water, in spring or stream or lake, and my own household also suffering sadly for lack of fresh water, I resolved by the help of God to sink a well near the Mission premises, hoping that a wisdom higher than my own would guide me to the source of some blessed spring. Of the scientific conditions of such an experiment I was comparatively ignorant; but I counted on having to dig through earth and coral above thirty feet, and my constant fear was that, owing to our being so near to the sea-shore, the water, if found, could only be salt water after all my toils! Still, I resolved to sink that shaft in hope, and in faith, that the Son of God would be glorified thereby.

One morning I said to the old chief, "I am going to sink a deep well down into the earth, to see if our God will send us fresh water up from below".

They looked at me with astonishment, and said in tone of sympathy approaching to pity, "O Missi! Wait till the rain comes down, and we will save all we possibly can for you". I replied, "We may all die for lack of water. If no fresh water can be got, we may be forced to leave you."

The old chief looked imploringly, and said, "O Missi! You must not leave us for that. Rain comes only from above. How could you expect our island to send up showers of rain from below?" I told him, "Fresh water does come up springing from the earth in my land at home, and I hope to see it here also".

The old chief grew more tender in his tones, and cried, "O Missi, your head is going wrong; you are losing something, or you would not talk wild like that! Don't let our people hear you talking about going down into the earth for rain, or they will never listen to your word or believe you again".

But I started upon my hazardous job, selecting a spot near the Mission Station and close to the public path, that my prospective well might be useful to all. I began to dig, with pick and spade and bucket at hand, an axe for a hammer and a crowbar, and ladder for service by and by. The good old chief now told off his men in relays to watch me, lest I should attempt to take my own life, or do anything outrageous, saying, "Poor Missi! That's the way with all who go mad. There's no driving of a notion out of their heads. We must just watch him now. He will find it harder to work with pick and spade than with his pen, and when he's tired we'll persuade him to give it up".

I did get exhausted sooner than I expected, toiling under that tropical sun; but we never own before the natives that we are beaten; so I went into the house and filled my vest pocket with large, beautiful English-made fish-hooks. These are very tempting to the young natives, as compared with their own-skilfully made though they be out of shell, and serving their purposes wonderfully. Holding up a large hook, I cried, "One of these to every man who fills and turns over three buckets out of this hole!"

A rush was made to get the first turn, and back again for another and another. I kept those on one side who had got a turn, till all the rest in order had a chance, and bucket after bucket was filled and emptied rapidly. Still the shaft seemed to lower very slowly, while my fishing hooks were disappearing very quickly. I was constantly there, and took the heavy share of everything, and was thankful one evening to find that we had cleared more than twelve feet deep--when lo! next morning, one side had rushed in, and our work was all undone.

The old chief and his men now came around me more earnestly than ever. He remonstrated with me very gravely. He assured me for the fiftieth time that rain would never be seen coming up through the earth on Aniwa!

"Now", said he, "had you been in that hole last night, you would have been buried, and a man of war would have come from Queen 'Toria to ask for the Missi that lived here. We would have to say 'He is down in that hole'. The captain would ask, 'Who killed him and put him down there?' We would have to say, 'He went down there himself!' The captain would answer - 'Nonsense', who ever heard of a white man going down into the earth to bury himself? You killed him, you put him there; don't hide your bad conduct with lies!!' You are making your own grave, Missi, and you will make ours too. Give up this mad freak, for no rain will be found by going downwards on Aniwa. Besides, all your fish-hooks cannot tempt my men again to enter that hole! They don't want to be buried with you. Will you not give it up now!"

I said all that I could to quiet his fears, explained to them that this falling-in had happened by my neglect of precautions, and finally made known that by the help of God, even without all other help, I meant to persevere.

Steeping my poor brains over the problem, I became an extemporised engineer. Two trees were searched for with branches on opposite sides capable of sustaining a cross tree between them. I sank them on each side firmly into the ground, passed the beam across them over the centre of the shaft, fastened thereon a rude home-made pulley and block, passed a rope over the wheel, and swung my largest bucket to the end of it. Thus equipped, I began once more sinking away at the well, but at so great an angle that the sides might not again fall in. Not a native however, would enter that hole, and I had to pick and dig away till I was utterly exhausted. But a native teacher, in whom I had confidence, took charge above, managing to hire them with axes, knives, etc., to sieze the end of the rope and walk along the ground, pulling it till the bucket rose to the surface, and then he himself swung it aside, emptied it, and lowered it down again. I rang a little bell which I had with me, when the bucket was loaded, and that was the signal for my brave helpers to pull the rope. And thus I toiled on from day to day, my heart almost sinking sometimes with the sinking of the well, till we reached a depth of about thirty feet. And the phrase, 'living water', kept chiming through my soul like music from God, as I dug and hammered away! (To be cont'd, if the Lord will)

If any of you dear Lambs have questions, or problems, if you care to write to me, I will be glad to try and help you, as the Lord may enable. I think perhaps some of you would enjoy reading the stories in this number. With love to you all, Your friend, G. C. Willis, Box 5413, Kowloon, Hong Kong.

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

the STEWARD

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

Volume 13, No. 5

November 30, 1956

THE CHURCH Walking With THE WORLD

The Church and the World walked far apart, On the Changing shores of Time;
The World was singing a giddy song, And the Church a hymn sublime.
"Come, Give me your hand," cried the merry World, "And walk with me this way;"
But the good Church hid her snowy hand, and solemnly answered, "Nay,
I will not give you my hand at all, And I will not walk with you;
Your way is the way of endless death; Your words are all untrue."

"Nay, walk with me but a little space," Said the World with a kindly air;
"The road I walk is a pleasant road, And the sun shines always there.
Your path is thorny and rough and rude, And mine is broad-and-plain;
My road is paved with flowers and gems, And yours with tears and pain.
The sky above me is always blue: No want, no toil, I know;
The sky above you is always dark; Your lot is a lot of woe.
My path, you see, is a broad, fair path: And my gate is high and wide,---
There is room enough for you and for me To travel side by side".

Half shyly the Church approached the World, And gave him her hand of snow:
The old World grasped it, and walked along, Saying in accents low,---
"Your dress is too simple to please my taste; I will give you pearls to wear,
Rich velvets and silks for your graceful form, And diamonds to deck your hair."
The Church looked down at her plain white robes, And then at the dazzling World,
And blushed as she saw his handsome lip With a smile contemptuous curled.
"I will change my dress for a costlier one," Said the Church with a smile of grace;
Then her pure white garments drifted away, And the World gave, in their place,
Beautiful satins, and shining silks, and roses and gems and pearls;
And over her forehead her bright hair fell, Crisped in a thousand curls.

"Your house is too plain," said the proud old World, "I'll build you one like mine:---
Carpets of Brussels, and curtains of lace, And furniture ever so fine."
So he built her a costly and beautiful house --- Splendid it was to behold;
Her sons and her beautiful daughters dwelt there, Gleaming in purple and gold;
And fairs and shows in the halls were held, And the World and his children were there;
And laughter and music and feasts were heard In the place that was meant for prayer.
She had cushioned pews for the rich and great To sit in their pomp and their pride,
While the poor folks, clad in their shabby suits, Sat meekly down outside.

The angel of mercy flew over the Church, And whispered, "I know thy sin."
The Church looked back with a sigh, and longed to gather her children in.
But some were off in the midnight ball, And some were off at the play,
And some were drinking in gay saloons; So she quietly went her way.

The sly World gallantly said to her, "Your children mean no harm, --
Merely indulging in innocent sports." So she leaned on his proffered arm,
And smiled, and chatted, and gathered flowers, As she walked along with the World;
While millions and millions of deathless souls To the horrible pit were hurled.

"Your preachers are all too old and plain," Said the gay old World with a sneer;
"They frighten my children with dreadful tales, Which I like not for them to hear:
They talk of brimstone and fire and pain, And the horrors of endless night;
They talk of a place that should not be Mentioned to ears polite.
I will send you some of the better stamp, Brilliant and gay and fast,
Who will tell them that people may live as they list And go to Heaven at last.
The Father is merciful, great and good, Tender and true and kind;
Do you think He would take one child to Heaven And leave the rest behind?"
So he filled her house with gay divines, Gifted and great and learned;
And the plain old men that preached the Cross Were out of the pulpit turned.

"You give too much to the poor," said the World; "Far more than you ought to do.
If the poor need shelter and food and clothes, Why need it trouble you ?
Go, take your money and buy rich robes, And motors and houses fine,
And pearls and jewels and dainty food, And the rarest and costliest wine.
My children they dote on all such things, And if you their love would win,
You must do as they do, and walk in the ways That they are walking in."
The Church held tightly the strings of her purse, And gracefully lowered her head,
And simpered, "I've given too much away; I'll do, Sir, as you have said".

So the poor were turned from her door in scorn, And she heard not the orphans' cry;
And she drew her beautiful robes aside, As the widows went weeping by.
The sons of the World and the sons of the Church Walked closely hand and heart,
And only the Master, Who knoweth all, Could tell the two apart.
Then the Church sat down at her ease and said, "I am rich, and in goods increased;
I have need of nothing, and nought to do But to laugh and dance and feast".
The sly World heard her, and laughed in his sleeve, And mockingly said aside,
"The Church is fallen -- the beautiful Church -- And her shame is her boast and pride!"

The angel drew near to the mercy-seat, And whispered, in sighs, her name;
And the saints their anthems of rapture hushed, And covered their heads with shame.
And a voice came down through the hush of Heaven, From Him Who sat on the throne,
"I know thy work, and how thou hast said, 'I am rich;' and hast not known
That thou art naked and poor and blind And wretched before My face;
Therefore, from My presence I cast thee out, And blot thy name from its place!"

(Matilda C. Edwards)

"BEHOLDING . . . ARE CHANGED"

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. 3.18). Observe "Beholding ... are changed". There is no legal bondage - no restless effort - no anxious toiling. We gaze, and - what then ? Continue to gaze, and as we gaze, we become morally like to the blessed Object, through the transforming power of the Holy Ghost. The image of Christ is engraved upon the heart, and reflected back, in ten thousand ways, in our practical career, from day to day.

Reader, remember, this is the only true idea of Christianity. It is one thing to be a religious man, it is quite another to be a Christian. Paul was a religious man before his conversion; but he was a Christian afterwards. It is well to see this. There is plenty of religion in the world, but alas! how little Christianity! And why? Simply because Christ is not known, not loved, not cared for, not sought after. And even where His work is looked to for salvation, where His blood is trusted for pardon and peace, how little is known or thought of Himself! We are ready enough to take salvation through the death of Jesus, but oh! beloved reader, how far off do we keep from His blessed Person! How little does He get His true place in our hearts! This is a serious loss. Indeed we cannot but believe that the pale, flickering light of modern profession is the fruit of habitual distance from Christ, the central sun of Christianity.

How can there possibly be light, heat, or fruitfulness, if we wander amid the gloomy vaults and dark tunnels of this world's pleasures, its politics, or its religion? It is vain to expect it. And even where we make salvation our object--when we are occupied with our spiritual condition, feeding upon our experiences, and looking after our feelings--we must certainly become weak and low, inasmuch as these things certainly are not Christ.

There are many who, as we say, have retired from the world, have given up its balls, its parties, its theatres, its exhibitions, its concerts, its flower shows, its numberless and nameless vanities, who, nevertheless, have not found their object in a risen and glorified Christ. They have retired from the world, but have gone in upon themselves. They are seeking an object in their religion; they are engrossed in forms of piety; they are feeding upon the workings of a morbid conscience or a superstitious mind; or they are trafficking in the experience of yesterday. Now, these persons are just as far from happiness - as far from the true idea of Christianity as the poor pleasure hunters of this world. It is quite possible to give up pleasuring and become a religious mope, morbid and miserable, gazing at myself. What do I gain by the exchange? Nothing, unless, indeed, it be a vast amount of self-deception. I have retired from the world around, to find an object in the world within - a poor exchange!

How different is this from the true Christian! There he stands, with his conscience at peace, and a heart set free, gazing upon an Object that absorbs his whole soul. He wants no more. Talk to him about this world's pleasures? Ask him, Has he been to this or that Exhibition? What is his calm and dignified reply? Will he merely tell you of the sin - the harm of such things? Nay; what then? "I have found my all in Christ. I want no more." This is the Christian's reply. It is a poor affair when we come to talk of the harm of this or that. It often happens that the persons who talk thus are occupied, not with Christ, but with their own reputation, their character, their consistent walk. Of what use is all this? Is it not self-occupation after all? What we want is to keep the eye fixed on Christ; then the heart will follow the eye, and the feet will follow the heart. In this way our path will be as the shining light, shining more and more, until it becomes lost in the blaze of the perfect and everlasting Day of Glory.

May God, in His infinite mercy, grant to the writer and reader of these pages to know more of what it is to have reached our moral end, to forget self, and to have our eyes fixed on CHRIST, so that we may henceforth see no man save JESUS ONLY.

----- (C.H.M., Slightly edited).

"PEERLESS WORTH"

Hast thou seen Him, heard Him, known Him?
Is not thine a captured heart?
Chiefest 'mong ten thousand own Him,
Gladly choose the better part.

What has swept the seeming beauty
From the idols of the earth?
Not a sense of right or duty,
But the sight of Peerless Worth!

'Twas the look that melted Peter,
'Twas the face that Stephen saw,
'Twas the heart that wept with Mary,
Can alone from idols draw,

Draw and win, and fill completely,
Till the cup o'erflow its brim.
What have we to do with idols
Who have companied with Him ?

(Writer unknown).

A WASTED LIFE

Horatio Bottomley was a well-known figure in the first world war. He founded and edited the paper called "John Bull", through which he gained great notoriety.

But in the end he got into trouble and found himself in prison. One day a certain Captain Pryor of the Church Army was visiting the prison, and found himself inside his cell, and wondered what he might say. He decided that he would give his testimony. So he said to Bottomley: "I was converted in the year so-and-so at the Coulson Hall, Bristol, when Canon Hay Aitken was preaching on the text, 'Ye must be born again', and when he made the appeal I went forward as one of those who wanted the new life, and from that moment Christ has been my Saviour and Friend". Horatio Bottomley said: "Was that in the year so-and-so?" "Yes," replied Captain Pryor. "On a Friday night?", "Yes". "Well", said Bottomley, "I was there. I heard the Canon speak on that very text, and I heard him make the appeal. I saw people going forward, and I said to myself, 'Not for me; I'm going to run my own life; I'm going my own way.' I walked that night out of the hall, having turned my back upon God. But," said he, "let me add this; a life lived away from God is a wasted life". Captain Pryor said, "Would you mind writing that down for me?" Bottomley then wrote these words on a piece of paper: "A life lived away from God is a wasted life. -- Horatio Bottomley."

(Capt. E.G. Carre. From, "A Message from God".)

"LOGICALLY NECESSARY"

"DEI"

Some years ago I knew a very clever and able doctor who did not believe there is a hell. As he was a scientifically trained man, I pressed him for his reasons for his unbelief. The only reason he was ever able to give was this: "It's not logical". I pointed out that it was not many years since we would have said that it was not logical to suggest that someone on the other side of the earth could sit and listen to a speech being made in London; and that without any wires. But the doctor merely repeated: "Hell is not logical".

I did not know at the time that the little Greek word "dei" had the fundamental meaning of "logical necessity". (See: Abbott-Smith, Trench's Synonyms, etc.). How striking to find this little word used three times in the Book of Revelation in connection with the judgments that are so soon to fall upon this wicked world. In Rev. 1.1, we read: "The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass". The word translated "must" is in Greek "dei"; so the real meaning is: "things which are logically necessary to come to pass". We find exactly the same expression (ha dei genesthai) also in Rev. 4.1, and 22.6.

Let us remember that the greater part of the Book of Revelation is a Book of Judgment. It is in the Book of Revelation that we read of the Great White Throne: a Throne of Judgment: we read here of torment "day and night for ever and ever"; we read here of the "Lake of Fire" and of the "Second Death".

What a solemn answer to the cavils and quibbles of unbelieving men and women is this little word "dei"! Three times over God repeats that these things are "logically necessary". Let no man ever say that hell is not logical. It is the only logical end to a life without God.

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But, Thank God, we find in the Scriptures other logical necessities besides the judgment of hell. The very first time this little word "dei" is used is in Matthew 16.21. Jesus shewed to His disciples that it was logically necessary for Him to go to Jerusalem, and suffer many things ...and be killed, and be raised again the third day. And we find it again in Matt. 26.54, with a similar meaning. We find the word used many, many times: and each time it is full of meaning:

we may not look at more than a very few: but consider these:

It is logically necessary for you to be born again. John 3.7.

It was logically necessary for the Son of man to be lifted up. John 3.14.

It was logically necessary for Him to increase. John 3.30.

It was logically necessary for Him to go through Samaria. John 4.4.

Because God is a Spirit it is logically necessary that they that worship Him should worship Him in spirit and in truth. John 4.24.

It was logically necessary that the Good Shepherd should bring His "other sheep", so that there might be one flock, one Shepherd. John 10.16.

I might continue, but there are two more I should specially like to mention.

It is logically necessary that Heaven should make merry, and be glad, when the son who was lost, comes Home. Luke 15.32. Yes! If the weeping and wailing of hell are a logical necessity: even so the music and gladness of Heaven are also a logical necessity.

And brethren, One more: and please ponder this one: It was logically necessary for the servant who had received even one talent to trade with it, that when the Lord of that servant returned, he might receive His own with interest. What are we doing about the talent the Lord has given us ?

FROM LETTERS

"These are days of great discouragement for those who seek to walk in faith and obedience but He is the same and still knows how 'to speak a word in season to him that is weary,' and that love wherewith He has loved His own will go on to the end. Truly, it is a love that will never fail, and here our souls can rest".

"I suppose that you sometimes feel there as if you are as Miciah was among the 400 prophets, rather alone. It sure must be comforting to read a verse 'The angel of the Lord encampeth around about them that fear him,' when you feel alone and discouraged.

"Last week school started again for the children and we have five in school this year. This world sure has a system for everything and the school system is one that always makes me tremble when I think what an influence it has on the minds of our little ones. Sometimes I feel like I am caught in a terrible vise of system . . . We sure can be thankful for the over-ruling grace of our Lord or we would be overcome by the seeming insurmountable difficulties of this life down here."

"U.S. now has the greatest crime record of any nation. The root of the matter is that the Word has been compromised to meet the material needs and practices of the people. ...We believe—but with reservations — is it any wonder then lives are barren?"

"The Lord Jesus was mocked by covering Him with the cast-off purple robe depicting the passing glory of man. The person of men being put before Christ, the things of the flesh keeping us at a distance from true fellowship and communion with Him. How deceitful the heart! How can we truly serve Him if we are at a distance? Follow Me — Draw near".

CHEER UP

These letters were all written within a few days of each other. Let no one suppose that the writers are over-stating the case, or that they are pessimists who only see the dark side of things. The Judgment of the Spirit of God regarding these days is entirely the same. He says: "This know also, that in the last days perilous times shall come". (ii Tim. 3.1). The word for "perilous" is "Chalepos" and the dictionary gives the meaning as: "hard; hard to do, or deal with; difficult; hard to bear, painful, grievous; harsh; fierce, savage". Does not this word most accurately describe the present day? As we look around us we may well be discouraged and cast down.

But if one little Greek word can so accurately describe the spirit of the present day, there is another little Greek word that I would like to pass on to you that will heal the wounds of fear, sorrow and discouragement caused by all that is about us. Again it is only one word: and it is a favourite of our blessed Lord: indeed, it is reserved (in the New Testament) almost entirely for His own personal use. He used it time and again when on earth: we find it in every Gospel and since His return to the Glory He has used it again: and if I mistake not He has often said it to me, and my hope is that you may hear Him say it to you, and you will be surprised how the discouragement and dread that so often haunt us, will vanish like mists before the sunshine.

My father, in his work, was often required to use a seal: and he loved this word so well that he had it engraved on the seal he used, so that he might ever be reminded of it; and perhaps thereby he set to his seal that God is true. As a tiny child I used to love to watch him seal his letters in his work at the bank, and trace out in the red sealing wax the strange Greek letters of the word, which he told me meant:

"CHEER UP"

The Greek word is "Tharseo" or as our Lord generally used it, "Tharsei": "Be of Good Courage." "Be of Good Cheer." "Be Confident". "Take Heart", or, as I love best of all, "Cheer Up". But it has the meaning of all these.

The first time the Lord used it, it was to a man: "Cheer Up, Child, thy sins are forgiven".

The next time it was to a woman, and that was not by accident. The Lord means us each to understand that we may take the word for ourselves; and note, it is in the very same chapter:

"Cheer up, Daughter, thy faith has saved (or healed, the same word) thee." (Matt. 9.22).

We find it for a third time in Matthew, (I think he loved this word), in Chapter 14,27.

It was a dark stormy night, and the wind was contrary. (It is at such times this word sounds sweetest). The disciples were toiling in rowing, the Lord had been watching them, though they had no idea He was doing so. Then they saw a strange sight, someone walking on the water and drawing near them, they were troubled and cried out for fear. Then straightway Jesus spoke to them, saying, "Cheer Up, it is I; be not afraid," or as I think the old Wycliff translation puts it so beautifully: "I am, nyl ye dread".

The fourth time we find it, is in Mark 10,49, to the blind beggar, Bartimaeus, when he cried out to the Lord for mercy, and Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, "Cheer up. Rise. He calleth thee."

In Luke 8,48 the reading is doubtful.

John 16,33 is the last recorded time our Lord uses it on earth, and peculiarly fitted as a parting message to us all: "In the world ye shall have tribulation: but cheer up: I have overcome the world". What a word for today. So, Cheer up, brethren and sisters.

The last time we meet it is in Acts 23,11. Paul had used a device of his own to divide the Jewish Council, setting the Pharisees and Sadducees against each other. In Acts 24, 21 he seems to confess that he had been wrong in doing this. We can well suppose that the night following, in the Roman prison, Paul was too sad and discouraged and utterly cast down to be able even to sleep. Then his Lord comes and stands by him, using this lovely word, and says: "Cheer up, Paul". I think this transformed the dungeon into heaven itself.

It may be you and I are at times sad, discouraged, cast down, filled with fears and dread, perhaps we have failed, and dishonoured the One we love. It may well be that at such a time we will hear His voice, - the voice His own sheep know, - and in tones of love, of hope, of confidence, we will hear Him replace the name of "Paul" with our own name, as He says:

"Tharsei -----" "Cheer Up-----".

"Ye fearful saints, Fresh courage take, The clouds ye so much dread, are big with mercies, and will break, With blessings on your head."

The Steward is published with a desire to feed the Flock of God, and "Feed My Lambs" as a help to the children of God's people, and both will be sent free of charge to any address, as the Lord enables. If you have friends who might like to receive it, or who might get profit from it, send their names and addresses. Letters about the Steward alone should be sent to Mr. Samuel Arendt, 4354 Marcil Ave., Montreal, Canada. Letters about the Steward and the paper, "Till He Come", please address to Mr. G.W. Allen, 7 Astley Ave., Toronto, Canada. Letters to the editor, of the Steward, G.C. Willis, (until further notice) c/o Mr. Samuel Arendt, 4354 Marcil Ave., Montreal, Canada.

Feed My Lambs

SINKING THE WELL

Part 3 - The Old Chief's Sermon

The Well was now finished. The place was neatly fenced in. And the old Chief said, "Missi, I think I could help you next Sunday. Will you let me preach a sermon on the well?"

"Yes", I at once replied, "if you will try to bring all the people to hear you."

"Missi, I will try," he eagerly promised. The news spread like wildfire that Chief Namakei was to be Missionary on the next day, and the people, under great expectancy, urged each other to come and hear what he had to say.

Sunday came round. Aniwa assembled in what was for that island a great crowd. Namakei appeared dressed in shirt and kilt. He was so excited, and flourished his tomahawk about at such a rate, that it was rather lively work to be near him. I conducted short opening devotions, and then called upon Namakei. He rose at once with eye flashing wildly, and his limbs twitching with emotion. He spoke to the following effect, swinging his tomahawk to enforce every eloquent gesticulation:-

"Friends of Namakei, men and women and children of Aniwa, listen to my words! Since Missi came here he has talked many strange things we could not understand--things all too wonderful; and we said regarding many of them that they must be lies. White people might believe such nonsense, but we said that the black fellow knew better than to receive it. But of all his wonderful stories, we thought the strangest was about sinking down through the earth to get rain! Then we said to each other, the man's head is turned; he's gone mad. But the Missi prayed on and wrought on, telling us that Jehovah God heard and saw, and that his God would give him rain. Was he mad? Has he not got rain deep down in the earth? We mocked at him; but the water was there all the same. We have laughed at other things the Missi told us, because we could not see them. But from this day I believe that all he tells us about his Jehovah God is true. Some day our eyes will see it. For today we have seen the rain from the earth."

Then rising to a climax, first the one foot and then the other making the broken coral on the floor fly behind like a war-horse pawing the ground, he cried with great eloquence -

"My people, the people of Aniwa, the world is turned upside down since the word of Jehovah came to this land! Who ever expected to see rain coming up through the earth? It has always come from the clouds! Wonderful is the work of this Jehovah God. No god of Aniwa ever answered prayers as the Missi's God has done. Friends of Namakei, all the powers of the world could not have forced us to believe that rain could be given from the depths of the earth, if we had not seen it with our eyes, felt it and tasted it as we here do. Now, by the help of Jehovah God the Missi has brought that invisible rain to view, which we never before heard of or saw" - (beating his hands on his breast he exclaimed)--

"Something here in my heart tells me that the Jehovah God does exist, the Invisible One, whom we never heard of nor saw till the Missi brought Him to our knowledge. The coral has been removed, the land has been cleared away, and lo! the water rises. Invisible till this day, yet all the same it was there, though our eyes were too weak. So I, your Chief, do now firmly believe that when I die, when the bits of coral and the heaps of dust are removed which now blind my old eyes, I shall then see the Invisible Jehovah God with my soul, as Missi tells me, not less surely than I have seen the rain from the earth below. From this day, my people, I must worship the God who has opened for us the well, and who fills us with rain from below. The gods of Aniwa cannot hear, cannot help us, like the God of Missi. Henceforth I am a follower of Jehovah God. Let every man that thinks with me go now and fetch the idols of Aniwa, the gods which our fathers feared, and cast them down at Missi's feet. Let us burn and bury and destroy these things of wood and stone, and let us be taught by the Missi how to serve the God who can hear, the Jehovah who gave us the well, and who will give us every other blessing, for He sent His Son Jesus to die for us and bring us to Heaven. This is what the Missi has been telling us every day since he landed on Aniwa. We laughed at him, but now we believe him. The Jehovah God has sent us rain from the earth. Why should He also not send us His Son from Heaven? Namakei stands up for Jehovah!"

This address, and the Sinking of the Well, broke the back of Heathenism on Aniwa. That very afternoon, the old Chief and several of his people brought their idols and cast them down at my feet beside the door of our house. Oh, the intense excitement of the weeks that followed! Company after company came to the spot, loaded with their gods of wood and stone, and piled them up in heaps, amid the tears and sobs of some, and the shoutings of others, in which was heard the oft-repeated word, "Jehovah, Jehovah!" What could be burned, we cast into the flames; others we buried in pits twelve to fifteen feet deep; and some few, more likely than the rest to feed or awaken superstition, we sank far out into the deep sea. Let no Heathen eyes ever gaze on them again!

One of the very first steps they took, readily and almost unanimously was asking God's blessing on every meal, and praising and thanking Him for their daily bread. Whoever did not do so was regarded as a Heathen. (Query: How many white Heathens are there?) The next step, and it was taken in a manner as if by some common consent that it was not less surprising than joyful, was a form of Family Worship every morning and evening. Doubtless the prayers were often very queer, and mixed up with many remaining superstitions; but they were prayers to the true God, the loving Father, the Invisible One - no longer to gods of stone!

They had seen these things in our daily life, and hence, most naturally, they imitated them. Every house in which there was not prayer to God in the family was known thereby to be Heathen. This was a practical evidence of the new Religion; and, so far as it goes, (and that is very far indeed, where there is any sincerity beneath it), the test was one about which there could be no mistake on either side.

A third conspicuous feature stood out at once, - the change as to the Lord's Day. Village after village followed in this also the example of the Mission House. All ordinary occupations stopped. Sunday was spoken of as the Day for Jehovah. Saturday came to be called "Cooking Day", because of the extra preparations for the coming day of rest and worship. They believed that it was Jehovah's will to keep the first day holy. The opposite was the mark of Heathenism.

Now everybody, young and old, attended school, - three generations sometimes at one copy or ABC book! Thefts and quarrels and crimes were now settled, not by club law, but by fines, bonds or lash, as agreed upon by the Chiefs and their people. Everything was rapidly becoming "new" under the influence of the Word of God. Industry increased: huts and plantations were safe. Formerly every man, in travelling, carried with him all his valuables: now they were secure, left at home.

Even a brood of chickens or a litter of pigs would be carried in bags in Heathen days. Hence at the meetings we had some lively episodes, the chirping of chicks, the squealing of pigs, and the barking of puppies: one gaily responding to the other, as we sang or prayed or preached the Gospel! Being glad to see the natives there, even with all their belongings, we found no fault, but the thread of devotion was apt to slip through one's fingers, especially when some owner tried to silence a baby-pig, and instead caused a scream which drowned out everything else. Heathen worship was gradually extinguished; and, though no one was compelled to come to the services, every person on Aniwa, without exception, became ere many years an avowed worshipper of the true God and His Son Jesus Christ. Again, "Galilean, Thou hast conquered!"

(From "The Story of John G. Paton: "Slightly edited and abridged).

Give the best to Jesus, - bright strong years of youth,
Spend life's joyous springtime in the paths of truth:
Work waits all around you; Jesus claims your powers;
Serve with willing service through the morning hours.
First, and last, and always, Be His claim confessed,
Active, loving service Makes the whole life blest.

(From, "Serving Jesus": G.J. Galloway (London) Ltd.)

MARY AND HUGH

Part 6 - They Get a Letter: Search the Scriptures

Mary and Hugh were at school; Mother was busy in the kitchen making a cake, and keeping one eye on the baby. I had not told you about the baby in their house, but he was there, all the same. "Ah, there's the postman coming to our door: I wonder who's getting a letter?", thought the mother, as she went and took it out of the postman's hand. "Why, its for Mary and Hugh! How excited they will be ! And what fine big stamps!"

Soon the door opened, and two little people came rushing into the house. "A letter for you Children!" the mother called out, "It's on the shelf in the hall." "I'll open it, for I'm the eldest", said Mary. "All right", said Hugh, "But I'll have the stamps! Just look at them! Aren't they beauties!" "Who's it from Mother?" "It's from your Aunt Helen in China: but I think you can read it yourselves." And this was what they read:-

Dear Mary and Hugh:

P.O. Box 1723, Shanghai, China

Perhaps you will be surprised to get a letter from China: and perhaps you will be still more surprised to hear that some of the Lord's Lambs in China have been hearing about you: and one of His Chinese Lambs who speaks English is translating the stories about you into Chinese. I am sure when you hear this you will want to be very good children, and keep your lives clean and pure. The Bible asks us how "a young man" (or a girl or a boy) "shall cleanse his way?" And the Bible answers the question: "By taking heed thereto according to Thy Word." (Ps. 119.9).

You know how eager your baby brother is to get his bottle. We who are the little children of our Heavenly Father should be equally eager to get the "sincere milk of the Word." Just as baby cannot grow without milk, so young Christians cannot grow unless they read the Bible. When I first became a Christian, - and that is nearly sixty years ago now - I was told to read the Bible: and I wanted to read it, but I did not know just how to do it. I thought I should read some verses, and then meditate on them, like they do in the Reading Meeting; and of course I was not able to do that. Perhaps it would help you if I told you some of the things I have found a help in reading the Bible.

First, you must have a Bible of your own. Perhaps you have a birthday coming, and someone would give you one; or you might be able to earn some money and buy one. Get one that is big enough to have good print, and small enough to carry with you to meeting; and be sure to have references. Of course it is nice to have a leather cover and india paper, but it is the inside that is important. It is a good plan to make a little cloth case for your Bible, to carry it to meeting, and you can keep paper and pencil in the case to write down anything you hear that you want to remember. Do not keep papers inside your Bible or you will spoil the binding. Besides my good Bible, I find it a good plan to have a really big-print New Testament and Psalms, on ordinary paper, in a cheap binding.

If you have india paper you cannot mark it with ink: you must keep a really good pencil for that, (perhaps a good drawing pencil, marked "H"), and slip a bit of card under the page when you mark, or write in a reference. But on the ordinary paper you can mark, or write, with ink, and that is a great help in searching the Scriptures; and you will find it very interesting to make your own references.

Then you want to have a definite time. Choose the time when you feel best, first thing in the morning, or last thing at night, or perhaps just after supper. But try to make a habit of going at a special time to a special quiet place to have a good meal out of the Scriptures for your soul. Daniel prayed three times a day: we need not read or pray a long time, but do not be in a hurry as you read or pray. Some people read the New Testament in the morning, and the Old Testament at night. Now a few suggestions for hunting. You know that every word in the Bible is inspired of God. They are "words - which the Holy Ghost teacheth". (1 Cor. 2.13). So it is important to examine each word, and it is a very interesting way to search the Scriptures. As you read, look for the words that come most often in a book. Perhaps you are reading the Gospel of Mark. You know that Mark tells about the Lord Jesus as the perfect Servant, and a perfect Servant must be prompt in his obedience. So, as you read Mark's Gospel, you might mark each word like "straightway", "immediately", etc. And then go through the book and see what our Lord did in His service to God. As you read John's Gospel, you will notice that some words occur again and again. In your cheap New Testament you could mark the words Life, Light, Sent, and others; and then go through and find what you can learn from putting together all the passages which use one of these words. In Luke's Gospel you might find how often our Saviour is called "The Lord" and see what the special reason is for using that title in each place. How many times are "will" and "walk" mentioned in Ephesians? In the Epistle to Titus, how often are works mentioned? And what do we learn about them? In First Peter can you find seven places that mention the sufferings of our Lord, and seven places that mention our sufferings? If you underline the words "we know" each time they occur in the First Epistle of John, you will find there are many things of which we can be quite certain.

Now I think that is enough for you to think about at one time, so I will stop, even though I have quite a lot of other things I would like to tell you. But perhaps I will write to you again: and if any of you Lambs would like to write a letter to me, far away in Shanghai, telling me what you have found as you searched; or if you have any problems in which I could help you, I would love to get your letters, and I will try and write to you, and send you some Chinese stamps. Just send an ordinary letter, but put a 6 cent stamp on the envelope: or you can buy an airform at the Post Office for Ten Cents, and it will come more quickly: in about two weeks.

With love to all the Lambs, for remember we are all one big family, - Aunt Helen.

At Sea, "S.S. Santhia"

Nov. 7, 1956.

Beloved Friends:-

Since I last sent you a message, a good deal seems to have taken place. On Sept. 17th Mr. and Mrs. Collier returned to Hongkong, and on the 21st I went to Singapore to give Miss Dear a little holiday. My daughter was already there, and we both stayed with my son Christopher, who has an appointment in the hospital. The Government provides them with a large and comfortable house with a nice garden where their five little ones can play. The Lord has opened a number of doors for the Gospel, and once again they are enabled to have the breaking of bread.

I returned to HongKong on the 18th of Oct. hoping to go on to Shanghai on the 22nd, to visit my sister Helen: however the necessary permit did not come through. I phoned her and arranged that I should go to Japan and return, via Shanghai, to Hongkong. This is expected to give me two days in Shanghai harbour, and we are praying that, if it is God's will, I may be enabled to see my sister.

I am due back in Hongkong on Nov. 27th and am booked for Vancouver on "The Anna Bakke" on December 1st.

Hope Hurlbut arrived in Hong Kong from Canada about Oct. 16th. She was, through the mercy of God, delayed in Vancouver just long enough to miss the riots in Japan and HongKong. It has been a great joy to welcome her to the work of her Lord in Hongkong. She and my daughter Frances have a nice little flat about five minutes from Mr. and Mrs. Collier, and Hope is deep in language study. Frances is also doing all the study she can and also helps Miss Hayhoe in her school.

Douglas Wood has taken over almost all the work of the Book Room in Hong Kong. It really keeps him too busy, and does not leave him the time he should have for language study, and getting about with tracts, the work he loves so well. I am hoping he may be able to get a good Chinese helper to take a lot of the manual work off his hands.

We have in mind a one-legged beggar who has long attended the Gospel meetings, and who professes to be the Lord's. He knows a little English, which is almost a necessity. The new store room we have been looking forward to so long is nearly completed, and Douglas has permission from the Crown Land Office to live there as watchman. One of the conditions of the lease of the land was that it should not be used as a residence, other than two watchmen. I am hoping he may be living there by the time I return to Hong Kong, but knowing the East, I do not expect it. He has made excellent progress with the language, and preaches the Gospel very acceptably in it. He has had 15,000 Gospel Calendars printed and we trust will go out.

Finally, brethren, pray for us. You have heard of the riots in Both Singapore and Hong Kong. Conditions in both these great cities are not stable, such as you at home enjoy. In Hong Kong there is the most bitter and abject poverty and distress, and this has acted like a plough to prepare hearts to receive the true riches.

In Singapore there seem to be few very poor, but they have other problems and sorrows. The Book Room there keeps as busy as is possible in the space, and with the help available, and a good deal of good literature goes out. We all need your prayers.

Your brother in Christ Jesus our Lord.

G. Christopher Willis.

PRINTED IN CANADA

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

the STEWARD

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

Volume 13, No. 6

January 30, 1957.

THIS MAN RECEIVETH SINNERS ?

(Luke 15:2)

"This Man receiveth sinners",
The Pharisees once said.
"This Man receiveth sinners,
And with them eateth bread !"

"This Man receiveth sinners",
Oh, Praise the Lord indeed:
Praise God, it was for sinners
He came to earth to bleed.

"This Man receiveth sinners".
Yes, Thank the Lord that HE
Is still receiving sinners,
And so receiveth me.

"This Man receiveth sinners
And with them eateth bread".
He, Who receiveth sinners,
Is now those sinners' Food.

"This Man receiveth sinners".
Glory to God above !
It was to poor, lost sinners,
He shows His matchless Love.

"This Man receiveth sinners".
He is the "sinner's Guest" (Lu.19.7)
The sinner who received Him,
Finds Joy, and Peace, and Rest.

"This Man receiveth sinners".
The Pharisees spake true.
Because He loveth sinners
He loves and welcomes you.

"This Man receiveth sinners".
He is "the sinner's Friend !" (Mat.11.19)
With sinners all around Him,
Eternity He'll spend.

Then, to "the Man Christ Jesus",
Those sinners sing aloud:
"He loves us, and He washed us
In His own precious Blood!"

INNS, GUESTS. AND GUEST-CHAMBERS

"He was gone to be Guest with a man that is a sinner"

(Luke 19.7)

The full beauty of this scene, it seems to me, does not appear on the surface. The words "To-be-Guest" are only one word in Greek: "kataluo":(a verb). From this we get the word, "kataluma", (a noun), which is the word used in Luke 2.7: "There was no room for them in the inn." This word, kataluma, is only used here in the New Testament, and to speak of the "Guest-chamber" in Luke 22.11, and Mark 14.14. (Notice that in the New Translation by Mr. Darby, the latter is correctly translated, "My Guest-chamber"). The word kataluo, (the verb), is used some 17 times; and with the exception of the Scripture just quoted, and Luke 9.12, where it is translated "lodge"; I think it always means to "unloose" or "undo"; to

"pull down" or "destroy;" as, for example, the Law in Matt.5.17; or The Temple in Matt. 27.40; or its stones in Matt. 24.2, etc.

I think the idea in the words translated "inn", "Guest-chamber", or, "To-be-Guest", is that this is the "unloosing place", where we come at the close of the day to unloose our clothes, ungird, relax and rest. Our Lord came, not to be ministered unto, but to minister; and so it would not have been fitting for Him even to have been born in such a place; and so He chose the stable. As we follow our Master's footsteps through Luke's Gospel, we find the foxes had holes, the birds of the air had nests, "but the Son of man had not where to lay His head."

And now we find, (again in Luke's Gospel), as He entered and passed through Jericho: the very last journey of any length our Lord ever took along the weary paths of earth: a man received Him: Yes, received Him joyfully; as his Guest. The Spirit of God is careful to use the same word (only a verb) as He had used to tell of the place where there was no room for Him. Here is an "unloosing-place" where He may ungird, where He may rest. Full sure I am in Zacchaeus' house there was water for His feet, and oil for His head, and kisses in abundance: all of which were denied in Simon's house in the 7th Chapter. But Zacchaeus is a "sinner": Simon is a Pharisee. The one had been forgiven much: the other little; so the one loved much, and the other loved little. And our Lord is not said to have been Simon's "Guest."

So this lovely story in the 19th of Luke seems to me to be contrasted with the equally lovely story in the 2nd Chapter. The inn where there was "no room" was located in King David's city: the home that received Him joyfully was in the city of the curse. Bethlehem's inn had the opportunity to welcome the King of kings as Guest. Had the inn-keeper (who is not even mentioned) known, he would not have given the Lord of Glory only the stable: but he did not know "Jesus who He was", as Zacchaeus learned to know Him, when he welcomed Him as his Guest.

In the 10th of Luke a certain woman named Martha received Him into her house, and she was careful and troubled to prepare a feast for Him: but the home of "a man that is a sinner" is reserved to supply that which was refused Him at His birth: a "loosing-down" place. And the Greek word is not really "gone" to be Guest with a man that is a sinner." It is "entered into", which seems to me to be much more vivid. You may see Him walk up the path, and pass through the doorway, and enter right inside the house. And if there was joy in Heaven in the presence of the angels that day: as we know there was: we know there was equal joy inside that "sinner's" home in Jericho. Joy for the sinner, truly: but joy that exceeded, for the sinner's Guest. Have you, Beloved, tasted Zacchaeus' joy?

But we find in Luke 22.11 another home the Lord used as a Guest-chamber. And Mark, who so loves to tell us special little details of our Lord's path down here, tells us that He called this: "My Guest-chamber." I do not remember any other place down here the Lord claimed as His own. And in that "kataluma", or "loosing-down" place, instead of ungirding, He took a towel and girded Himself, and did the slave's work, washing His disciples' feet. Years later Peter wrote, (I think recalling that same evening in that Guest-chamber), "Yea, all of you. put on the slave's apron." ("Be-clothed-with humility", in our Bible: but the other is what it says in 1 Peter 5.5). If we have the privilege of being the Lord's guests, in the Lord's Guest-chamber, let us remember what the Lord added that night: "I have given you an example that ye should do as I have done to you." But don't forget, to do this we must first bind on the slave's apron of humility.

In Ephesians 3.17 the Apostle prays: "that Christ may dwell in your hearts by faith." It is the same word as Matt. 2.23, "He came and dwelt at Nazareth." Some think "made his home" would be a better translation: (the word in Greek is "kat-oikeo"; the first half the same as the word for "inn" or "guest-chamber", above: and the second half from the word for a "house:" perhaps the most literal translation would be "sottle-down.") Either translation seems to me to bring a lovely thought: "That Christ may make His home in your hearts"; or, "settle down in your hearts." I doubt not that is the meaning. But I think He must be able to claim our heart for "My Guest-chamber" before He can do that. May we every one receive Him joyfully, and gladly cry:

"Lord Jesus, Thou hast bought me,
And my life, my all, is Thine,"

and I am sure that not only will He come in and sup with us, and we with Him, but He will settle down and make His home in our heart. But let us remember the real secret of Him making His abode there, (the same word as "mansions" in John 14.2), so that He will go no more out, is a very simple one: "If a man love Me, he will keep My words." (John 14.23). Lord help us so to do !

In Luke 10.34 we read of another "inn". This is an entirely different word in Greek to the "inn" in Luke 2. In the New Testament I only recall these two "inns". The word in Luke 10 is "Pan-docheion": "A Place that Receives All." What a different "inn" to that in Chapter 2, where there was "no room." ! This "inn" in Chapter 10 tells us of God's inn, where He receives, as His guests, the poor lost sinners Christ Jesus came to save. And God's "inn" has room for ALL. Its very name is: "The Place that Receives All." "Him that cometh unto Me", the Saviour said, "I will in no wise cast out." Never yet has a sinner been told there is "no room in the inn."

And this "inn" has a "Host", and His name is told us: "The One Who Receives All" (Pan-docheus). And this Host has orders to take care of the guests, and He Who brought them to that inn, said on departing :

"WHEN I COME AGAIN, I WILL REPAY THEE."

Lord Jesus, Come Quickly. Amen. Even so.

A LETTER FROM A MARINE

Plymouth, England,
16th Aug., 1954.

Dear Miss Symes:-

Now I had better explain just who I am and my reasons for writing to you at the very start of this letter or else you are going to be in a bit of a fog. My name is Michael Browne and I am a Royal Marine Commando more properly I was a Commando, but now I am in another branch of the Marines, and I was brought to Christ through the instrumentality of a tract that you gave me when I was staying at the Sandes' Home in Singapore just before Christmas 1950. Why I have not written until now I just do not know

You perhaps do not remember me at all after all this time, but let me try and draw the picture of the events as they happened. My friend and I were stationed at Ipoh in the state of Perak, (Malaya), and our unit was 42 Commando, Royal Marines. We both had just finished a course of training and were due for 14 days leave, the only vacancy for us in Singapore was at the Sandes' Soldiers' Home, and so in due course we arrived at the Home, were shown to our room, and the rules were kindly explained. I remember that we were not very much impressed by the rule that fixed the time of our coming in at night to 11 p.m., I think it was, but thought that we could manage to break that little rule fairly easily if the occasion arose. Well the occasion never arose as on the first day of our leave the Maria Hertog riots broke out and all leave was cancelled. . . . That left us cooped up in a place that seemed to me to be ankle deep in religious tracts, and so we made up our minds that we were not going to have anything to do with religion, and would keep strictly to ourselves, which we did.

We enjoyed the swimming pool, and the meals I remember quite well, and I was a little touched at the way you used to speak to us. You see we had been away from England for two years at that time, and no European, outside of service personnel, had ever taken any interest in us; then coming into your Home and hearing the way you spoke to the men rather moved me, although I would never show it, or for that matter admit it to anyone. We were very hard, I am afraid, but not too hard for a motherly spirit to get in under the outside veneer of toughness. I heard you once talking to a young soldier at the counter about some tract or other, and I would like to have known more about it then, but of course I would never have asked, religion was too soft for us chaps. But even so God was working in my heart even through those small incidents, although I did not know that it was God then.

Both my friend and I were great sinners. We had been away from the restraints of home for a long time, and drinking, gambling, swearing, and many other evils were almost our

daily lot; there was certainly no fear of God before our eyes. So you see coming into a Christian atmosphere was a terrific contrast to our way of life, and I believe that I was condemned in my own heart as to my way of living even then.

On the morning that we left the Home, you had just brought us some coffee, and had phoned for a taxi, and before the taxi arrived you sat down at the table and started to talk to us. You asked us if we ever read our New Testaments; the answer was, "No", and then you offered my friend a little booklet to read, "written by a New Zealand business man", I remember you told us. He said that he wanted nothing to do with it, and then you offered it to me. What made me accept it, I do not know, or rather I didn't know then, but now I know that it was the mercy of God leading me to the Cross of Christ. Well, I took the book called "The Reason Why", and put it in my case and forgot all about it. We left the Home and started our journey back to Ipoh. You had packed us off with sandwiches, and when we came to unwrap them we found that you had placed tracts in each package. Mine read, "What God says about Drunkenness, etc.", and I was most annoyed at being forced to read this whilst eating my sandwiches.

Six months later I read that little book "The Reason Why". It was most remarkable how I came to read it. I had just been to see the film "Samson and Delilah" and I was impressed by the scene that showed Samson pushing down the pillars of the temple of Dagon, the Philistines' god. I reasoned in my head that no man, no matter how strong he might be, could push over a huge temple, and that he would have to have some mighty power outside of himself to help him. Well, the picture said that it was God who helped him, and the story came from the Bible. Deep down inside me I somehow knew that the Bible was true, and if the Bible was true then what it said about God was true, and so there must be a God if the Bible said so. Suddenly I had the awful feeling that it was true that there was a God, and if there was a God then there must be a place called hell where God was going to punish the wicked, and so I would go to hell. All this happened inside my mind as I was being driven back to the Camp in a rickshaw. Then I remember looking up into the sky and seeing millions of glittering stars, and I reasoned that all those stars didn't just happen by chance, they must have been created by some Divine Being, and that power I felt in my heart was the God of the Bible. Then I remembered that a woman down in the Sandes' Home in Singapore had given me a little book all about God; I must read that book, I thought, and so when I got back to Camp I hunted through my case and came across "The Reason Why."

For about half an hour I read the book from cover to cover, and for the first time in my life (and I was then 20 years of age) I heard the Gospel of Jesus Christ. I was honestly ignorant up to that moment of time as to why Jesus Christ died on the Cross, and what it meant to the guilty sinner. What a revolution of thought went on in my mind as I read the wonderful Gospel story. I read that God hated sin but He loved the sinner, and that He loved him so much that He gave His only begotten Son, Jesus Christ, to the cruel death of the Cross in order to die for the sin of the world; that whilst Jesus was on the Cross, God was laying upon Him all the filthiness and sin of the whole world, that He was laying upon Him the iniquity of us all, and all because of His great love to me. This touched my heart as nothing else has ever done. This was not religion at all, this was different to chanting hymns and hearing musty old sermons, this was a heart rending story of divine love and grace that reached out to guilty sinners, and offered eternal life and joy simply through believing in a Person. My sin sick soul grasped at that story of life, and hung on as a dying man grasps at the faintest hope of life. Here was a way in which I could have all my sins washed away and blotted out forever,--all I had to do was believe, simply believe. Well, I was afraid it was so simple that I thought it couldn't be true. My sins were many, and to think that they could all be forgiven and blotted out of God's mind forever, simply through believing in Jesus Christ was beyond my comprehension; I thought that it was too simple, and that God must expect me to do something as well. I did not realize that "salvation is not of works lest any many should boast", and so I started to try and rid myself of the terrible burden of my sin.

I was under great conviction of sin, and night after night, I would go to the end of our "tent lines", walking up and down an old football pitch we had made, I would cry out to God to forgive me my sins, and take this awful burden from my soul. With tears streaming down my face I would pray and pray to God to save my soul, hour after hour in the greatest agony

of soul I wandered up and down that pitch crying out to God to help me. If only there had been a Christian in my Camp who could have pointed me to the simple way of salvation through faith in Christ and His finished work on Calvary's Cross, I would have been saved all that terror of soul. Anyone who knew the Gospel could have led me to Christ during those months of my conviction. There is only one thing to do, I thought, I must start being good!! So I stopped smoking, drinking, swearing, and other things as well, but this did not help me one bit, the burden of sin still remained heavy upon my heart, and I did not have peace with God. I bought a Bible and secretly read it at night under my mosquito net when I thought no one was watching. I read John's Gospel through and through, and longed to possess the "eternal life" that it spoke of, but still I had not seen the simple way of faith.

One day whilst going through Ipoh in a jeep, I saw a little Mission station called "Elim" and the sign told me that there was a missionary to the Chinese called Brewerton resident there. This is the man to help me, I thought, and resolved the following Sunday evening to go along to the little Mission Church and explain my problem to him. Sunday arrived and I went to the Mission Church. As I was walking up the path to the doors of the Mission, the people inside started to sing a hymn, and such was the condemnation of my sin that I thought I was far too great a sinner to go in and sit with all those righteous men and women singing hymns inside that Church. So with tears streaming down my face, I turned away and walked back to Camp. But I had no rest all that week, and so at last I thought that even if I was too great a sinner to go and sit down with all those people, I could at least try to see if they would speak to me. Sunday arrived once more, and again I went to the Mission. This time they were all coming out when I arrived there, and somehow I found the missionary and was soon telling him all about my great load of sin and my need of salvation. He seemed to understand everything, and it was a great comfort to me to find out that he knew personally the man who wrote "The Reason Why", Mr. Laidlaw. I knew then that he must be the right man to unburden myself to as he would know the same Saviour as the writer did. Well, he prayed with me, and explained that I would have to accept Jesus Christ through a simple act of trust, and then I would have to confess Him before my comrades in the Camp. I was afraid that he might say that. I was afraid that if I took Christ as Saviour I would have to live an open Christian life, and then every one would laugh at me and think I was weak and foolish. I was not saved that night, although I finally understood what I must do; I must simply trust that Jesus bore all my sins and receive Him into my heart as my own personal Saviour; that is, believe that He died for me just as though there was no other person in all the world, and then stand up and confess Him to my mates. Well, I wanted to be saved but I was afraid of confessing Him, that cross I was expected to bear was looking too heavy for a chap like me. Before I left him that night, Mr. Brewerton pointed me to Romans 10.9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." That verse rang in my mind all that night and right on through the following day.

At last it came to the evening meal of Monday 15th October, 1951. I was sitting opposite my best friend and nearly every other word he said was a word of blasphemy against Jesus Christ. I thought in my mind that if anyone bandied about my mother's name like that, there would be trouble, I wouldn't stand for it; and yet here I was listening to a man blaspheme the name of the Son of God, the One who had loved me so much that He submitted to the death of the Cross for me, and I was so weak and such a coward that I was afraid to say a word in His defence. I was ashamed to own the name of Jesus. In utter disgust with myself I went out of the dining room and back to my tent, and cried out to God that He would give me the strength to confess Jesus before my friend when he came back into the tent. I knew that if I confessed Him with my mouth and believed in my heart that He was my Saviour, I would be saved. Then several chaps came into the tent, and by the grace of God He gave me the courage to stand up and confess Jesus Christ. I was trembling and stammering and very much afraid, but Jesus died for me and it was a small thing really to confess Him. "Look here, Ginger", I said to my mate, "I believe in God, and I believe in Jesus Christ, and I don't want to hear you take His name in vain any more". As I said it I believed it in my heart, and, praise God, right there and then the great transaction took place. He was true to His word, and as I spoke those words the burden of my sin simply rolled away, and the light of God's salvation streamed in upon my soul, a great peace and joy filled my heart, I WAS SAVED AND I KNEW IT. Right there and then I passed from sin's darkness into the marvellous

liberty and light of Jesus Christ; from death to life, from misery to joy, and what was really wonderful; I wasn't afraid any more. I went outside and thanked God for saving me, then I went back into my tent and told them all over again that Christ was MY Saviour and I didn't care who knew it. I rushed off then to the Mission House to tell the glad tidings to the Brewertons, and then we all gathered together down at their house and sang, "O happy day that fixed my choice on Thee my Saviour and my God" ! How well I remember the chorus of that hymn:

Happy day, happy day,
When Jesus washed my sins away,

and then we sang:

Happy night, happy night,
When Jesus washed my black heart white.

Shortly after my conversion I went back to England determined to witness for my Saviour. Since I trusted Him He has been to me a Friend that never fails; He cheers me and strengthens me, and sometimes quite literally leads me along by the hand. . . . It is worth more than all the riches of the world to be able to pillow my head every night the calm assurance that Jesus Christ belongs to me, and that my soul is safe forever more in His keeping. He has set my feet upon the Rock, and established my goings, and above all else, Jesus is now the dearest and most precious Name I know, and I am not ashamed of Him or His Cross, "God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6.14). If ever you have testimony meetings at Sandes' Home, and you feel led to read this testimony of mine to other men, then you have my permission to use it, and I pray that God will bless it to some soul.

. Yours in the service of Jesus Christ, Michael Browne
(Used with kind permission of Miss Symes, Sandes Home, Singapore)

WHAT IS THE WILL OF GOD AS TO BELIEVERS ON EARTH ???

What, then, is the will of God as to believers on earth ? For, whilst one with Christ in heaven, we are still for a very little while absent from the Lord whilst here in the body. I do not wish to state opinions; but what is the mind of the Lord ? Solemn question ! May He give grace to do His precious will.

That God condemns divisions none would wish to deny who bow to His inspired Word. At the very first appearance or bud of divisions, the apostle says, "Now, I beseech you, brethren, BY THE NAME OF OUR LORD JESUS CHRIST, that you all speak the same thing, and that there be no divisions among you. Every one of you saith, I am of Paul, and I of Apollos, and I of Christ. Is Christ divided ?" (1 Cor. 1.10). Surely I cannot mistake the mind of the Lord in this day, when every one saith, I am of Rome, I of the Greek, I of the Anglican, I of Wesley, etc., etc. God beseeches all believers, by the glory and pre-eminence of the name of the Lord Jesus, that there be no divisions. Not one name or division can God tolerate. To allow any name but His, is to lower His blessed name to the same level— I of Paul, and I of Christ. If it is thus God's will that there be no divisions, how can I belong to any, or in any way countenance any sect, without positive disobedience to God's revealed mind ? Do, my Reader, answer that question in the presence of God, with His Word before you.

Lest there should be any mistake, the Spirit of God again speaks on the same subject: "For ye are yet carnal; for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men ? For while one saith, I am of Paul, and another, I of Apollos, are ye not carnal ?" If it thus grieved the Spirit to say, "I am of Paul, or Apollos," does it now please the Spirit to say, I am of Wesley, I of the Independents ? Is this carnality, or is it spirituality ? Does God approve or disapprove ?

Yea, God could not speak more plainly, not only as to what He condemns, but also what His will is as to what is right: "that there should be no schism (or division) in the body, but that the members should have the same care one for another." (1 Cor. 12.25). Man says there should be sects, and would have me join one or help to increase it. God says there should be none, for the body is one; shall I obey God or man ? Judge ye.

What a blessed unity—one with the Head above, and one with every member here below. Yes,

every member—every Christian on earth. How precious the will of God: "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular." (1 Cor. 12. 26,27).

Surely, now, we have failed to own this wondrous unity. But let us not lower the standard. Let us not call evil good. Surely division is an evil, and a bitter thing in the sight of God. He even classes it with such sins as adultery, murder, and drunkenness. (Gal. 5.17-21). The word translated heresies means sects. Oh, let us then return unto the Lord, with deep humiliation. Let us confess the common sin and shame of the divided Church.

We are called to heavenly oneness with the risen Christ. It is the will of God that "ye walk worthy of the vocation wherewith ye are called, with ALL lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit," etc. (Eph.4.1,4). Would you, my fellow-believer, do the will of God? Here, then, is the blessed path: the unity of the Spirit. This must ever be to the Head—Christ. The blessed Spirit gathers to the person of Christ; and where two or three are GATHERED IN HIS NAME, there He is in the midst of them. Man makes a meeting in what name he likes. It is division or scattering. The Spirit alone gathers to Christ. The two things are as different as the unity of heaven and the scattering of earth.

All believers are one in the risen Christ; and the will of Christ is that that unity should be manifested to the whole world. How deeply and touchingly this is seen in the present intercommunings of the Son with the Father: "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: THAT THE WORLD MAY BELIEVE;" and again, "I in them, and Thou in Me, that they may be made perfect in one; that THE WORLD MAY KNOW that Thou hast sent Me, and hast loved them as Thou hast loved Me." (John 17). Thus, instead of earthly divisions and discord, the blessed Lord would have us manifest to the world our oneness with Himself in glory. However, we may have failed, I am not thereby excused from faithfulness to this risen Christ, and I cannot, therefore, be identified with anything that grieves Him, or is contrary to His mind. Sects and divisions have been shown to be utterly contrary to His will; therefore, I must separate from them all, if I would walk according to God's Word. I can own no church but the one body; no principle of church government but that of the Holy Ghost; no name but that of the Lord Jesus Christ, alone Head of the risen body, the Church of God.

The path may be difficult—but when was the path of faith easy? These are perilous times. Evil is called good; good evil; indifference neutrality, "Wherefore He saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." "Wherefore be ye not unwise, but understanding what the will of the Lord is." (Eph. 5.14).

I would add a few words, in conclusion, to those who are gathered in the Name of the Lord Jesus, desiring, in everything, to be subject to the guidance of the Holy Ghost.

Let us remember, beloved brethren, that GOD has gathered us together in the Name of the Lord Jesus. That we have not met of our own will. That we have only to seek the glory of Christ, and to win souls to Him. Let us not be ashamed of His precious Name, and the blessed place in which He has set us as witnesses of Him. Yea, let us rise as one man to make known the claims of Christ. But this can only be done in unshaken faith. There may be the name and form and not the power. When gathered in the Name of the Lord Jesus, do we always, expect the Spirit to testify of Him? If men go to hear an eloquent preacher, they expect to hear him. Do we thus expect the teaching of the Spirit of God by the Word? God is pleased to use gifts. I am not speaking of a blind impulse, or of what some call man's inward light. No. I ask, do we really believe in the presence of the divine person of the Holy Ghost? Then let not one rise to deliver his own thought, ready prepared as it were, and let not the weakest say, I am not fit to be used of God. Let there be a real yielding of ourselves to God; to be kept silent, or used to speak the words He shall give—it may be but the reading of a verse of Scripture. Have we not often felt more of the real power of God's presence at such a time than we can possibly describe? How blessed to feel you are in His presence; to

hear His words, as though He were speaking in an audible voice. Oh, may there be much fervent prayer that the guidance of the Spirit of God may be manifest--seen and felt in every gathering. Have faith, my brethren, in God.

To my brethren who are still in the sects of men, whether Roman, Greek, English, Baptist, Methodist, or Presbyterian, of whatever name, let me earnestly entreat you to seek divine guidance in the Scripture of truth. My confidence is in God that He will, by this feeble paper, lead many of you to own the Name of the Lord Jesus, in unfeigned subjection to the Spirit of God. We may never know each other here; but when we meet around the throne, then we shall not regret having left every sect and every name, and having been gathered only in the Name of the Lord Jesus. Do not suppose that I imply that the Name of Jesus is not dear to all the children of God in the various divisions of the professing church. No; for to you who believe He is precious. But you are not gathered in His Name alone, as the one body of Christ. Each sect has some other name, founded on some other principle, which hinders all the children of God being gathered with them, in contrast to the true ground of being gathered by the Spirit of God to the name and person of Christ. In thus gathering there is no barrier to any or all the children of God walking in subjection to the Holy Ghost.

Nor can such a gathering or Assembly of God be truly called a sect, any more than the Assembly of God in the days of the apostles could.

Nor would I for a moment imply that my brethren in the various denominations deny the existence of the Holy Ghost. What I say is, that when you meet for worship or teaching you do not submit to the Holy Ghost, and allow Him to preside over the meeting, using whom He will, as in i Cor. 12.14. You have departed from the Spirit's rule, and have set up human order: and thus one member is burdened, and the others become mere listeners. There is work for every member according to the measure of grace. All cannot speak in public; but cannot God use the feeblest attempts--a word by the way? Yea, often the prayer of a poor man, filled with the Spirit, is more blest to the saints of God than the eloquence of an Apollos.

May the Lord Himself lead you into unfeigned subjection to the Holy Ghost, according to His blessed Word.

(From, "Christ the Centre, or, Why do we meet in His Name Alone?")
Available in English or Chinese: Price, About 10¢)

EXTRACTS FROM LETTERS

"How precious is that "blessed Hope" that He has given to encourage our hearts, and purify our walk during these days of His patience. Surely more and more do we see evidence that this "Day of Grace" is drawing to its close, and at any moment we may hear "that shout of victory", and the Arcangel's call. I like to think what a defeat "The Prince of the Power of the Air" will suffer when the Victorious Redeemer meets the myriads of His Redeemed in the air! What an open triumph over him who so long held them captives. . . . How sweet and precious are those cords of love that unite all who are begotten of God, but in a special way those who are gathered to His dear Son."

.
"Robert Arthington, a Cambridge graduate, lived in a single room, cooked his own meals, and gave \$24,000,000. to missions. A slip of paper was found after his death on which was written these words: "Gladly would I make the floor my bed, a box my chair, and another box my table, rather than that men should perish for the want of the knowledge of Christ."

"It was, no doubt, a new pleasure Jesus learnt, as a creature;--both dependence on the Father, so beautifully shown throughout, and dependence on His creatures. They ministered unto Him."
(Lady Powerscourt's Letters)

"I have found a beautiful thing in Hebrews 2.18: "Peponthen" (Suffered) is the perfect tense; not only has our Great High Priest suffered, but He still bears the result of that suffering now; and that is why He can "run to our aid at our frightened cry for help" (all implied in "Boṯ thū sai").

"Again in Hebrews 4.15 we have "pepeirasmenon" (tempted) the perfect. He has been tempted, and still bears the result.

Think of the words: "Pathētos ho Christos". "The Christ (became) capable of suffering. (Acts 26.23). That is what the Incarnation meant to Him.

"The name Martha is the Aramaic (or something) for "Mistress", Domina in Latin, in Greek Kuria. You remember John's Second Epistle is addressed to "The Elect Kuria" and her children. So very likely, or at any rate, possibly, this Epistle was addressed to Martha of Bethany."

"Romans 3, Verses 21 to 31, is one of the most dramatic bits in the whole Bible. We are in God's Lawcourt. God is the Judge. The whole world,—Jew and Gentile,—is prisoner at the bar. Moral Knowledge, Conscience and The Law are witnesses. The accused, in the person of Paganism, has claimed. "We did not know," and has been answered: You refused to know (Rom. 1.18-32). Philosophy claimed that he has judged these wrongs: he is answered, That made it all the worse, for you continued to do them. (Rom. 2.1-16). The Jews claimed that they had special privileges: "We have been circumcised." As now, "We have been baptized." "We have Christian parents." Worse still: the more privileges, the more solemn the judgment. (Rom. 2.17-29). "But we have the Bible." And the Bible condemns you all as guilty. And so, at last, "every mouth is stopped." (3.1-20). There is a solemn stillness, and the verdict is brought in: "Guilty." The penalty is Death. The Judge is absolutely just. "There is no favouritism in God's court." (Moule. Rom. 2.11). The sentence must be Death. But the Judge Himself says: "Deliver him from going down to the Pit; I have found a ransom." His own beloved Son bears the Death Penalty, and whoever will accept it, goes free, but elevated to the position of the Son of the Judge, clad in His robe of Righteousness."

Beloved Friends:-

M.V. "Anna Bakke",
At Sea, Dec. 19/56.

Since the last issue of The Steward it has been my privilege to visit my sister in Shanghai. Last summer I had applied for a permit for a two weeks visit: but up to early November no reply had come through. As I was expecting to leave for Canada about the end of the month, it seemed best to go to Japan, and take a passage back to Hong Kong on a ship that would call at Shanghai; and look to the Lord to arrange that I should be allowed ashore at Shanghai. I left in early November, and was about three weeks on the journey. I saw our brother Togasaki in Tokyo. He is ninety years old, and was not well; his eyes and his feet were troubling him. I also saw our brother Yamanaka and his wife,—Mr. Togasaki's daughter. I had not seen them since before the war. Our brother was imprisoned for Christ's sake for three years, and then put in a coffin outside the prison as dead, and his family notified to take the body away. Like Paul of old, the Lord raised him up again, and he is still serving Him. We went from Japan to Tsingtao, where years ago we had a branch shop for several years. I did not venture ashore, as the Captain told me that on the previous trip those who went ashore at Tsingtao were not allowed to leave the ship at Shanghai. We were three days anchored in the river in Shanghai. It was a day and a half before I received permission to go ashore, and then for that day only. I had brought up warm clothes, shoes etc. for my sister: mostly used things of my daughter. Through the mercy of God, and the courtesy of the Customs authorities, I was allowed to take almost everything to her, without paying duty.

I got to the old familiar Book Room about a quarter to one, and my sister was serving a customer, an old and dear friend of mine, whose story you have heard in The Steward. It was delightful to see him. I thought my sister looking rather old and worn; but it is 7½ years since I had seen her, and they have been hard years. We had nine precious hours together; and as she put it, every moment was golden. There seemed to be so many things to talk over. I saw both the shops; and it was wonderful indeed to see the old familiar places, business still going on in both. In the main shop, across the back, my sister has a large bookcase filled with books of which we have only one or two copies: and these she has made into a sort of library, and lends to those who wish to read them: in this way increasing their usefulness. Stocks of our Light and Love Gospel Tracts are running low, as also some other books or booklets. She greatly wishes that she could do some printing: but that is not easy. We had tea with a dear old saint whom we knew well in the old days, in her old familiar room; and then cut past the Schools where our children used to go to school, to the old house at Brennan Road.

Most of the saints were waiting there; and it was really wonderful to see them all once more, still going on; even though they have not been able to have the meetings for some time. That seems to be another urgent need, that they might be enabled once again to remember the Lord in His death. We met in the old Chinese kitchen; and after prayer, in which I think all the brothers took part; perhaps praise more than prayer; we had some refreshments my sister had provided; and then they left saying, "We know you want all the time possible alone with your sister." Dear faithful Shuk Tac had provided a delicious supper; and my sister and I had it together in the old house where we had lived so many years; and that held so many dear memories. It looked older and shabbier but so familiar. The following lines tried to describe it eleven years ago, when we came out of the Japanese Internment Camp: and it is eleven years older now:

31 Brenan Road. Shanghai

The house was shabby and old and poor,
Damp were the walls, and broken the floor.
Windows, askew, glass broken or cracked;
And paint or varnish it sadly lacked.

The floor was bare and the rooms were cold,
The furniture all was worn and old,--
Worn and old, and shabby and scratched,--
Everything seemed to be broken or patched.

But there they dwelt with the King of kings,
(Such honour as this, the world ne'er brings):
Dwelt with the King, His work to do.
The King dwelt there, with His feeble few.

The King Who was in a stable born,
This poor old house would never scorn.
My King, my Lord, where Thou wilt be,
'Twill be my joy to dwell with Thee.

(There they dwelt with the King for His work. 1 Chron. 4.23)

The time flew by all too swiftly, and as I was supposed to be back at the ship about ten, we left before nine, my sister accompanying me, to go across the city to get a sampan out to the ship. At the end of the Lane down to the docks we had to part, as the guards would not let her go further; and she returned alone. I think neither of us expected to sleep much: but God in His mercy gave us both a good rest. The ship was in Shanghai all the next day and night, but I could not see her again. So near, and yet so far. But we did indeed thank the Lord for His goodness in giving us this visit together.

She told me there were three things she thought we should specially pray for:

1. That the meetings might be able to be held once again.
2. That she might be able to reprint tracts and books etc.
3. That she might be able to import literature from abroad, both Chinese and English.

And perhaps I might add, that I think we should pray that the Lord will strengthen and sustain her, and keep her safe.

I have had great comfort out of Bishop Moule's translation of part of Romans 5.10: "We shall be kept safe in (or, by) His life." I fancy it is a good translation.

I spoke to her about trying to come out; and either I or my daughter going in to take her place: or else closing down. However, she believes this is the only place left in China where literature in defence of the Scriptures, or even the existence of God, can be bought: also the only place where books or tracts on the Lord's Coming are available: and almost the only place where Gospel literature may be had: so she feels we must not give up: and she feels that it would be almost impossible for one who had not been through it all, to pick up the threads and carry on. So I command her to your prayers.

I reached Hong Kong again on Monday evening, and left for Canada immediately after the breaking of bread on the following Lord's Day evening. We were supposed to sail on the Saturday, but it was so good of the Lord to give us that last Lord's Day together. I was in Japan again, and again saw our brother Togasaki, who was feeling better; and sent you the following message: "There are 80 million people in Japan waiting to hear the Gospel: so there are plenty of opportunities; and plenty of work to be done. None need be idle." I was told that Japan is the most widely open door for the Gospel in the Far East; and that it has the smallest percentage of Christians for the population of any of the Eastern lands: less than half of one per cent. Some of the missionaries have a meeting for prayer in Tokyo, every Thursday morning at six o'clock; and often there are more than sixty present. I wonder how many would be present at a prayer meeting at home at 6 a.m. ?

We are due in Vancouver Dec. 24th. I hope, the Lord willing, to be with my daughter and her husband for a time, so my address will be:

c/o Mr. D. S. McBride, 224 Glencairn Ave., Toronto, Ontario, Canada.

Perhaps I should add that the new little store room in Hong Kong is almost completed, and Douglas Wood had moved in there to keep an eye to things: but they were still waiting for the permit to use it. The Lord had opened several new doors for meetings, both with children and others, in and near Sic Kiet Mei. Hope Hurlbut and my daughter have a little flat together about five minutes from Mr. and Mrs. Collier's flat. My daughter had received permission to teach English and Singing in Miss Hayhoe's school; and was greatly enjoying the work.

With love in the Lord, Your brother, G.C. Willis
Vancouver, B. C., Dec. 24th., 1956.

P.S. I had word this morning that the Permit to use the new Store Room has been granted, and my daughter has been able to rent a room for another Sunday School, close to Mr. Collier's flat: to take care of the Sunday School that Miss Hayhoe used to have, that was turned out of a borrowed School Room. They had been having about a hundred children: and had 250 at Sic Kiet Mei. These are amazing opportunities amongst the children: ones we have greatly longed for: and I know they would value your prayers very much. G.C. Willis.

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PRINTED IN CANADA

Feed My Lambs

NUMBER 6

MARY and HUGH

Part 7: More Letters: Search the Scriptures.

It was Saturday morning, and there was no school. Mary and Hugh had finished their chores. Mary had washed the breakfast dishes, and Hugh had made the beds. And now they could do whatever they wished. "Mary," said Hugh, "Wasn't it just lovely getting that letter from Aunt Helen ? And weren't they wonderful stamps ? Do you remember, Aunt Helen said she'd send us some if we wrote to her ? What do you say we write, we could do it together ?" "All right, Hugh: I think that's a good plan. But I thought the funniest part was to have the stories about us in Chinese: I wonder if they still call us Hugh and Mary, or if they have other

names instead. "Mary" comes in the Bible, but I don't think "Hugh" does." This is what they wrote:

Dear Aunt Helen:

We just loved your letter, and we do hope you'll write again. We both of us have Bibles of our own. Mummie and Daddy gave them to us last year, and put our names in them, and the date that we believed on the Lord Jesus, and were saved. We are a lot like you, though, when you were little: for neither of us knew where to begin to read. Daddy told us to read every day, and we do try; but its awfully puzzling sometimes; and we both of us are ever so glad that you wrote like you did. We're both saving up to get a big print New Testament, and last Saturday we each got a pencil, marked "M" like you said. We get ten cents each, every Saturday, to use any way we like, so we used it to get the pencils. We found 8 "walks" in Ephesians. Isn't that a lot? Three of them were the way we used to "walk", and five the way we should walk now we belong to the Saviour. We haven't hunted up the other things yet, but we do a little together every night.

Do please write again soon, and give us some more ideas about reading our Bibles, for some how we don't like talking to most people about it. I don't know why. And, dear Aunt Helen, be sure you don't forget the stamps.

With love, Mary and Hugh.

P.S. Can you write "Mary" and "Hugh" for us in Chinese please ? P.O. Box 1723, Shanghai, China.

Dear Mary and Hugh:

Thank you so much for your letter. I was so glad to get it, and I have the stamps all ready to put in the envelope for you. I am glad you looked up about the "walks" in Ephesians. Perhaps you would like to look up in First Thessalonians, and see how many times it speaks about the Lord's Coming. I wonder if you have a box of good coloured pencils? They must be good ones that don't smudge. If you have, perhaps you would like to put a tiny red mark against each passage that speaks of the death of our Lord: a blue mark against each passage that speaks of prayer: a green mark against prophecy, and so on. That is a very interesting way to search the Gospels.

Of course you must not neglect the Old Testament. It is a good thing to read one story right through, not bothering about the chapter divisions. These chapter divisions, and the verse divisions, were not there, you know, when the Books were written. You will find the most delightful and exciting stories in Genesis and Judges, Ruth, Samuel, Kings, Esther and Daniel. Here, too, you can search out words. I remember a Sunday at Camp when it rained all day long, and how happy we children were seeing who could find the most places where rain is mentioned in the Bible. After that we took one word each week—trees, rivers, children, armies, and so many more ! Trees are especially interesting. As you read you might mark the passages in the Old Testament that are quoted in the New Testament. Your references in your reference Bible will help you there.

Another way I have found very good. Get a little note book, about four inches by six, with good paper. Take a page each day. At the top put the date, and the passage in the Bible you read. Put down the verse which you like best, or which seems to give the meaning of the passage. It is a good idea to memorize this verse. Before you began to read, of course, you asked the Holy Spirit to teach you. Perhaps you repeated, "Open Thou mine eyes that I may behold wondrous things out of Thy Law." You can write down in your little book some of those "wondrous things". Try to find at least one each day. Perhaps each day you will be able to put down something you have found about the Lord Jesus, for you will find Him in every Book, both of the Old and New Testaments. There are sure to be things you do not understand, and you can write your questions down, and then keep on the look-out for the answer. It may come when you are at a meeting, or at Sunday School, or in your own reading. When you have finished your reading, if the Holy Spirit has really been helping you, I think you will want to turn it into a prayer, and sometimes it helps to write a little prayer down in your notebook, and pray it several times during the day. Quite a lot of prayers are written down in the Bible. For example, if you have been reading about the faithful Servant in Mark's Gospel, you might write, "Teach me to know Thy will, and to walk in Thy ways".

Always, and most important, you must listen to the teaching of the Holy Spirit. For no matter how wise and clever you are, it is only with His help you can understand His Book.

Now I must stop, and again let me remind you how very glad I will be to hear from any of the dear Lambs, not only from Mary and Hugh, but from the other Lambs as well. And tell me if you would like some Chinese stamps. My address is at the top of this letter: Box 1723, Shanghai, China. With love to you all, Aunt Helen.

P.S. I nearly forgot to write "Mary" and "Hugh" in Chinese. "Mary" is easy, because it comes in the Bible: but I don't know just how to write "Hugh", perhaps like this:

Mary 瑪莉

Hugh 赫友

Ma - Lee - Ah

Ha Yu

THE FIRST BOOK and THE NEW EYES

About John G. Paton, part 4.

The printing of my first Aniwan book was a great event, not so much for the toil and worry which it cost me, though that was enough to have broken the heart of many a compositor, as rather for the joy it gave to the old Chief Namakei.

The break-up at Tanna had robbed me of my own neat little printing-press. I had since obtained at Aneityum the remains on one from Erromanga, that had belonged to the murdered Gordon. But the supply of letters, in some cases, was so deficient that I could only print four pages at a time; and, besides, bits of the press were wanting, and I had first to manufacture substitutes from scraps of iron and wood. I managed, however, to make it go, and by and by it did good service. By it I printed our Aniwan Hymn-Book, a portion of Genesis in Aniwan, a small book in Erromangan for the second Gordon, and some other little things.

The old Chief had eagerly helped me in translating and preparing this first book. He had a great desire to "hear it speak", as he graphically expressed it. It was made up chiefly of short passages from the Scriptures, that might help me to introduce them to the treasures of Divine truth and love. Namakei came to me, morning after morning, saying, "Missi, is it done? Can it speak?"

At last I was able to answer, "Yes !"

The old Chief eagerly responded, "Does it speak my words ?"

I said, "It does."

With rising interest, Namakei exclaimed, "Make it speak to me, Missi ! Let me hear it speak."

I read to him a part of the book, and the old man fairly shouted in an ecstasy of joy, "It does speak ! It speaks my own language, too ! Oh, give it to me !"

He grasped it hurriedly, turned it all around every way, pressed it to his bosom, and then, closing it with a look of great disappointment, handed it back to me, saying, "Missi, I cannot make it speak ! It will never speak to me."

"No, said I, "You don't know how to read it yet, how to make it speak to you; but I will teach you to read, and then it will speak to you, as it does to me."

"O Missi, dear Missi, show me how to make it speak !" persisted the bewildered Chief. He was straining his eyes so, that I suspected they were dim with age, and could not see the letters . I looked out for him a pair of spectacles, and managed to fit him well. He was much afraid of putting them on at first, manifestly afraid of some sort of sorcery. At last, when they were properly placed, he saw the letters and everything so clearly that he exclaimed in great excitement and joy-- "I see it all now ! This is what you told us about Jesus. He opened the eyes of a blind man. The word of Jesus has just come to Aniwa. He has sent me these glass eyes. I have back again the sight I had when I was a boy. O Missi, make the book speak to me now!"

I walked out with him to the public Village Ground. There I drew A B C in large characters upon the dust, showed him the same letters in the book, and left him to compare them, and find out how many occurred on the first page. Fixing these in his mind, he came running to me, and said, "I have lifted up A B C. They are here in my head, and I will hold them fast. Give me three other."

This was repeated time after time. He mastered the whole Alphabet, and soon began to spell out the smaller words. Indeed, he came so often, getting me to read it over and over, that before he himself could read it freely he had it word for word committed to memory. When strangers passed him, or young people came around, he would get out the little book, and say, "Come, and I will let you hear how the book speaks our own Aniwan words. You say, It is hard to learn to read and make it speak. But be strong to try ! If an old man like me has done it, it ought to be much easier for you."

One day I heard him read to a company with wonderful fluency. Taking the book, I asked him how he had learned to read so quickly. Immediately I perceived that he could recite the whole from memory ! He became our right-hand helper in the Conversion of Aniwa.

Next after God's own Word, perhaps the power of Music was most amazingly blessed in opening up our way. Amongst many other illustrations, I may mention how Namakei's wife was won. The old lady positively shuddered at coming near the Mission House, and dreaded being taught anything. One day she was induced to draw near the door, and fixing a hand on either post, and gazing inwards, she exclaimed, "Awai, Missi! Kai, Missi !"--the Native cry for unspeakable wonder. Mrs. Paton began to play on the harmonium, and sang a simple hymn in the old woman's language. Manifestly charmed, she drew nearer and nearer, and drank in the music, as it were, at every pore of her being. At last she ran off, and we thought it was with fright, but it was to call together all the women and girls from her village "to hear the bokis sing !" (Having no x, the word box is pronounced bokis). She returned with them all at her heels. They listened with dancing eyes. And ever after the sound of a hymn, and the song of the bokis made them flock freely to class or meeting.

Being myself as nearly as possible destitute of the power of singing, all my work would have been impaired and sadly hindered, and the joyous side of the Worship and Service of Jehovah could not have been presented to the Natives, but for the gift bestowed by the Lord on my dear wife. She led our songs of praise, both in the Family and in the meetings, and that was the first avenue by which the New Religion winged its way into the heart of Cannibal and Savage.

The old Chief was particularly eager that this same aged lady, his wife Yauwaki, should be taught to read. But her sight was far gone. So, one day, he brought her to me, saying, "Missi can you give my wife also a pair of new glass eyes like mine ? She tried to learn, but she cannot see the letters. She tries to sew, but she pricks her finger, and throws away the needle, saying, 'The ways of the white people are not good !' If she could get a pair of glass eyes, she would be in a new world like Namakei." In my bundle I found a pair that suited her. She was in positive terror about putting them on her face, but at last she cried with delight, "Oh, my new eyes ! I have the sight of a little girl. Oh, my new eyes!"
(From "The Story of John G. Paton.")

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

the STEWARD

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

Volume 13, Number 7

March 28, 1957.

THE ANSWER OF GOD

(Exodus 5/20-23 & 6/1)

As hopes faded, stair by stair
Down plunged the prophet to despair.
His people cruelly misused,
Their claim for liberty refused,
Hard words from Pharoah, and—far worse—
The whip-lash of his people's curse.
And, in his hour of utmost need,
God had done nothing, paid no heed . . .
Then like a flash God's Word broke through,
"Now shalt thou see what I will do."

Does the dark cloud engulfing you
Seem dense as ever Moses knew ?
Ev'n the next step is hid from view ?
All props are knocked from under you,
Your plans have failed, your courage too,
There is nought left that you can do ?
On the last rung of the steep stair
That leads straight downward to despair,
This is the Word of God to you,
"NOW SHALT THOU SEE WHAT I WILL DO."

(With kind permission of Bishop Houghton)

THE SONG OF OUR SYRIAN GUEST

"FADUEL MCGHABGHAB," said our guest, laughing as he leaned over the tea-table towards two little maids, vainly trying to beguile their willing and sweetly pursed lips into pronouncing his name. "Faduel Moghabghab," he repeated in syllables, pointing to the card he had passed them "Accent the 'u' and drop the 'g's', which your little throats cannot manage," he went on kindly, while the merriment sparkled in his lustrous dark eyes, and his milk-white teeth, seen through his black moustache as he laughed, added beauty to his delicate and vivacious face.

He was a man of winsome mind, this Syrian guest of ours, and the spirituality of his culture was as marked as the refinement of his manners. We shall long remember him for the tales told that evening of his home in Ainzehalta, on the slope of the Syrian Mountains, but longest of all for what he said out of the memories of his youth about a shopherd song.

"It was out of the shepherd life of my country," he remarked, "that there came long ago that sweetest religious song ever written—the 'Twenty-third Psalm'."

After the ripple of his merriment with the children had passed, he turned to me with a face now serious and pensive, and said:

"Ah, so many things familiar to us are strange to you."

"Yes," I answered, "and no doubt because of this we often make mistakes which are more serious than mispronunciation of your modern names."

He smiled pleasantly, then with earnestness said:

"So many things in the life of my people, the same now as in the days of old, have been woven into the words of the Bible, and into the conceptions of religious ideas as expressed there. You of the western world, knowing these things as they are, often misunderstand what is written, or at least fail to get a correct impression from it."

"Tell us about some of these," I ventured, with a parental glance at two listening faces.

"After mentioning several instances, he went on: "And there is the shepherd psalm; I find that it is taken among you as having two parts, the first under the figure of shepherd life, the second turning to the figure of a banquet, with the host and the guest."

"O, we have talked about that," said my lady of the tea-cups, "and we have even said that we wished the wonderful little Psalm could have been finished in the one figure of shepherd life."

"It seems to us," I added, wishing to give suitable support to my lady's rather brave declaration of our sense of a literary flaw in the matchless Psalm, "It seems to us to lose the sweet, simple melody, and to close with strange, heavy chords when it changes to a scene of banquet hospitality. Do you mean that it actually keeps the shepherd figure to the end?"

"Certainly, good friends."

"With keen personal interest I asked him to tell us how we might see it as a shepherd psalm throughout. So we listened and he talked, over the cooling tea-cups."

"It is all, all a simple shepherd psalm," he began. "See how it runs through the round of shepherd life from first to last."

With softly-modulated voice, that had the rhythm of music and the hush of veneration in it, he quoted: "'The Lord is my Shepherd, I shall not want,' There is the opening strain of music: in that chord is sounded the keynote which is never lost till the plaintive melody dies at the song's end. All that follows is that thought put in varying light."

I wish it were possible to reproduce here the light in his face, and the interchange of tones in his mellow voice as he went on.

"'He maketh me to lie down in green pastures'; nourishment, rest. 'He leadeth me beside the still waters'; refreshment. You think here of quietly flowing streams, and get only another picture of rest. But streams are few in that shepherd country, and the shepherds do not rely on them. To the shepherd 'the still waters' are wells and cisterns, and he leads his sheep to these still waters not for rest, but to bring up water to quench their thirst."

Then he talked of how the varied needs of the sheep and the many-sided care of the shepherd are pictured with consummate skill in the short sentences of the psalm. "Each is distinct, and adds something too precious to be merged and lost," he said. "'He restoreth my soul'; you know," he said, turning to me, "that 'soul' means the life of one's self in

the Hebrew writings."

Then, addressing all, he went on: "There are private fields and gardens and vineyards in the shepherd country, and if a sheep stray into them and is caught there, it is forfeited to the owner of the land. So, 'He restoreth my soul,' means 'the Shepherd brings me back, and rescues my life from forbidden and fatal places.'"

"Restores me when wandering,' is the way it is put in one of our hymns," I interposed.

"Ah, Sir, that is it exactly," he answered. "'Restores me when wandering !'"

"He leadeth me in the paths of righteousness, for His name's sake'; often have I roamed through the shepherd country in my youth, and watched how hard it is to choose the right path for the sheep; one leads to a precipice, another to a place where the sheep cannot find the way back; and the shepherd was always going ahead, 'leading' them in the right paths, proud of his good name as a shepherd. Some paths, lead through places that have deadly perils; 'Yea, though I walk through the valley of the shadow of death,' is the way the Psalm touches this fact of shepherd life. This way of naming the valleys is very true to our country. I remember one near my home called the 'valley of robbers,' and another 'the ravine of the raven.' You see 'the valley of the shadow of death' is a name drawn from my country's old custom. And so is the phrase 'Thy rod and Thy staff,' for the shepherds carry a weapon for defence and one for guidance. Ah, madam, you should see the sheep cuddle near the shepherd to understand the word, 'They comfort me.' The shepherd's call 'Ta-a-a-a, Ho-o-o,' and the answering patter of feet as the sheep hurry to him, are fit sounds to be chosen out of the noisy world to show what comfort God gives to souls that heed His voice; and those sounds have been heard in my country this day as they were the day this shepherd psalm was written !"

He sat in silence a moment, musing as if the sound was in his ear. With quiet animation he lifted his thin hand and continued: "Now, here is where you drop the shepherd figure and put in a banquet, and so lose

THE CLIMAX OF COMPLETENESS

in the shepherd's care."

It need not be said that we were eager listeners now, for our guest was all aglow with memories of his far-off home, and we felt that we were about to see new rays of light flash from this rarest gem in the song treasury of the world.

"Thou preparest a table before me--in the presence of mine enemies.'" In the same hushed voice in which he quoted these words, he added: "Ah, to think that the shepherd's highest skill and heroism should be lost from view as the Psalm begins to sing of it, and only an indoor banquet thought of !"

Again he sat in silence a moment. Then he said: "There is no higher task of the shepherd in my country than to go from time to time to study places, and to examine the grass, and find a good and safe feeding-place for his sheep. All his skill, and often great heroism, are called for. There are many poisonous plants in the grass, and the shepherd must find and avoid them. A cousin of mine once lost three hundred sheep by a mistake in this hard task.

"Then there are vipers' holes, and the reptiles bite the noses of the sheep if they be not driven away. The shepherd must burn the fat of hogs at the holes to do this. And round the feeding-ground which the shepherd thus prepares, in holes and caves in the hill-sides, there are jackals, wolves and hyenas, tigers, too, and the bravery and skill of the shepherd are at the highest point in closing up these dens with stones, or slaying the wild beasts with his long-bladed knife. Of nothing do you hear the shepherds boasting more proudly than of their achievements in this part of their care of flocks. And now !" he exclaimed with a beaming countenance and suppressed feeling, as if pleading for recognition of the lone shepherd's bravest action of devotion to his sheep, "and now do you see the shepherd figure in that quaint line, 'Thou preparest a table before me in the presence of mine enemies' ?"

"Yes," I answered, "and I see that God's care of a man out in the world is a grander thought than of seating him at an indoor banquet table. But what about anointing the head with oil, and the cup running over? Go on, my friend."

"O, there begins the beautiful picture at the end of the day. The Psalm has sung of the whole round of the day's wanderings, all the needs of the sheep, all the care of the shepherd. Now the Psalm closes with the last scene of the day. At the door of the sheepfold the shepherd stands, and the 'rodding of the sheep' takes place. The shepherd stands, turning his body to let the sheep pass; he is the door, as Christ said of Himself. With his rod he holds back the sheep while he inspects them one by one as they pass into the fold. He has the horn filled with olive oil, and he has cedar-tar, and he anoints a knee bruised on the rocks, or a side scratched by thorns. And here comes one that is not bruised, but is simply worn and exhausted; he bathes its face and head with the refreshing olive oil, and he takes the large two-handled cup and dips it brimming full from the vessel of water provided for that purpose, and he lets the weary sheep drink. There is nothing finer in the Psalm than this. God's care is not for the wounded only, but for the worn and weary also. 'He anointeth my head with oil, my cup runneth over.'

"And then, when the day is gone, and the sheep are snug within the fold, what contentment, what rest under the starry sky! Then comes the thought of deepest repose and comfort: 'Surely goodness and mercy shall follow me all the days of my life,' as they have through all the wanderings of the day now ended.

"The song dies away as the heart that God has watched and tended breathes this grateful vow before the roaming of the day is forgotten in sleep. 'I will--not shall, but will; for it is a decision, a settled purpose, a holy vow—I will dwell in the house of the Lord for ever.' And the song ends, and the sheep are at rest, safe in the Good Shepherd's fold."

Do you wonder that ever since that night we have called this Psalm "The Song of our Syrian Guest"?
(W.A. Knight: Drummond's Tract Depot)

ABOUT CHURCHES

As in all the things of God we must be guided by His Word alone and not by the customs or tradition of opinions of men, so is it in the matter of the Church of God. In Eph. 5.22-32, we learn that Christ and the Church are compared to man and wife. In revelation 19.7-9 we read of the marriage of the Lamb, and of His wife. In Rev. 21.9 we read of "the Bride, the Lamb's wife." This is in contrast to the great harlot of which we read in Rev. Chapters 17 to 19. The Bride the Lamb's wife, is the Church. See also 1 Cor. 11.2: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

In Scripture there is but one Church, the body and bride of Christ. (Col. 1.24) It is true that in the world today we see many organizations of men, which they call "Churches". These are not the work of God, and there is no authority for them in the Word of God. If my name were "Smith", do you think it would be a matter of no concern if my wife were to call herself "Mrs Jones"? Even so, it matters very much to Christ if I join another body, which is not "His body", and take another name, which is not His Name.

It is true there were individual churches, as the Church at Ephesus or Corinth: but these were not separate and independent bodies, but together with all the Lord's own, formed the Church of God, the body of Christ. Each one was representative of the whole Church, and no individual Church was independent of the other individual Churches: but together they formed the "one body", the Church.

We find today that men ordain "Pastors", "Ministers", "Clergymen", or whatever name they choose to call their leaders. These men take special titles, and honour one another with special degrees. Not so did the Apostles. All such things are utterly foreign to the Church of God as seen in the Bible. How distressed Peter or Paul would have been had someone addressed them as "Reverend"! How quickly they would have replied: "See thou do it

not !" For them there was One alone of Whom it could be said: "Holy and Reverend is Thy Name."

It is true there were special gifts in the Churches: Evangelists, Teachers, etc., and there were those in the individual Churches that were given authority by the Apostles, or those delegated by them: but these were in no way different to the humblest believer as far as their standing in Christ was concerned; and the humblest believer is as truly "a priest" as the most honoured. See I Peter 2.5; Rev. 1.6 There is no suggestion in the Scripture that one man should assume authority in an assembly of God's people, and he alone have the right to minister. These things are all but the inventions of man. Paul could say that he was an apostle, not of men, neither by a man. See Gal. 1.1. Well is it if we seek to follow the Apostle in all matters that have to do with the Church of God: and in all other matters as well. God's order is: (1) CEASE TO DO EVIL. (2) LEARN TO DO WELL. Why not obey God ?

FROM LETTERS

"Thine eyes shall see the King in His beauty: they shall behold the land of far distances." (Isaiah 33.17. Margin).

"I am very much enjoying Isaiah; he has such an irrepressible hopefulness, which keeps breaking through the terrible rebukes and predictions of judgment. It is the Long Look we need, and there is always Light at the end of it."

"This morning I had a visit from a Christian woman and her brother. They had heard there was a meeting and wanted to attend. There are many homeless sheep now looking for pasture. If you come, I had hoped perhaps, the meeting might begin again. Students' meetings are again being held. With this woman we enjoyed Malachi 3.16,17."

"A very poor filthy old man with a terribly scarred face has just been in for posters. He often comes, gets old ones, and sells them in the country. May be doing better work than the posh preachers."

"Yesterday I made up the accounts, and though our sales were only just over \$300.00 we more than covered expenses. We had some interesting sales. A young officer in the army was in one morning, and got Scripture of Truth, Archaeology, and several others. Then two young men ordered two of our large charts and some books for a church in the far north which had been closed over ten years, and just reopened; and I added some posters and shopworn books. Then there was a letter from a Middle School student in the far west saying how much he had been helped by our books, and enquiring if he could still get them, and saying he had devoted his life to the Lord's service. Then there was a charming woman, an old pupil of Dr. H's who has been studying Hebrew with a Jew; she has those Jewish commentaries on the Bible you spoke of. She was delighted to get my old interlinear Hebrew Psalms. Another charming woman bought a dozen "Rose Texts" and ever so many Gospel booklets. It is so encouraging to meet so many bright Christians that one knows nothing about--some of the "7000" who have not bowed." ... "I am glad you feel better for the trip, and I quite agree it was well worth while. Each minute of those nine hours was made of gold."

"You remember ---- ? He has been borrowing books, so interested in Billy Bray, and has been lending it round, and a friend of his has been in this week asking for it. Now he has Haslam's book, "From Death unto Life", and is lending it round to the Pastors. I have had the dearest old woman in--a real, shabby old country woman, small feet, weather-worn face and hair, faded worn blue coat; you would think she had not 2 cash: but she bought some of all our posters. We became bosom friends, though I could not understand her at all; but she told me of her husband's death, (I suppose); and then at noon she came back with her three boys, and 2 or 3 other young men, and brought out money to get them Bibles and pictures. Such are the backbone of the Church."

"How good that we may lay aside every weight, and run with patience the race set before us. What a poor showing we would make, were it not that we have an unchanging Object before

us. Weights ! How they accumulate ! Almost unconsciously they form and grow on us ! But there is grace to lay them aside. Our main purpose is to run the race, and to run it not uncertainly. A goal is necessary and nothing short of Himself. And while we look not at the things which are seen, there is progress toward Himself. Soon the race will be run, the crown be won, and we shall have entered into our rest--Yet a very little ! The Lord encourage and sustain you."

"I think I told you of the dear old country woman who came in the other day with her sons. She came in again this week with another woman, older and poorer than herself. The got "Words of Eternal Life", and "Simple Prayers", and then as they were going out, they each slipped some money under a pile of books, saying, "That is for you." Really, it seems too precious to use. But how precious to the Lord, a treasure in Heaven for them. And how encouraging to think of the many other simple, true-hearted Christians in this land."

"There are two dear little school girls, in now, choosing books. The boy is away. He always is sick after a holiday. I suppose the procession. This time he has a bad boil at the side of his face by his eye. . . . My school girls made a careful selection, and then five more came in."

LINES WRITTEN BY A COVENANTOR ON HIS PRISON WALLS

ON THE MORNING OF HIS EXECUTION

My last sun has risen, it is far on its way;
The soul quits its prison ere the close of the day;
Farewell, hours of sorrow, I shall know you no more,
Ere the day dawn tomorrow, our union is o'er.

A bright ray of glory o'er the river of death,
I fear not its flowing with that light for my path,
Blest beam of its tracing o'er the gloom of that river,
Has dispersed all its horrors and calmed it for ever.

TRUTH FOR THE TIMES

SOME THOUGHTS ON SECOND EPISTLE TO TIMOTHY FOR THE CLOSING DAYS.

It is worthy of remark that the moment you get out of the epistles to the churches, you get catholic epistles and others which treat the church as in the "last days." In John, there were "many antichrists." In Peter, "Judgment must begin at the house of God." In 1 Timothy, "In the latter times some shall depart from the faith." In 2 Timothy, "In the last days perilous times shall come." In Jude, "Certain men are crept in unawares." In 2 Peter, "There shall be false teachers among you."

It is at such a time that God specially commends us to His word; and He has taken care that we should have in Scripture what would guide us in the last days, when He commends us to it. After Paul's departure grievous wolves would come in, not sparing the flock. He commends us to God and the word of His grace. (Acts XX. See also 2 Timothy iii. 14-17). We need the grace of endurance in such a day. And when one goes through the trial with God beforehand, he meets the enemy and the actual trial when it comes, and the distressing effect upon the heart is gone. God helps and sustains us in it and through it.

One is struck in reading the second epistle to Timothy, by the way in which Paul goes back from dispensational glory (as in Ephesians, etc.) down to natural and Jewish relationships of private and personal character: "I thank God, whom I serve from my forefathers, with pure conscience," and, "When I call to mind the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother, Eunice."

There is nothing he insists on more, than NOT TO LOSE PERSONAL COURAGE IN A TIME OF RUIN, no matter how great the ruin may be: "For God hath not given us the spirit of cowardice;

but of power, and of love, and of a sound mind." It is always thus. "In nothing terrified by your adversaries." "Be not thou, therefore, ashamed of the testimony of our Lord (i.e., the gospel and the testimony generally), nor of me his prisoner." Satan is to be met with confidence as a beaten enemy. This gives steady firmness to the soul. One has the truth, and knows one has it; and this gives quiet consciousness, and keeps one on the midst of the attacks of the enemy in an evil day. He is to be thoroughly courageous when all the evil was coming in, and was there; to "be strong in the grace that is in Christ Jesus"; to "endure hardness." It was when the power of evil had come in that he expects courage.

This is not the tide of blessing which carries on others; but the ebb had come, and individuals were standing and stemming it, and carrying on the testimony of the truth. It was not like the tide of the gospel at the first when "a great door and effectual opened"; but, rather, "be thou partaker of the afflictions of the gospel, according to the power of God." It is then we require the power of God and personal courage more than ever. All this is "truth for the times" in which we live. (There is truth for eternity as well.) Chap. i. 9, 10: "Not according to our works," i.e., our responsibility. The history of the responsible man ended with the Cross. There atonement was made, and God's eternal purposes came out. The Cross maintained the responsibility of man and the authority of God. Through it, we get out by redemption into the state where it was His purpose and grace to put us before the world began. The Church has nothing to do with this earth except to go through it.

The tide of the Gospel had gathered a crowd of people into this wonderful calling, but the tide began to ebb, and all were going back again (ch. i, 15). Positive power is needed in such a time, as well as having the truth. There are two things that are worthy of notice; first, that we now have only the power of good in the midst of evil, but the evil is never set to rights till the Lord comes; and the instant the power of good is not there, you get away down the stream; and second, how the good that God set up failed so fast. But this has always been so. The counsels of God as to what He set up were made known, and the power of evil came in at once to frustrate the counsels.

Verse 12. "For the which cause," &c. He was a prisoner for having carried the testimony to the Gentiles. But he had entrusted his happiness to Christ, and He would keep it for him against that day.

In verses 13 and 14, he passes on the testimony to Timothy, who would commit, "the truth" to faithful men, who could teach it to others. The Church had ceased to be a guarantee for "the truth," i.e., the doctrines of Christianity and of Christ.

Defection was the order of the day (see ch. i, v. 15); and in view of such, as of the general state of things, Timothy was to be "strong in the grace that is in Christ Jesus." The Apostle now takes up the case of a soldier, an athlete, and a husbandman. He must not be entangled with the affairs of this life, but be entirely at the disposal of Him who had called him to be a soldier. Striving in the games, he must do so lawfully; and labouring first, be a partaker of the fruits of it.

Paul's gospel and Paul's doctrine are positive things for the last days. WE ARE WALKING AND LABOURING IN THE MIDST OF AN IMMENSE NETWORK OF SYSTEMS IN WHICH PAUL'S MINISTRY IS TOTALLY UNKNOWN. For it he suffered as an evildoer unto bonds.

How like to Christ's own words are those of the Apostle in verse 10 of chapter 2!

We now get corruption of doctrine (ch. ii. v. 16, &c.). There had been falling away. Thus (v. 19) individual responsibility (coupled with God's faithful knowledge of His own) to depart from iniquity. In v. 20 we have ecclesiastical apprehension.

Supposing a person says, "I do not see that so and so is wrong when Scripture forbids it," this ~~those~~ walking in the truth cannot allow. You cannot take the conscience of the individual for the rule of the church. Scripture is its guide. Thus we have to walk with those who call on the Lord out of a pure heart. At the beginning of Christianity we did not find this expression. It was more general, "all that call upon the name of Jesus Christ our Lord, both theirs and ours." Now it is "all that call upon the Lord out of a pure heart." The

Church should have been the witness for the glory of Christ on high, and is now mixed up with all that witnesses against Him here below.

In ch. ii, verse 24, "patient" should be "bearing evil." "In meekness instructing those that oppose" (see New Trans.), that they might be recovered to God's will from the snares of the devil.

The profession of Christianity has become the reproduction, under the name of Christ, of all the horrors and wickedness of heathenism. (Compare ch. iii. 1-4 with Rom. i. 29-31.)

We are never able to judge rightly as to what we have to do and to meet in the last days, unless we are conscious that we have to do with Satan's power actually; the "Jannes and Jambres" referred to were mere instruments of Satan. But their folly will be shown up, perhaps now, perhaps by and by.

The expression "silly women" is applicable to men of effeminate mind as well as to women. It is the turn and bent of the mind of the persons who are thus beguiled.

We here get Paul's doctrine (v. 10) and the manner of life which flowed from it. "Thou hast fully known" --i.e., had perfect understanding of it. It is a like expression to that in Luke i. 3: "Having had perfect understanding," &c. He had fully followed up his teaching, as having learned it thoroughly. The manner of life goes with it.

In v. 12 the emphasis is on "godly"; they will suffer. Things would get worse and worse. It was the old story with the world--either deceiving itself or being deceived.

He now casts us upon Scripture specially. In v. 15, it is the Old Testament Scriptures which Timothy had known. In verse 16 he embraces "all Scripture." Scripture is the point--that which was written. Peter stamps Paul's writings with the authority of the other Scriptures. He says they are Scripture (2 Peter iii. 16). The man who can do this was conscious he was writing Scripture himself.

One may say, "How do you know that Scripture is the Word of God?" I reply, "How do you know that the sun shines?" If you say "It does not," you manifest the ground you are on, as denying it. If you say "It does," you admit it. God has spoken so as to make Himself known, and to make people know He is speaking.

In the New Testament the Holy Ghost comes down and vitalizes all the circumstances through which the new man has to pass. He takes up the little things of everyday Christian life. It is a mistake to suppose the Holy Ghost only engages Himself with great ecclesiastical things. As there is nothing too great for God to give us, so there is nothing too little for God to take up and interest Himself in for us. There is nothing so common as eating and drinking and dress. These things are here taken up most strongly. Even these things become an opportunity for the glory of God. God would never have us to act as a man; but always, by the power of the Holy Ghost, to act as a Christian. Thus the Holy Ghost enters upon the circumstances of daily Christian life, and vitalizes them. When the apostle writes of these things therefore, the words in which he wrote are the words of the Holy Ghost (1 Cor. ii. 13), as much as when the prophet of old uttered his magnificent strains with "Thus saith the Lord," and then sat down to study his own prophecies, to see what they meant and of whom they spake. (See 1 Peter i. ii.)

The man of God is prepared unto every good work, in his having departed from iniquity and purged himself from the vessels of dishonour. In chapter ii. he is equipped; in chapter iii. furnished unto every good work; in chapter iv. he goes to war. He is to "reprove, rebuke, exhort." This shows the signs of failure which the wisdom of the Spirit foresaw. It was not so much evangelizing as preaching "the word" amongst professing Christians who would not endure sound doctrine. All was to be done in view of His appearing and His Kingdom. Then faithfulness would be manifested.

We should be more earnest than ever in living to Christ, as we are now in the shaking of all things, and the Lord may come at any time now. Worldliness amongst us is a sign and a

source of weakness. It must be "with all long-suffering and doctrine." These are the elements that must give character to our service. If men were left to their own responsibility they would never come in.

So he concludes, "I am now being poured forth" (v. 6). In Phil. ii. it had been, "If I be poured forth." Things have gone further here. "My release," is the thought, because he had been in the combat as an athlete. He can say, "I have fought the good fight, I have kept the faith." It was the finishing of his race and wrestling of 1 Cor. ix. 24-27. The Lord would preserve him to His heavenly kingdom, if he was not to be preserved on earth (v. 18). Earlier, his desire was that he might finish his course with joy (Acts xx.) Here he had done it: "I have finished my course, I have kept the faith."

May we covet the same grace!

The following article is reprinted (with minor adjustments) from "Words of Truth," 1872. The article in that publication is unsigned, but both style and matter suggest it to be by J. N. Darby.

PAUL'S AMBITION

(Philotimeomai: Love of honour, ambition)

The Apostle Paul speaks of three ambitions. In Romans 15.20, he tells us that he was "ambitious to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." In II Corinthians 5.9, he says: "We are ambitious, that, whether present (with the Lord) or absent (from the Lord), we may be well-pleasing to Him." In 1 Thess. 4.10 & 11, the Apostle beseeches his beloved Thessalonian brethren to "be ambitious to be quiet, and to do your own business, and to work with your own hands."

Worldly ambition has wrought ruin with multitudes of the Lord's soldiers and servants. All around us we see beloved saints of God, whose lives proclaim their ambition for riches, or honour, or ease, or learning, or fame. We read of Demas who loved this present world; and of Diotrophes who loved the preeminence: and their descendents are still with us today. But how rare a thing it is to meet a man whose ambitions are those spoken of in the Scriptures:

Ambitious to preach the Gospel where Christ is not named.

Ambitious, whether by life or death, to be well pleasing to the Lord.

Ambitious to be quiet, to do our own business, to work with our own hands.

Most of us love honour: but not the honour of the suffering and hardship of seeking souls where Christ is not known. Even in the Apostle's day all men sought their own: sought to please themselves; they sought not the honour of being well pleasing to their Lord: and most of us are no better. I sadly fear that today the vast majority of the Lord's people prefer the honour of working with their heads, of making their mark in the world, to the honour of being quiet, and working with their own hands. Times have changed, you say. Yes, you are right. Times have changed. No longer do we see men with the spirit and power of the Apostle Paul. But we might do well to remember that he said: "I beseech you to be imitators (mimics, in the Greek) of me." (1 Cor. 4.16). And to the very saints whom he exhorted to be ambitious to be quiet, and to work with their own hands, in the very same Epistle, he wrote: "ye became our imitators (mimics) and of the Lord." (1 Thess. 1.7: See also 2.14): and in the Second Epistle Chapter 3, Verses 7 & 9, we read: "Ye know yourselves how ye ought to imitate (mimic) us:" and again, "We . . . give ourselves as an example to you, in order to your imitating (mimicking) us." (New Translation).

May God help you and me to mimic, to imitate, the dear Apostle; and no matter whether in our preaching, our walk or our work, to have his ambitions.

FINDINGS IN THE SEPTUAGINT

Genesis 1.20.

The animals are spoken of as "living souls". See JND & A.V., Margin.

Genesis 1.26 & 28.

It is emphasized that man should have rule over the creeping things: he should have ruled over the serpent.

Genesis 2.3.

God began to do. Perhaps this prefigures God's future work in redemption: it could not be a final rest, "My Father worketh hitherto."

Genesis 2.4.

"Book of the generation." This form of expression is used only here, in Genesis 5.1, and in Matt. 1.1: "The generation of Heaven and earth"; of mankind; and of The Son of God. Of individuals, "hai genesis" (e.g. 6.9) is used. We might translate it, "The Book of the Becoming." The same word, only in the form of a verb, is used in John 1.19, "The Word became flesh," and in I Cor. 1.30, "Who became wisdom to us from God, righteousness also and holiness and redemption;" and because of this (2 Cor. 5.21) we can become righteousness of God in Him. Compare also Phil. 2.7,8.

Genesis 2.9.

The tree of learning the knowledge of good and evil, or, of knowing what may be learnt of good and evil. "gnuston" Compare Romans 1.19, and note in JND, they had the knowledge of what may be known of God, but gave it up. The word for "good" throughout is "kalon", the outward, visible good: not "agathon", the inward, essential good.

Genesis 2.14.

The name of the river is given as Tigris. According to Young, Hiddekel is the ancient name of the Tigris, philologically connected.

Genesis 2.15.

"The Garden of Delights".

To guard it, "Phulasso". Their business was to keep out evil. So, before the sin of commission, there were two sins of omission: they did not guard the garden, nor rule over the serpent. The same word in Hebrew, as the sword keeping the way: Genesis 3.24.

Genesis 2.22.

God built up a woman on the rib. It is the same word as He will build up the church on the Son of God. Matt. 16.18.

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Feed My Lambs

NUMBER 7

March 28, 1957.

SIMON PETER

Luke 4:38 - 5:11.

I owned a little boat a while ago,
And sailed a morning sea without a fear
And whither any breeze might fairly blow
I steered my little craft afar or near.
Mine was the boat; and mine the air;
And mine the sea; nor mine a care

My boat became my place of nightly toil.
I sailed at sunset to the fishing ground;
At morn the boat was freighted with the spoil
That my all-conquering work and skill had found.
Mine was the boat; and mine the net;
And mine the skill and power to get.

One day there passed along the silent shore,
While I my net was casting in the sea,
A Man, Who spoke as never man before.
I followed Him - new life began in me.
Mine was the boat, but His the voice;
And His the call, yet mine the choice.

Oh 'twas a fearful night out on the lake,
And all my skill availed not at the helm,
Till Him asleep I wakened, crying "Take,
Take Thou command; lest water overwhelm."
His was the boat; and His the sea;
And His the peace o'er all, and me.

Once from 'His' boat He taught the curious throng,
Then bade me let down nets out in the sea.
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.
HIS was the boat, and HIS the skill,
And HIS the catch, and HIS my will.

(Author unknown)

A SATURDAY-EVENING SCHOOL

The following is from a letter from Maryland, Baltimore, dated July, 1818:--

A short time ago, the mother of one of the girls attending my Sunday-school accosted me in the street, and said she had been wishing to see me for some time. I replied, "I am glad to see you; what do you want with me?" "Sir, I live in a little village about three miles from Philadelphia. We have no Sunday-school there; but my little girl attends yours; and as she has derived a great deal of good from it, she tried to get some of our neighbors' girls to go with her, but she could not prevail on them to go, it being so far off; and so, about two months ago, she began with a Saturday evening school." "A Saturday evening school!" "Yes, Sir; and she has now about thirty little girls attending regularly; my house is quite filled with them." "What is the age of your daughter?" "She is only twelve, sir." "And how does she conduct her school." "In the same way that you do: She goes through all the exercises of a Sunday-school; and, as she has no tickets to reward them with, she is the more

diligent during the week to get her lesson well, that she may receive her tickets, and with these she rewards her own scholars." After getting her address, I desired her not to say anything of our meeting, and I would endeavour to be at her house next Saturday. I went, and oh! how delighted I was with the fervency of this dear child, in offering up the first prayer! I remained concealed, and witnessed the whole duties of the school, conducted with all the gravity of an aged matron.

AMIDST PIONEERING PERILS
A STORY OF AFRICA

A little more than seventy years ago, Mr. and Mrs. Stuart-Watt went to Africa as missionaries. I hope that some of you may have the privilege of reading the thrilling story of their labours in that dark and needy land. It is told in a book of 422 pages, entitled, "IN THE HEART OF SAVAGEDOM:" a book that I fear is now out of print. In this issue I may not take space for more than the following wonderful story, as told by Mrs. Stuart-Watt herself.

"Within a few miles of our station was also established a small Government post, which was manned by trained soldiers; but the Akamba surrounded this post and captured it, murdering, skinning, and mutilating the defenders, and taking possession of their rifles and ammunition.

"After the men of the outpost had been massacred, Mr. Ainsworth (commander of a British fort, at some distance) sent his newly-arrived lieutenant, Mr. C.R.W. Lane, with a party of sixty rifles to recover and bury the bodies of the men who had been slaughtered. This armed force boldly ventured into our district; but to save their lives were obliged to beat a hasty retreat over the hills to their fortified position on the border, pursued by the agile and bloodthirsty savages.

"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 with the overthrow of the Government outpost, and flushed with the success of routing the rifle-armed band which had recently attempted to enter their region. 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 had 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 to the heart of either the children or ourselves.

"Although the natives outside the circle of our acquaintance 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. When they were hungry he had gone out for a few hours through the surrounding bush and shot several of these great creatures, on which they might feast and satiate their craving for flesh.

"These very men were now gathering in large numbers, thirsting for our blood, and resolved upon encompassing the destruction of 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 to the Machakos stronghold before the enraged warriors, Mr. Ainsworth, having heard of the dangerous position we were in, 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 to 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 multitude of armed bowmen.

"We were intensely grateful to Mr. Ainsworth for his kindness; but we felt 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 again 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 therefore might 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 meteorite 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 lustrous, 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 this marvellous deliverance which God had wrought out for us, there was quite a change in the attitude and actions of the natives towards us. We found them more ready 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 down fire from heaven, as they attributed to my husband the celestial phenomenon which had spread such consternation and amazement among the ranks of their assembled warriors."

MARY and HUGH

Part 8: What a Wonderful Book !

It was a cold winter evening, with the wind howling around the house; but it only seemed

to make home more pleasant and cosy. Mary and Hugh had finished their lessons, and with their parents were sitting round a lovely open fire, for it was not quite bedtime. They had been silent, watching the flames dart and play, and the smoke curling up the chimney. Suddenly Mary said, "What a wonderful Book the Bible is ! You know, since Hugh and I have been trying to search it, like Aunt Helen suggested, we both of us seem to have been surprised how much we have found in it; and every day we seem to get something new."

"This morning", said Hugh, "we were rather late getting up and didn't have much time for reading; and we both felt we didn't deserve anything special from it: but we were reading part of the First of Joshua, and right away we came on that lovely promise in the 5th verse: I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage. Wasn't that a nice verse to take to school with us ?"

"Yes, Children," the father replied, "The Bible is indeed a wonderful Book." "And it can always exactly meet our need. Do you remember when the Children of Israel gathered the manna in the wilderness, it tells us that 'he that gathered much had nothing over, and he that gathered little had no lack.' ? The manna is a picture of the Lord Jesus come down from Heaven for us; to be food for our souls. And so that nice verse you got this morning was food for your soul, just as your breakfast was food for your body."

"What does the word 'BIBLE' mean ?" asked Mary.

"It is really just a Greek word meaning 'Book'. When we say, 'The Bible', we are really saying, (if it was translated into English), 'The Book.' You have heard of Sir Walter Scott: when he was dying, he asked his son-in-law to read to him out of 'the Book.' His son-in-law asked, 'What Book ?' Sir Walter Scott replied, 'There is only one Book, the Bible. In the whole world it is called 'the Book.'"

"I was reading the other day", said the Mother, "that the 129th verse of the 119th Psalm: 'Thy testimonies are wonderful', literally reads: 'Thy testimonies are wonders !' So we need not be surprised to find it is a wonderful Book !"

"Hugh and I were trying to make a list of all the people who wrote the Bible, and we were so surprised to find what a lot of different sorts of people wrote. Luke was a doctor, and Matthew a tax-collector, and Peter and John fishermen, and Paul a university graduate: so different to John and Peter who were 'unlearned and ignorant men.' We didn't know quite how to list Moses, but he was taught all the wisdom of Egypt, so must have been very wise and very well educated. And then Amos was a herdsman, I suppose we would say, a farmer. And Daniel was a Prime Minister, and Ezra a Priest. And of course David was both a king and a shepherd. And though they were ever so different, they all seem to fit in together, and one is not given a higher place than another."

"Yes, Mary, I think that is a most wonderful thing: and then remember that the first part was written about fifteen hundred years before the man who wrote the last part was born. Who ever heard of a book (except the Bible) that took 1500 or 1600 years to write ? I heard the other day of a book that took 25 years to write, and people thought that wonderful. But how little compared to the Bible."

"You would think a book written like that would be rather a muddle, wouldn't you, Father ?" said Hugh. To be continued in the next issue.

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

the STEWARD

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

Volume 13, No. 10

November 18, 1957.

"MY SOUL HATH THEM STILL IN REMEMBRANCE"

"Remembering mine affliction and my misery, the wormwood and the gall."
(Lamentations 3.19)

We would remember Thee, O Lord,
According to Thine own dear Word,
Not for the truth we do believe,
Nor yet for all we do receive
Would we remember Thee.

Not for the part we have in Thee,
Nor yet for all we are to be;
We would remember Thee to prove
The power of Thy redeeming love
To sinners such as we.

We would recall the smallest shame,
The least insult to Thy dear name;
Could we Thine agony forget,
The garden, and Thy bloody sweat;
Lord, we remember Thee.

The treacherous kiss--the false arrest,
The trial of unrighteousness,
The Roman Pilate's weak appeal
To Jewish malice, Roman zeal;
We would remember Thee.

The mocking Herod's cruel scorn
Set Thee at naught that fatal morn,
And Pilate yielding to the will
Of base intrigue and crafty skill;
Lord, we remember Thee.

That form, by angel hosts adored,
Was bared and beaten, Jesus--Lord,
The crown of thorns, the common hall,
The brutal soldiers' jeering call,
Lord, we remember Thee.

Thy raiment parted to that horde;
They stripped Thee naked, Jesus--Lord,
The mocking robes of royalty,
The bowing head, the bended knee,
We would remember Thee.

From Thy dear face they plucked the hair,
'Twas not in human heart to spare;
They struck Thee, spat upon Thy face,
Can we forget it, Lord of Grace !
We would remember Thee.

But, Oh ! that journey to the cross,
Bowed 'neath Thy load of grief and loss,
The basest mob Thou didst pass through
Of meanest Roman, lowest Jew;
Lord, we remember Thee.

In agony of pain and thirst
Men did to Thee their very worst;
Those deep, dark hours of agony
God's holy face was turned from Thee;
We would remember Thee.

The sense of bearing sin for all,
God's wrath on Thee about to fall,
The loud, mysterious, awful cry--
"Eli, Eli, Lama Sabachthani."
Lord, we remember Thee.

The yielding up to God Thy breath,
Tasting for us the pangs of death,
The Roman soldier with the spear
Brought forth the blood and water clear;
Lord, we remember Thee.

Thy sleep of death in Joseph's tomb
'Mid natures kindest shade and gloom;
The weeping Mary's joy-to share
Thy resurrection morning there;
Lord, we remember Thee.

And, so we follow to Thy Name,
Sharing Thy deep reproach and shame;
Owing we too with Thee have died,
And risen with Thee the glorified;
Lord, we remember Thee.

(Mary Shaw Cecil)

(Printed in "The Mail and Empire"
morning paper, Toronto, April, 1923)

A limited number of copies of this
poem may be had from,-
Mr. C. W. Dear,
Vinemount, Ont., Canada.

ASSEMBLING OURSELVES TOGETHER

It is quite certain that those who are whole-hearted for Christ, desire to be in His company. They instinctively wend their way to the spot where He is known to be. Is there such a spot on earth? Yes ! "Where two or three are gathered together in My Name there am I in the midst of them." (Matt. 18.20.)

No one who is truly conscious of His love, and of the greatness and excellency of His Person, and of the blessedness of communion with Him, would willingly be absent from that favoured place. A neglected Lord's table, and a neglected Prayer meeting speak loud of the Laodicean state of the heart towards Him. We read that of old "They continued steadfastly in the apostle's doctrine, and fellowship, and in breaking of bread, and in prayers." Acts 2.42. Alas, that there should be such lack of continuing steadfastly now ! Does the Lord say to the Father, "In the midst of the Assembly will I sing praise unto Thee;" Heb. 2.12; And can we suppose that He fails to notice whether we are there or not, to join in the song which He leads? In the coming day of review before the judgment Seat of Christ; (2.Cor.10.5), how shall we take the disclosure that self-indulgence, a little unfavourable weather, or a tiff with a brother or sister in Christ, has outweighed with us all the mighty motives for a loving response to His wish "This do in remembrance of Me"? Luke 22.19. It is deeply humbling to think of anyone who has tasted the Lord's love, who can take advantage of not having to work on the Lord's Day, to spend the morning hours in bed, and that others can excuse their absence from its meetings on the ground of visiting, or receiving visits from friends. Priceless opportunities of gratifying the heart of the Lord, and showing our attachment to Him in the scene of His rejection, are thus wasted and lost. It is mere mockery to repeat, "Come, Lord Jesus", and to use glowing expressions of desire to be with Him in glory, if by absence from His Assembly, we betray our indifference to His presence here.

Beloved it is high time to awake out of sleep. (Rom. 13.11; Eph. 5.14). May we take to heart the solemn and impressive exhortation of the Lord, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching." (Heb. 10.25).

Closely connected with this is the question of time. Where is the reverence for the Lord, or our sense of His Grace, where our responsive love, if we come with lagging steps, five, ten, or fifteen minutes after He has taken His place in the midst of His own? It was easy in the freshness of first love, to come early to the place where He manifested Himself in such a peculiarly blessed way. Excuses were not made. Has He become less precious? The moments we may thus spend together with Him on earth,--earth that is stained with His blood, are swiftly passing away. Let us not willingly lose one of them. It is touching to remember that no thought of all the sufferings that awaited Him, when He presently would become the true "Passover", sacrificed for us, delayed the Lord's appearing at His last Paschal Feast: "When the hour was come, He sat down, and His twelve apostles with Him." Luke 22.14.

Oh, For a holy eagerness to be where HE is !! (The Remembrancer, 1903)

ATTENDANCE AND BEHAVIOUR AT THE LORD'S TABLE

We understand and share your concern about the irregular attendance you have observed in some gatherings for the breaking of bread and for assembly prayer.

You speak of the fewness of those attending the weekly prayer-meeting, when compared with those present at the breaking of bread, and you wonder whether the absentees really believe in the regular fulfilment of the Lord's own promise to be in the midst of the "two or three" gathered together unto His Name. (Mat. 18.20).

We also wonder whether it is generally realized that this priceless promise is an absolute guarantee that the Lord Himself is present with those assembled for prayer in His Name, and whether the absentees are always able to find an adequate excuse for their absence. It is, of course, undeniable that in the week-evenings the attendance of some is unavoidably prevented by circumstances that are beyond their control, and which do not arise on the Lord's Day. In such excusable cases, those not present do not suffer loss in their own souls through their absence. The Lord knows their secret desire to be, if possible, present at "the throne of grace" with others. Such will be personally compensated.

But there are others who allow "little foxes" to spoil the fruitfulness of their vines. These, alas, allow even the most trivial affairs to keep them away from the place of united

prayer and from the promised presence of Him Whose countenance is so comely, and Whose voice is so sweet. "He is faithful that promised", and He will assuredly be in the midst of those who in loving allegiance assemble where His Name is the Centre. And, finding Him "in the midst", we say, "Oh, what joy His presence gives us !" But those with the lukewarm, Laodicean spirit of indifference, by their absence rob themselves of the joyous uplift of His presence and starve their souls of the mercy and grace which the Lord imparts to those who unite in the prayers and praises of the assembly. Such absentees not only weaken themselves by this laxity, but damage the spiritual well-being of the whole gathering by neglecting its prayers, if not the breaking of bread also. These two assembly activities are united in importance to believers from the earliest day. (Acts 2.42). (From "Things New and Old", 1954)

HOLY and REVERAND is HIS NAME - Part 3 -
JEHOVAH ELYON

We have pondered six of these wonderful Names Jehovah takes for Himself. The last Name we meditated upon was JEHOVAH SABAOTH: JEHOVAH OF HOSTS: the Name used by David when he faced the giant Goliath, and JEHOVAH SABAOTH wrought such a mighty victory for Israel.

But David's days were not all rosy with victory. Sin came in, and then came the sad reaping. David is rejected, and cast out of his royal city, by his own son. They were dark days indeed, and David went forth weeping as he went, his head covered. It was at this time that Shimei the Benjamite came out and cursed him. If you will turn to the Seventh Psalm, you will note that the heading of the Psalm reads: "Shiggaion of David, which he sang unto the LORD, concerning the words of Cush the Benjamite." We do not know anything about "Cush the Benjamite", (as far as I am aware), but the Psalm would seem to apply equally to the words of "Shimei the Benjamite", and it might be that Cush is another name for Shimei: this we do not know. The Psalm opens with these words: "O LORD my God, in Thee do I put my trust: save me from all them that persecute me, and deliver me: lest he tear my soul like a lion, rending it in pieces, while there is none to deliver." But the Psalm ends with these words: "I will praise the LORD according to His righteousness: and will sing praise to the Name of the LORD most high." "The LORD most high" is "JEHOVAH ELYON", another in this wondrous series of Names that Jehovah has revealed to us.

How good that David at such a time can look off, and up, to "JEHOVAH ELYON, JEHOVAH MOST HIGH." Man had utterly failed him. Even his own son was seeking his life. A houseless, homeless, fugitive; feet bare, head covered, and weeping: this was the rightful King of Israel: and then it was that his enemy cursed him, and threw stones and dust at him, and kept on doing it. It was in such circumstances that for the first time we have revealed to us this lovely Name: "JEHOVAH ELYON." How good when we can look UP in our troubles and sorrows, look above man and his ways, and fix our gaze on "THE LORD MOST HIGH", on "JEHOVAH ELYON." David's eyes were not on man, whether friend or foe. David well knew that "The MOST HIGH ruleth in the kingdom of men, and giveth it to whomsoever He will." David had no righteousness of his own to plead. It was his own sin had brought this sorrow upon him: but he could look away entirely from himself, and say: "I will praise the LORD according to His righteousness, and will sing praises to the Name of JEHOVAH ELYON."

How often, Beloved, we ourselves may, like David, be reaping the sad fruit of some sin or failure or folly: fruit that is bitter indeed. Like him we have no righteousness of our own to plead: but like him, also, thanks be to God, we have "His righteousness", and truly we may praise the LORD for that: and like David, we may leave all in the hands of JEHOVAH ELYON, The LORD MOST HIGH. We may know that God is in every thing. He can dispose our matters in just the way He sees best: we may safely trust Him: our weeping may endure for a night, but joy cometh in the morning: and even now down here, like David, as we gaze on Jehovah Elyon, our weeping may turn to praise.

Who taught David this wondrous Name in this dark, dark day? Surely the Same One taught him JEHOVAH ELYON, as years before had taught him JEHOVAH SABAOTH. Well it is for us if we know our GOD in both these characters. Even if we are not correct in supposing that Cush and Shimei are the same person, the lessons are the same for us.

JEHOVAH RAHA

But the Spirit of God not only taught David to know JEHOVAH SABAOTH and JEHOVAH ELYON, He

also taught him to know JEHOVAH RAHA, JEHOVAH MY SHEPHERD: The Good Shepherd; The Great Shepherd; The Chief Shepherd, these names are all bound up in JEHOVAH RAHA. Of all His glorious Names and Titles (apart from one) this is perhaps the dearest to our hearts. This is the character in which we have proved Him so often. From earliest childhood most of us have learned to love the 23rd Psalm; and what true lamb or sheep cannot look back to the time when the Good Shepherd found it, carried the lamb in His arms and folded it to His bosom, or laid the wayward sheep on His shoulders, and brought it Home rejoicing. How glad we were to rest in the Shepherd's Love and Strength: how glad we were to find that JEHOVAH RAHA is MY SHEPHERD! And now that some of us are getting old and grey-headed and our strength faileth, it is to JEHOVAH RAHA we still turn, and we can still say, "I shall not want." And should it be that we must walk through (not "into") the Valley of Death: or perhaps watch one who is dearer than life, approach that dark valley: how good to know that JEHOVAH RAHA will be with us; and we may still rest on His Love and Strength. Years ago I stood beside a dear child of fourteen who was approaching that valley. I said to her, "Margaret, dear, soon the Good Shepherd will gather His Lamb in His arms, and carry it in His bosom." Well do I remember her bright smile, as she corrected me: "He does that NOW." But whether in death, or whether in life, JEHOVAH RAHA is my Shepherd, I shall not want.

JEHOVAH TSIDKENU
(Jeremiah 23.6; 33.16)

We have seen that Jeremiah, more than any other, found his hope and comfort in JEHOVAH SABAOTH. It is Jeremiah who teaches us to know JEHOVAH TSIDKENU: "THE LORD OUR RIGHTEOUSNESS." Moses said to Israel in Deuteronomy 6.25, "It shall be our righteousness, if we observe to do all these commandments." But, as we have seen already, David had learned to speak not of "our righteousness", but of "His righteousness." Long before Jeremiah's day Israel and Judah, Yes, even Moses himself, had forfeited all right to "our righteousness." Their case was hopeless: Israel had already been scattered to the four winds, and have never again been gathered together; and Judah was about to be scattered for their sins and their iniquities. Their case was hopeless: and yet there was hope: for just at this time the Spirit of God reveals for the first time JEHOVAH TSIDKENU: THE LORD OUR RIGHTEOUSNESS. No longer can I speak of "Our righteousness", for all our righteousnesses are but filthy rags: but now Christ is made unto us righteousness. (i Cor. 1.30).

"The Lord of life in death hath lain
To clear me from all charge of sin;
And, Lord, from guilt of crimson stain
Thy precious blood hath made me clean.

"And now a righteousness divine
Is all my glory, all my trust;
Nor will I fear since that is mine,
While Thou dost live, and God is just.

"Clad in this robe, how bright I shine !
Angels possess not such a dress;
Angels have not a robe like mine--
Jesus, the Lord's my righteousness."

"I will greatly rejoice in the LORD, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." (Is. 61.10). Yes, JEHOVAH TSIDKENU is mine: HE is that "Robe of Righteousness:" those "Garments of Salvation" tell me of Him. Well may I sing:

"JEHOVAH TSIDKENU, My Treasure and Boast."

JEHOVAH SHAMMAH

Jeremiah closes. The temple, God's dwelling place on earth, is in ashes. The holy city, God's city, is a ruin and a waste. Ezekiel, the priest, opens his Book "among the captives," by the river of Chebar: a captive and a stranger, in a distant heathen land. No longer can he carry on his priestly service in the house of God. The harps and the viols no longer sound in those holy courts, instead they have hanged them on the willow trees in far-off Babylon. Ezekiel had watched the Glory depart from Israel: slowly and sadly: but the Glory had departed: the temple was burnt, and the city utterly destroyed. What use was his priesthood without a

temple? Like our own day, all seemed lost. All was in ruins and utter confusion. Hope was gone. Where could he turn? It is to this priest without a temple: this stranger without a fatherland: that the Spirit of God reveals His last Old Testament Name, or title, in this wondrous series of exquisite Names we have been contemplating: JEHOVAH SHAMMAH: "THE LORD IS THERE !" Oh, Joy ! What else did Ezekiel need? What was the Temple, when the Glory had departed? What was the "holy city" when the Holy One of Israel was not there? Truly bare and desolate were both Temple and Land when Jehovah had left them! It was but a foreshadow of a day that was coming when HE Who is JEHOVAH would say: "Behold your house is left unto you desolate . . . and Jesus went out, and departed from the temple." But the outward ruin of Ezekiel's day bore mute but eloquent testimony to the more terrible inward ruin of the nation. True, all true. But in spite of this, What matter that the priest was now a captive, without a temple or a fatherland, when the Heavens were opened at the river Chebar, (as they never had been opened at Jerusalem), and Ezekiel learns to know for the first time: JEHOVAH SHAMMAH: "JEHOVAH IS THERE"? Yes, The LORD is THERE. Be of good cheer, Ezekiel, you have One with you Who is greater than the Temple. You have something better than either Temple or Land: You have JEHOVAH SHAMMAH Himself with you in your sorrow and your loneliness and your discouragement. Jehovah has made good His promise, "I will be unto them a little Sanctuary" (Ezek. 11.16).

Beloved, has JEHOVAH SHAMMAH revealed Himself to you yet? It may be you well know JEHOVAH JIREH, and all those blessed and wondrous characters that we have just pondered: but again let me ask: Do you know JEHOVAH SHAMMAH? Is all ruin around you? Are you perplexed and troubled, not knowing what to do, or where to turn? JEHOVAH SHAMMAH is the Secret. THE LORD IS THERE. "Where two or three are gathered together unto My Name, there am I in the midst of them." Yes, it is true, THE LORD IS THERE. JEHOVAH SHAMMAH is still the same. "I am JEHOVAH, I change not", He says. He still is a little Sanctuary to His people. The company may be only two or three. It could not be smaller. It is almost surely despised and rejected by men. But He Who is there, He Who promises to be in the midst, knows what it is to be despised and rejected Himself. Even most of those who know JEHOVAH TSIDKENU may despise those who seek the presence of JEHOVAH SHAMMAH. But, thanks be to God, amidst the ruin and desolation and confusion all around us, there is still a place where I may meet JEHOVAH SHAMMAH: there is still a place where THE LORD IS THERE. It does not mean we set up a new church, or a fresh association. No, but owning the sin and failure, even if with only one other, I am by His Spirit gathered, not to a party, not to a creed, not to a society, not to a sect, not to any man, not, even, to the Truth of God: but unto HIS NAME, unto the LORD JESUS CHRIST Himself, in HIM I will find that "little Sanctuary", and there I will surely meet JEHOVAH SHAMMAH. "THE LORD IS THERE."

We have sought to ponder, as far as I know, the various ways in which the LORD has been pleased to reveal Himself to us in the Old Testament, by His Name JEHOVAH. Let us look once more, before we leave them, at these most precious Names:

JEHOVAH JIREH:	JEHOVAH THE PROVIDOR:	Genesis 22.14.
JEHOVAH ROPHA:	JEHOVAH THE HEALER:	Exodus 15.26.
JEHOVAH NISSI:	JEHOVAH OUR BANNER:	Exodus 17.15.
JEHOVAH MEKADDESHCUM:	JEHOVAH OUR SANCTIFIER	Exodus 31.13; Lev. 20.7,8.
JEHOVAH SHALLOM:	JEHOVAH OUR PEACE:	Judges 6.24.
JEHOVAH SABAOth:	JEHOVAH OF HOSTS:	1 Sam. 3.11; 17.45; Etc.
JEHOVAH ELYON:	JEHOVAH MOST HIGH:	Psalms 7.17; 47.2; 97.9.
JEHOVAH RAHA:	JEHOVAH MY SHEPHERD:	Psalms 23.1.
JEHOVAH TSIDKENU:	JEHOVAH OUR RIGHTEOUSNESS:	Jeremiah 23.6; 33.16.
JEHOVAH SHAMMAH:	JEHOVAH IS THERE:	Ezekiel 48.35.

These ten aspects in which the Lord has been pleased to reveal Himself to us, linked with His Name J E H O V A H: The "I A M": surely meet every need of His people from beginning to end, from first to last. He is truly, EL SHADDAI: "THE GOD WHO IS ENOUGH."

And so the Old Testament closes; and we open the first page of the New. Immediately we read of Him Whose Name is to be called

J E S U S ----- JEHOVAH THE SAVIOUR

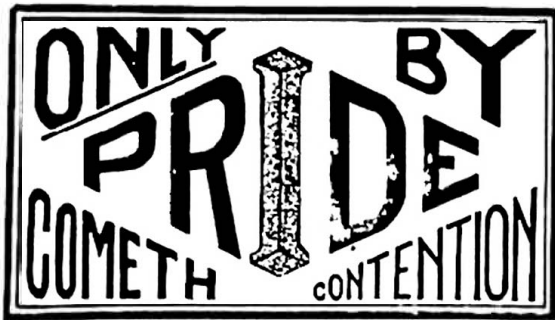
And, (as we read John 12.39 to 41, and compare this with Isaiah 6), we know that HE, to Whom they cried in the Old Testament, "Holy, Holy, Holy, JEHOVAH OF HOSTS", is "This Same J E S U S" of the New Testament. And does not that Name--J E S U S--that Name above every name: embrace and include every one of the Names, and all the characteristics, we have been considering in these ten lovely Names of the Old Testament? Well may the Word of God say:

"God also hath highly exalted Him, and given HIM A NAME WHICH IS ABOVE EVERY NAME: that at the Name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that J E S U S C H R I S T is LORD, to the glory of GOD the Father." Well may HE Himself say:

"I AM ALPHA AND OMEGA, THE BEGINNING AND THE ENDING."

WORDS WORTH WEIGHING

"ONLY BY PRIDE"



"Only by PRIDE cometh CONTENTION." Proverbs 13.10.
(Not 'sometimes'; not 'usually'; but ONLY by Pride cometh contention)

"He that speaketh of himself seeketh his own glory." John 7.18.

"When PRIDE cometh, then cometh shame: but with the lowly is wisdom." Prov. 11.2.

"He that is of a PROUD HEART stirreth up strife." Prov. 28.25.

"These . . . things doth the LORD hate: yea, . . . are an abomination unto Him: A PROUD LOOK, . . . and he that soweth discord amongst brethren." Prov. 6. 16,17,19.

"A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife." Prov.15.18.

"Hatred stirreth up strifes: but love covereth all sins." Prov. 10.12.

"He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends." Prov. 17.9.

"A froward man soweth strife: and a whisperer (talebearer, N.T.) separateth chief friends." Prov. 16.28.

"PRIDE goeth before destruction, and an haughty spirit before a fall." Prov. 16.18.

"The beginning of strife is as when one letteth out water: therefore leave off contention before it be meddled with." Prov. 17.14.

"As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife." Prov. 26.21.

"Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife." Prov. 30.33.

"Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." Prov. 26.20.

"It is an honour for a man to cease from strife: but every fool will be meddling." Prov. 20.3.

"Cast out the scorner, and contention shall go out; yea, strife and reproach ceaseth." Prov. 22.10.

"A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle." (Strong, and Hard, and Cold). Prov. 18.19. and will not come near each other.

bars of a castle." (Strong, Hard, Cold, Straight, Keeping away from each other.) (Proverbs 18.19).

"THEM THAT WALK IN PRIDE, HE IS ABLE TO ABASE"

WATCHING SAINTS - SLEEPING SAINTS

In recent years teachers have arisen who tell us that only "Watching Saints" will live together with Christ, at His coming. Some go so far as to tell us that those who are not watching will be condemned to torment and darkness (in reality, to hell) for a thousand years, or a great period of time, instead of living together with Christ. If I remember correctly, Govett, in his book on Matthew 5, goes so far as to admit that this teaching is punatory, but he does not

hesitate to press it. Others have followed in his footsteps, and enlarged on his errors, until to many earnest Christians 'The Blessed Hope' has ceased to be either 'Blessed' or a 'Hope'.

It is a remarkable thing that the Word of God tells us exactly, and in the clearest possible manner, what is the TRUTH regarding this most important subject. It is remarkable: but it is not strange; for we know that the Sword of the Spirit is always qualified to fully meet every attack of the enemy. Unfortunately our English translation has rather beclouded the force of the particular passage that exactly meets this attack. We will quote, however, from Mr. J.N. Darby's translation, which is much more clear than the Authorized.

"But ye, brethren, are not in darkness, that the day should overtake you as a thief: for all ye are sons of light and sons of day; we are not of night nor of darkness. So then do not let us sleep as the rest do, but let us watch and be sober; for they that sleep by night, and they that drink by night; but we being of (the) day, let us be sober, putting on (the) breastplate of faith and love, and as helmet (the) hope of salvation: because God has not set us for wrath, but for obtaining salvation through our Lord Jesus Christ, who has died for us, that whether we may be watching or sleep, we may live together with him."
(1 Thess. 5.4. to 10).

We have underlined the words "let us watch" and "we may be watching", for in the original Greek, these words are exactly the same: "greegoromen:" each the first person plural of the present subjunctive of "greegoreo." In Bagster's Interlinear translation, which is extremely accurate, it is translated in the first instance "we should watch", and in the second instance "we may watch." But there is probably no reason why we should not translate each case "we should watch", bearing in mind that "should" has the sense of the subjunctive mood. In the A.V. it is translated "watch" in the first instance, but "wake" in the second.

The word "greegoreo" is used 23 times in the Greek New Testament, and in the A.V. 21 times is translated "watch". In 1 Peter 5.8., it is translated "be vigilant", which has the same meaning as "be watchful." In one case only, here in 1 Thess. 5.10, is it translated "wake", and, as will be seen, this change in translation from the 6th and 7th verses, (where the A.V. uses "watch"), completely spoils the connection, and makes the passage most difficult, or impossible to understand. Alford points out that the correct translation is "whether we watch (are of the number of the watchful ...) or sleep (are of the number of the sleeping...) we should live, etc." But he finds great difficulty in admitting this translation, because he takes the "watchful" as "Christians", and the "sleeping" as "unbelievers". When we see that all are Christians, whether "watchful" or "sleeping",--but two classes of Christians,-- then the whole passage is clear and simple and straightforward.

In these verses we get one of the strongest exhortations we could have to watch. There is not a suggestion that the Christian should be careless and casual and worldly: but suppose the Christian should not take heed to this exhortation: suppose the Christian should not watch, but like the ten virgins in Matt. 25, should sleep: how goes it then with him? The tenth verse clearly and decisively answers this question: "Whether we should watch, or whether we should sleep" (watch and sleep are both present subjunctive, and should be translated in exactly the same way), or, "whether we may be watching, or we may be sleeping, we may live together with Him." Thank God, He Himself settles this question, and does not leave it to the opinion of any man. The watching and the sleeping do not give the title, or withhold the title, to "live together with Him." Our title for that blessed privilege is based on a far more stable foundation than our watching. And this passage points out this foundation in the clearest possible manner: "Our Lord Jesus Christ . . . has died for us, that whether we may be watching or sleep, we may live together with Christ. Our only title to live together with Christ, whether in Millennial days, or in Eternity, is because "Our Lord Jesus Christ has died for us." Thank God for such a foundation. The storms of this life can never shake the house that is founded on that Rock. The saints may grow sleepy, and lukewarm, and worldly,-- all shame to us if we do,--but that glorious Foundation remains unmoved and unshaken.

No, Dear Reader, your watchfulness will not take you one step nearer to being with Christ: and, Thank God, your sleep will not hinder you being with Christ, though it will certainly cause you great loss in the matter of your reward.

I suppose the error arose from a desire to make the 5th Chapter harmonize with the 4th Chapter, where we had read about sleeping saints and living saints. But it should have been noted that two entirely different words were used. The word for "sleeping" in Chapter 4, is "koimao", the same word as is used in Matt. 27.52: "The gravees were opened; and many bodies of the saints which slept arose." And in 1 Thess. 4.16, it plainly speaks of the "sleeping" saints, as being

"the dead in Christ." But in 1 Thess. 5.6,7, & 10, the word for "sleep" is "katheudo", the same word as is used in Mark 13.36: "Lest coming suddenly He find you sleeping." etc. The word for "alive" in 1 Thess. 4.17 is quite different to the word for "watch" in Chapter 5. So there is no need to confuse these chapters.

But there is more. In the two expressions: "caught up together with them", in 1 Thess. 4.17; and "live together with Him", 1 Thess. 5.10; we find the same expression "hama sun", which is translated in each case, "together with." But "sun" alone means "together with." I do not see how these passages could have been differently translated had we had "sun" only, instead of "hama sun". It is true that "hama" does have the sense of "together with", as well as "sun". But the primary meaning of "hama" is "at once", "one and all": (See Abbott-Smith, Manual Greek Lexicon): so the true meaning appears to be: "Then we which are alive and remain shall be one and all caught up together with them in the clouds, to meet the Lord in the air." Or, "Then we which are alive and remain shall be caught up at once together with them in the clouds." And the true meaning of 1 Thess. 5.10 seems to be "Whether we should watch, or whether we should sleep, we should one and all live together with Him."

"Hama" is not a common word in the Greek New Testament. It is used, I think, only ten times in all: and two of these occurrences are in these two chapters. That should make us consider more carefully the object the Spirit of God had in view in inserting this word in each of these places. Not only does it tell us that those caught up together, or those who live together, do so "one and all", "at once"; but it also links these two Scriptures together, telling us that the time when we "live together with Him", is the time when we are caught up together with the dead in Christ.

It reminds us of that other grand verse in 1 Corinthians 15.23: "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming." The whole question is, Am I Christ's? Do I belong to Christ? Have I been bought with His precious blood? If I am Christ's, then I am caught up to be with Him at His coming. Because He bought me with His own blood I am His, I belong to Him, I am Christ's. And therefore at Christ's coming (not a thousand years afterwards), I and "one and all" of Christ's, go to be with Christ. "Our Lord Jesus Christ has died for us", therefore, "whether we may be watching or sleep, we may live together with Him." The death of our Lord Jesus Christ is the only, and the altogether sufficient foundation for me to "live together with Christ." Thank God with all your heart that this is so, and that we have His own Word for it: and refuse as poison all doctrines that contradict, or disannul this Word.

Perhaps we should add a word or two regarding the Ten Virgins to whom reference was made. It must be noted that "all slumbered and slept." (The word for "sleep" is "Katheudo"). The Inter-linear Version gives more correctly, "They all became drowsy and slept." The Five Wise Virgins did not obtain entry into the Marriage Feast because of their watchfulness, nor did the five foolish remain outside because of their sleep. In their drowsiness and sleep there was no difference whatsoever, they were both exactly alike. What made the difference was that the wise had oil in their vessels with their lamps (a picture of the Holy Spirit) and the foolish had not. The foolish had nothing but empty profession. But further, the Lord says to the foolish, "I do not know you." It is impossible that the Lord could speak thus to one of His own, for He plainly says: "I know My sheep." And again, Note, there is not the slightest suggestion that after a thousand years, or a million years, the Lord's judgment of the foolish virgins was reversed, and they were then admitted, as some of these false teachers would have us believe. There is not a suggestion that later on the Lord says: "Now I know you, Come in to the marriage." All such suggestions utterly pervert the clear teaching of this parable. Those who are "His", those whom He knows, those who have oil in their vessels with their lamps, those who are ready, those who are truly converted and born again, those go in: in spite of the fact that they "became drowsy and slept." And those who have only an empty, hollow profession are left outside in spite of their efforts at the last moment to go and buy oil. The teaching of the parable agrees entirely, as we might expect, with the teaching of Corinthians and Thessalonians, which has been noted. When the Scriptures are so clear it is hard to understand why true believers will not accept and bow to them.

"INCIDENTS OF GOSPEL WORK" (By Charles Stanley)

We have recently reprinted this very interesting book, "Incidents of Gospel Work", by the

late Mr. Charles Stanley. This book has been much blessed of God in years past. One of the Chinese servants of the Lord, who has been much used of the Lord, once told me that this book had been more help to him than any other he had ever read, apart, of course from the Bible. From beginning to end it is intensely interesting. His account of his own conversion, and of how the Lord led him on outside the camp to Himself alone, all helps to make the path clear to others. I know of scarcely any other book that makes so clear the guiding of the Lord in every step of our pathway. The stress that is laid on Justification and on the Righteousness of God in justifying a sinner, will be a help to many. This is a book that will be an encouragement to many, and I trust will be a special help to all who have a heart for the Gospel, and the things of the Lord.

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EXTRACT FROM LETTER

The blind woman was over and brought me a chicken. She has reared two chickens, and has brought me one. I really love her.

We had such a good crowd out at Sunday School, about 90, and they listened so well. We went visiting afterwards. Some of the people are so poor.

Douglas was out selling Calendars in Kowloon City. He has sold them through the Lane near where we lived, instead of giving them away, as we used to do, and all the shops in Diamond Hill bought, except for one. Miss Ching had 60 Light and Love Calendars last year, and she says she knows of 32 definite decisions for Christ through them: they have all been baptized. She used to go and visit the homes where they hung, every month, and explain the meaning of the page for that month. She wants 120 for this year. - G.C.W.

"I lost sixty-five of my best lambs last night," said the weeping Scotch shepherd. "Wolves got in." The sympathetic pastor expressed his grief, and asked, "And how many sheep did they kill besides?" The shepherd looked surprised. "Don't you know," he answered, "that a wolf never will take an old sheep so long as he can get a lamb?" The lambs are being cruelly ruined by the enemy of souls today. "He shall gather the lambs with His arms, and carry them in His bosom." (Isa.40:11). (From "Things New and Old")

BEHIND THE SCENES

Frequently there are persons hidden out of sight who are the means of blessing for those who are in a prominent position. The only thing in our service is to glorify God. If my heart

which no one sees does not beat, I cannot run. There are individuals who are truly the heart of the Church. The unseen things are often the most precious in God's sight. J.N.D.

"THE TRUE GRACE OF GOD
WHEREIN YE STAND"

I Peter 5:12

GOD is made known to us as the "God of all grace," and the position in which we are set is that of "tasting that He is gracious." How hard it is for us to believe this, that the Lord is gracious. The natural feeling of our hearts is, "I know that thou art an austere man"; there is the want in all of us naturally of the understanding of the grace of God. There is sometimes the thought that grace implies God's passing over sin, but no, grace supposes sin to be so horribly bad a thing that God cannot tolerate it: were it in the power of man, after being unrighteous and evil, to patch up his ways, and mend himself so as to stand before God, there would be no need of grace. The very fact of the Lord's being gracious shows sin to be so evil a thing that, man being a sinner, his state is utterly ruined and hopeless, and nothing but free grace will do for him--can meet his need.

We must learn what God is to us, not by our own thoughts, but by what He has revealed Himself to be, and that is, "The God of all grace." The moment I understand that I am a sinful man, and yet that it was because the Lord knew the full extent of my sin, and what its hatefulness was, that He came to me, I understand what grace is. Faith makes me see that God is greater than my sin, and not that my sin is greater than God. The Lord that I have known as laying down His life for me, is the same Lord I have to do with every day of my life, and all His dealings with me are on the same principles of grace. The great secret of growth is, the looking up to the Lord as gracious. How precious, how strengthening it is to know that Jesus is at this moment feeling and exercising the same love towards me as when He died on the cross for me.

This is a truth that should be used by us in the most common everyday circumstances of life. Suppose, for instance, I find an evil temper in myself, which I feel it difficult to overcome: let me bring it to Jesus as my Friend, and virtue goes out of Him for my need. Faith should be ever thus in exercise against temptations, and not simply my own effort; my own effort against it will never be sufficient. The source of real strength is in the sense of the Lord's being gracious. The natural man in us always disbelieves Christ as the only source of strength and of every blessing. Suppose my soul is out of communion, the natural heart says, "I must correct the cause of this before I can come to Christ," but He is gracious; and knowing this the way is to return to Him at once, just as we are, and then humble ourselves deeply before Him. It is only in Him and from Him that we shall find that which will restore our souls. Humbleness in His presence is the only real humbleness. If we own ourselves in His presence to be just what we are we shall find that He will show us nothing but grace.

It is Jesus who gives abiding rest to our souls, and not what our thoughts about ourselves may be. Faith never thinks about that which is in ourselves as its ground of rest; it receives, loves and apprehends what God has revealed, and what are God's thoughts about Jesus, in whom is His rest. As knowing Jesus to be precious to our souls, our eyes and our hearts being occupied with Him, they will be effectually prevented from being taken up with the vanity and sin around; and this, too, will be our strength against the sin and corruption of our hearts. Whatever I see in myself that is not in Him, is sin, but then it is not thinking of my own sins, and my own vileness, and being occupied with them, that will humble me, but thinking of the Lord Jesus; dwelling upon the excellency in Him. It is well to be done with ourselves, and to be taken up with Jesus. We are entitled to forget ourselves; we are entitled to forget our sins, we are entitled to forget all but Jesus. (To be continued next issue)

"The Steward" is published with a desire to feed the Flock of God, and "Feed My Lambs" as a help to the children of God's people, and both will be sent free of charge to any address, as the Lord enables. If you have friends who might like to receive it, or who might get profit from it, send their names and addresses. Letters about the Steward alone should be sent to Mr. Samuel Arendt, 4354 Marcell Ave., Montreal, Canada. Letters about the Steward and the paper, "Till He Come", please address to Mr. G.W. Allen, 7 Astley Ave., Toronto, Canada. Letters to the editor, of the Steward, G.C. Willis, Box 5413, Kowloon, Hong Kong.

Feed My Lambs

Number 5

WHAT THE SPARROW CHIRPS

I'm only a little sparrow--
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

He gave me a coat of feathers--
It is very plain, I know;
With never a speck of crimson,
For it was not made for show.

But it keeps me warm in winter,
And shields me from the rain;
Were it bordered with gold or purple,
Perhaps it would make me vain.

And now that the spring-time cometh,
I will build me a little nest--
With many a chirp of pleasure--
In the spot I love the best.

I have no barn, or store-house--
I neither sow nor reap;
God gives me a sparrow's portion,
But never a crumb to keep !

If my meat is sometimes scanty,
Close picking makes it sweet;
I have always enough to feed me,
And 'life is more than meat.'

I know there are many sparrows,
All over the world we're found;
But our Heavenly Father knoweth,
When one of us falls to the ground.

Though small, we are never forgotten;
Though weak we are never afraid;
For we know that the dear Lord keepeth
The life of the creature He made.

I fly through the thickest forest,
I light on many a spray;
I have no chart or compass,
But I never lose my way.

And I fold my wings at twilight,
Wherever I happen to be:
For the Father is always watching,
And no harm will come to me.

I'm only a little sparrow,
A bird of low degree,
But I know the Father loves me,
Have you less faith than we?

(Selected)

THE WIDOW'S MEAL

Years ago a Highland Shepherd on my uncle's estate of Armdilly, told me the following story. He was a good Christian man, and was sure all is perfectly true.

Up on a lone hillside, far removed from any other dwelling, there lived a poor lone widow, who for many a long year had learned to rest, in every difficulty, and in all her need, upon Him Who has somewhere said, "Let thy widows trust in Me."

It was in the depth of winter, and the poor widow's stock of meal, never very abundant, was reduced to its lowest, by the difficulty of finding any employment at that season of the year. Unlike the story in the Bible of the poor widow, she actually found the barrel of meal fail. When she had finished the last handful, she went to bed, perhaps hoping she might be able to earn a few pennies the next day.

But when the next day came, a terrible snowstorm swept over the land, and the lane leading to her little cottage was almost blocked with snow. She could not possibly battle with the raging storm and make her way to some neighbour's home, where at least she would be made welcome to a dish of porridge. There was only one Friend to whom she could turn, and in Him she had the most perfect confidence.

Accordingly she filled her pan with water, and put it on the fire, and even put the salt in the water. "Hoo", she said to herself, "I'll jist gang ben, (Now, I'll just go inside), and ask the Loord for the meal." So she retired into her inner chamber, and there with thanksgiving

and praise she made her wants known to the Lord. She had not been long on her knees when there was a loud knock on the door. "Na, Na, Loord", she said, "Thou canst no ha sent the answer so soon."

But the knocking continued, and on her opening the door, a strong healthy girl, the daughter of a farmer who lived some distance away, flung down a sack of meal on the floor, exclaiming, "Father sent ye that; and I think ye may be very grateful to me for bringing it here through all this terrible storm. Whatever possessed my Father, I don't know; but all morning he's been dinning into me about that sack of meal, and snow, or no snow, I must be sure to fetch it up to you: but a very hard job I've had getting through the storm, I can tell you."

She was rattling on, when a glance at the old woman fairly overawed and silenced her. There she stood with uplifted hands, and eyes dim with grateful tears, as she exclaimed, "He's aye the same, Jeannie! He's aye the same! Many a lang year hae I trusted Him, and I ne'er found Him fail; and He's nae failed me noo. I put on the water, and I put in the salt, and ne're a grain o' meal had I in the hoose. Sae I was just asking the Loord to send me the meal, when I heard ye knock at the door, and noo here comes the meal jist while I was asking for it." (Anonymous)

My dear Lambs:-

M. S. "Anna Bakke", At Sea, The Lord's Day, September 29, 1957.

My daughter Frances and I are on our way back to Hong Kong. I have been home about 9 months, and she has been home about 2 months, and a very happy time it has been. Some of you I have seen, but many of you I have not seen, but I hope I "have you in my heart", whether known face to face or not.

One of the things that made me sad when I was at home is the fact that I met so very, very few,--either lambs or sheep,--who get up early in the morning to read their Bibles and pray. When the people of Israel did not get up early in the morning, when they were going through the wilderness, they would find that the Manna was all melted and gone, and they would have to go hungry all day: and if that happened often they would get very thin and weak. And I am afraid that there are many dear lambs, and, I am sorry to say, many dear sheep, who are thin and weak in their souls, even though their bodies may be very strong and healthy. You would find it repaid you a thousand fold, if you would only make the effort and get up. Some of you will say that you are too sleepy when you get up: and that is probably true. You must try and go to bed a bit earlier. I know that may be hard, but it will be worth it. And (I will tell you a secret) if you take a cold bath the minute you get up, you will find it wakes you up wonderfully; and is a habit you will be thankful for all your life long. I am writing this to you dear Lambs, for I am afraid it is not much use writing to the sheep. You know we have a proverb, "It is hard to teach old dogs new tricks", and it is hard to teach old sheep also: but you dear Lambs will not really find it very hard, and once you get the habit of getting up, you will find it very hard to stay in bed.

This morning my daughter called me about a quarter past five. It was already light, and when I looked out of my porthole, I saw the sky was all a beautiful pink. I got up at once and got on some clothes and went out on deck. We have been 17 days at sea without seeing land, but in the night we had come to the east part of the Philippine Islands, and on every side of us were the dark outlines of islands and mountains; and to the north of us there was a great mountain towering far up to the sky, just the shape of a cone, but the sides beautifully curved, with a graceful curve. It was a volcano, and the Chief Officer told us that smoke had been coming from it as we passed. We thought we had seen the smoke, but wondered if it had been a cloud. The sun was still below the horizon, but the mountains were now beginning to take on a beautiful orange tint, as the light from the hidden sun shone upon them. It was one of the most beautiful sights I have seen for a long time. Then, at last, the bright, glorious sun itself began to rise above the horizon, making all the sea and land a glorious golden light. How I wish you could have been standing on the deck beside us. But we were quite alone, nobody else troubled to get up early enough to see it: but how sorry they were afterwards!

Had we been up just a little earlier we would have seen The Morning Star. I remember years ago, I was crossing one night from a large island off the coast of China to the mainland. I was in a Chinese sailing junk, and there was nowhere to sleep except on top of the boxes on the deck. In the very early morning, I got too cold to sleep, and had to get up in the dark, just before the dawn, and there I saw out over the ocean, the beautiful, big, bright, Morning Star. You can, I expect, guess what it made me think of? Really I should have said, WHOM it made me

think of. For you remember the Lord Jesus tells us that He Himself is the bright and Morning Star. That is in the last Chapter of the New Testament. See if you can find the verse, and put a mark against it in your own Bible. Then look at the last chapter of the Old Testament, and see if you can find the verse about The Sun of Righteousness, Who is to arise. And get a nice sharp pencil, and write in neatly the references in Revelation and in Malachi, so that you will always remember the Old Testament closes with The Sun of Righteousness, and the New Testament with The Morning Star.

What does it mean? do I hear you ask? Both these verses tell us of the Lord Jesus, but you and I are now in the dark night, just before the dawn, and we are not expecting to see the Sun rise immediately: but we are looking every day, and I hope every hour, for "The Morning Star." That is we expect the dear Saviour Himself will come at any moment, with a shout and the voice of the archangel and the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. But a little while after this, maybe a few years, but not very long, the Sun will rise for this poor dark world: the Lord Jesus Himself will come, not now in the dark to take His Own away: but He will rise in glory, like the sun rose so gloriously this morning, and brought warmth and light and life to this poor sad world. Judgment will have to come first: but never forget, The Sun of Righteousness will arise "with healing in His wings." That is what we ask for when we pray, "Thy Kingdom Come." And we may all pray for that Kingdom, when we see the whole creation groaning and travailing in pain together. So get up early, Dear Lambs, and Lift up your eyes, and watch, and one of these days you will see The Morning Star appear, before "The Sun" rises. With my love to each of you, Your friend, G. C. Willis.

P.S. I am always so glad of a letter from any of the Lambs. My address will now be, P.O. Box 5413, Kowloon, Hong Kong, (if The Lord Will).

MARY AND HUGH

"A FURNACE OF EARTH"

Mary and Hugh were sitting with their parents, in their favourite place, around the open fire. Supper was finished, lessons done, and it was not quite bedtime. "Father", said Hugh, "Do you remember Mary asked you what the "Furnace of Earth" meant, in those verses you were telling us about the other day? And you said they had a beautiful meaning, but you didn't tell us what it was. Isn't this fireplace a little like a "furnace of earth", for it is made of bricks, and bricks are made of earth, aren't they?"

"Yes, Hugh, you are quite right. Can you remember where those verses about the 'furnace of earth' are found in the Bible?"

"They were in one of the Psalms, I think."

"Yes, the Twelfth Psalm. Read them again for us, Hugh."

Hugh read: "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, Thous shalt preserve them from this generation for ever." "But you told us, Father, to read the margin, and that says: 'Thou shalt preserve every one of them from this generation for ever.' I think that's just lovely!"

"So do I, Hugh, But what about the 'furnace of earth'?"

"I don't know what it means, but you said it was beautiful."

"When men dig the silver out of the mine, it generally is not very pure; there may be tin or lead or some other things mixed with it; so they put it in a furnace of earth, something like our fireplace, as Hugh said, but it would be made in the shape of a bowl; then they bring a very hot fire, and the silver melts, and the impurities melt too, and they skim off the impure scum from the top, just like Mother does when she makes jam, and only the pure silver is left. If they want the silver to be very pure, they do it several times. But in our verse they do it seven times."

"I think I know what that means", said Mary, "You told us that seven means perfection, so that means that then the silver is perfectly pure."

"Yes, Mary, I am sure that is the meaning of that part of our verse. And what do you think is meant by 'The Words of the LORD'?"

"I think that would mean our Bible, Father."

"Yes, Hugh, I think so too. Over and over again the Bible claims to be 'The Word of the Lord'. Over and over again, we read such words as these: 'The Lord spake ... saying:' 'The Word of the Lord came ... saying' and so forth. And in Second Timothy, Chapter 3 we read, 'All

Scripture is given by inspiration of God', or, is God-breathed.' Yes, I am sure the 'Words of the Lord' in this twelfth Psalm mean the Bible. Is not that a wonderful promise that God will preserve every one of these words from this generation for ever. The word 'generation' in the Bible often means 'race', the race of man. And so we may see how true this Psalm has been. The Bible, although the best loved Book in the world, is also the most hated Book in the world; and men have done everything in their power to destroy it: but God has preserved every word of it for us."

"What a comfort that is, and how sure it makes us that we may trust it."

"Yes, Mother, like Father was saying the other day; even the dot of an 'i' or the cross of a 't' will never be lost. I Like that so much."

"But we still don't understand about the 'furnace of earth' Father."

"Do you remember, Hugh, Who is spoken of as 'The Word'?"

"Oh, Yes, we learned it just a few weeks ago: 'In the beginning was the Word, and the Word was with God, and the Word was God', and again, 'The Word was made flesh, and dwelt among us.' That is the First Chapter of John's Gospel."

"Yes, but you have not told us Who 'The Word' is, Who was made flesh."

"Surely 'The Word' is the Lord Jesus! He was 'made flesh' when He became a little Baby in Bethlehem, didn't He, Father?"

"Yes, indeed Hugh. He is the Living Word, as the Bible is the Written Word. Though we must never forget that the Bible is a Living Book, too. 'The Word of the Lord liveth and abideth for ever.' And you have a body of flesh, Hugh, What is your body made out of?"

"I don't know what it is made out of, Father."

"I know, its made of dust, isn't it? I was reading in Genesis only last night, 'Dust thou art, and unto dust shalt thou return.'"

"Yes, Mary, you are quite right. And they tell us that 'Adam' means 'Red Earth.' So now can you tell me what 'a Furnace of Earth' means in this Psalm?"

"Could it be, Father, that the silver purified seven times is like our Lord Jesus Who is precious like silver, and perfectly pure: and the 'furnace of earth' is His body, when 'The Word was made flesh'?"

"Yes, Mary dear, I think that is exactly the meaning. But there is even more to this lovely picture. Do you know, Hugh, how they make looking-glasses?"

"Yes, we had about it in school just the other day; they put silver, a very thin coat of silver, on the back of the glass, and then it reflects, and we can see ourselves in the glass."

"That is right. Now, remember that the silver in the 'furnace of earth' was melted and was perfectly pure. What would it reflect?"

"I know, Father! Because it was melted, it would be perfectly, perfectly level; so it would only reflect what was exactly above it: and if it was outside it would only reflect the Heaven. Isn't that beautiful! And so the 'Furnace of Earth' is a lovely picture of our Lord Jesus down in this world in His body that God prepared Him, reflecting only the things of Heaven! I would never have guessed so much was hidden in that little Psalm!"

"Yes, Mary, All that is hidden in our picture of the 'Furnace of Earth', and I am sure you will agree with me that it is a beautiful picture. But we must remember that the Bible also is a mirror; that it also is perfectly pure; and that the 'Furnace of Earth' also has the meaning of suffering the greatest tests. And so this lovely Psalm is true both of the Written Word and the Living Word."

"And doesn't it speak about the Lord being 'A Refiner and Purifier of silver', where the silver speaks of His people?"

"Yes, Mother, it does in the last chapter but one of the Old Testament. And again in Ezekiel 22; but then there is dross to be purged out: but with our Lord Jesus there was no dross: being purified seven times, only showed how absolutely pure He was: without a taint of dross."

"What does 'dross' mean, Father?"

(To be continued next issue)

If any child or young person has any question they would like to ask, or any subject they would like taken up, please write and tell me, and with the Lord's help, I will try and answer. Address: G. C. Willis, P.O. Box 5413, Kowloon, Hong Kong. If you want your letter to come quickly send it Air Mail.

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

The STEWARD

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

Volume 13, No. 11

January 15, 1958.

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|--|--|--|
| 1. Another year is dawning,
Dear Master, Let it be,
In working, or in waiting,
Another year with Thee ! | 2. Another year of mercies,
Of faithfulness and grace:
Another year of gladness,
And shining of Thy face. | 3. Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days. |
| 4. Another year of service,
Of witness for Thy love:
Another year of training
For holier work above. | 5. Another year is dawning
Dear Master, Let it be,
On earth, or else in Heaven,
Another year for Thee. | |

* * * * *

"HOW IS YOUR BUSINESS ? ? ? "

An old friend came in the other day, and as usual asked, "How is your business ?" I returned, "How is your business ?" He said, "Oh, I am now only working for the Lord, so of course my business is always good. He had a large business, but has handed it over to his son, so that he may devote himself to the Lord's work. (From a Letter)

NAMES and TITLES of GOD in GENESIS

In the book of Genesis we find God revealing Himself by various names to the patriarchs. At the very opening of the book we meet the word GOD: "In the beginning GOD". This is not really a name, it is what we call a generic word, the name of a class or group, not of an individual; or we might call it a title. Our Sovereign is called Queen Elizabeth: her personal name is Elizabeth, her title is Queen, and there are many other queens. Even so, there are other gods, as the Apostle Paul says "There be gods many, and lords many, but to us there is but one God, the Father, of Whom are all things, and we in Him" 1 Cor. 8:5. The word is even used for men, as our Lord says "Is it not written in your law, I said, Ye are gods?" John 10:34 from Ps. 82:6.

E L O H I M

In the original Hebrew the word in Genesis 1:1 is Elohim. It is said to be used 2555 times in the Old Testament, and of these 2310 times of the true God. The meaning of the word is "the Putter forth of Power": and we hear of Him first as Creator. "In the beginning God created the heavens and the earth". And from creation man may see and understand "His eternal power and Godhead". Ro. 1:20.

From the ending "-im" of Elohim we know that the word is plural. This is said to be the plural of Majesty. It seems as if the singular were not enough to express the infinite Being. So this first mention of God would suggest the manifold qualities which are gradually unfolded to us. There are more than 300 names and titles used of God in the Scriptures, but still we know only a small part of His excellencies. We shall continue to learn them through eternity, and one of the promises to the overcomer is "I will write upon him My new Name".

This plural noun is used with a singular verb. And further on in the chapter we find God saying "Let US make man". So surely in these first words in the Bible we may find the Trinity, the One God Who is yet three persons. And we know that all three persons of the Godhead were

concerned with Creation.

E L O A H

A singular of Elohim is Eloah. This is used only 57 times in the Old Testament, and most of these occurrences come in the book of Job, but it does not occur in Genesis. It is first used in Deuteronomy 32:15 & 17, "He forsook God Who made him..they sacrificed to devils not to God". The meaning is said to be "Worthy to be worshipped", and its use in the singular seems to emphasize that there can be only one true God, and His glory cannot be shared with another.

E L

Another form of the word is El. This is often used in forming names - Beth-El house of God; Isra-El Prince with God, our Saviour's name Immanu-El God with us; and how familiar it is to us all from His cry on the cross "Eli, Eli, Lama Sabachthani". He cried in His distress to His God, but He was God Himself, for it is one of the names of the given Son in Isaiah 9:6 "The Mighty God", Who was crucified through weakness. The meaning of the word is Power: as Nehemiah describes Him "Our God (Elohim) the great, the mighty, and the terrible God (El)..

Mr. Wigram says "The three words Elohim, Eloah and El are from one root, and seem, each of them, to convey the idea of power in their meaning. Judging from their use, however, I think three shades of meaning can be traced: that He Whom alone we adore has: 1. Creatorial power, 2. victorious power, and 3. thus in His very being, stands in contrast with all that are called gods".

The first thing then that we learn of God is His power. For us who know Him also as Love, as Father, how comforting to rest our weakness on His strength; to know He rules in all the earth. But if you have not made peace with Him, how terrible for the sinner to fall into the hands of the living God. It is not enough to know Him as God. "Thou believest that there is one God; thou doest well: the devils also believe and tremble James 2:19. But this is the first step; "The fear of the Lord is the beginning of wisdom". There are those whose folly is even greater than that of the devils, for they fear not God.

J E H O V A H

In the second chapter of Genesis we meet the Name "Jehovah God". This is God's personal name, Jehovah, His "memorial for ever". It is used of His personal relationship with man, and so comes properly in the second chapter where we have His actions not only as Creator of the universe, but in His personal dealing with the man, preparing him a home and a help meet for him. This name we may notice the serpent dare not use. Though the Name Jehovah (printed LORD in capitals in our English Bibles) is used in Genesis, we are expressly told in Exodus 6:7 "By My Name Jehovah was I not known to them". They used the word without realizing its significance. They learned to know God by several other names, but the revelation of Jehovah was reserved for Moses. Ex. 3:14, 15.

A D O N A I

There is another word, Lord, printed in small letters, used six times in Genesis in speaking to God. This is the translation of the Hebrew word Adonai. The singular of this word, Adon, is a title of courtesy, as we might say Sir or Mister. It is also used for the Master of slaves, and for the husband of a wife. Sarah spoke of her husband by this title Gen. 18:12. The plural is used of God, again a plural of Majesty. This is the special title of our Lord Jesus: "Ye call Me Master and Lord, and so I am". We owe Him the obedience of a slave to his master, and the love and loyalty of a wife to her husband. In reading the Scriptures the Jews substituted this word for Jehovah, for they considered the Name of God too holy to be pronounced. Often the two come together, as in Psalm 16:2 "I have said unto Jehovah, Thou art my Lord". And in Isaiah 6: verses 6 and 8 have Lord, the One with authority to send; in verses 3 and 5 we have Jehovah.

E L S H A D D A I

In Exodus 6:3 God says "I appeared unto Abraham, unto Isaac, and unto Jacob, by the Name of God Almighty". This Name, as given in the English Bible, seems merely to repeat the idea of Power contained in Elohim. But there is much more to be found in the original words El Shaddai. El, as we have seen, means the Mighty One. Shaddai probably comes from the Hebrew word shad which means breant. Some interpret it as "God-All-Bountiful", or "God-All-sufficient". Mr.

Wigram renders it "Almighty in sustaining resources". For the baby, everything he needs is found in the Mother's breast, warmth and food and protection: so we may find all our need supplied in our God. This has sometimes been called the "mother name" of God. But our God is to be trusted more than a mother: "Can a woman forget her sucking child? ... Yea, they may forget, yet will I not forget thee". (Is. 49.15).

God had called Abraham out from his country and his people to walk with God. He had left everything for God, and God, El Shaddai, "The Almighty in Sustaining Resources" was ready to be everything to him. So this is the Name suited to the Patriarchs, who confessed that they were strangers and pilgrims on the earth". And all who walk as strangers with Him, will still find Him the same. The Name was revealed first to Abraham in Genesis 17.1. He had come to the end of all his own resources, and then God the All-bountiful comes to him with hands full of promises. Job, who probably lived about the same time as Abraham, also knew this Name. Of the 48 times it occurs in the Old Testament, 31 are in the Book of Job.

E L E Y O N

Abraham, Isaac and Jacob were the fathers of the chosen race. But God was not only 'the tribal god of Israel', as it has been blasphemously suggested. In Genesis 14:18 we find the Name used by Melchizadek, that kingly Priest, not of the family of Abraham, was "El Elyon, the Most High God, Possessor of Heaven and Earth". We find God exercising this power over the whole earth in Deut. 32.8: "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel".

"The Most High" is the Millennial Name of God, when "the kingdoms of this world are become the kingdoms of our Lord and of His Christ"; when the Lord God Almighty--JEHOVAH ELOHIM SHADDAI--has taken His great power to reign. Rev. 11. 15, 17. In this character we find the Name again and again in the Psalms: "and again in the Psalms: "That men may know that Thou, Whose Name alone is Jehovah, are the Most High over all the earth". Ps. 83.18.

El Elyon is also El Shaddai: "He that dwelleth in the secret place of the Most High (El Elyon) shall abide under the shadow of the Almighty (El Shaddai). "So the All-Great is the All-Loving too".

"His love is as great as His power,

And knows neither measure nor end".

Satan has desired this position; he had said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God.. I will ascend above the heights of the clouds: I will be like the Most High". (Is. 14.13,14). This, too, is the desire of the Antichrist "Who opposeth and exalteth himself above all that is called God". (ii Thess. 2.4). But this position is reserved for the Son of God, and is won, not by exalting, but by humbling Himself. In the Old Testament it is the suffering Servant Who "shall be exalted and extolled, and be very high". (Is. 52.13). In the New Testament the One Who made Himself of no reputation has been "highly exalted" and given "the Name which is above every Name".

In this Name, "The Most High", is hidden the lovely secret of this humbling. This word for being exalted", this "lifting up", is the same word as the "lifting up" on the cross: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up". "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted (lifted up) with His right hand a Prince and a Saviour". (Acts 5.30,31). In the Old Testament this is hinted at in Isaiah 30.18: "Therefore will He be exalted, that He may have mercy upon you"; and again in Psalm 108.5,6, "Be Thou exalted, O God, above the heavens: and Thy glory above all the earth; that Thy beloved may be delivered: save with Thy right hand". How closely does it link the last verses of Isaiah 52 with Isaiah 53, when we remember that in the Greek Old Testament, the word for "exalted" in Isaiah 52.13(quoted above) is "lifted up", just exactly the same word as the Greek New Testament uses for the Saviour "lifted up" on the cross, in John 3.14. Now we know that He is extolled and is very high, because He was "lifted up". This is one of the many passages in which the Spirit of Christ testified beforehand "the sufferings of Christ, and the glory that should follow". Throughout Eternity all will acknowledge that it is "The Lamb that was Slain" Who is "worthy to receive power and riches and wisdom and strength and honour and glory and blessing". - (To be continued if the Lord will)

CORINTH AND SECTS

(R. Holden)

WHAT WAS THE ASSEMBLY IN CORINTH LIKE IN THE DAYS OF THE APOSTLES ?

? ? ? ?

In Corinth there existed, in the apostles' day, a company of people who had believed the Gospel, been born again of the Holy Ghost, baptized by Him into "one body", gathered out by Him from among Jews and Gentiles, and gathered to the name of JESUS.

Every Lord's day (not to speak of other occasions) these were, by the same Holy Ghost, "gathered together" unto His name (Matt. 18.20; i Cor. 5.4); for He had promised, when so "gathered", He would be in the midst; and, as gathered by the Holy Ghost, they assembled, or came together, to meet with Him (i Cor. 14.23,26; Heb. 10.25).

They did not meet as a voluntary society of man's creation or device, but as the church, or assembly, of God (i Cor. 1.2)—an association, or body, of His forming—in their respective places, in which they had been set, not by their own choice, but by Him (i Cor. 12.18). They had neither option, choice, nor selection in the matter, and there was yet, in that day and city, nothing else under the Christian name to tempt them into any other position.

We know, from Acts 18, that the Apostle Paul had been the Holy Ghost's instrument for the original calling of that assembly. We know, from passages in his letters to them (i Cor. 12.8-11, 20, 30; 14.13,23, etc.), that they had, in the midst, gifted persons of some, at least, of the classes of which the apostle declared to them that God had set such in the assembly. (i Cor. 12.28).

It does not, however, appear that they had among them anything like what is now known as "a stated" or "settled ministry". There is no hint, either in Acts or in the epistles, of anything like a "minister", or "presiding elder", or other officer, conducting or regulating "the services" in their assemblies, or presiding at the Lord's table. The absence of any such person is evident, first, from the absence of any allusions to him either in the apostle's reproofs, instructions, or salutations; second, from the fact, evident in the whole tone of the apostle's admonitions and instructions in chapters 11-14, that the freedom of ministry in their meetings was wholly unrestrained by the presence of any one in authority.

WHAT WERE THE SAINTS IN CORINTH LIKE ? ? ?

It is further evident, from the epistles, that though these persons were, by the Holy Ghost, denominated "saints" (Chap. 1.2), there was still existing in and among them an evil element, known in Scripture as "the flesh", which "flesh" made known its presence by some, at least, of the works described by the apostle in Galatians 5.19-21 as peculiar to it; for in Chapter 5 of his First Letter the apostle had to tax them with one of its ugliest works, and to warn them against several others. In 11.21, he had to blame them for another of these—drunkenness, under the most atrocious circumstances, at the Lord's table, and in company with gluttony; in 1.11, he had to reprove them for "contentions": in 3.3, for "envying, strife, and factions"; in 4.19, for being "puffed up"; in 6.1, for "going to law"; and in Chapters 11 & 14 for such abuses of ministry and the Lord's supper as made their coming together "not for the better, but for the worse," inasmuch as there were "divisions" among them. (Ver. 18). Women were being allowed to take part in the meetings; display in the use of tongues was allowed to usurp the place of edification, and such unseemly disorder in the exercise of prophesying prevailed as proved that they were not acting in the Spirit, since "God is not the author of confusion".

WHAT ABOUT DIVISIONS IN CORINTH ? ? ? ?

It further appears that the presence of these carnal "contentions", "factions", and "schisms" began to take the form of cliques, grouping themselves together under different names, as Paul, Apollos, Cephas, and even the sacred name of Christ was made among them a party-name.

It is pretty evident, from the silence on the subject in the second epistle, that the apostle's admonition took effect, and suppressed, for the time, at all events, the development of this sectarian spirit into open rupture, which was well.

We may, however, picture to ourselves the state of things which must have resulted had this been otherwise, as by so doing, we may find help in seizing on certain important principles bearing on our own position.

Let us imagine that the factions in Corinth had run so high that on some given Lord's day each

of those named by the apostle had concluded to separate itself from the others, and had secured a separate place of meeting; so that on that Lord's day morning, instead of the one original assembly we have thus far been occupied with, there were found also in Corinth four other meetings, each in its respective building, under its respective name of Paulites, Apollites, Cephites, and Christites, or Christ-ians.

FIVE ASSEMBLIES - WHAT THEN ?

What, now, would be the position of affairs? and what the respective merits of the five assemblies?

First, there would be four distinct meetings, each with a name adopted for the express purpose of distinguishing it from all the other Christians in Corinth. It is not that they had renounced the Christian name, for they still called themselves Christians; but it is that Christians want now to distinguish themselves, and whom they desire to exclude from their fellowship, unless they be willing to identify themselves with their attitude and position. Christians having divided, would now need other names beside that of Christian to mark them out. Before, they only needed a name to distinguish them from Jews or heathen, and Christian was enough for that. They now want to distinguish Christians from Christians. They are Christians still, but they are now Christians of a peculiar kind, - they are Paulite Christians, and Apollite Christians, and so forth.

And then, as they have now divided; and got their separate places of meeting, these also receive the name of those who assemble in them; and there would have sprung up the Paulite meeting-house, the Apollite or Cephite church or chapel, or whatever else they might call it.

WHAT DOES "GROUND OF GATHERING" MEAN ? ?

The ground of people's gathering together into any place of assembly is, their reason for their being there. So long as all the saints or brethren in Corinth assembled in one place, they do so because they had all one common object, one common name, one common centre. Their object was Christ. That name, object, and centre drew them out, and marked them off, from Gentilism on the one hand, and from Judaism on the other.

Once they had divided; the reason of their being each in their respective places, instead of all in one, or on one common ground, would have been quite different.

If a Paulite had been asked on a Lord's day morning, as he was seen turning into the Paulite meeting-house, why he went there, instead of going where he had been wont, his honest answer must have been, that he was going thither because he was a Paulite, and that was where the Paulites met. They were meeting now as Paulites, gathered in the name of Paul. They had not cast off their Christianity - they would still have insisted on being owned as Christians, but they had added something to their Christianity. Supposing it to have been nothing more than a name, it still constituted a new kind of Christianity - a new ground of gathering. It is not that which was from the beginning. It was not, therefore, the Christianity of Christ on the ground of God. Had these Paulites been satisfied with Christianity as God gave it, they would not have needed either a new name or a new place of assembly. They would have been content to have gone on with the old name and the old place. It is the new thing - the new attitude toward their fellow-Christians - the new ground of meeting together, that called for the new name.

WHAT ATTITUDE WOULD THE PAULITES HAVE TOWARDS OTHER CHRISTIANS ? ?

The attitude of these Paulites toward those still on the original ground, and toward the others would have been this: -

They would have maintained toward both, We are as much Christians as yourselves. We meet in the name of the Lord as much as you, and we come together for the very same object as yourselves; only, we withdraw from you, who most unreasonably insist on calling yourselves only by the name of Christians, because we believe it good to introduce some little changes into our church-order and ministry, that we feel quite sure that Paul would approve, though he may not have prescribed them. And as you will not have it in the meetings, and will not have fellowship with us in doing it, we think it best to leave you to yourselves; and so all of us who are agreed about it say "good-bye" to you, and meet now where we have liberty to please ourselves about it. And in order to distinguish us from you, and from others who have gone out on different grounds, we choose to call ourselves Paulites - Paulite Christians remember; for we are as good Christians as you, only that name is hardly enough now to "denominate" us, - it would confound us with you. Then, as to you others who call yourselves Apollites or Cephites, while we fully acknowledge your liberty to please yourselves as well as we, yet we think that the changes you have added to the old thing are not nearly

as good as your own; and so, though we have less objection to you than to those other narrow-minded people who will not budge an inch from what they find written down for them, still, you see, we couldn't get along with you either. So we must agree to differ, and meet apart, each in our own place, and under our own "denominational name." At the same time, we do not want to be illiberal; and so, since we still own you as Christians, we will allow any of you that like to come occasionally and sit down at our table, and we may some of us occasionally come to you in the same way, so as to show the world that though we are divided we are still one. We would be willing to do the same with those other people too, only they will not interchange such courtesies with us, strait-laced and narrow-minded as they are.

Such would of necessity have been, more or less, the attitude toward the others, of each of the new "denominations."

WHAT MUST BE THE ATTITUDE OF THE ORIGINAL BODY ? ?

And what of the attitude of the original body? It must have been this: They would have said to these seceders, We have in our hands Paul's letter in which he warns us against names and factions and divisions; in which he tells us that "the body is one", and that it is the mind of God "that there should be no schism in the body," since He has formed it Himself by His Spirit, and "tempered the body together," and "set the members every one of them in the body, as it hath pleased Him;" and we cannot consent to attempt improvements on what God has done. If He had judged those things to be needful or good which you have adopted, He would have appointed them, and in some part of His Word we should have found it mentioned. As long as we had Paul here we could appeal to him, but though he is away we have his writings and those of the others, and we cannot consent to changes outside of these, for to do so would be to depart from God's ground on which He set us. You may be quite well-intentioned and sincere in what you have adopted, that we do not deny. We have to own to our sorrow and shame, that the disorders that have, from time to time, crept in among us, from want of self-judgment and from indulgence of the flesh, are very sad; we own most fully that it is shameful work that drunkenness and such like disorders should intrude themselves at the Lord's table; we own that you have good reason to feel deeply about it; but when you adopt as a cure a mere invention of your own, that has not a bit of warrant in the Word of God, and elect a person to "preside" at the table and administer what you are pleased to call now a "sacrament", you see, dear brethren, we cannot possibly go with you in this, or have the least fellowship with you in it; it is not a thing of God's appointment, and without His orders we cannot act; to do so, were to leave the ground on which He set us, and to cease, therefore, to be the thing He made us - the Church of God. The moment we begin to let our wisdom or our wills give shape to our organization, we should become a mere voluntary society, a place for the will of man to act in; whereas, as God's assembly - a society of His forming, whose organization is of Him, we can own and follow no will but His in any thing that touches our order or ground. (The "assembly of God" is not either an "organization" or a "society": it is "the body of Christ": a "body" is an organism, rather than an "organization". Editor)

WILL NOT AN EDUCATED AND TRAINED MINISTER HELP TO KEEP AWAY ABUSES ? ?

For similar reasons; when some of you adopt the opinion that the best way to check abuses in the ministry of the Word, keep out ignorance or rudeness of speech, prevent jealousies, and so forth, is to educate and ordain a class of persons for the purpose, to whom all ministerial functions shall be restrained, we do not doubt you mean well by it, and we see a certain plausibility about it on grounds of human expediency; but then we have no word of God for such an institution, and we dare not go beyond and substitute human expediency for divine order. We tremble to go beyond the mind of the Lord. We cannot forget that in a former day these evils you seek to correct had already begun to show themselves, and, as you know, in Paul's First Letter to us, he dealt pretty roundly with us about them. Now, surely, if the plans you have adopted had been the wisest, or according to the mind of God, he would, by the Spirit, have been led to establish among us what was needful, but as he did not do it, no more can we. And though we are very sorry you should separate yourselves from us on such grounds, we feel that in it you greatly dishonour the Lord, yet we dare not purchase even so precious a thing as unity at the expense of truth, and of the very foundations of our character as "God's assembly." Your newly invented organizations are a practical denial of God's own organization, who has organized the "one body" as it hath pleased Him, and left us, in His Word, the complete record of His mind about it. In setting yourselves apart in bodies of your own organizing, you give the lie to God's Word, that the "body is one", and we dare not have either part with, or own you in, any such position. You call us narrow and exclusive because we decline to have fellowship with you at those tables you have set up, but we must be faithful to our Lord, no matter what reproach it may bring on us.

WHAT ABOUT THE DIFFERENCES IN INTERPRETATIONS OF THE WORD OF GOD ?

Then, as to those of you who make doctrinal interpretations of the Word your ground of separation from others, and of association among yourselves, we can just as little go with or yield to you as to the others. We own how evil it is that we should be of different minds as to the meaning of God's Word. We acknowledge that as the Word can have but one meaning, there must be sin and the blinding influences of the flesh at work somewhere, on one side or other, where diversities of judgment prevail. We give full weight to the apostle's solemn admonition to us, that we should "all speak the same thing", that we should be "perfectly joined together in the same mind, in the same judgment;" but then we also bear in mind that this very Word was given not in order that we might divide into sections, where we could be mutually agreed in our respective thoughts or judgments, but in order that there should "be no schisms among us," and to allow our zeal for like-mindedness on difficult points of doctrine or interpretation to lead us to do the very thing for the avoidance of which like-mindedness was enjoined, seems rather a contradictory mode of procedure. Where the Word of God speaks plainly in distinct affirmation, we have no hesitation; but where it is a question of lifting a man's inferences from the Word to a level with the Word itself, that is what we must decline. We see two parties among you separating from each other and from us, and organizing yourselves into opposing bodies, under your respective party-names, on the ground of your strong convictions as to the soundness of your respective inferences from certain Scriptures. You hold these opinions of yours as very important, no doubt, and are very strongly persuaded in your own minds that you are right, and that your way of it is God's way; but you seem quite to overlook the fact that in your zeal for inferred truth you are trampling on plainly-stated truth, for God has plainly forbidden division and you are dividing. Now, to our sorrow, we have to own that we are at present unable to be all of one judgment on these matters, and have among us those who hold with one, and those who hold with the other of your parties; but we cannot, dare not, attempt to remedy this evil by seeking to force the consciences of our brethren; there are, assuredly, inconveniences arising out of our want of unanimity on these points, but we dare not take matters into our own hands, as you have done, and make it more comfortable for ourselves by organizing sects, and allying ourselves with only those who think with us. This is man's remedy, not God's, and in taking it, you, dear brethren, have made yourselves "sects", and have departed from God's ground, so that we cannot, in faithfulness, have anything to do with your organization, since God's word by Paul, in his letter to the Romans (16.17), bids us mark them which cause divisions, and avoid them.

No, dear brethren; to one and all of you we must say it; we own you individually as our brethren in the Lord, and fellow-Christians. We shall rejoice to welcome you again to your respective places in the assembly of God, and at the Lord's table; but we can neither own, nor meet, you on the ground of your new organizations, bodies, names. We shall remain ourselves steadfastly, by the grace of God, where He has set us, in the unity of the body of Christ; shall introduce no changes, but adhere closely to the written Word in all that concerns our assembly-action; leaving liberty to our brethren, where God has not expressly prescribed, as He Himself has taught us to do in Paul's letter to the Romans. (14.1-5).

As to the failure among us, we will not either extenuate it or deny it, but will seek to humble ourselves about it before the Lord, looking up to Him for grace to deal with it in terms of His own divine instructions. If it take on it at any time the form of heresy, affecting the foundation-truths of the doctrine of Christ, we shall deal with it as John has directed in his second letter. If it assume the character of any of those things Paul pointed out to us in the fifth chapter of his letter to ourselves, we shall seek grace to deal with it as he there directs, and as we already did on the occasion he referred to. In inferior matters, we will endeavour, by prayer and mutual faithfulness to each other, and by self-judgment in ourselves, to restrain the flesh, and correct its evil workings.

Here, then, we have, according to supposition, in the city of Corinth, five distinct Christian assemblies - one of them adhering to the name, the ground, and order on which they were set by God at the first; the other four being divisions or sects cut off from the original ground for the purpose of maintaining each some distinct order or view of doctrine, to which it has attached sufficient importance to make it a ground of communion - a fence to include on the one hand, or exclude on the other, from full fellowship and association, those who agree with or those who differ from them.

DIVINE, OR, SECTARIAN, GROUND

Such is the difference between divine and sectarian ground. Divine ground includes all that God has appointed to include, viz., all true children of God who are not mixed up with heretical doctrine (2 John), or defiled by unholy living (I Cor. 5). It excludes all who are not God's children, and also such of His children as may contaminate themselves with evil - doctrinal or moral.

Sectarian ground includes all whom man chooses to include, to wit, those who agree to accept the peculiar tenets or order: it excludes all who decline to accept of these. (Not perhaps, from occasional fellowship, but from full and acknowledged fellowship). The degree in which God's own marks for communion are respected may vary. Some might insist on having in only true children of God who accepted the tenets, others might admit all accepting these, without discrimination; but in every case where sectarian ground is taken up, not the Christianity, pure and simple, of the associates, but the agreement in the principles of the sect, or acceptance of its "standards" is the ground of gathering, association, or union.

Let us now suppose the apostle to have visited Corinth some Lord's day when this state of things was in existence. How would he have acted? where would he have gone to break bread? You will not hesitate a moment, I am sure. He would have gone to the original assembly, which he had himself founded, and addressed as "the assembly of God which is in Corinth". Would he in any way have owned these dissenting bodies at all? I trow not. Had they come around him and claimed fellowship with him, or invited him to their assemblies and their tables, I can imagine with what energy he would have declaimed against their wickedness, and how unflinchingly he would have maintained the ground of God. Had they pleaded with him, as they might, that in refusing to own them he was wanting in charity, and bringing in question, their Christianity, and refusing the fellowship of numbers of God's dear children, I can imagine how he would have turned on them and said, Your Christianity, I deny not, God's children I doubt not you to be; but you are naughty children, disobedient children, self-willed children, presumptuous children. You have deemed yourselves wiser than God, and, presuming yourselves able to improve on what He left perfect, have trampled on His order, and violated, in the most flagrant manner, that charity and Christian fellowship you profess to claim, and to blame me for with-holding. Know you not that I wrote to you by the Spirit of God, that "charity rejoiceth not in iniquity, but rejoiceth in the truth"? And you, who have iniquitously departed from the truth of God, would have me, under the name of "charity", forsooth, to wink at and have fellowship with your iniquities. No brethren, I have learned "charity" better than that. The truest, the broadest, the holiest charity I can show you is to protest, as I now do, against your departure from God - to stand aloof from you, as I now do, until you turn from your evil practices, lay aside every one of your inventions, and return to the simple ground of God and of His Church. Till you do this, I love you too well, and I love my Lord too well, to meet you. Yourselves, as individuals, I rejoice to recognize as "brethren in the Lord," though erring ones, but your organizations I will neither own nor have aught to say so. Away with them!

(To be Continued, if the Lord will)

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"THE TRUE GRACE OF GOD WHEREIN YE STAND" - I Peter 5:12 (continued from the November 18, 1957 Edition)

There is nothing so hard for our hearts as to abide in the sense of grace, to continue practically conscious that we are not under law, but under grace; it is by grace that the heart is "established" but then there is nothing more difficult for us really to comprehend than the fulness of grace, that "grace of God wherein we stand," and to walk in the power and consciousness of it It is only in the presence of God that we can know it, and there it is our privilege to be. The moment we get away from the presence of God there will always be certain workings of our own thoughts within us, and our own thoughts can never reach up to the thoughts of God about us, to the "grace of God".

Anything that I had the smallest possible right to expect could not be pure, free grace - could not be the "grace of God". ...It is alone when in communion with Him that we are able to measure everything according to His grace..... It is impossible, when we are abiding in the sense of God's presence, for anything, be what it may - even the state of the Church - to shake us, for we count on God, and then all things become a sphere and scene for the operations of His grace.

The having very simple thoughts of grace is the source of our strength as Christians; and the abiding in the sense of grace, in the presence of God, is the secret of all holiness, peace, and quietness of spirit.

The "grace of God" is so unlimited, so full, so perfect, that if we get for a moment out of the presence of God, we cannot have the true consciousness of it, we have no strength, to apprehend it; and if we attempt to know it out of His presence, we shall only turn it to licentiousness.

If we look at the simple fact of what grace is, it has no limits, no bounds. Be we what we may (and we cannot be worse than we are), in spite of all that, what God is towards us is LOVE. Neither joy nor peace is dependent on what we are to God, but on what He is to us, and this is grace.

Grace supposes all the sin and evil that is in us, and is the blessed revelation that, through Jesus, all this sin and evil has been put away. A single sin is more horrible to us; and yet, with the fullest consciousness of what we are, all that God is pleased to be towards us in LOVE.

In Romans 7 the state described is that of a person quickened, but whose whole set of reasonings centre in himself he stops short of grace, of the simple fact, that whatever be his state, let him be as bad as he may, GOD IS LOVE, and only love towards him. Instead of looking at God, it is all "I", "I", "I". Faith looks at God, as He has revealed Himself in grace Let me ask you, Am I - or is my state the object of faith? No, faith never makes what is in my heart its object; but God's revelation of Himself in grace.

Grace has reference to what God is, and not to what we are, except indeed that the very greatness of our sins does magnify the extent of the "grace of God".

At the same time we must remember that the object and necessary effect of grace is to bring our souls into communion with God - to sanctify us, by bringing the soul to know God, and to love Him; therefore the knowledge of grace is the true source of sanctification.

The triumph of grace is seen in this, that when man's enmity had cast out Jesus from the earth, God's love had brought in salvation by that very act - came in to atone for the sin of those who had rejected Him. In the view of the fullest development of man's sin, faith sees the fullest development of God's grace.

I have got away from grace if I have the slightest doubt or hesitation about God's love. I shall then be saying, I am unhappy because I am not what I should like to be. That is not the question. The real question is whether God is what we should like Him to be, whether Jesus is all we could wish.

If the consciousness of what we are - of what we find in ourselves, has any other effect than, while it humbles us to increase our adoration of what God is, we are off the ground of pure grace. Is there distress and distrust in your minds? See if it be not because you are still saying, "I", "I", and losing sight of God's grace.

It is better to be thinking of what God is than of what we are. This looking at ourselves, at the bottom is really pride, a want of the thorough consciousness that we are good for nothing. Till we see this we never look quite away from self to God. In looking at Christ, it is our privilege to forget ourselves.

True humility does not so much consist in thinking badly of ourselves, as in not thinking of ourselves at all. I am too bad to be worth thinking about. What I want is to forget myself and look to God, who is indeed worth all my thoughts. Is there need of being humbled about ourselves? We may be quite sure that will do it.

Beloved, if we can say as in Romans 7, "In me (that is, in my flesh) dwelleth no good thing," we have thought quite long enough about ourselves; let us then think about Him who thought about us with thoughts of good and not of evil, long before we had thought of ourselves at all.

Let us see what His thoughts of grace about us are, and take up the words of faith "If God be for us, who can be against us?"

J. N. Darby.

REMEMBERING ALL THE WAY. DEUT. 8:2

He was better to me than all my hopes,
Better than all my fears.
He made a bridge of my broken works,
And a rainbow of my tears.
The Billows that girded my sea-girt path
But carried my Lord on their crest.
When I dwell on the days of my wilderness march,
I can lean on HIS Love for the rest.

He guided by ways that I have not known,
By paths that I could not see.
The crooked was straight, and rough made plain,
As I followed my Lord alone.
I praise Him still for the pleasant palms,
And the water-springs by the way,
For the glowing pillar of flame by night,
And the sheltering cloud by day.

He emptied my hands of my treasured store,
And His covenant love revealed,
There was not a wound in my aching heart,
But the balm of His breath had healed.
Oh, tender and true was the chastening sore,
And the wisdom that tried and planned,
Till the soul that He sought was trusting in Him,
And nothing on earth besides.

Author unknown.

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MY PRAYER

Lord Jesus, Make Thyself to me
A living, bright reality;
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh,
Than e'en the sweetest earthly tie.
(Author Unknown)

ROCK OF AGES

Oceans have their ebb and flow;
Years and ages come and go.
Calm and tempest, Peace and strife,
Fill the sum of human life.
ONE abideth still the Same:
"Rock of Ages" is His Name.
Jesus, Saviour! firm on Thee
All my trust and hope shall be. - C.H.v.P.

"That Rock was Christ"

(Isaiah 26.4 N .T.; 1 Corinthians 10.4; Exodus 33.22; Proverbs 30.26) -

* * * * * (From a Greeting Card)

"The Steward" is published with a desire to feed the Flock of God, and "Feed My Lambs" as a help to the children of God's people, and both will be sent free of charge to any address, as the Lord enables. If you have friends who might like to receive it, or who might get profit from it, send their names and addresses. Letters about the Steward alone should be sent to Mr. Samuel Arendt, 4354 Marcell Ave., Montreal, Canada. Letters about the Steward and the paper, "Till He Come", please address to Mr. G.W. Allen, 7 Astley Ave., Toronto, Canada. Letters to the editor, of the Steward, G.C. Willis, Box 5413, Kowloon, Hong Kong.

PRINTED IN CANADA

Feed My Lambs

Number Six

W A L T E R

A little over forty years ago, the table of the Lord was set up at "The Diamond", a little way outside Ladysmith, on Vancouver Island, B. C. There were two brothers there, Mr. Ira and Mr. Lafayette Smith, and their sister, affectionately called "Aunt Addie". Mr. Ira Smith felt the Lord would have him start a Sunday School. At first only a few children came, mostly relatives. Conditions were very disturbed at that time on account of miners losing a strike, and there was much bitterness. But after a time this eased, and one Lord's Day forty children came to Sunday School. Mr. Ira Smith sent for his brother to help in the work.

Shortly after this, Mr. Lafayette Smith preached the first Gospel meeting at the Diamond. The texts, John 3.16, and John 5.24 were much used of God at this time, and he pressed on all who came their need of personal trust in our Lord Jesus Christ. The following hymn was also a favourite:

- | | |
|---|---|
| 1. My Heavenly Home is bright and fair
Nor pain, nor death can enter there.
Its glittering towers the sun outshine;
That heavenly mansion shall be mine. | 3. Then fail this earth, let stars decline!
Let sun and moon refuse to shine!
All Nature sink, and cease to be!
That heavenly mansion stands for me! |
| 2. Let others seek a home below,
Which flames devour, or waves o'erflow.
Be mine a happier lot to own,
A heavenly mansion near the throne. | (Refrain)

I'm going Home! I'm going Home!
To die no more, To die no more! |

About this time, a boy named Walter, about fourteen years of age, was invited by some of the other children to attend Sunday School. His Mother objected, so he could not come. Through friendliness and kindness he was soon a steady visitor at the Smith home, where the Gospel of our Lord Jesus Christ was taught him by Mr. Smith and "Aunt Addie." And soon Walter had a special love for Aunt Addie. After some time he was allowed to attend Sunday School, and was present for two Sundays. The third Sunday word was brought that Walter had fallen down a flight of steps, and was rushed to the hospital.

Mr. Lafayette arranged to leave the Sunday School early, and hurried to visit Walter. The nurse told him the boy was too ill to have a visitor, but upon learning it was his Sunday School teacher, he was allowed in. Mr. Smith leaned over the child, and quoted part of John 14: "In My Father's house are many mansions....I go to prepare a place for you." He explained what a wonderful place Jesus had gone to prepare for all those who believed on Him, and where we will spend Eternity with Him.

After a few days, Walter was brought home to die, and his Mother said he had to have the text: "THE BLESSING OF THE LORD BE UPON YOU" on the wall at the foot of his bed, so he could see it all the time.

One day the children brought a message that Walter wanted to see Aunt Addie. She hurried over, but the boy was too weak to speak. He put his hand over his heart, and then lifted it towards Heaven. That night he went Home. His Mother told the Smiths that about 2 in the morning he spoke clearly to her, saying "Mother, I'm going Home!" His Mother said, "No, Walter, this is your home." But he insisted, "I'm going Home!" Then he said, "I see Jesus!" "I see the angels! All is light!", and he was "At Home", "Absent from the body, present with the Lord."

We know there's a bright and a glorious Home,
Away in the heavens high.
Where all the redeemed shall with Jesus dwell;
But will you be there, and I ?

Will you be there and I ?
Will you be there, and I ?
Where all the redeemed shall with Jesus dwell;
But will you be there, and I ?

If we are sheltered by the cross,
And through the blood brought nigh,
Our utmost gain we'll count but loss,
Since you'll be there, and I.
Since you'll be there, and I,
Since you'll be there, and I,
Our utmost gain, we'll count but loss,
Since you'll be there, and I !

- 88 L.F.

* * * * *

MARY AND HUGH

(Continued from No. 5)

"Dross means the impurities found in the silver when it is mined. And for you and me it means the things in our lives that are not pleasing to the Lord. They tell us that the 'Refiner of Silver', (that is, the man who melts the silver, to make it pure), knows when it is really pure, by looking into the 'furnace of earth' in which he has the silver, and when he can see his own face in it, then he knows it is truly purified."

"So that means that when the Lord has purified us, and taken away the things that displease Him, then He sees His own face in us; and that means that we are like Him. Is that right, Father?"

"Yes, I think that is quite right. And in Second Corinthians, the third Chapter and the Eighteenth verse, you may read how we are 'changed into the same image'; that means we become like the Lord Jesus: and that is even now, down on this earth. Not all at once, but little by little: 'from glory to glory', today a little more like Himself, as we look off unto Jesus, and tomorrow a little more like Him, as we still keep looking off to Him. And even you children may do this. And remember, we see Him in His Word. But now it is past bedtime, so off you both go."

"It was Saturday morning, and the nicest morning they had had since the ice broke up, and the snow departed. While they were having breakfast Mother said, "Daddy, if you could get home from work in good time, how about a picnic this afternoon?" You can guess the chorus that came from the children, begging their father to be sure and come home very early. He smiled, and replied, "Yes, I think that can be done. Where shall we go?" "Oh, Let's go down to the big pond in the woods, and I can sail my boat", cried Hugh.

And so it came about that early that afternoon the whole family were having a lovely time by the pond in the woods. Hugh sailed his boat, and Mary helped him, and then they gathered wild flowers, and wrapped them in moss to keep them fresh; and brought them down to the pond to moisten the moss. As they were stooping over the pond, Hugh laughingly cried, "Look, Mary, this pond is just like a looking glass! See, we can see our own faces just as truly as if we looked in a glass!"

"So we can", cried Mary, "Come, Mother, and see your own face in the water!"

The mother came, and as she looked into the pond and saw her own face in the still, deep waters, she remarked, "The Bible tells us that 'As face answereth to face in water, so doth the heart of man to man.' What does that mean, Hugh?"

"I suppose it means that all our hearts are exactly alike."

"Yes, that is the meaning; though sometimes we find it hard to believe that my heart is just exactly the same as the heart of some wicked person in prison for murder or stealing. But that is what God says."

"And it says in Romans 'There is no difference, for all have sinned.' One person might have committed more sins than another: but the heart is the same in every case; and that is like the bad root from which the bad fruit grows. In another place it says, 'The heart is deceitful above all things, and desperately (or, incurably) wicked.' It is like a rotten egg, that you can never make better. And so, as I get older, and know more of the wickedness of my own heart,

I know just exactly what kind of hearts you children have: for, as Mother says: 'As face answereth to face in water, so doth the heart of man to man.'"

"It is sad we have such bad hearts, isn't it?"

"Yes, Mary, that is why we must be born again. Do you remember the little prayer, 'Create in me a clean heart, O God'?" He does not take the old, bad one away; but He creates a new one in us. That is why we so often find a war going on inside us, between the old and the new. But do you remember the other evening when we were talking about the 'Furnace of earth'?"

"Yes, we remember. And you said we would talk again about the 'Refiner of Silver'; Can we talk about Him now?"

"Yes, it was the pond, and seeing your own faces in the water, made me think of 'The Refiner of Silver'."

"I don't see what the pond has to do with 'The Refiner of Silver.'"

"Well, you see the Refiner of Silver had a little earthen pot, or 'furnace of earth', and he put the silver he was refining, or purifying, into this pot, and then blew the hot fire on it, until the silver was all melted. Then he would skim off the dross (you remember the dross is the impurities in the silver) and he would keep watching the silver to see that just the right amount of heat was on it, and to see if it was really pure or not."

"How could he tell when it was really pure?"

"They tell us that 'The Refiner of Silver' knew when it was pure, when he saw his own reflection perfectly in the silver. As long as there was a scum over the silver, so that the reflection was not perfect, just so long would he keep the fire burning, and keep taking away the scum. But as soon as he saw his own face quite clearly in the silver, then he knew it was pure."

"And so the Lord is the 'Refiner of Silver', and we are the silver in the furnace of earth?"

"Yes, Mary, that is just the meaning, I believe. He would have us every one 'conformed to the image of His Son.' (Romans 8.29). And He allows trials and troubles to come into our lives, like the Refiner's fire, and these help to take away the impurities, and make us more like His Son. You children have one kind of trials, sometimes you get a whipping, or some other punishment; sometimes you have disappointments or troubles; but all these are like the Refiner's fire. Isn't that it, Mother dear?"

"Yes, that is it. Though I suppose it is not the troubles alone that make us 'conformed to His image.' Don't you think the troubles make us look off to Jesus, and it is when we are looking to Jesus, we are changed into the same image."

"Yes, indeed. I am sure there is no other way. The person who is not a true Christian often has lots of troubles, but they do not make him like the Lord. Take my Bible, Mary, and read the last verse of the Third Chapter of Second Corinthians."

Mary read, "'But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.' What does it mean, Father?"

"I think it means just this. We cannot see the Lord Jesus now with our own natural eyes; but in Ephesians 1.18 it speaks of 'the eyes of your heart.' I know in our English Bible it says 'the eyes of your understanding', but it should be 'the eyes of your heart'; and with the eye of our heart we behold the glory of the Lord; not clearly as we shall behold the glory, but now 'through a glass darkly', for they had not good mirrors in the days when that was written, as we have now; but they used fine brass, highly polished. You will read about the 'looking glasses of the women' in Exodus, and how they were used to make the brass laver for the tabernacle; and the Chinese used the same kind of mirrors until not so long ago. A friend of mine had many of these old brass looking glasses. Well, now we see the glory of the Lord, and I suppose, we see the Lord of Glory, but we see Him darkly; and even that sight changes us to be like Himself."

"But how can we see Him, Father?"

"Only in His Word. His Word is full of Himself. You remember how we saw Him in the Twelfth Psalm. We saw 'the Furnace of Earth' was really Christ Himself. And so as we read and meditate upon His Word, we see Himself; and as we see Himself we are changed into the same image; not all at once, but 'from glory to glory': I think that means little by little, step by step, as we gaze upon Him, in the Bible."

"But soon we'll see Him 'face to face', and then 'we shall be like Him, for we shall see Him as He is'."

"Yes, Mother dear, that is our bright and certain hope. But how good that even now, while we are down on this earth, we can (little by little) be changed into His image, so that the Refiner of Silver can, in some measure, see Himself in us."

"Yes, now I understand why the pond made you think of 'The Refiner of Silver', but how very strange that we who once reflected everything that was bad, should now reflect the Lord Himself!"
"It is too wonderful for us to understand, Mary dear. Another has said, -

"'Tis darkness to the intellect,
But sunshine to the heart."

"Do you remember those old lines, Daddy Darling, -

"What is the foulest thing on earth?
Bethink thee now and tell !
It is a soul by sin defiled,
'Tis only fit for Hell.
It is the loathsome earthly den
Where evil spirits dwell.

"And what's the purest thing on earth?
Come, Tell me, if thou know
'Tis that same soul by Jesus cleansed,
Washed whiter far than snow.
There's nought more pure above the sky,
And nought else pure below."

* * * * *

SOME MINUTES WITH THE BIBLE

Some minutes in the morning
Ere the cares of life begin,
Ere the heart's wide door is open
For the world to enter in.
Oh, then alone with Jesus,
In the silence of the morn,
In heavenly, sweet communion
Let your every day be born.
In the quietude that blesses,
With prelude of repose,
Let your soul be soothed and softened
As the dew revives the rose.

Some minutes in the morning,
Take your Bible in your hand,
And catch a glimpse of glory
From the peaceful promised land.
It will linger still before you
When you seek the busy mart,
And like flowers of hope will blossom
Into beauty in your heart.
The precious words like jewels
Will glisten all the day
With a rare, refulgent glory
That will brighten all the way.

- (Faithful Words Publishing
Company.)

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If any child or young person has any question they would like to ask, or any subject they would like taken up, please write and tell me, and with the Lord's help, I will try and answer.
Address: G. C. Willis, P.O. Box 5413, Kowloon, Hong Kong. If you want your letter to come quickly send it Air Mail.

PRINTED IN CANADA

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

The STEWARD

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

Volume 13, No. 12

March 15, 1958.

THE NAME ABOVE EVERY NAME

O what is Jehovah El Shaddai to me ?
My Lord, God and Saviour, Immanuel, He;
My Prophet, Priest, Sacrifice, Altar and Lamb;
Judge, Advocate, Surety and Witness, I AM;
My Peace and my Life, my Truth and my way;
My Leader, my Teacher, my Hope and my Stay;
Redeemer and Ransom, Atonement and Friend;
He's Alpha, Omega, Beginning and End.

Yea more is Jehovah El Shaddai beside--
Avenger and Shepherd, and Keeper and Guide;
My Horn of Salvation, my Captain in war;
My Dayspring, my Sun, and my Bright Morning Star;
My Wonderful, Counsellor, Wisdom and Light;
My Shadow by day, and my Beacon by night
Pearl, Ornament, Diadem, Treasure untold;
My Strength and my Sun, in Him I behold.

All this is Jehovah Ropheka and more--
My Bread and my Water, my Dwelling, my Door;
My Branch and my Vine, my Lily and Rose;
Rock, Hiding Place, Refuge, Shield, Covert, Repose;
My sure Resurrection, my Glory above;
My King in His beauty, my Bridegroom, my love;
My All and in all in Christ Jesus I see,
For God hath made Him to be all things to me.
Now say to thy soul, "What is He to thee ?"

(Rev. John H. Sammis)

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PREACH CHRIST, CHRIST. CHRIST !!!

A dear old missionary was dying in China, far from his native land of Scotland. A young missionary came in for a little chat before his old friend departed. He told the old soldier of Jesus Christ how he was giving lectures on Natural History, with the hope of attracting people to come and hear the Gospel. The dear old saint listened patiently to the end, and then slowly brought his right hand out from under the bed-covers, and laying it on the young man's arm, with a gesture of love, he looked into his face, and with all the earnestness he possessed, he said: in the broad Scotch of his native tongue:

"BRITHER ! PREACH CHRIST ! C H R I S T !! C H R I S T !!!"

CHRIST IS ALL !

More and more I am made to feel that CHRIST does not have His proper place among the children of God. He is not the object. It is either a doctrine, a dogma, a party, or our experience -- something besides CHRIST. We seem possessed with very much the same spirit that actuated Peter on the mount, when he said: "Let us make here three tabernacles." The Father solemnly rebukes this, "While he yet spake, a bright cloud overshadowed them, and behold a voice out of the cloud which said: 'This is My beloved Son in Whom I am well pleased; hear ye Him.' And when the disciples heard it they fell on their faces, and were sore afraid; and Jesus came and touched them, and said, 'Arise, and be not afraid.' And when they had lifted up their eyes they saw no man save Jesus only." (Matt. 17.1-8).

Have you ever been in the "cloud", dear brother? Have you ever heard the "voice"? Have you been on your "face"? Have you felt the "touch"? Then, have you heard another voice, "Arise"? Do your eyes see "no man save Jesus only"? Many, perhaps, have reached the top of the mount; but few, very few, have been in the "cloud", have heard the "voice", have been on their "faces", have risen to see "Jesus only."

"CHRIST IS ALL." (Col. 3.2). Do we make Him this? Is it a question of my salvation? "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16.31).

Is it a question of relationship with God? "Ye are all children of God by faith in Christ Jesus." (Gal. 3.26).

Is it a question of experience? "For me to live is Christ." (Phil. 1.21).

Is it a question of service? "I can do all things through Christ which strengtheneth me." (Phil. 4.13).

Is it a question of my path? "I am the way." (John 14.6).

Is it a question of heaven, or the place to which my path leads? He would define it as "Where I am." (John 14.3).

Oh, let us know more of that rich blessedness which comes of making Christ all! of seeing "Jesus only." Our cry should be--"Oh, to know Him!" (Phil 3.10). In our selfishness we cry and beg for blessings--It is ~~the~~ Blessor we need, HIMSELF--He is ~~the~~ joy of the Father's heart. Let us taste with Him the delight He takes in His Son. Christ is infinitely higher than doctrine or experience. Experience we shall have, but only with Him can our hearts be ravished and raptured.

Why is it we are not changed more from "glory to glory"? The veil has been rent; the blood has been sprinkled; the Spirit has been given. The reason is we are occupied with ourselves and the work of the Spirit in us; rather than with Christ alone. This is the weakness in the wide-spread "holiness" movement, so much of which is superficial. Let us look more in that unveiled face, from which streams the light of the knowledge of the glory of God. (2. Cor.3⁴ and 4). All else will pale, and fade, if we will but linger there.

Let me say here--the Spirit never occupies me with His work in me. And if I am thus occupied, I am experimentally out of the Spirit. The word is, "He shall not speak from Himself." "He shall glorify Me." (John 16.5,15). To go further, the work of Christ, wonderfully blessed as it is, can never be the object of my heart. It gives my conscience peace, sweet peace, but only His PERSON can satisfy my heart. And, Oh, how His Person does! Ten thousand Hallelujahs to Him!

The Father directs our attention to Him. (Matt. 17.5). The Holy Ghost would occupy us with Him. (Acts 7.55,56). The Word of God testifies of Him (John 6.39)¹⁰. He is the Object of faith; He is the Object of love; He is the Object of Hope; and the faith, or love, or hope, that does not make Him the Object is spurious and unreal. He is all for my path; He is all for my service; He is all for my worship: blessed, blessed be His Name! He is not on the cross, He is not in the grave; He is on the throne. Wondrous fact, a Man in the glory of God, and that One my Saviour; my Priest; my Advocate; the One Who died for me; the One Who lives for me; the One Who is coming for me: the Bridegroom of His Church. It is not surprising that Peter should say, "Unto you therefore which believe He is precious." The ungodly world, as well as the religious world, are equally bent upon shutting Him out. The former is "reserved unto fire," the latter He will vomit out of His mouth. (ii Peter 3, & Rev. 3). Therefore keep clear from them both: and, if not clear, "Let us go forth unto Him." (Heb. 13.13). He is enough, and it pleases His heart for us to make everything of Him.

May it be with us: Christ, Christ, CHRIST. You cannot get a better portion or place, than He gives. Your portion here will be "Food and raiment", your place "outside." Your portion

there is "all spiritual blessings", your place "in Him", and With Him.

And now, dear Brother, let every affection, every desire, every thought, and every aim, be gathered to, and centered in Him. F.C.B.

CORINTH AND SECTS

- Part 2 - (Continued from January 15/58 Edition)

But perhaps you will be ready to turn on me and say, Well, I own all this is true. I have no doubt it would have been pretty much so in the case you have supposed, but then the case is not parallel to that to which you want to apply it. You brethren say that the whole Church has departed from God's ground, and when you began to meet, there was no assembly still standing on the ground. So long as there was, the matter was easy and plain enough, but now it is quite different.

Well, I am quite ready to admit this feature of difference in the cases, though that does not, in reality, affect the principle. However, if you will give me leave to carry the supposition a little further, I shall be able to show you a true parallel.

We will resume our supposed case as we left it, viz., Corinth, with one genuine and four sectarian assemblies in it. We will further suppose these sects to be really earnest people, with a zeal for Christ after their fashion, and a true love for souls. Their zeal leads them out in earnest missionary enterprise, and they spread the truth of the Gospel, and are blessed to the saving of souls, whom they, of course, indoctrinate also in their special tenets, and organize into bodies, churches, or congregations, after their respective forms, and under their respective names. We will suppose that in a certain town in a certain country afar off from Corinth, where Christianity was unknown before, the whole four have established themselves, and that among them they number some seven or eight hundred converts. These converts, as is natural, have taken their ideas of Christianity from those from whom they have received it; and though the Scriptures have been put in their hands, have received the interpretations of them that their teachers have presented, so that they get along happily in their respective "denominations", with perhaps an occasional bit of controversy as to points on which they differ.

One day, however, an earnest Scripture-reading Cephite, in the course of his reading, begins to discover that it is not all such plain sailing as he had been taught to suppose. He finds in Scripture that the body of Christ is one, and that schism is sin. He meditates, he reads, and he prays, and the conviction deepens that things are out of joint. He looks into the different church-systems, and discerns that the things that divide them are things not found in the Word of God at all; that about the things really in the Word there is not so much difference of opinion as about things that have no place there. He begins soon to talk about this with others, but he is only poo-pooed, or laughed at. Some think it is alright as it is; others admit the wrong, but think it is past remedy. None seem disposed to meet the question by inquiring after the right, and acting on it. The man's conscience gets uneasy and troubled. The more he reads and prays the worse the thing looks to him, till at last he stumbles, one day on Paul's second letter to Timothy (2.19), where he bids every one that nameth the name of Christ depart from iniquity. He cannot doubt that it is iniquity to do what God forbids, and so he feels as though he must depart from his present associations, which are formed on what he now recognizes fully as wrong ground. But then, what is he to do? where is he to go? He has never heard of anything else; doesn't know if there be any of the original churches still standing firm, or if all have gone the same way. He is sorely puzzled and perplexed. The Lord's-day comes, and he has to decide whether he can go again to the place against which his conscience has at last decidedly pronounced. He feels he cannot, and so remains quietly in his own room, alone with God and the Word. (Acts 20.32).

WHAT IS THE NEXT STEP ???

Next morning, as he walks in the street, he meets a Paulite with whom he has had some previous acquaintance but has not seen for some time. Knowing him as a godly, Christ-loving man, though of another denomination, he greets and stops for a word with him. He broaches, with some hesitation, the subject which has brought on him so many hard words from those of his own sect, and, to his surprise, is met with hearty response. He finds that his friend has been

passing through similar exercises to his own, and, like him, had absented himself on the previous day from his accustomed place, and had spent the time alone in the summer-house of his garden. The question arises, Is there any real reason why they should not meet next Lord's day, and remember the Lord together according to the simplicity of the Word? They know no reason, and it is agreed on. Before another Lord's day comes, each has found another friend in similar case, so that four of them are gathered that morning simply to the name of the Lord; and having laid aside all that pertained to their respective sects, they looked to the Lord for guidance through the Word, and find it. They have got on to God's ground. The Spirit has led them thither through the Word.

When this is known a terrible hubbub is raised; they are rated as self-righteous, as presumptuous, as schismatics, as formers of another sect, as despisers of God's order, and what not. Still, their stand has led some to reflect and to search the Scriptures, and by and by one and another own that they are right—that they are following the written Word, without addition or subtraction, and so are on the ground which they now recognize as that on which the Scriptures show the Church to have been originally set. From four, they have grown to about twenty persons.

SUPPOSE PAUL NOW VISITS THIS CITY ? ? ? ?

Let us now suppose the apostle Paul, in his journeyings, to have reached, at last, this country, and to find himself, one Lord's day, in the town where these things have been happening. Where will he go? Will he go to the assemblies he condemned at Corinth? Will difference of locality make a difference of principle for the apostle of Jesus Christ? Not at all. He would have inquired, and on learning that there were assemblies of the sects there, would have turned away with a heavy heart. When first mention was made of "another new sect," that had come out from among the rest, he might have feared that it was only some aggravation of the fleshly evil; but as the particulars of their action were recounted to him, his eye would have brightened, and rising, he would have said, I must see these people; and on seeing them, and finding that, though in great feebleness and with much failure, they were seeking out the old paths, and treading in them, he would have rejoiced to own them, insignificant in numbers though they might be, as the only true representatives of the assembly of God in that place.

If he had found them tolerating known evils among them, however, such as God has made ground of excision, he would assuredly not have so owned them: but though he might have found much failure--want of harmony, jealousy, and envy, and discord, or the like, while he would have spoken loudly against such things, and laboured and prayed for their extinction, I feel assured he would not have made them a reason for preferring one of the schismatical sects, even if he could have found among them one entirely free from the evils complained of as existing among those on God's ground. Do you think he would? Do you think he could have acted otherwise than I have supposed, owning as God's church that which had returned to God's ground, and disowning all that was off it?

Let the name of the country be America, the name of the town your town, the epoch the twentieth instead of the first century; and let us suppose that instead of the apostle Paul it were my reader who had to make the selection, what would he do?

I leave it with him before the Lord. (R. Holden)

NAMES AND TITLES OF GOD IN GENESIS
(Continued From The January 15, 1958 Edition)

EL OLAM

In Genesis 21. 33 Abraham uses the Name "El Olam", the Everlasting God." This means that God is eternal; but that He is always there for us to call on for aid, and He will always be just what we need then. We change, conditions change, but God is not only always the Same, but He is always sufficient and ready for every need, in every new situation. If you look in the concordance you will see how many are the everlasting qualities of God - Love, joy, kindness, mercy, light, strength, righteousness. But the only other time that He is called the Everlasting God is in Isaiah 40:28 "The Everlasting God, the Lord the Creator of the ends of the earth, fainteth not neither is weary... He giveth power to the faint, and to them that have no might He increaseth strength". El Olam is always to be depended on. "He faileth not".

E L R O I

Another name of God used in Genesis is El Roi. This is the name given to God by Hagar, the poor frightened, tired, runaway slave girl. The meaning is not quite certain; or perhaps we may rather say that we may find two meanings in it, both true and good. The Revised Version translates "Thou art a God that seeth". For the christian what comfort to know that the Lord sees and knows all our ways. "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him" 2 Chron. 16:9. "I have surely seen the affliction of My people" said the Lord, "for I know their sorrows, and I am come down to deliver". Ex. 3:7,8. This may have been poor Hagar's thought, and it may have been suggested to her by the name that the Angel of the Lord had just given to the son she should bear, Ishmael, "God heareth" God still hears and sees each one of His children. But for one who has not looked unto Him to be saved, how terrible is the thought of that all seeing eye, those eyes "as a flame of fire", which pierce through and burn up every excuse and refuge of lies. Mr. Darby translates "Thou art the God that reveals Himself", literally, "the God of being seen". What blessings come from seeing God with the eye of faith. "Look unto Me and be ye saved"; "Looking unto Jesus the Author and Finisher of our faith", so that we may run the race set before us. "Beholding as in a glass the glory of the Lord (we) are changed into the same image" until at last "we shall be like Him; for we shall see Him as He is". In Job 11:7 it is asked "canst thou by searching find out God?" No, all the systems of philosophy, all the follies and horrors of idolatry assure us that He is beyond man's comprehension. But God has revealed Himself in His Word, and in His Son. And it is still the "foolish" and the "weak" and the "base" that God has chosen, as here He reveals Himself to poor Hagar.

T H E J U D G E

The only other Name for God in Genesis, I think, is "The Judge of all the earth". You all know the story of the judgment of Sodom. Genesis 18 and 19. Evil must be judged, and yet how in wrath the Lord remembered mercy, and would spare all the city of only ten righteous were found in it. With what peace of heart we may rest on that assurance: the Judge of all the earth will do right. Though Satan has seized power as prince of this earth, though evil men and seducers wax worse and worse, God is still the Judge of all the earth, and He will do right.

T H E I R G O D

Yet perhaps we may find another most precious name. In chapter 17:8 God, Who has just revealed Himself as El Shaddai gives the promise "I will be Their God". In Hebrews 11 we find it again, "God is not ashamed to be called Their God". And this is the final promise of blessing for the new heaven and earth "God Himself shall be with them and be their God". Rev. 21:3. All the beautiful names and attributes of God are not of much use to me unless He is mine. But He comes, revealing Himself in one way after another so that I may have Him as my God. Psalm 63.

T H E A N G E L

Several times in Genesis we meet that mysterious Personage "The Angel of the Lord". It seems quite clear that this is Jehovah, but it is generally thought that He is Jehovah the Saviour, the Messiah, Jesus, God manifest in the flesh. In Gen. 31:11 and 13 Jacob says "The Angel of God spake unto me...I am the God of Bethel, where thou anointedst the pillar". Now the God of Bethel was Jehovah 28:13. Again in the 22nd chapter the Angel of the Lord calls to Abraham out of heaven and says "By Myself have I sworn, saith the Lord". The word translated Angel is Malac, and it means messenger, but especially a messenger who acts as a representative for the root meaning of the word is to send as a deputy. The same root is used in the word for God's work in Genesis 2:2. So the Malac is the agent or worker for another. This is just what our Lord claimed again and again in the Gospel of John: "My Father worketh hitherto and I work and the Jews realized that He was thus "making Himself equal with God". John 5:17,18. So again in John 10:32-38 the Lord says, "Many good works have I showed you from My Father...and the Jews answered... Thou being a man makest thyself God". So in the Angel once again we find our Lord Jesus in Genesis and how characteristically we find Him! First it is to the poor rebel Gentile slave that the Angel comes, comes seeking and finding, 16:7; comforting and saving, 21:17. Then He calls to Abraham

to spare his son, though well knowing that when the hour comes, He the Son of God, cannot be spared. 22:11,12. Then we find Him guiding the servant in his search for the bride, 24:40,48. And finally He cares all his life long for that contemptible cheater, Jacob, leading and training him till he becomes a prince with God: "The God that shepherded me all my life long to this day, the Angel that redeemed me from all evil" Gen. 48:15,16.

But from Jacob we hear even more clearly of the incarnation. In that mysterious encounter at Peniel "there wrestled a Man with him 32:34. In the commentary on this in Hosea 12:4,5 it says "He had power over the Angel, and prevailed; ...he found Him in Bethel, and there He spake with us; even the LORD God of Hosts; the LORD is His memorial". At Peniel the Man refused to reveal His Name, but at last at Bethel God reveals Himself to Jacob; Gen. 35:10-12: "I am God Almighty": El Shaddai. He freely gives him the blessing for which he had schemed and cheated, and confirms to him the new name Israel. May we too be purified in heart and mind so that God may appear to us and talk with us, bless us and reveal His Name to us, as He did to Israel.

"SUCH A RESTING PLACE"

About a year ago an article appeared in The Steward entitled, "INNS, GUESTS, AND GUEST-CHAMBERS." In it we noticed the inn where there was no room for the King of kings; and we saw that the word used for this inn was one which meant a place to relax, or a resting place. But the Lord did not come to this world to relax, or rest. He came not to be ministered unto but to minister. So it was fitting He should not enter that inn,--that resting place. We saw further that the Guest-Chamber in Luke 22.11, where the Lord eat the last Supper with His disciples bore the same name: and in Mark's Gospel, in the Greek, the Lord calls it, "My Guest-Chamber." Yet we noticed that it was in that place to relax,--in that resting place, that the Lord laid aside His garments, took a towel and girded Himself to do the work of a slave. I could see the beauty of that: but at the same time, I have often wondered why the Spirit of God chose this particular word, indicating a "resting place", to eat that last Supper with His disciples. For this word is only used in these three places in the New Testament: (Mark 14.14; Luke 2.7; Luke 22.11).

This week I had a letter from a very dear Sister in the Lord, who has just come out of hospital. About six or seven months ago she and her beloved husband took their places at the Lord's table, after a good many years of wandering, and wondering where they should go. As I read her letter, the beauty and the exquisite fitness of this special word flashed upon me, and I would like to pass it on to our readers: especially any such as may be wandering, and wondering. This is what our Sister says: "I came home Tuesday,--what a mixture of people were there! (in the hospital). On one side of me was a sweet old Christian lady of 87, who had had a serious operation .. but did a minimum of complaining, and we went almost through the alphabet thinking of verses beginning with each letter. Then on the other side was a lady preacher from ... saved, I suppose, but ... Her belief in healing had made her just plain dishonest with herself, so she couldn't accept her illness or the possibility of an operation, and I don't suppose the possibility that these things could come from the Lord, ever entered her head. Then, crucifixes on the walls, and nuns in their garb, and of course the unsaved everywhere. I tried to give out as many tracts as I could,--but chiefly I was just thankful that the Lord has finally taken me out of all the confusion, and drawn me unto Himself alone. Its such a resting place ! the only restful one! You will rejoice with us, too, that Mr. and Mrs. ... are breaking bread with us now. Last Lord's Day was the first time".

I think I need not add that "the resting place" is where we find rest in Him: and I hope that as the Lord Himself is present with us, week by week, that in some measure He sees of the travail of His soul, and is satisfied: not as He will be in a coming day, but in measure: and I hope that in measure also He can rest in His love, and joy over us with singing, even as we can rest in His love, and offer to Him our sacrifices of praise. Yes, Truly, That place is "such a resting place!" Beloved Reader, Have you found that "Resting Place"?

SACRIFICES OF JOY

- or -

MEDITATIONS ON THE EPISTLE TO THE PHILIPPIANS
- CHAPTER - 1 -

Introduction

The Epistle to the Philippians was written to the Christians in Philippi, the chief city of Macedonia, and a colony of Rome. If you will look at the map that may be found in most Bibles, marked: "The Missionary Journeys of the Apostle Paul", you will find Philippi in the North East corner of the great Province of Macedonia, just north of Greece. Indeed Macedonia was a province of Greece, and most of the people there were Greeks, and spoke the Greek language. About 168 years before Christ, Macedonia was conquered by the Romans, and some years before our Lord lived on this earth, large numbers of disbanded Roman soldiers were sent to Philippi to live. These soldiers were very loyal to Rome, and very proud of Rome's victories: and the Roman Government made Philippi a "Roman Colony", (Acts 16.12). This honour freed the city from the tribute usually paid by conquered states to Rome, and its citizens enjoyed all the rights and privileges of Rome: indeed, it became a miniature "Rome."

The first mention of Philippi in the Bible is in Acts 16, where we find the Spirit of God had brought the Apostle Paul, with Silas and Timothy, down to the seaport of Troas, (or, Troy), in the western end of Asia-Minor, just opposite Europe. Until this time the Apostle Paul had only preached the Gospel in Asia: for you must remember that Jerusalem and Ephesus and most of the other places mentioned in the Bible, are in Asia: but Philippi and Rome and Corinth and such places are in Europe. Paul was minded to go to some other parts of Asia, as Bithynia, to preach the Gospel: but the Spirit of God closed all the doors in that land. It was not that the Lord did not care for those in darkness in Bithynia, and we know from I Peter 1.1 that He sent the Gospel to that land by some other messenger, but now the time had come when Europe, as well as Asia, was to have the Gospel, and the Lord chose His servant Paul to preach it there. You will remember that "strangers from Rome, Jews and Proselytes" heard Peter preach in Jerusalem on the Day of Pentecost. (Acts 2.10). And it may be that they carried the Good News of the Gospel back to Rome and other parts: for we know there was an assembly of Christians in Rome before this time, to whom Paul had written the Epistle to the Romans: but until this time Paul had never preached in Europe: nor, indeed, as far as we know, had any of the other Apostles.

While Paul and his friends waited in Troas for the next step, we read that "a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, 'Come over into Macedonia, and help us.' And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi." (Acts 16. 9-12). You know that Luke, the beloved physician, wrote the Book of Acts. The verses we have just quoted, for the first time use the word "we", to include the writer: so we conclude that Luke then joined the little company of Paul, Silas, and Timothy; and together they went to Philippi. The city of Philippi was situated on a river, about nine or ten miles from the seaport of Neapolis, where they had landed. It was also on the main highway between Asia and Europe: and so was a sort of gateway between the East and the West. Let us remember the Lord still guides His servants, and sometimes by closing doors.

You may have noticed that when Paul came to a city where he had never before preached, he generally went first to the Jewish synagogue, but apparently there was no synagogue in Philippi, and those who feared the true God were accustomed to meet by the riverside, for prayer. So Paul and his company went out to the riverside, and sat down, and spake unto the women which resorted there. Please read the whole story for yourself, from the 14th verse of the 16th Chapter of Acts, to the end of the chapter. Lydia, a woman who sold purple clothes, from the city of Thyatira in Asia, and who worshipped God, seems to have been the first one in this part of Europe to receive the Gospel. The Word tells us that the Lord opened her heart, and when she and her household were baptized, she opened her home, saying, "If ye have judged me to be faithful to the Lord, come into my house, and abide there." You will read also of the girl with the spirit of Python (Acts 16.16, margin), whom Paul healed: perhaps she was a slave girl, for it speaks of her "masters." You will read how Paul and Silas were arrested, beaten, thrown into the inner prison and their feet put fast in the stocks. Then came the great earthquake, and you will read how the keeper of the prison was saved, and baptized that night with all his household.

If you are to understand the Epistle to the Philippians you must read this story for yourself until you know it well. As you read, you must remember that Philippi was a Roman colony, and many of its citizens were Romans, descended from Roman soldiers. They were exceedingly proud of being Romans, and they despised and hated the Jews. The charge they brought against Paul and Silas was: "These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans." (Acts 16.20,21). Paul was a Pharisee, the son of a Pharisee, the strictest sect of the Jews. He had been brought up to be very proud of his race, and to hate and despise those whom he called "sinners of the Gentiles." (Gal. 2.15). As you read the Epistle to the Philippians, remember that they were Europeans, but Paul was an Asiatic: their native language was Greek or Latin, Paul's native language was Hebrew: they were intensely proud of being Romans, Paul had been intensely proud of being a Jew: they hated and despised the Jews, and the Jews hated and despised them. Do we not see a somewhat similar condition today between the East and the West? between the Asiatics and the Europeans? Do we not hear it said that the West can never understand the East? nor the East the West? What bitterness there has been in East, and Southeast, Asia in recent years between the races of the East and the West! Let us remember these things as we read this Epistle together, and we will find most wonderful lessons for ourselves in it.

Before we turn from the map of Macedonia, please notice that west of Philippi is another city called Thessalonica. In Acts 17.1 we read that there was a synagogue of the Jews in this city, and here Paul preached, after leaving Philippi. Again there was a great uproar in the city, and the brethren sent Paul and Silas away by night. As you know, we have two Epistles to the saints in this city, and if we compare these Epistles with the Epistle to the Philippians, we will see that in some ways they are alike: for instance, the bond of love between the Philippian and the Thessalonian saints, and the Apostle Paul, seems to have been stronger than that between any of the other assemblies: and this in spite of the passionate prejudices we have just observed: prejudices caused by difference of race, language, and customs.

It is thought that Paul first preached the Gospel in Philippi about twenty years after the death of our Lord Jesus Christ; and that this letter was probably written some nine or ten years later. We believe it was written from Rome, when he was a prisoner in his own hired house, with a soldier that kept him. Ephesians, Colossians, and Philemon were, we believe, written during this same period. But it is easy to see how different is Philippians to either Ephesians or Colossians; and perhaps the contrast between it and Romans, Corinthians, and Galatians is even greater. The Epistle to the Philippians has been called "Paul's Love-Letter", and it is rather a sweet name for it. We may notice that Paul wrote letters to seven Gentile assemblies, or churches; just as John wrote to seven assemblies in Asia. (Rev. 2 & 3). Perhaps this tells us that these Epistles combine to give us the whole truth of the Church, of which Paul was made a minister. (Col. 1.24,25). And in these seven, Philippians occupies a unique place. We may have cause to see that the Epistle to the Galatians shows the greatest contrast to Philippians.

The Spirit of God has been pleased to let us know a little more about these dear saints in Philippi than we know about the saints to whom he wrote the other Epistles. We know Lydia, and the jailor who almost committed suicide. The maiden, out of whom Paul cast the evil spirit, may also have formed part of that little company of believers; and there was Epaphroditus, Paul's "brother and fellow-workman and fellow-soldier" and the Philippian assembly's "messenger and minister" to Paul's need; he who had played hazard with his life to supply that need. Where else do we get such an array of honourable mentions? We know Euodias and Syntyche, women who had laboured with Paul in the Gospel: and there was Clement also. We know, too, that they were desperately poor, and that they had been passing through a great trial of affliction, in which they had abundance of joy.

But perhaps what marked them out especially was their fellowship: the way they "abounded unto the riches of their liberality." "For", writes the Apostle, "For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we had hoped," (for one does not hope for very much from very poor people), "but first gave their own selves to the Lord, and unto us by the will of God." (Read, II Cor. 8.1-5). This probably refers to them sending help to the poor saints in Judea: but long before this, even while Paul was yet in the city next to them, Thessalonica, they had sent once and again unto his necessity. I have not a doubt that every one of these gifts were sacrifices:— but "sacrifices of joy." And they, in their deep poverty, were the only ones to make these sacrifices.

Such was the bond of love between the Apostle and these dear saints. You dear saints in China, or Hong Kong, or elsewhere, in your desperate poverty, does it not thrill your hearts to read of the saints in Christ Jesus which were at Philippi? Surely this little Book of Philippians has a special message for you. It does not need wealth to be liberal. We do not need to be rich to give ourselves, as the Philippians did. The poor widow who cast in two mites, utterly insignificant in the eyes of men; had, in the eyes of God, cast in more than all the great gifts of the rich. (Luke 21.1-4). And the Apostle gladly accepted the gifts of the Philippian saints, though he would accept nothing from the wealthy Corinthian saints. (II Cor. 11.9,10).

And what do we know of Paul's movements from the day he left his beloved brethren in Philippi, until he sent them this letter from Rome? From Philippi he had gone to Thessalonica, Berea, Athens, Corinth, Ephesus, and on to Jerusalem. From there he had gone through Galatia and Phrygia to Ephesus, where he stayed from two to three years. Then he had again passed through Macedonia, and we may be sure had visited his dear brethren in Philippi and Thessalonica. After three months in Greece he returned to Macedonia, and again visited the saints in Philippi. (See Acts 20.1-6). And we must notice that in all these chapters in Acts, from the time they left Philippi, at the end of Chapter 16, we do not find that Luke, the writer, again uses the word "we", until Acts 20.6. Does this tell us that Luke remained in Philippi during these years? It may be so. From Philippi "we" sailed to Troas, the city where "the man of Macedonia" had appeared to Paul, but it took five days, instead of two, as it did when they first crossed that sea. Was the Lord saying to His servants, "Come ye apart, and rest a while"? for the Lord tenderly cares for His servants, and knows when we have need of rest: and a sea voyage may be a great rest.

From Troas they went to Miletus, and thus to Jerusalem, where Paul becomes a prisoner, and after more than two years in Judea, he takes that memorable journey to Rome, with the shipwreck on Malta. So now he is chained to a Roman soldier, (his right hand chained to the soldier's left), in his own hired house at Rome: and once again the dear saints at Philippi long to care for him: but it is not so easy for them, as for us, to send their gifts: and so they send their own messenger, Epaphroditus, across the seas to carry their bounty. And the Epistle to the Philippians is Paul's letter to say, "Thank You!"

* * * * *

C H A P T E R 2

THE THEME OF THE EPISTLE

In considering any Book of Scripture it is very helpful to recognize some particular line of truth of which it speaks. For instance, Ephesians sets forth the Church of God, the body of Christ: Colossians tells of the glories of Christ, the Head of the body, and the sad results of not holding the Head: Galatians contends for the work of Christ alone for salvation and walk, without the deeds of the law. The Epistle to the Philippians seems to have as its main theme genuine Christianity, the practical Christian walk of a normal believer down here on this earth. By a "normal believer", we mean the kind of person the Lord would have every one of us, who believes in Christ, to be down here. This may, perhaps, be all summed up in the one brief statement:

"FOR ME TO LIVE IS CHRIST"

And it is remarkable that (as I reckon) we get the Lord Jesus Christ mentioned by His various Names and Titles, either together, or alone, forty-nine times,* or seven times seven: and as we know, seven in Scripture tells us of Divine Perfection.

Perhaps we may say that the spring, or source, of such a normal Christian life is Devotedness to Christ. And so, with the Lord's help, we will seek to trace the theme of DEVOTEDNESS throughout this lovely little Book. Others will tell us that JOY is the special theme; and this also is true. I think we find JOY mentioned five times, and REJOICE mentioned eleven times. But, as our Chinese character for JOY, 喜, so beautifully tells us, true JOY is only found in true DEVOTEDNESS: for this character 喜 tells us that it is when I present myself and all I have as a living sacrifice upon the altar that I have true Joy.

But another will say that FELLOWSHIP, or Communion is the theme:

Fellowship in the Gospel	1.5
Fellowship together in the Grace	1.7

* "Christ", alone

17 times

"Christ", linked with His Name "JESUS", or, "Lord Jesus."

20 "

"JESUS", alone, (2.10)	1 time
"Lord Jesus", (2.19)	1 time
"Lord", alone	10 times

(On account of slight variations in readings, we cannot be quite sure of these divisions; but the total is, I believe, correct)

Fellowship of the Spirit	2.1
Fellowship of His sufferings	3.10
Fellowship together in affliction	4.14
Fellowship in giving and receiving	4.15
Fellowship of ministry to the saints	II Cor. 8.4

Fellowship in its perfection, (seven times), is found here, for these all use the same word throughout in the Greek Testament, though differently translated in English: (1.7 and 4.14, have the little word "together" added, making Fellowship Together.) So we are not wrong in saying that Fellowship is a main theme of the Epistle: Fellowship with Christ, and with one another: for, as an old saint has expressed it: "Devotedness to JESUS is the strongest bond between human hearts." And so I think we may take DEVOTEDNESS as the theme of the Epistle before us: for Devotedness includes the Joy and the Fellowship; or, should we say, The Joy and the Fellowship surely flow from Devotedness?

One hesitates to try and analyze such an Epistle; and a beloved servant of the Lord has written of this little Book: "It is, beyond most of Paul's Epistles, impatient of analysis." I am sure this is true; but perhaps it may help us to speak of it in a very general way, as setting forth,

In Chapter 1: The Character of Devotedness:
 In Chapter 2: Examples of Devotedness:
 In Chapter 3: The Path of Devotedness:
 In Chapter 4: Hindrances to Devotedness, and the Remedy.

We must note that in this Epistle there is no question of Guilt, or Sins, taken up. Our eyes are turned, not to ourselves, but to Christ: here we run with endurance the race set before us, LOOKING UNTO JESUS. (Heb. 12.1,2).

(To be continued, Lord Willing, in our next edition)

THE WAY THE LORD HATH LED ME

- or -

INCIDENTS OF GOSPEL WORK

We are thankful to say this book has been reprinted, and may be had from the Book Rooms at home. It comes in three styles: Prices as noted:

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PRINTED IN CANADA

Feed My Lambs

No. 7

THE NEW TESTAMENT

In Matthew's Gospel see the King,
By God to Israel sent,
In Mark, God's faithful Servant is
In willing service spent

In Luke we get a wondrous Man,
This scene below who trod,
Whilst John presents to all, who gaze,
The Eternal Son of God.

Luke then the book of Acts compiles
Though he was not a Jew,
The history of the Church he writes,
Of Paul and Peter too.

In Romans the Apostle Paul
God's Gospel us doth give,
In striking contrast to the law,
which said "This do and live."

Then next, to the Corinthian saints,
There are epistles two,
In which are seen how Saints should walk,
Who have the crown in view.

Galatians is the next at hand,
A treatise sharp and grave,
In which the law and Gospel, due
Consideration have.

Ephesians gives the highest truths,
which to the saints are known,
As blessed with every blessing they
Are in God's favour shown.

In Philippians see the Saint
With Christ identified,
And walking as the Christian should
His joy is magnified.

Colossians is the next in view,
From prison Paul did write,
The Person of the glorious Head
He brings before their sight

The Thessalonians are the first
Epistles from his pen,
And comfort to the Saints he brings,
For "Christ shall come again."

To Timothy he writeth twice,
A Christian young and bright,
And solemnly he charges him
The fight of faith to fight.

Then Titus and Philemon next,
Epistles brief do get,
The former he had left in Crete
To "things in order set."

The Hebrew Saints are next addressed,
Paul warns them to beware,
And calls on them to leave the Camp,
And Christ's reproach to bear.

Religion pure and undefiled
Is next the theme of James,
Where faith is proved by works, 'tis well:
And where its not he blames.

Two letters to the Hebrew saints
From Peter's pen we reach,
God's government toward the Saints
And sinners, he doth teach.

Then John, the loved disciple, writes
In three epistles short,
To-walk in love, whilst here below,
He doth the Saints exhort.

The latter days the Apostle Jude
In colours dark doth paint,
And calls on those who faith possess,
To fight, and not to faint.

The Book of "Revelation" last,
The Sacred Volume ends,
And happy is the one who reads,
And keeps what it commends.

(W.J. Nesbitt)

" WHAT MAKES THEE SO HAPPY, CHILD ?"

Many years ago, when Martin Luther was having his German Bible printed, the little daughter of one of the printers learned to spell out some of the sentences her father was printing. She had been brought up in the Roman Catholic Church, and there had learned that God was a great and dreadful Judge, into whose presence she must one day come, and give an account of all her sins. This thought made her very frightened, and though she tried to confess her sins to the Roman Catholic priest, and to do penance for them, still she was always frightened to think of God, the angry Judge, who would some day send her to hell.

One day when she was in her father's printing shop, she happened to pick up a little piece of paper, on which she spelled out these words: "For God so loved the world, that He gave" Those were all the words there were on that paper: but it was a wonderful new revelation to her. She had never heard anything like that before. To think that God loved the world was something quite new to her. She only thought of God as being very angry with the people of this world and of wanting to judge them and send them to hell.

She hid the little piece of paper in her dress, and used to carry it about with her, and read it over and over again; and all day long she would be thinking of it: "God so loved the world, that He gave !" What a wonderful thing! She wondered what it was that He gave, but she did not know: but she did know that God loved her, and loved her so much that He gave her something. She had always been a rather sad and serious child, but now she became so cheerful, and her face was like a ray of sunshine, and often and often her mother would hear her singing little songs to herself, for pure joy.

One day her mother said to her, "Why, Gretchen, what has happened to thee? What makes thee so happy, Child? Thou hast grown wondrously cheerful and happy of late. What has come to thee?"

The child pulled out her wonderful piece of paper, and said: "It is this that makes me so happy!"

"And what is there in that scrap of paper to make thee happy, Child?"

"O Mother, it is because it is out of God's Book!"

"And what does it say, Child? Read it to me." (For the mother could not read.)

So the child read the wondrous words: "For God so loved the world, that He gave."

This did not seem very clear to the mother, so she asked: "Gave what, my Child? I do not see why that should make thee so happy."

"O Mother," said the child, with the light of Heaven filling her whole face, and joy thrilling in her voice, "I don't know what He gave; but if God so loved the world, that He gave anything, I will never be afraid of Him again."

Dear little Gretchen had found the secret of secrets, though she did not know one half of that precious secret. Had she known what we know, and what I hope she soon learned to know, that God so loved that He gave His only begotten Son, His well-beloved, in Whom He was well pleased; so that He might take the punishment of all our sins, so that we might go quite freely to His Home in Glory; had she known this, her little heart would have well-nigh burst for gladness.

And, Dear Child, this is the way God loves you. Does it not make you glad? No where in the New Testament, I think, does God tell you to love Him, but all the way through that precious Book, He is telling you how much He loves you. I like to say to myself: "I am 'the disciple whom Jesus loved.'" And that is quite true; and you may say that to yourself, also, and it will be quite true of you.

"WE LOVE HIM, BECAUSE HE FIRST LOVED US." (I John 4.19).

MARY AND HUGH
"HOW WE GOT OUR BIBLE"

One evening at supper Hugh was unusually quiet and thoughtful. At last his father said to him: "What's the trouble, Hugh? You are so quiet tonight I am sure something's wrong."

"At school today, Daddy, the teacher said that the Bible was just an ordinary book, written by men, like any other book; and after school we all talked about it, and one of the boys said that his father told him that Moses couldn't have written Genesis and Exodus and those other Books, because he didn't know how to write."

"Yes, Daddy, they often talk like that; and one of them said that anyway they didn't have any paper to write on, so they couldn't have written it, even if they knew how to write." I do wish Daddy, that you'd tell us how the Bible was written, and how we came to get it. I know what they say isn't right; but still it bothers me, and I can't answer them, and neither can Hugh."

"Well, Mary, I think that's a good idea of yours, and I will try and tell you a little how we got our Bible, for you ought to know: but it's much too big a subject for one evening. Suppose we talk first about the question of the paper; and then if we've time we'll talk about the writing."

Hugh and Mary both answered together, "Oh, Please do: we'd just love to hear."

"Well, first of all, before we talk about the paper and the writing, let me remind you that when the Lord Jesus was here on earth, there was no New Testament: only the Old Testament: and that was the whole Bible of the people who lived then. But I want you never to forget the way the Lord

Jesus treated the Bible, when He was a Man on earth. Over and over again, He spoke about it, and quoted from it: and He obeyed it implicitly. When the devil came to tempt Him, in every case He replied: "It is written ...". Now, if our Lord and Master believed and bowed to the Bible: Yes, believed it all, from the beginning of Genesis to the end of Malachai, then we may safely do the same: indeed, there is nothing else we can do, if we really trust Him."

"I'm glad you spoke of that, Daddy, for after all, that settles everything, doesn't it?"

"Yes, Mother, it does: but now for the children's questions. It is quite true that we have paper now that is quite different to anything there was to be had in Moses' time: so far as we know. But Moses did have paper, and quite good paper, too. You remember how the River Nile flows through Egypt; well at the sides of the river, and in other swampy places, there were reeds and rushes growing, called Papyrus. The people of Egypt, used to take the inner skin, or bark, of these reeds, and peel it off, and dry it in strips. Then they put these strips side by side, and put other strips crossways on them, and pasted them all together. This made a sheet of quite good paper; and they would then paste these sheets together, end to end, till it made a long strip of paper; for they did not have books, like we have, with pages in them, bound with a cover. But they took these long strips of paper, and rolled them up, generally on a roller to make it easy to roll. They wrote in columns of a convenient length, and they would read down one column, and then unroll the roll a bit more to get the next column, and so on."

"Do you remember, Daddy, only last night you were reading in Jeremiah about the "roll of a book", and how the man read three or four leaves to the king, and then the wicked king burnt it, after cutting it up with his penknife. I couldn't think what it meant, for it kept speaking about the roll; and yet it spoke about the leaves."

"I think, Hugh, the three or four leaves, meant three or four columns of the roll. But do you remember what the Lord thought about him treating His Word in this way?"

"Yes, he was to be buried with the burial of an ass, God said; and his dead body was to be cast out in the day to the heat, and in the night to the frost."

Yes, Mary, that is what God thinks of those who try and destroy His Word. We read of another "Book" in Revelation 5; and that also was a roll; and this roll was written "within and on the backside, and sealed with seven seals." People generally wrote on one side only, the side that had the strips of papyrus running lengthwise with the roll; as that made it easier to write: but if there was much to be written, they would write on both sides. And the roll in Revelation was written on both sides. And it was easy to seal a roll, so people could not undo it. A roll of normal size could take the longest book in the New Testament. By the way, can either of you children tell me which is the longest Book in the New Testament?"

"I should think Acts is the longest, it has 28 chapters."

"No, Hugh, you are wrong; though very nearly right. It is the second longest; but the longest is Luke: and remember both Acts and Luke were written by Luke, the Beloved Physician. And next after Acts comes Matthew, and then John." And which is the shortest?"

"Either Second or Third John, I should think."

"Yes, you are right this time. They are almost exactly the same length, and are the shortest Books in the New Testament. But let us go on with the question of paper. About 1100 years before Christ came to earth, there is a record of a large quantity of this papyrus, or paper, shipped from Egypt to a city in Phoenicea (just at the west side of Canaan) called Gebal. We read about this city several times in the Old Testament. The Greeks called this city Byblos, and perhaps they bought papyrus there; for they came to call papyrus by the name of this city, 'byblos'." And after a while they called a roll that had been written 'byblos' and so 'byblos' in time came to mean 'a book'; and the plural of 'biblos' was 'biblia'; so a collection of Books, like our Bible was called 'Biblia', and that is where we got our name for God's Word, the BIBLE. Latin speaking Christians borrowed the word "Biblia", but treated it as if it were singular, just as we speak of the Bible being 'One Book', though really it is 66."

"How very interesting! You once told us that Bible meant a 'Book', or, maybe, 'the Book', but the other part is ever so interesting."

"Mr. F. F. Bruce, of the University of Sheffield, and who is a good authority, tells us that they used this papyrus in Egypt for writing paper 3000 years before Christ came; or hundreds of years before Moses was born: and later on they exported large quantities of it to Phoenicea."

"Oh, how glad I am to hear that. That settles the matter of the paper to write on, doesn't it?"

"Yes, it does indeed. But there is more. Not only did the people use papyrus for writing on, but they also used parchment, or vellum, as we call it, which is made from the skins of animals."

You will hear people speak of vellum writing paper today; and that generally means an imitation, parchment. But you still can buy parchment for very special purposes. It is much more durable than the papyrus, so the more valuable things were written on parchment. Do you remember Paul asked Timothy to be sure and bring with him, when he came to him in the prison at Rome, "the books" (or, rolls), "but especially the parchments." Very likely the parchments would be parts of the Scriptures. Not very long ago an old letter was found written by William Tyndale, who did so much to translate the Bible into English. Like Paul (for he also wrote from prison) he begged for some warm clothes, "but most of all I beg and beseech ... that he will kindly permit me to have the Hebrew Bible, Hebrew grammar and Hebrew dictionary." The price that good men have been willing to pay to give us the Bible in our tongue, should let everybody know it is not just a common book, like any other. Well, it is time you were doing your lessons, so we must stop, but some other night, God willing, we will talk again about these things: for that is not all that people used to write on, in the early days. May God help us all to trust the dear Old Book more and more fully; and to bow to it in everything, and to remember that it not only contains God's Word; but that it is God's Word."

"Thank you, Daddy, ever so much: but be sure and tell us some more soon."

A SCRIPTURE PAINTING BOOK

We have wanted for a long time to publish a book of TEXTS in outline, like we used to have years ago when we were children. I can still remember how much we used to enjoy colouring these on a Sunday afternoon, while our Father or Mother read aloud to us; and I suppose it was this training that made it possible for us to publish Texts now in the Book Room in Hong Kong: Texts that go to all sorts of places in all parts of the world.

At last we have been able to publish a book of Texts like this, and I think you can get them at any of the Book Rooms at home: the price will be .30¢; and if you would rather have them in sheets, in a big envelope, you may have them this way also. The price should be the same. I hope you dear Lambs may have as much joy in colouring them, as we have had in getting them ready for you to colour. If you cannot get them from the Book Rooms at home, write to: The Christian Book Room, Box 5413, Kowloon, Hong Kong, and they will send you as many as you want. But I think you can get them from:

The Bible and Tract Depot, 6173 Sherbrooke St. W., Montreal, Canada.

- OR -

Bible Truth Publishers, 239 Harrison Street, Oak Park, Ill., U. S. A.

If any child or young person has any question they would like to ask, or any subject they would like taken up, please write and tell me, and with the Lord's help, I will try and answer. Address: G. C. Willis, P.O. Box 5413, Kowloon, Hong Kong. If you want your letter to come quickly send it Air Mail.

The Steward is published with a desire to feed the Flock of God, and "Feed My Lambs" as a help to the children of God's people, and both will be sent free of charge to any address, as the Lord enables. If you have friends who might like to receive it, or who might get profit from it, send their names and addresses. Letters about the Steward alone should be sent to Mr. Samuel Arendt, 4354 Marcell Ave., Montreal, Canada. Letters about the Steward and the paper, "Till He Come", please address to Mr. G. W. Allen, 7 Astley Ave., Toronto, Canada. Letters to the editor, of the Steward, G. C. Willis, Box 5413, Kowloon, Hong Kong.

PRINTED IN CANADA

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

The STEWARD

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

Volume 13, No. 13

May 1, 1958.

" I'M JUSTIFIED ! "

1. God's sov'reign grace selected me
To have in heaven a place;
'Twas the good pleasure of His will.
I'm justified by Grace. (Romans 3.24)
2. In due time Christ on Calv'ry died;
There flowed the crimson flood
Which makes the foulest white as snow;
I'm justified by Blood. (Romans 5.9)
3. God raised Him up; this is the pledge,
Should evil doubtings low'r,
His Resurrection quells each fear;
I'm justified by Pow'r. (Romans 4.25)
4. The Holy Spirit guided me
To what the Scripture saith;
I grasped the truth; Christ died for me!
I'm justified by Faith. (Romans 4.25)
5. Now if you doubt that I am Christ's,
If one suspicion lurks,
I'll show by deed that I am His,
I'm justified by Works. (James 2.25)
6. I praise the Lord, 'tis all of Him,
The Grace, the Faith, the Blood,
The Resurrection Pow'r, the Works;
I'm justified by GOD. (Romans 8.33)
7. And CHRIST is made my Righteousness:
Himself, Himself alone !
My righteousness, and holiness,
CHRIST only, on the throne. (1 Corinthians 1.30)

(Helen H. Shaw)

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* * * * *

JUSTIFIED: IN SEVEN ASPECTS

JUSTIFIED ! What a word is this ! Not "Forgiven", you will note: but JUSTIFIED. If I have committed a crime, and am brought up in court, it might be that he whom I have wronged would forgive me, and withdraw the case: but I would hang my head as I walk out of court, filled with shame not wishing to look any person in the face. But how different if before my judge I am JUSTIFIED ! I walk out of that court with my head held high, looking all my accusers in the face, and not one can say a word to me. I am Justified ! We can find examples and illustrations of the forgiveness of a sinner. We can see in daily life what it is to be redeemed. But I can think of no example or illustration from things in this world that can tell what it means for a criminal to be justified. It cannot be done. If I am a criminal with a crime proved against me, there is no man on earth can make me, or honestly call me, a just and righteous man. If this cannot be done before men, how utterly hopeless that we should think it could be done before a holy, holy, holy God! Well might Job exclaim: "How should man be just with God?" There was no possible way for all the wit and wisdom of Job and his friends to accomplish this. It was impossible.

But, Thanks be to God, what is impossible with man, is possible with GOD: and GOD has devised means whereby you and I may be JUSTIFIED: whereby we may "be just with God!" True, few there are who believe it. We hear more "believers" talking about being "miserable sinners", than "justified saints." But nevertheless, God has a way whereby the worst criminal may be reckoned righteous, may be JUSTIFIED in His sight, may have "no more conscience of sin." Many there are who are seeking

to be just with God, seeking by their own good works to be justified in His sight. Let all such ponder God's own words: "By the deeds of the law there shall no flesh be justified in His sight." That is a way no man ever can be justified before God.

Have you ever pondered God's own great example of the man who was justified in His sight ? You will find it in Genesis, (that "seed-plot of the Bible"), Chapter 15. Abraham in the previous chapter had refused the rewards of the king of Sodom, and God Himself came down to Abraham, and said: "Fear not, Abram: I am thy sheild and thy exceeding great reward." But it was a son Abraham wanted, not earthly rewards, and both he and his wife were too old to hope for a son and heir, and all his wealth must go to his steward "this Eliezer of Damascus." But listen to God's answer: "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be." In man's sight this was impossible, hopeless: his body "was now dead", as also "Sarah's womb." But what saith the Scripture? "He believed in the Lord; and HE counted it to him for righteousness." I suppose Abraham said, "Yes, Lord, I thank Thee." He took God at His word. That was all. That is how God justified Abraham. And that is how God justifies His people today. Bear in mind, this "was not written for his sake alone, that it (righteousness) was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification." (Romans 4. 23-25). Like Abraham, we take God at His word, that Jesus our Lord died for our offences; and that God raised Him from the dead. Then God says: "You are Justified. I count you a righteous man." Yet I may have been the worst criminal on earth: but in one moment, without works, I am "just with God." Amazing, blessed truth ! "'Tis darkness to the intellect but sunshine to the heart."

The Scriptures seem to present this blessed truth of being JUSTIFIED in seven different ways. Perhaps that shows out the perfection of our Justification. The poem on the first page of this number of The Steward seeks to bring out these seven aspects: but let us ponder them a little more fully.

Justified by Grace.	Rcmans 3.24	Justified by Faith.	Romans 5.1
Justified by Blood.	" 5.9	Justified by Works.	James 2.14 to 26
Justified by Resurrection.	" 4.25	Justified by GOD.	Romans 8.33
CHRIST Himself my Justification, or, Righteousness. i Cor. 1.30.			

As may be seen from the references just quoted above, the Book of Romans, the Third to the Fifth Chapters, is where we find this grand subject of being JUSTIFIED before God, brought so clearly before us. And the ground work of all is GRACE: Free, Unmerited Favour, without a single thing on our part to deserve it. "Justified freely by His Grace." It is truly, "not of works, lest any man should boast." It was Grace, the free Grace of God, that sent His only begotten Son to die on the cross, to shed His precious blood, for you and for me. Let us never, never forget that the foundation stone of our Justification is GRACE.

But just as truly as Grace provided that Precious Blood, so it is the Precious Blood of Christ by which we are justified. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." That, too, is the ground-work, the foundation, of our salvation: "Christ died for us." But there is more, "Much more then, being now justified by His blood, we shall be saved, (or, "we shall be kept safe") from wrath through Him." (Rom. 5.8,9) "Without shedding of blood is no remission." And without shedding of blood is no Justification. We owe all to the Blood.

"Of all the gifts Thy love bestows,
Thou Giver of all good ?
Not heaven itself a richer knows
Than the Redeemer's blood."

.

But what, if that precious Blood had been shed, if that mighty Sacrifice had been offered, and there had been no Resurrection ? Could we be justified then ? Indeed not. If a great debt is paid, the debtor must have a receipt, a proof, that his debt is paid. It would be useless to say, "I believe a friend paid my debt for me", if we cannot produce a receipt to prove that it is paid. Just so with the Resurrection. "If Christ be not raised, your faith is vain; ye are yet in your sins." (1 Cor. 15.17). By the Resurrection the Lord Jesus Christ is declared to be the Son of God with power. The Resurrection proves that the Sacrifice is of sufficient value and worth to pay

the mighty debt of sin against God, of a lost and ruined world. But the Resurrection does more: It shows that the debt has been paid; the Sacrifice has been accepted: had there been one sin left for which our Redeemer had not atoned: had one of those sins that the Lord laid upon Him not been cancelled by that precious Blood, then there could have been no Resurrection for our Lord Jesus Christ. But, Thanks be to God, not only He "was delivered for our offences", but He also "was raised again for our Justification." The Blood, unspeakably precious as it is, could not have justified us, without the Resurrection: and so, as another has put it, Resurrection is the fundamental truth of our Salvation: just as truly as Grace, and Blood, are both the foundations of our being Justified, equally so is Resurrection the foundation of it.

.....

But how are we to get the good of the Grace, the Blood, the Resurrection? There is only one way. We must take God at His word: we are "justified by faith." And is that faith of ourselves? No indeed:

Faith, too, that trusts the blood through grace,
From that same love we gain;
Else, sweetly, as it suits our case,
The gift had been in vain."

By Grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2.8). It was when Abraham took God at His word, that his seed should be as the stars of heaven, that God immediately adds, "He counted it to him for righteousness." And the moment that I take God at His word that Christ died for my sins: that Christ was delivered for my offences, and that God has raised Him from the dead: that moment God counts me a righteous person. If a friend brings me a priceless gift, freely and for nothing, "Faith" is the outstretched hand that receives it. If the Great Physician gives the power, and the command, to stretch forth a withered hand, "Faith" is the confidence that stretches it out. Yes, without Faith, the Grace, the Blood, and the Resurrection, would all have been in vain. And note, "Being justified by faith, we have peace with God through our Lord Jesus Christ." We can never, never have "Peace with God" until we take God at His word: true, it is the Precious Blood, and the Grace that provided it, and the Resurrection that proved it, that are the foundation of our Peace: but until we take God's word for it, that I am Justified, I never can have true peace. If, through your grace, you pay my mighty debt, and bring me the receipt, I cannot possibly have peace about that debt, until I take you at your word, that my debt is paid, and trust the receipt you have given me, that it is true and genuine and valid. So, truly, we are "justified by Faith", and thus have peace with God.

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Last week I travelled from Singapore to Hong Kong sharing a cabin with a Roman Catholic priest. He saw my Bible, and remarked: "They tell me that in your Bible there is no Epistle of St. James." I handed him my Bible, and said "Look and see." He looked for a long time, and then remarked, "St. Paul says we are justified by faith: but St. James says we are justified by works. How can both be true?" And there are many others besides my cabin-mate who are puzzled over this. As we have seen, Paul is speaking about being justified in God's sight. (Rom. 3.20). God sees our hearts, and He knows whether there is true, genuine faith or not. "Man looketh on the outward appearance, but the Lord looketh on the heart." (i Sam. 16.7). It is the Lord alone Who "knoweth them that are His." (ii Tim. 2.19). And so it is true, in God's sight we are justified by faith. Yet the Scripture says: "Even a child is known by his doings." (Prov. 20.11). Known to whom? The Lord does not need the child's doings to know whether he has faith or not: but the child's parents and brothers and sisters and friends can only "know" by the child's doings, whether his work be pure, and whether it be right. Again, "By their fruits shall ye know them." (Matt. 7.20). Not, you notice, "By their fruits shall I know them." No, by Faith we are justified in God's sight. By works we are justified in man's sight. If there had been no works you and I would never have known that Abraham and Rahab were justified by faith in the sight of God: and so Faith, if it hath not works, is dead. And by Works, Faith is made perfect: for the works show out plainly that the faith is there. "Ye see then how that by works a man is justified, and not by faith only." (James 2.24).

We have pondered five ways in which a man is justified. Now we come to the mighty Source of all: "It is GOD that justifieth." The Grace, The Blood, The Resurrection, The Faith, and even The Works, all come from GOD Himself: not a jot or tittle of any of them come from me. Well may we praise God for this. We have a mighty adversary (the name Satan means "adversary,") who accuses our brethren, and us, before God day and night. One of his names is "Accuser of our brethren." And, alas, many, perhaps all, his accusations are true. What is God's answer? "Who shall lay anything to God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, Who also maketh

intercession for us." What a grand verse! and note, here we have the foundations of our justification. It is God's Grace alone that made us His "elect." "It is Christ that died": we are Justified by Blood. "Yea rather, that is risen again": we are justified by His Resurrection. But there is more. Christ is now at the right hand of God, making intercession for us. So not only are "we kept safe from wrath through Him" (Rom. 5.9; Greek), but "We shall be kept safe by His life", (Romans 5.10; Greek). And so God's answer to the Accuser of our brethren, and to all the other accusers, is just this: "It is GOD that Justifieth. Who is he that condemneth." And even if our own heart condemn us, (and how often it does), "God is greater than our heart, and knoweth all things." (i John 3.20). Yes, Brethren, Let us ever treasure in our souls the fact that

"IT IS GOD THAT JUSTIFIETH"

What though 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 our foes beneath His feet,
By being trodden down.

.

Do our hearts ask, "How can these things be?" It is all so much beyond our comprehension. No man ever thought of such things as these. How can God look down at a poor, weak, failing man, even a believer; and see him justified? I suppose the Seventh Aspect in which this subject is revealed to us, tells us how this can be. "Christ Jesus is made unto us wisdom, righteousness, sanctification, (or, holiness), and redemption." When God looks at me, He sees me in Christ. It is not that Christ's righteousness or righteous acts, are imputed to me. No! But Christ Himself is my righteousness. "He hath covered me with the robe of righteousness." (Isaiah 61.10). Christ is that robe of righteousness, just as Christ is the "best robe" that covered the prodigal on his return to his Father.

Clad in this robe, how bright I shine !
Angels possess not such a dress;
Angels have not a robe like mine—
JESUS, the Lord's my righteousness.

.

HOLY AND REVERAND IS HIS NAME
Some of GOD'S NAMES in The New Testament - Part 1 -

We have pondered some of the wondrous Names of our God in the Old Testament, including that beautiful series of Names linked up with His Name JEHOVAH: and we have seen that these seem to be all brought to a head, perhaps all included, in the precious Name of JESUS.

Many names are dear, but This is dearer !
How It grows more dear as life goes on !
Many friends are near, but HE is nearer !
Always what we want, and all our own !

Let us turn now to the New Testament, to what seems to be another most beautiful series of Names our God has taken for Himself. The first Name we will ponder is in Acts 7.2:

"THE GOD OF GLORY"

We will find other Names, as "The God of Hope", "The God of Peace", in this series of Names, but perhaps instinctively our hearts tell us that first we should gaze on THE GOD OF GLORY. In Genesis 12, we read: "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." But it is not till Stephen, with his face as it had been the face of an angel, stood before his murderers that God revealed to us that THE GOD OF GLORY appeared unto Abraham, when he gave him this command to leave his country, kindred and father's house. I doubt not that Abraham later on learned to know his GOD as the God of Endurance, the God of Hope, the God of Peace: but first he learned to know Him as THE GOD OF GLORY.

In recent years excavations at Ur of the Chaldees, (Abraham's old home), have shown us what an amazing city it was. The houses were fitted with bathrooms and drainage facilities; there was a wonderful library; its students could do cube root; and the citizens of Ur must have been remarkably able men. There was everything to attract, and hold a citizen of Ur in his fine city, and comfortable home: who would exchange all this for a tent? Abraham would, and did! Why? Because The GOD of GLORY had appeared to him when he was yet in Mesopotamia, before he dwelt in Charran. (Acts 7.2). The sight of The GOD of GLORY had so dimmed the glory of Ur, that without a regret Abraham would gladly turn from it all to a tent, and so "by faith, being called, obeyed to go out, not knowing where he was going." (Heb. 11.8, New Trans.) Such is the power of a sight of The GOD of GLORY. But instead of leaving his kindred and his father's house, as he had been told, his father and nephew went with him, and instead of going at once to "the place which he was to receive for an inheritance", he stopped part way at Charran, (or, Haran). But, "when his father was dead, he removed him into this land." (Acts 7.4).

The GOD of GLORY had appeared to him before he dwelt in Charran, nor are we told that in Charran he ever saw the GOD of GLORY again; but that sight in Ur never left Abraham, so he could not settle down in Charran, even though the weight of his father's company might detain him on his way. He had seen The GOD of GLORY, and The GOD of GLORY had said to him, "Come into the land which I shall shew thee." He had not said, "Go into the land." It reminds us of God's word to Noah: "Come thou and all thy house into the ark." That little word "Come", assured Noah of God's presence with them in the ark, through all those dark and stormy days. So that word "Come", told Abraham that The GOD of GLORY would await him in the land to which he was going.

It was the sight of The GOD of GLORY that made Abraham a stranger and a pilgrim in this world: the GLORY of Heaven had dulled the brightest glory this earth could offer: Ur and Charran, a fine city, a comfortable home, and all modern conveniences, could not hold Abraham back, when he had The GOD of GLORY before his eyes, awaiting him in Canaan. But even in Canaan he was still a stranger and a pilgrim, "for he looked for a city which had foundations, whose Builder and Maker is God." (Heb. 11.10). The sight of The GOD of GLORY was too bright before his eyes for even the fair fields of Canaan to satisfy his heart. He had seen something, rather should I say, he had seen Someone, Whose Glory had blinded him to all the glories of earth. And so HE, Who is KING of GLORY", (Ps.24), "LORD of GLORY", (1 Cor.2.8), and "GOD of GLORY", could say: "Your father Abraham rejoiced to see My day: and he saw it and was glad." (John 8.56). Beloved, Have you and I seen The GOD of GLORY? Have we shared in that "gladness" of Abraham, at such a sight? This is what will strip the seeming beauty from the idols of the earth: Not the sense of right or duty, But the sight of peerless worth! God's way to deliver us from this world, and its ways, and its power, is not to say, Do not read that, Do not go there. No, God's way is to give us a sight of the LORD of GLORY: Beloved, May we know more of this practically in our own souls! And so, to the end of his days down here, a long life of 175 years, Abraham was a pilgrim and a stranger, and all because he had seen The GOD of GLORY, away back in Ur.

I doubt not Saul of Tarsus heard Stephen tell how a sight of The GOD of GLORY had changed everything for Abraham: and Saul saw with his own eyes, what The GOD of GLORY did for Stephen: he doubtless watched him as he looked up steadfastly into Heaven, and saw the GLORY of GOD, and Jesus standing on the right hand of GOD. He saw that Glory reflected in Stephen's face, in the presence of enemies and death, till his face became like an angel's. He heard that cry, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." I think those sights and words never left Saul, till he, too, saw The LORD of GLORY, and to the end of his life, that sight filled Paul's heart: so that three times over, in the little Book of Acts, do we hear him tell the story, a story which, to him, never grew old.

As it was with Abraham, and Stephen, and Saul, so will it be with you, Beloved, and me. A sight

of The GOD of GLORY will so dim the glories of earth, that we, too, will press on till we see HIM as HE is. To most of us it is not given to have the same sight of The GLORY that these beloved saints had, but to each one of us is it written: "But we all, with open face beholding as in a glass the Glory of the LORD, are changed into the same image from Glory to Glory, even as by the Spirit of the LORD." (ii Cor. 4.18.) It is in His Word, as in a glass, we behold the GLORY of the LORD. It is not for a privileged few; but it is for each one of us: for you, for me: we each one may gaze on that Glory, and without even knowing it, we will be changed into the same image, by the Spirit of the Lord: not all at once, but little by little, as we gaze on His Glory; "from glory to glory"; and, as we are changed, like Moses of old when he gazed on The GOD of GLORY, and his face shone with the reflection, he wist not that his face shone: so let us not be looking in any earthly glass to see if our face is shining, but let us LOOK OFF UNTO JESUS, and the result is sure and certain: and soon, soon, we shall be like Him, for we shall see Him as He is. (To be continued, God willing).

* * * * *

He looked for a city, and lived in a tent,
A pilgrim to glory, right onward he went;
God's promise his solace, so royal his birth,
No wonder he sought not the glories of earth.
Home ! Home ! Sweet, Sweet Home,
A welcome from Jesus awaits us at Home.

He looked for a city; if sometimes he sighed
To be trudging the road, all earth's glories
denied,
The thought of that city changed sighing to
song:
For the road might be rough, but it could not
be long.

He looked for a city, His God should prepare:
No mansion on earth could he covet or share,
For had not God told him, that royal abode
Awaited His pilgrims on ending the road.

He looked for a city; his hope, Lord, we share,
And know that bright city, which Thou dost
prepare.
We'll dwell in for ever, since willing to be
Just pilgrims with Jesus, our roof a tent-tree.

(Margaret Barber)

* * * * *

THE CHIEFEST AMONG TEN THOUSAND

The Beloved is the Chiefest among Ten Thousand.

Among ten thousand kings, He is the one Anointed King, the King of kings;
Among ten thousand lords, the one Lord over all, the Lord of lords;
Among ten thousand leaders, the one Leader and Commander of the people;
Among ten thousand captains in the Lord's host, He is the one Captain of Salvation;
Among ten thousand conquerors with palms in their hands, the one Conqueror over sin, death and hell, Who proclaims, 'I have overcome';
Among ten thousand holy ones, He is the Holy One of God;
Among ten thousand shepherds, He is the Good Shepherd, the Chief Shepherd, the Great Shepherd of the Sheep;
Among ten thousand priests unto God, He is the one High Priest consecrated for evermore;
Among ten thousand prophets, the one Prophet, 'that Prophet' of whom Moses spake;
Among ten thousand firstborn in the general assembly, He is the one First-born of the Father;
Among ten thousand born out of death, the First-born from the dead;
Among ten thousand holy creatures, the First-born of every creature;
Among ten thousand risen ones, He is the Resurrection;
Among ten thousand living, He is the Life;
Among ten thousand names in Heaven or in earth, His is the One Name by which men must be saved;
Among ten thousand brothers, He is the Brother born for adversity;
Among ten thousand friends, the Friend that sticketh closer than a brother;
Among ten thousand kinsmen, the Kinsman Redeemer, the 'Next of Kin';
Among ten thousand advocates, He is the one Advocate with the Father;
Among ten thousand judges, the Judge of the world in righteousness;
Among ten thousand physicians, He is the Physician of the sick, for whom there is no healer;
Among ten thousand deliverers, the Saviour of the lost;
Among ten thousand philanthropists, the Friend of sinners;
Among ten thousand counsellors, He is the Wonderful, the Counsellor;

Among ten thousand eloquent orators, it is He that spake as never man spake;
Among ten thousand truthful witnesses, He is the True and Faithful Witness;
Among ten thousand martyrs, the Martyr Who witnessed a good confession;
Among ten thousand meek and lowly, He is the Meek and Lowly One;
Among ten thousand valiant ones, He is the One Who stood alone in the breach in the day of battle;
Among ten thousand wise, He is the Wisdom of God;
Among ten thousand just, He is that Just One;
Among ten thousand mourners, He is the Man of Sorrows;
Among ten thousand joyful souls, He is anointed with the oil of gladness above His fellows;
Among ten thousand stars, He is the Sun shining in its strength;
Among ten thousand trees of righteousness, the One True Vine;
Among ten thousand branches, the Branch of the Lord;
Among ten thousand roses in the desert, the Rose of Sharon;
Among ten thousand lilies in the midst of thorns, the Lily of the Valley;
Among ten thousand sheep, the Lamb of God;
Among ten thousand faithful servants, He is the Servant of the Father;
Among ten thousand children, He is the Father's Only-Begotten and Well-Beloved Son.

'This is my Beloved, and this is my Friend, O ye daughters of Jerusalem--It pleased the Father that in Him should all fulness dwell, and that in all things He should have the preeminence-- He is the Chiefest among ten thousand.'

Yet the Chief among ten thousand holy ones, came to save the chief among ten thousand sinners. 'This is my Friend, and this my Beloved'; I, the chief of ten thousand offenders, He, the Chief of ten thousand deliverers; and we meet together, for my Beloved is mine, and I am His. The greatness of Salvation and the greatness of transgression, by their very contrast, suit each other; the chief of sinners, needing the Chief of saviours--the Chief of saviours sufficient for the chief of sinners, and condescending, as it were, to meet an amount of loss in us corresponding to the amount of Salvation in Him. Are you chief among sinners? The Father sends the Son, the Son presents Himself as the Chiefest among ten thousand, gives Himself for you, gives Himself to you, if you will receive Him, and has 'come into the world to save sinners, of whom I am chief.' (From, The Song of Songs, by A. Moody Stuart, 1857).

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SACRIFICES OF JOY - Or - MEDITATIONS ON THE EPISTLE TO THE PHILIPPIANS
(Continued from the March 15 Edition) CHAPTER III

The "signatures" (if we may call them this) in the salutations of the Epistles come at the beginning of the Letters, instead of at the end, as with us. They are full of the deepest interest and instruction. Perhaps none more so than in the little Epistle before us. Let us review them: (Quotations are from the New Translation by J. N. Darby).

Romans: "Paul bondman of Jesus Christ, (a) called apostle." (Compare Jude).

I Corinthians: "Paul, (a) called apostle of Jesus Christ, by God's will, and Sosthenes the brother."

II Corinthians: "Paul, apostle of Jesus Christ by God's will, and the brother Timotheus."

Galatians: "Paul, apostle, not from men nor through man, but through Jesus Christ, and God (the) Father who raised Him from among the dead, and all the brethren with me."

Ephesians: "Paul, apostle of Jesus Christ by God's will."

Philippians: "Paul and Timotheus, bondmen of Jesus Christ."

Colossians: "Paul, apostle of Christ Jesus, by God's will, and Timotheus the brother."

I & II Thessalonians: "Paul and Silvanus and Timotheus."

I Timothy: "Paul, apostle of Jesus Christ, according to the commandment of God our Saviour, and of Christ Jesus our hope."

II Timothy: "Paul, apostle of Christ Jesus by God's will, according to promise of life, the (life) which is in Christ Jesus."

Titus: "Paul, bondman of God, and apostle of Jesus Christ according to (the) faith of God's elect, and knowledge of (the) truth which (is) according to piety."

Philemon: "Paul, prisoner of Christ Jesus, and Timotheus the brother."

Hebrews: None

James: "James, bondman of God and of (the) Lord Jesus Christ."

I Peter: "Peter, apostle of Jesus Christ."

II Peter: "Simon Peter, bondman and apostle of Jesus Christ."

I John: None.

II & III John: "The elder."

Jude: "Jude, bondman of Jesus Christ, and brother of James."

It will be noticed that I & II Thessalonians contain no title, but the names only of Paul and his two companions. In Philemon Paul takes the title of "prisoner" only, and links Timothy with himself. In every other of his Epistles, except Philippians, Paul uses the title of "apostle." This title included in it the authority that the Lord had given him (See II Cor. 10.8), and in most of these Epistles he is exercising this authority. In Corinth and Galatia the churches had challenged his authority. In Philemon Paul says, "I might be much bold to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged." That tells us plainly why he does not wish to exercise his authority here; so we would not expect to find the title "apostle." We do not know the human author of Hebrews, and it is best for us not to guess at what the Lord has seen best to hide: but we can well understand the reason that we find no title, or "signature", of author here, for in Hebrews Christ Himself is the Apostle, the High Priest, the Author and Finisher of faith (3.1 & 12.2). How unseemly would it have been for any man to have assumed a place or title in the face of such an array of titles of our Lord Himself!

And I think this is the key to the salutation in Philippians, where Paul omits "apostle" entirely and links himself with Timothy as "slaves", or bondmen, of Jesus Christ. In this little Book the Lord presents Himself to us as the One Who "took upon Himself the form of a slave." (2.7). How could Paul take any title higher than his Master, Who had gone to the very lowest depths for his sake? And so we gaze with wonder and delight at this mark of perfection in the opening words. In Hebrews the writer cannot use the title "Apostle" for his Lord has taken that title Himself. In Philippians the writer cannot use the title "Apostle" for his Lord has taken the form of a slave!"

Our thoughts go back to Exodus 21, where we see the Hebrew servant, who, of his own free will, became "a slave for ever," because of love: love to his Master, his wife, and his children: and so he would not go out free: he would rather suffer, he would have his ear pierced through with an aul, as proof that now he is a "slave for ever." And so, Christ Jesus, being in the form of God, took upon Himself the form of a slave. (The words for "form" are the same). And we see this beautiful picture drawn for us long ago in the Old Testament.

There are three special marks that should characterize "a slave of Jesus Christ." Redemption, Ownership, and Devotedness. We were slaves of Sin and Satan, but our Lord Jesus Christ redeemed us. Perhaps you recall the story of the man who bought a slave at a very high cost: and when he had paid the price, and the slave was his own, he took the chains from his hands and feet, threw them away, and said: "I bought you to set you free. You are a free man!" He was redeemed. The freed slave fell at the feet of him who bought him, crying: "I am your slave for ever!" It was love, the bonds of love, which are stronger than the bonds of steel, that made that free man once again a slave, "a slave for ever." Only one other of Paul's friends bears this honourable title of "slave": and that is Epiphra, in Col. 4.12, who is called "Slave of Christ Jesus." (Greek). In passing we might note the peculiar beauty of the salutation of James, if he is the brother of our Lord, and the proof of His Deity, by one who had been "brought up" with Him.

And so we read: "PAUL AND TIMOTHEUS, SLAVES OF CHRIST JESUS." Slaves, because they were bought with a price: (I Cor. 6.20 & 7.23): but slaves also because they were bound to their Master, Christ Jesus, with the strongest of all bonds, the bonds of love. Can I, Can you, truthfully be called "slaves of Christ Jesus"? That men may be His slaves, we can in measure understand: but when we come to Chapter 2 and find that Christ Jesus has taken upon Himself the form of a slave: when we find that He is "a slave for ever", that is beyond us: and we joyfully fall at His feet, and cry: "Whose I am, and Whom I serve." (Acts 27.23). Well may we sing: "I am His, and He is mine, For ever and for ever!"

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CHAPTER 4.

"PAUL AND TIMOTHEUS, SLAVES OF CHRIST JESUS, TO ALL THE SAINTS IN CHRIST JESUS, TO THE (ONES) BEING IN PHILIPPI, WITH OVERSEERS AND DEACONS." (PHIL. 1.1).

"To all the saints." The Spirit of God seems to delight to use this little word "all." We find it again and again in this Epistle. I think the Greek word "all" occurs some 34 times. We can think of Lydia and her household; of the jailor and his household. Two sisters who had a quarrel are

also included: and many others, whose names are in the Book of Life. And may we not include ourselves also? If we cannot come in with Lydia or the Jailor, perhaps we can with Euodias and Syntache. I doubt not the Spirit of God has given us this little Book for the express purpose of putting our names, also, into that little word "all." May the sweet and solemn sentences that flow from it, sink down deep into each of our hearts!

But I think there is another lesson for us in these words. How often we forget "all the saints." How often our thoughts and prayers include only the saints in one little group, that is of special interest to us. Let us remember that God's heart, God's thought, goes out to "all the saints." When I was a child, every night and morning my father would pray for "the whole Church of God." This is as it should be: and if we are walking down here as Christ would have us walk, we will not be content that our hearts should take in any smaller circle than "all the saints." We may not be able to walk with them all, in the paths they have chosen, but we may love them, and pray for them, all.

These humble people, the woman who sold purple, and the man who guarded a prison cell, were saints. What is a saint? We hear people speak of Saint Peter, and Saint Paul; but we never hear the Bible speak in this way. And yet both Peter and Paul were saints. It has been said, "Paul was a saint, but Saint Paul is a devil." What is meant by this? Today men and women worship "saints"; and anyone who accepts worship, except God Himself, is in reality the devil. You remember the devil showed our Lord "all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matt. 4.8-10). The moment the devil asked the Lord to worship him, he manifested clearly who he was. True, the Lord knew from the beginning the tempter was the devil: but He did not call him by his name, Satan, until he asked for worship. And so we read in I Cor. 10.19,20, that those who sacrifice to idols, sacrifice to devils, and not to God. We may know immediately that anything, or anyone, who seeks worship, or who accepts worship or sacrifice, except God only, is a devil. Sad to say this is true, even though the people may call themselves Christians, and though they worship honoured servants of God, such as Peter and Paul. See also Acts 14.14, 15. Do not let us be deceived, whether men worship idols, or the highest of the apostles, or even angels, (Rev. 22. 8,9; Col.2.18); they are, in reality, worshipping devils. We in China always need to bear these things in mind. And those at home, as well as we in the dark lands, do well to remember the words of the Apostle John: "Little children, keep yourselves from idols." (I John 5.21).

But who is a saint? Lydia was a saint: the jailor was a saint: Euodias was a saint, and also Syntache. A saint means a holy person, a person separated to God. A person who is a saint should "live as becometh saints." (Eph. 5.3). A saint should live a holy life, and walk in a way that pleases God. Yet that is not what makes a person a saint in God's eyes, for we find the Spirit of God calls the Corinthians saints, "saints by calling", (I Cor. 1.2), and they were behaving very badly indeed, so the Spirit of God spends most of two long Epistles finding fault with them: but He begins by calling them "saints." What, then, is a saint? Every true believer in the Lord Jesus Christ is a saint. Every person bought with His precious blood is a saint: these are all separated from the world, because they are bought with that blood. In Eph. 2.19 the Spirit writes to men and women who once were without God, separated from God, (That is the meaning), but now they are separated to God; they are "saints." He calls them "fellow-citizens with the saints": citizens of Heaven: holy men: saints. If you believe on the Lord Jesus Christ: if you are washed in His precious blood: if you are born again, and have eternal life: then you are a saint: just as truly a saint as the saints in Philippi, or just as truly as the apostles Peter or Paul themselves. But the word saint should make us think especially of God's people, separated, or, consecrated, to God: set apart from Him. (To be continued of the Lord will)

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IN HIS STEPS

"In the world ye shall have tribulation: BUT BE OF GOOD CHEER; I have Overcome the World."

"Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with." (John 16.33 * * * Matt. 20.23).

Matthew suffered martyrdom being slain with a sword at a distant city of Ethiopia. Mark expired at Alexandria, after having been cruelly dragged through the streets of that city. Luke was hanged upon an olive tree in Greece. John was put into a caldron of boiling oil, but escaped

death in a miraculous manner, and was afterwards banished to Patmos. Peter was crucified at Rome with his head downward. James the Greater was beheaded at Jerusalem. James the Less was thrown from a lofty pinnacle of the Temple, and then beaten to death with a fuller's club. Philip was hanged up against a pillar at Hierapolis in Phrygia. Bartholomew was flayed alive. Andrew was bound to a cross whence he preached to his persecutors until he died. Thomas was run through the body with a lance at Coromandel in the East Indies. Jude was shot to death with arrows. Matthias was first stoned, and then beheaded. Barnabas of the Gentiles was stoned to death by the Jews at Salonica. Paul was beheaded at Rome by the Emperor Nero. (These statements are based on Christian tradition. From Schumacher, in "1000 Illustrations", by Aquilla Webb)

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FROM A LETTER

"Yesterday the Lord called Home one of the oldest sisters in our meeting, - - -. How we shall miss her, as she never missed a morning meeting if there was someone to bring her. She was quite deaf, but always enjoyed the remembrance of the Lord, even if she couldn't hear all that was said."

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THE SEVEN FEASTS OF JEHOVAH

This book, "The Seven Feasts of Jehovah", has just been reprinted, and will, we hope, be on sale when you receive this notice at the various Book Rooms at home. It has been carefully revised, and set from fresh type. The book has 127 pages, and seeks to set forth in the simplest language, the wonderful teachings to be found in the 23rd, of Leviticus, and other passages.

Book Paper: Cloth Covers: \$1.10 Book Paper: Paper Covers: .65¢
Newsprint: Paper Covers .40c (These Prices subject to confirmation by Book Rooms at Home).

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"The heart of man naturally seeks rest, and seeks it here. Now, there is no rest, to be found here for the saint; but it is written, "There remaineth therefore a rest to the people of God." To know this is both full of blessing and full of sorrow; sorrow to the flesh, because it is always seeking its rest here it has always to be disappointed--blessing to the spirit, because the spirit, being born of God, can only rest in God's own rest, as it is said, "If they shall enter into my rest" (Heb. 4). What God desires for us is to bring us into the enjoyment of all that which He Himself enjoys."

J.N.D.

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The Steward is published with a desire to feed the flock of God, and "Feed My Lambs" as a help to the children of God's people, and both will be sent free of charge to any address, as the Lord enables. If you have friends who might like to receive it, or who might get profit from it, send their names and addresses. Letters about The Steward and Feed My Lambs alone should be sent to Mr. Samuel Arendt, 4354 Marcil Ave., Montreal, Canada. Letters about The Steward and the paper "Till He Come", please address to Mr. G. W. Allen, 7 Astley Ave., Toronto, Canada. Letters to the editor of The Steward to G. C. Willis, Box 5413, Kowloon, Hong Kong.

PRINTED IN CANADA

Feed My Lambs

THE SKILFULNESS OF HIS HANDS

"He Guided them by the Skilfulness of His Hands" ** "He Led them on Safely, so that they Feared Not." (Psalm 78.72) (Psalm 78.53)

The crooked places in the path
Are blessings in disguise,
And opportunities to learn
The Shepherd's hand most wise.

He goes before thee day by day,
To make the pathway clear:
And skilfully leads on His sheep,
Which are to Him so dear.

He leads by ways thou knowest not,
But perfect is His love:
And perfect is the way He leads
To glories bright above.

The God who cared for Israel
With strong and skilful Hand,
Is just the very same today,
Who has thy pathway planned.

He fought their battles, met their need,
And led them safely through:
With that same wise and skilful Hand,
He's caring now for you.

Lord, may we yield to Thy desires,
And trust our Shepherd's skill,
Not forcing our own thoughts and plans,
To please our restless will.

But teach us, Lord, to trust Thy love,
And in Thy wisdom rest,
Assured where'er the path may lead,
Thy way is always best.

* * * * *

"HOW CLEVER OF THE LORD !"

It was a very small Sunday School, and some of the children were quite little. That day the older children begged for a Bible Story they "had never heard before." That was not so easy, but their kind teacher discovered one that was quite new for them. Perhaps it will be new to some of you dear Lambs: if so, you must take your Bibles and read it for yourselves, for it is fascinatingly interesting. You will find it in 2 Kings: Chapters 6 & 7, just the next chapter after the story of Naaman, that I expect you know.

The king of Syria was besieging the city of Samaria, and would let no food come in to the city, and the people at last were so hungry that a woman killed and eat her own son. Outside the city there were four men who had leprosy. People with leprosy were not allowed inside the city; and of course the Syrians did not want men with leprosy in their camp. These men at last got in utter despair, and said: "Why do we sit here till we die. If we could get into the city we would die of hunger: and if we stay here we will die. Let us go to the Syrian Camp. If they save us alive, we shall live: and if they kill us, we shall but die." So they went to the Syrian Camp. I think they were rather frightened and wondered what the guard would say to them. But, strange to say, there was no guard! They were able to walk right into the Camp, and never saw a soul. They were very hungry, so they went into one of the tents, and they found food there, and had a good meal; and they found silver and gold there, and went and hid it for themselves. Then they went to another tent and did the same thing.

What ever could have happened to the Syrian soldiers? God had made them hear a noise like the noise of chariots and horses, like a great army coming. They thought the people of Samaria had hired another army to come and fight them: so they were so frightened, they all ran away, and left their tents just as they were: they did not even stop to take their money. And as they ran, they dropped their clothes and other things they had tried to take, so that they could run faster.

During Sunday School there was one little girl of just four and half sitting on her grandfather's knee, and she was listening to every word, and was just thrilled with the story: for their teacher told it very well, so all could understand. When she heard how the Lord had made the Syrians hear

the noise, and so they all ran away; she whispered in her grandfather's ear: "Wasn't that clever of the Lord!" That little girl was quite right. It was very clever of the Lord! We sometimes forget how clever the Lord is. If you look at the last verse of the 78th Psalm, you will read these words: "So He fed them according to the integrity of His heart; and guided them by the skilfulness of His hands." That is just another way of telling us how faithful is our Lord's heart; and how clever are His hands. In Psalm 8.3, you will read how the Lord's heavens are the work of His fingers. What clever fingers! And in Psalm 19.1, we read that the firmament (or the, expanse) shows the work of His hands. What skilful hands! Never forget, dear Lambs, as long as you live that the Lord's heart is absolutely faithful: He will never, never fail you: and, Remember, too, how clever, how skilful are His hands and His fingers. Hands and fingers are used to work. And His skilful hands are ready to work for you. I have heard that the lovely verse in Isaiah 64. 4, may be translated: "HE worketh for him that waiteth for HIM." And if you have a copy of Mr. Darby's translation of the Bible, and see his note to that verse, you will see that it may be read like this: "Never have men heard, nor perceived by the ear, nor hath eye seen, except Thee, O God, what HE will do for him that waiteth for HIM." If you are in trouble, if you have broken your watch, or perhaps some toy you value; if you are wise, you will not try and fix it yourself, but you will wait till you can give it to someone with skilful hands, who will be able to make it just like new again. And so, May you Lambs learn to have patience to wait for your Lord and Master, and let His skilful hands work for you. It is such a temptation to think we can work for ourselves, and so we do not need to wait. But remember "What He will do for him that waiteth for Him!"

And if you will read the beginning of Exodus 31, you will find a man who had very skilful hands: for God had called him by name, Bezaleel, and had "filled him with the Spirit of God, in wisdom and understanding, and in knowledge, and in all manner of workmanship." God can fill you with His Spirit also, and can give you wisdom and understanding and knowledge, for whatever work He has called you: whether it be school, or a job, or whatever it may be. The God Whose hands are so skilful, can make your hands skilful also.

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But would you not like to hear the rest of the story about the men who had leprosy? They began to get uneasy, and said to one another: "We're not doing well: this day is a day of Good Tidings, and we hold our peace." So they went and told the Good News to the people in the city, so they all might share the abundant supplies, that God had provided for them. And is it not a day of Good Tidings for us? I had a letter last night from one of you dear Lambs, that reads like this: "I just got saved last night, and I still am so happy . . . It was a happy night. It is just like the song we sing, 'Oh, Happy Day, Oh, Happy Day, When Jesus washed my sins away'." Does that not sound like "Good Tidings"? And most of you dear Lambs know those Good Tidings. I hope you will not have to be like those four men with leprosy, and have to say: "We're not doing well: This day is a day of Good Tidings, and we hold our peace." No, Don't be like that! Go and tell what great things God has done for you!

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THE INFIDEL'S CHALLENGE

Many years ago, a few young men in Cambridge University, turned to Christ as their Saviour. They used to meet together in their own rooms at the college, to read the Bible, and talk together of the Lord's things: but they had never tried to tell others of the joy they had found.

One evening, when they were together in this way, the door of the room was suddenly burst open, and a young man, clever, rich, and of noble birth, walked into the room: "I have a few questions to ask you: Will you answer them?"

"We will."

"Do you believe the Bible to be true?"

"We do!"

"Do you believe in an eternal heaven, and an eternal hell?"

"We certainly do!"

"I am an infidel, as you know. I don't believe in the Bible; but if I did--if I did--if I believed what you say you do, I would rush out to the streets, and lay hold of the first man I met, and earnestly beseech him to tell me if he were, or were not, a believer in Christ, if he were going to hell, or to heaven. And I would not let him go, till he would promise me to become

a Christian immediately. But you—you hypocrites! You talk of people all around you going down to hell, and you sit there at your ease--hypocrites!" (From "Meat in Due Season", Abreviated)

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MARY and HUGH

HOW WE GOT OUR BIBLE: Part 2: A VERY PRECIOUS FIND

As the Father came into the house from his work, he met Mary and Hugh, and said, "Children, I have something to tell you tonight, something that I think you will find very interesting."

"Oh, What is it, Daddy, Do tell us right away !"

"You help Mother put the supper on the table, and I will tell you while we are eating."

It did not take many minutes till they were all seated at the table, and when the Father had given thanks, he said: "Do you remember, Children, we were speaking the other day about the paper on which some of the Books of the Bible were probably written?"

"Yes! You told us it was called 'Papyrus', and was made from reeds that grew near the banks of the Nile in Egypt. Some strips were put cross ways, and some up and down, and then all pasted together."

"Yes, and the reeds were found in other places besides Egypt: but especially there. Today I heard that not very long ago a papyrus book was found, that is very old indeed: perhaps it was written about 200 years after our Lord's birth. It is amazing to think that anything so fragile as papyrus, which is not unlike paper, should last for more than 1600 years!"

"What is the book, Daddy?"

"It's a large part of the Gospel of John in Greek. I saw a photograph of a couple of the pages. It is not a roll, but a regular book. There were probably about 146 pages in the whole Gospel; and about 104 pages are complete in this book, except that 4 pages with about 24 verses in the 6th Chapter are missing. There are also a lot of small bits of the other pages. The Book goes up to the 14th Chapter and 26th verse."

"What did it look like? Could you read it?"

"Yes, it was not very hard to read.—It was all written in capitals,—and there are no divisions between the words, and hardly any punctuation. If you get me a bit of paper, Hugh, I'll try and show you what the first two lines looked like: only I'll use English letters instead of Greek, but I'll make the end of the lines come the same as the Book.

INTHEBEGINNINGWASTHEWORD*ANDTHEWORDWASWITH
ANDTHEWORDWASGOD*HEWASINTHEBEGINNINGWITHT

The last letters of the line were missing, for the papyrus had broken away there. Try and read it."

"It would be terribly hard to read if you did not know what it was, Let us try: 'In the beginning was the Word, and the Word was with and the Word was God. He was in the beginning with.'" But Daddy, you have left the 'O' out of 'GOD', and you've put a 't' that has no sense at the end."

"The reason I left out the 'O' is because some of the words are shortened: always GOD, JESUS, LORD, CHRIST. But when you know, it is not so hard. The extra 't' is there because in the Greek they have 'the God'. But only the 't' is there, the other letters are missing."

"You have put two queer looking full stops at the top of the line."

"That is almost the only stop they used, and it does for our period, comma, semicolon, colon or question mark. And it is generally near the top of the line."

"Why don't they use small letters, as well as capitals?"

"In the very old Manuscripts they only used capitals: and that is one way we can tell if a Manuscript is very old or not. Manuscripts with capitals only are called 'Uncial Manuscripts.' If they have small letters also, in a sort of round hand, they are called 'Minuscule', or, 'Cursive Manuscripts.'"

"Are there any books left that the Apostles themselves wrote? I mean the original ones?"

"No, there are none of the original writings left at all. Perhaps God allowed this, so that people would not be tempted to worship them: for our hearts are so bad, we would even do that, like the people of Israel worshipped the Brazen Serpent."

"What's the very oldest Book we have of the New Testament?"

"This is one of the oldest, and perhaps the most complete of the very old manuscripts of the New Testament. There are altogether about 15 very old Papyrus manuscripts of parts of the Gospel of John; and 14 of these are in book form, and one is a roll. The oldest of all, and so one of the

most important of all, is a tiny, tiny scrap of papyrus. On one side is John 18.31-33, and on the other side is John 18.37-38. So we know this was part of a book, and not a roll."

"When do people think that little scrap was written?"

"They believe it was written about 125 years after the birth of Christ: less than 100 years after His death; and not many years after John wrote the Gospel."

"How very interesting! And some of the children at school said their fathers told them that none of the books of the New Testament were written till several hundred years after Christ."

"But here is positive proof that not only were the Books written: but they were freely circulated, as far away as Egypt: for it is there, in the dry sand, that these papyrus books have been found."

"How good the Lord is to let people find these things just at this time, so as to answer the people who try and teach these lies about the Bible!"

"Yes, Mary, its very good of the Lord. But always remember, we believe it because it is God's living Word; and as we read it, and let it sink into our hearts, we know it is living and true."

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THE RESURRECTION

One of the older "Lambs" asks that we say something about "The Resurrection" in our little paper, and it is a joy to do this. "With what body do they come?" she asks. This is a question we would all like to ask, and yet the Scriptures tell us it is foolish to ask this. See 1 Cor.15.36. We creatures of the earth cannot comprehend, or take in, such heavenly things as this. When my Mother went to be with the Lord in South China, my Father had a little stone tomb built in which to put the coffin. The stone mason who did the work had a boy, perhaps 13 or 14 years old, who used to get tea for the workmen and run messages. We used to have a meeting every night in our house, to which some of the neighbours came; and some of the workmen, including this boy, came also. One afternoon my Father was in the country, and met a boy with a small branch of a tree on which was a large cacoon, with the end broken open; and he had also a beautiful butterfly that had just come out of the cacoon. It must have been about 4 inches at least across its wings, and most beautiful shades of red and black and white. My Father bought these from the lad for 20¢, and that night at the meeting he showed them to the people present.

He pointed out that it was a worm that crawled along the ground that had built that cacoon, to make a coffin for itself: and then, to human sight, it entered the coffin and died. But that was not the end. For after a time the coffin was opened, and the worm came out? But, No, we cannot say that, because it was a most beautiful butterfly, with its home in the heavens, that came out. And yet it was the worm that went into that coffin: and it was not a different "person" that came out: but it was changed. God had changed the "vile body" of the worm, into a glorious body, fitted, and able, to live in the heavens. But it was the very same creature that had died and was buried, that now came to life again with a new body.

I think God has given us these examples in "Nature", to teach us these precious truths. And the little lad, the mason's boy, listened attentively, and drank in the message: that we, like the worm, may die and go into a coffin and be buried: but we also have a bright, bright hope of a new body: we have the sure and certain hope that our graves will also be opened, we, our very own selves, will come forth,--not now creatures of the earth: but our "vile body" will be changed to be like His glorious body (Phil. 3.21), creatures fitted now for Heaven. But we will be the very same people. You will be you; and I will be I.
(To be Continued, if the Lord will)

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If any Lamb has a question, write to Mr. G. C. Willis, Box 5413, Kowloon, Hong Kong, and he will try, with the Lord's help, to answer. Remember, other Lambs very likely have the same question, and would like to hear the answer.

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PRINTED IN CANADA

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

The STEWARD

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

Volume 13, No. 14

June 18, 1958.

"I HAVE CHRIST ! WHAT WANT I MORE ?"

("Thanks be unto God for His unspeakable Gift." ii Cor. 9.15)

In the heart of London city,
'Mid the dwellings of the poor,
These bright, golden words were uttered--
"I have Christ ! What want I more ?"

By a lonely, dying woman,
Stretched upon a garret-floor;
Having not one earthly comfort--
"I have Christ ! What want I more ?"

He who heard them ran to fetch her
Something from the world's great store;
It was needless--died she, saying--
"I have Christ ! What want I more ?"

But her words will live for ever;
I repeat them o'er and o'er.
God delights to hear me saying--
"I have Christ ! What want I more ?"

Oh, my dear, my fellow-sinner !
High and low, and rich and poor,
Can you say with deep thanksgiving--
"I have Christ ! What want I more ?"

Look away from earth's distractions,
All earth's joys will soon be o'er;
Rest not, till each heart exclaimeth--
"I have Christ ! What want I more ?"
(M.J.W.)

* * * *

Are we tempted to repine that we are so weak: the numbers so few ? Is it literally,
when gathered to the Lord's Name, only TWO, or, at the most, THREE ? Beloved,
Remember, if gathered to Himself alone, "I have Christ ! What want I more ?"

* * * *

A CORRECTION

We regret that in the last Number of The Steward (No. 13), the "Copyright" note as to the poem: "I'M JUSTIFIED", was put in the wrong place. The first six verses of this poem is Copyright, and was used by kind permission of Mr. M.P. Walterick, Gospel Perpetuating Fund. The last verse was added in The Steward, in an effort to bring out the Seventh aspect in which the Scriptures speak of us as Justified.

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THE GOD OF PATIENCE AND CONSOLATION

In our last number we meditated on "THE GOD OF GLORY." That title stands alone. Our hearts instinctively tell us that this is as it should be. In a certain sense there is no title to compare with this. But in the passage before us now, we find two titles intimately woven together: "The God of Patience and Consolation." (Romans 15.5) It does not even read, "The God of Patience and the God of Consolation": the connection is closer than that: and as we meditate together on these wondrous titles, I hope that we may see an equally exquisite beauty in this union, to that we have already seen in the solitary grandeur of the other.

To realize the full beauty of these titles we must read them in a translation that is closer to the original than our beloved Authorized Version. In the New Translation we read: "As many things as have been written before have been written for our instruction, that through endurance and through encouragement of the scriptures we might have hope. Now the God of endurance and of encouragement give you to be like-minded one towards another." (Romans 15.4,5).

The word translated "ENDURANCE" is a remarkable word. We have already spoken of it in these pages, but I think it will bear repeating. It comes from two Greek words, that together mean: "Remaining behind." It is the word used of our Lord when He "remained behind" in Jerusalem, when twelve years old. (Luke 2.43). When others give up, the one who has endurance remains behind. I always like to link the story of Shammah with this word "Endurance." (1 Samuel 23.11,12). "After him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines. But he stood in the midst of the ground and defended it, and slew the Philistines: and the Lord wrought a great victory." The others all fled, but Shammah "remained behind," he "endured."

And our God calls Himself "The God of Endurance." And well He may, for none have ever endured, as HE endured. HE "endured the cross, despising the shame." (Heb.12.2). Endurance is the first "sign of an apostle:" (1 Cor. 12.12); and of a "minister of God:" (1 Cor. 6.4). "Behold, we count them happy which endure." (James 5.11). "Strengthened with all power according to the might of His glory unto all endurance and longsuffering." (Col.1.11; New Trans.; Nestle's text of the Greek New Testament links "With joy" to Verse 12). This last Scripture lets us see that Endurance is no common Grace: it is not one which we can ever practice in our own strength. It requires "all power according to the might of His glory" to have Endurance. And I think that is why we get "Encouragement of the Scriptures" so closely linked with Endurance. Are we passing through a time of testing? Where do we turn for strength and encouragement? Is it not immediately to the Scriptures that the Spirit of God directs our hearts? There we find the Encouragement we need to endure. The Scriptures turn our eyes to Christ: to the God of Endurance and of Encouragement. There we are assured that the Lord will make, with the testing, "the way out" (1 Cor.10.13: Greek), that ye may be able to bear it. Yes, Truly, through Endurance and through Encouragement of the Scriptures we do have Hope.

And now, with our hearts filled with the thoughts of "Endurance and Encouragement," the Spirit of God immediately repeats these words, but links them with GOD Himself. "Now the God of Endurance and of Encouragement" These two Graces are not only from God Himself, but they are part of His own very character. And this GOD is our GOD. Are we tempted to give up? Remember THE GOD OF ENDURANCE. Are we tempted to be discouraged? Remember THE GOD OF ENCOURAGEMENT. Years ago a young brother was tempted to give up some work the Lord had given him to do, when a dear old brother remarked to him: "All giving up is of the devil." As our GOD is the GOD OF ENDURANCE, so the devil is the god of giving up. Mr. Herbert Taylor, (Mr. Hudson Taylor's oldest son), once told me that one time he said to his Father, "Father, I'm so discouraged, I don't know what to do!" His father replied: "All discouragement is of the devil." And, though the Scripture does not tell us this, I doubt not it is true that both giving up, and discouragement are two of the devil's strongest weapons. The days are dark and difficult. The perilous times are upon us. The Lord's people on every hand are tempted to be both discouraged and to give up: Brethren, Sisters, Look off unto Jesus: Look off unto THE GOD OF ENDURANCE AND OF ENCOURAGEMENT. When David's men (and David himself) were so discouraged, that the men talked of stoning him, David encouraged himself in the LORD his GOD. (1 Sam. 30.6).

David looked off to The God of Encouragement, and there found strength to go on: and a glorious victory was the result. An old brother used to say: "Its a great thing to go on."

But not only does the Lord call Himself "The GOD OF ENCOURAGEMENT," He goes further: He calls Himself: "The GOD OF ALL ENCOURAGEMENT," (1i Cor.1.3). There is not a trial or discouragement that our GOD cannot meet. He is "El Shaddai", "The God Who is Enough." The God of All Encouragement can surely meet every discouragement. But He is more: linked with His Name, "The GOD OF ALL ENCOURAGEMENT" is another Name: "The FATHER OF COMPASSIONS." (I am quoting Mr. Darby's New Translation, which gives a truer rendering). The word has the meaning of "pity"; and linked with the Name "Father", we are reminded of that word: "Like as a father pitieth his children, so the LORD pitieth them that fear Him." (Ps.103. 13). Do the trials sometimes seem almost heavier than we can bear? "He knows, He loves, He cares." He is "The FATHER OF COMPASSIONS: The FATHER OF PITY: The GOD OF ALL ENCOURAGEMENT." "His Understanding is Infinite." It may well be that no earthly friend can understand: but The Father of Pity understands: the God of ALL Encouragement can cheer and comfort and encourage your heart. Look off unto HIM.

"Looking off unto JESUS, my eyes cannot see
The troubles and sorrows that throng around me."

It is when we are discouraged that we "lose heart" and give up. The Scriptures warn us specially not to "lose heart." We are not to "lose heart" in

Prayer:	Luke 18.1
Service:	1i Cor. 4.1
Affliction & the Outward Man Perishing:	1i Cor. 4.16
Well Doing:	Gal. 6.9 & Thess. 3.13
Tribulations:	Ephesians 3.13

And we never will "lose heart" if our eyes are on The GOD OF ALL ENCOURAGEMENT. I think we sometimes forget how important encouragement is! Twice in First Thessalonians the Spirit of God tells the saints to "Encourage one another." (4.18 & 5.11). Oh, May we be found doing more of this blessed work! Paul sent Timothy to Thessalonica on purpose to encourage them. (1i Thess. 3.2). And listen to this: "But our Lord Jesus Christ Himself, and our God and Father, Who has loved us, and given us eternal consolation and good hope by grace, ENCOURAGE YOUR HEARTS." Paul's great combat for the Colossians and Laodiceans was that their hearts might be Encouraged: and he sent Tychicus to Colosse "for this very purpose", that he might know your state, and that he might encourage your hearts." (Col.2. 2 & 4.8). Fathers are told not to provoke their children, "lest they be discouraged." (a different word). But time would fail me to speak of all the Encouragement of the Scriptures; for they are just brim full with Encouragement. Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise Him. (Ps. 42.11). As long as through Endurance and Encouragement of the Scriptures we have Hope, we need not fear discouragement or losing heart. One of my children made me a little card that hangs just in front of me, over my desk: and I would pass the message on to you:

"CONSIDER HIM LEST YE BE WEARY AND FAINT" (Heb. 12.3).

* * * * *

It would hardly be right to close without looking at the whole verse on which we have been seeking to meditate; and to ponder the reason these beautiful Names are brought before us. "Now the God of Endurance and of Encouragement give you to be like-minded one toward another, according to Christ Jesus." (Romans 15.5: New Translation).

It is strange and sad that the saints of God should find it so difficult to be like-minded, that it is needful for the Spirit of God to appeal to The God of Endurance and of Encouragement to grant this to us. When we remember how much the Lord has endured for us: and how much He constantly endures from us; it should sober us, and make us more ready to endure the petty vexations and annoyances that so often we have to suffer from one another. It is also worthy of our very serious consideration that the wondrous constellation of Graces that shine forth from Christ Himself in the First Verso of the Second of Philippians, leads up to the very same object--to be like-minded--and from this flows that amazing description of the "mind . . . which was also in Christ Jesus: Who being in the form of God, . . . took upon Him the form of a slave." Had we "this mind" in us, Beloved, we would be "like-minded." Let us always remember if we are to keep the unity of the Spirit, we must have lowliness, meekness, longsuffering (and that just means,--suffering a long time), and we must bear with one another in love,--or, endure one another. Eph.4.

May the God of Endurance and of Encouragement give us to be like-minded, according to Christ Jesus! Amen.

(If the Lord will, in our next issue, in our study of Words in the New Testament, we will consider the Greek word translated "Encourage", and we will also, I hope, see how intimately "The God of Encouragement" is linked with "The God of Hope.").

* * * *
SENT IN A LETTER

It is when we know His power that we are equal to difficulties, because we realize the height which is His, and ours in Him, we are enabled to face the difficulties. We look up to rise over, or rather to be enabled to face them. I have a feeling that every place is a moral swamp, except the opened Heavens, and the blessed One there. (J.N.D.)

* * * *
"THE HARVEST TRULY IS PLENTIEOUS"

Our Lord said, The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that He would send forth labourers into His harvest." There are 3,500,000 Chinese in Thailand and only some 2,000 Christians. Bangkok, the capital of Thailand, has a population of about 1,000,000, with about half of the people being Chinese, chiefly Swatowese. But there are only about 1,000 Christians among all these Chinese in Bangkok. Our preachers and workers are too few, like the scattered stars seen in the sky at daybreak. The Macedonian call, "Come over and help us" comes again and again Pray the Lord to send forth labourers. We trust that the older churches will give those of us in the younger churches direction and help. May the God of all Grace bestow the power of His Holy Spirit upon all His servants, so that in the short time that remains before our Lord returns, we may serve Him with zeal and earnestness. Amen.

(Mr. Lee Ngiep-Sew: From, The Bible and the World, Vol.1, No. 1).

* * * *
WORDS IN THE NEW TESTAMENT

Ideas must be expressed in words. In translating from one language to another, we change the words of one into the words of the other. Unfortunately, the words do not always fit, they do not exactly correspond. Sometimes the word that is nearest in meaning is bigger, it contains several ideas; sometimes it is smaller, and so expresses one idea more exactly. That is why it is impossible always to translate one Greek word by the same English word. But if we use different words, as we often must, we lose the connection. A very simple example of this is found in the Greek word pneuma. This means both wind and spirit. So in John 3.8, our Lord uses the same word, but in English we must use the two different words, and so we lose the connection. When we translate a bigger word by a smaller word, we have lost much of the Author's idea; and when we translate a smaller word by a bigger one, we have lost the exact meaning. In trying to get this full and exact meaning of the words of Scripture—"the words which the Holy Ghost teacheth"--Mr. Wigram's Englishman's Greek Concordance is invaluable; for there we find all the words that have been used to translate any one Greek word. We may find that ten or twelve different English words have been used in various places to try to bring out the idea of the Greek word in those places: indeed, one Greek word has as many as forty different English words to translate it in the New Testament: and conversely the English word come is used to translate thirty-two different Greek words. The very simplest words, and those fundamental to Christianity are, perhaps, the most difficult to reproduce. An examination of a few words would enrich our comprehension of them.

The Verb "to be"

In English this verb very often has practically no meaning, it is just the copula, the link between two ideas: then it is generally not expressed at all in Greek, and it should be in italics in the English Bible. But when we say, "God is", it means, "God exists, and it is nearer to the meaning of the Greek word oimi. This is the word used four times in the first two verses of John's Gospel: the Word was in existence in the beginning with God. But when we come to the Sixth Verse, "there was a man sent from God": in English the word was (in this verse) is part of the verb "to be": but in Greek an entirely different

word is used. In this verse was is the translation of ogeneto. The root of this word is -gen- which we use in "Genesis", and "gonorato", with the meaning "begin." It is exactly the same word as is used in the Third Verse, and translated "were made." The man John had a beginning, he was made. The "Word" existed forever: He had no beginning. But when we come to the Fourteenth Verse we have egeneto used of the "Word:" "The Word became flesh." As man He had a beginning; He became ~~what~~ He was not before.

This word egeneto is very often translated by the verb to be; but it often adds much to the meaning of the passage if we know that there is really the thought "begin to be", or, "become". For example, Matt. 5.45, "Ye may become the children of your Father." Or, 6.26, "There became a great calm." Again 9.29, "According to your faith may it become (or, happen) unto you." And, 10.16, "Become ye wise as serpents." And, 10.25, "It is enough for a disciple that he become as his Master." Or, 12.45, "The last state of that man becomes worse than the first."

A third word which is translated by the verb "to be" is huparcho. This has the meaning "to be by origin, or nature". In Acts 16.20, the accusation brought against Paul and Silas is that they were Jews by nature. In verse 37 Paul points out that they had been ill-used "being by nature (or, birth) Romans." The dictionary defines it as "denoting a state or condition still subsisting in contrast to what is temporary or accidental." This word is not very often used, but it is very important. This is the word used of our Lord in Philippians 2.6, "Being by nature in the form of God." The same word is used of man in 1 Cor. 11.7, "Being by nature the image of God." The difference is in the nouns. Man is the image, as a photograph is the likeness of a man: a child is the likeness of his father. But the word translated form in Philippians 2, means the form as it is the expression of the inner life, the very essence. The Lord Jesus in His nature was not the likeness of God: He was God in His very nature. And this nature still subsisted even though He took the nature of a servant, and became (part of the verb ogeneto) in fashion, outward appearance, a man.

Let us go back to the word eimi, meaning I am, part of the verb "to be". This is the verb most often used. Also, this is the Name of GOD. When God appeared to Moses at the burning bush, He told Moses His Name, "I AM THAT I AM." In the Septuagint, the Greek translation of the Hebrew Old Testament, often quoted by our Lord and His disciples; this Name is translated "eimi ho On:" "I am the Being," or, "I am the Existing One." "On" is the present participle of "eimi": that "O" is the long "O", Omega. "I am Alpha and Omega" said our Lord in His Revelation. In Revelation 1 we find the idea again and again: "Him which IS, and Which WAS" (Ver. 8). Also in the same Verse: "I AM Alpha and Omega." Verse 17: "I AM the First and the Last." Verse 18: "I became dead, and behold, I AM living unto the ages of ages."

Our Lord uses this expression many times in the Gospels to tell us what He is: "I AM the Good Shepherd," "I AM the Light of the world," "I AM the Way, the Truth, and the Life", "I AM with you always." Go through the Gospels and see how often the Lord uses it of Himself. Sometimes this expression is used absolutely, that is, He says, "I AM", alone; with no completing word; then, surely, He is claiming that Name of God. In the English Bible "he" is often put in to complete the sentence, but it is not really there, and is, or should be, in italics. We find this expression especially in the Gospel of John, as we might expect. In Chapter 8 it occurs five times. In verse 12, "I AM the Light of the world." He is then attacked by the Pharisees, and in Verse 18 defends His testimony: "one" should be in italics, literally it is "I AM the (one) bearing witness of Myself." In verse 24 comes the solemn warning, "If ye believe not that I AM, ye shall die in your sins." Verse 28 shows how the way of escape from sin will be opened: "When ye have lifted up the Son of man, then shall ye know that I AM." And finally comes the solemn declaration of His eternity: "Before Abraham was, I AM."

This verb is also used of our Lord in the third person. In Col. 1.17, Paul says, "HE IS before all things," and again, "HE IS the Head of the body." The antichrist will claim this Name: "Many shall come in My Name, saying I AM." Mark 13.6. For that is what he wants. "Shewing himself that he is God." 11 Thess. 2/4. But the sheep know the voice of the Shepherd, and flee from the stranger, so they are not to be troubled by this.

When they come to take the Lord in the garden, He allowed this ray of glory to shine out, as if to give them the last chance to recognize Him. At that word, "I AM", they went backward, and fell to the ground. He did not need twelve legions of angels to defend Him.

~~One word from His mouth was enough to lay them all prostrate. But they did not recognize~~ Him even then, and went on with their evil work. And the Lord would not use His power, for He had "power": but He came "Not to save His life, but to lay it down." But the time will come when He will smite the nations with that sharp sword that goeth out of His mouth.

The word oim by itself means, "I am;" the ending of the word expresses the pronoun "I". But in all these passages our Lord uses the pronoun also, the expression "ego eimi," emphatic, as if He said, "I, I AM," or we might perhaps read it, "I AM I"--this is what I am, you know Me, the Life, the Way, the Bread. In Luke 24.39, this "Ego eimi" is translated, "It is I." He had come back to them after the cross, and the tomb, and the new Resurrection life, but still He is "I AM," the Same for ever. When the disciples were hard pressed in the storm, and their Lord came walking to them over the waves, He said the same words, "I AM;" "It is I, be not afraid." An old translation, (Wycliffe's), reads: "I am, myl ye drede." So let every hard-pressed Christian remember He is still the Same, "I AM." Jesus is all that He revealed of Himself. GOD IS. Whole sections of mankind want to get rid of Him, but GOD IS. And, The Lord is on my side; I will not fear: what can man do unto me?" Psalm 118.6.

As long as GOD IS, there is nothing that we need fear.

(HAEW)

* * * *

GOD IS

"I AM"--that wondrous Name of God,
Transcending time, creation, thought;
Exhaustless Source of all supply;
My need to His great fulness brought.

THOU art my God, blest One in Three,
My Father, Saviour, Paraclete;
My Rock, my Refuge, and my Hope,
By faith I am in Thee complete.

"HE IS !" Rejoice, oh, doubting soul,
And rest upon reality !
Though earth and sky should be removed,
GOD IS--unlimited--for thee.
(Dorothy J. Langford)

* * * *

" BEFORE ABRAHAM WAS, I AM "

"Verily, verily, I say unto you, Before Abraham was, I am." (John 8.58).

The broad, penetrating fact, "I am," the all-embracing word, must at once close all controversy. We must be opposers or bow before the throne of God. We must stand in awe of Jesus. Well may it be said, "Kiss the Son !" Lord Jesus ! What sort of subjection is this we owe to Thee ? We have heard of Thee by the hearing of the ear; but now our eyes see Thee, and we abhor ourselves. Oh, can we see this in Jesus ? It is the truth only in Him. Surely we should move mountains if we believed it; yet it is simple truth.

Dwell on it, my soul ! Jesus that thou knowest, that Stranger in the world among His own is, "I AM." Henceforth let us be dead to all but this. I do indeed stand incapable of utterance. I do read and talk with Jesus, I watch Jesus in His ways, a servant, and, behold, even as He is "I am," with whom I am, whose grace I adore. Christ is the union of these two things: the Man, the rejected Man, whom I look at now with most thankful sympathy, and, behold, the presence of God ! How low it lays men's thoughts, experience, judgments, notions ! The perfection of God was there--God rejected of men. What can meet or have a place along with this ? Let this be my experience. Glory be to God most high. Amen. Yet to me it is Jesus; in truth it is "I am." Here I rest; here I dwell; to this I return. This is all in all. I can only be silent, yet would speak what no tongue can utter, and no thought can think before it. This we shall learn, and for ever grow in--more beyond us for ever, for here is God revealed in His essential name of existence--God revealed in man, in Jesus ! I know Him, am familiar with Jesus, at home with God, honouring the Father in Him, and Him as one with and in the Father, yea, delighting to do it. But I say, so we believe it ? (Continued on Page 8)

"EARLY DAYS"

(Copy of a Letter from Mr. J. G. Bellett to Mr. J. Macallister)

When I call to mind some of the early facts connected with the history of so-called "brethren", as for distinction I will call them, I am impressed with the sense of there having been at that time a very independent and original teaching of the Spirit of God. I do not doubt, however they may have aided one another afterwards, or grown together in the understanding and enjoyment of much common truth, earlier impressions had been abroad in the minds of many without conference or suggestion, which, however, led them readily to run together once they did confer. I believe the earliest time of our history, both in England and Ireland, might exhibit this. I may fail in accuracy of recollection, and of course, I may mistake when I was not so personally engaged, but I will follow on just as my memory suggests to me, bethinking myself, of course, as I proceed, praying the Lord to guide in all simplicity and truth.

It was in the year 1827 that the late Archbishop of Dublin, in a charge delivered to the clergy of his diocese, recommended that a petition should go up to the legislature seeking increased protection for them in the discharge of their ministerial duties, as the teachers of religion in these lands. John Darby was then a curate in the County of Wicklow, and often did I visit him in his mountain parish. This charge of his diocesan greatly moved him; he could not understand the common Christianity of such a principle, as it assumed that ministers of Christ in doing their business as witnesses against the world for a rejected Jesus, should, on meeting the resistance of the enemy, turn round and seek security from the world. This greatly offended him. He printed his objections to such a principle in a pretty large pamphlet, and without publishing it, or putting it on sale, sent copies of it to all the clergy of the diocese. All this had a very decided influence on his mind, for I remember him at one time a very exact Churchman (as I may speak), but it was evident his mind had now received a shock, and it was never again what it had been. However, he continued in his mountain curacy, at times, as a clergyman, visiting different parts of the country, either to preach sermons or to speak at some of the religious societies.

In the beginning of 1828 I had occasion to go to London, and there I met in private, and heard in public, those who were warm and alive on prophetic truth, having had their minds freshly illuminated by it. In my letter to J. N. Darby, at that time, I told him I had been hearing things that he and I had never talked about, and further told him on my return to Dublin what they were. Full of this subject as I was then, I found him quite prepared for it also, and his mind and soul had travelled rapidly in the direction which had thus been given to it.

I continued, however, in Dublin, and he was more generally in the County of Wicklow, but he had introduced me to dear H. Hutchinson, whose memory is very dear to me and much honoured by me. He and I found we had much in common. Dissatisfied as I was, we went occasionally together to the dissenting chapels, but we had not much sympathy with the tone prevalent; the sermons we heard had generally, perhaps, less of the simplicity of Christ in them than what might be heard in the pulpits of the Established Church, and the things of God were dealt with more as for the intellect than, as we judged, suited the proper cravings of the renewed and spiritual mind. I believe I may say this for him as well as for myself, so we held on, loosely as it was, by the Established Church still.

A short time before this, Mr. Groves, a dentist in Devonshire, had offered himself to the Church Missionary Society, and in order to fit himself for its service had entered our college (Dublin). I knew him soon after, and he occasionally stayed with us, on coming here to pass his quarterly examinations. In a way perfectly independent of all that had been pressing in the minds of others, he had been taught to see that college education for the work of the ministry was not the thing, and that he was wasting his time in Dublin attending his examinations. By the entrance of these thoughts the whole question was raised in his mind, so that he not only abandoned his connection with college, but viewed as he had never done before the whole matter of the Established Church, and the claims of dissenting bodies. At the close of 1828 he visited Dublin. Though he had seceded from the college, he preached at Poolbeg Street at the request of dear Mr. Egan, then in connection with the little company found there, of which Mr. R. Pope, well known in Ireland at that time, was one. Talking one day with him as we were walking down Lower Pembroke Street, he said to me, "This I doubt not is the mind of the Lord concerning us: we should come together in all simplicity as disciples, not waiting on any pulpit or minister, but trusting the Lord would edify us together by ministering as He pleased and saw good from the midst of ourselves."

At the moment he spoke these words, I was assured my soul had not the right idea. I remember that moment as it were but yesterday, and could point you out the very place. 'Twas the birthday of my mind, dear James, if I may so speak, as to "brethren". (To be Continued, if The Lord will).

Editor's Note:- This very interesting letter from the late Mr. Bellett was intended to appear along with the article, "CORINTH AND SECTS", as it so exactly illustrates the principles set forth in it, but we regret that through a misunderstanding it was omitted, but may we suggest that they be read together. There are about 2½ pages more to Mr. Bellett's letter, to appear later, God willing.

Continued from Page 6. ("Before Abraham was, I am.")

I do believe it all: and yet, as it were, believing nothing. I am as nothing in the thought of it, yet alive for evermore by it, blessed be God and His name. All shall praise Him so. Yea, Lord Jesus, God most High, so shall it be. Lord Jesus ! Thou art "I am !" Thou art "I am;" yet didst Thou take little children in Thine arms; yet didst Thou suffer, die, and be in the horrible pit--yea, for our sins! Thus I know the mercy-seat: I know that there is no imputing sins to me, that I am reconciled to God, and that God is the reconciling One. (J.N.D.)

MEDITATIONS ON PHILIPPIANS
BISHOPS and DEACONS

(Chapter 5)

We have already seen that every true believer in our Lord Jesus Christ is a "saint", but we find in this greeting in our First Verse, two other classes. Paul writes not only to "all the saints in Christ Jesus which are at Philippi", but he adds, "with the bishops and deacons," or, as the New Translation puts it: "With (the) overseers and ministers." This does not mean that the bishops and deacons were not saints: surely they were: but they had also this special position in the assembly. Notice that the little word (the) in this quotation is in brackets, to show that it is not in the Greek Testament, as though the Spirit of God is not pointing out any very special people. The word "bishop", or "overseer", (the same word in Greek), does not have at all the same sense in the New Testament, that it has come to have among men today. And the word "minister" used in the New Translation does not in the least mean the position occupied by the "minister" of a church today. It merely means one who ministers, or serves. Compare Matt. 20.28; Mark 1.31; Mark 9.35, etc.

The bishop, or overseer, (same word), was also used interchangeably with the word "elders". In Acts 20.17, the Scripture speaks of "elders", while in verse 28, speaking to the same persons, we read: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost has made you overseers, to feed the church of God." The word is exactly the same as is translated "bishops" in Phil. 1.1. Compare also Titus 1.5 & 7: I left thee in Crete, that thou mightest ... establish elders in each city, as I had ordered thee: ... the overseer must be free from all charge, etc." (New Trans.).

There were evidently a number of overseers, or bishops, in the assembly at Philippi. The position which bishops hold today in the various denominations, is totally unknown and unheard of in The New Testament; and did not come into use until after the days of the Apostles. God's way is to have a number of bishops, or overseers, in one assembly, as here in Philippi, or in Ephesus (Acts 20.28). Man's way is to have one bishop over a number of "churches".

How were the overseers, or bishops, appointed in the days of the Apostles? In every case they were chosen and appointed either by the Apostles themselves, or by some person, as Timothy or Titus, authorized by the Apostles to select, or "establish" them. See the verse quoted above from Titus 1.5. See also, for example, Acts 14.23: "And having chosen them elders in every assembly, having prayed with fastings, they committed them to the Lord." (New Tr.)

There is not a single instance in the New Testament where an assembly was instructed to choose elders or deacons for themselves. They were only chosen by an Apostle, or by one whom an Apostle ordered to do so. (Titus 1.5: New Tr.). I know that it is the custom with many today for an assembly to choose its own elders, or overseers, or bishops, and deacons. But this custom is unknown in the New Testament. No church in the New Testament ever pretended to do such a thing. Let us at least be willing to acknowledge our real lack in this respect; it is our duty to God, because it is the truth; and the owning it keeps one from much presumption. For in general Christendom is doing, without Apostles, what is only Scriptural to be done by or with them. The Appointment of elders and deacons goes upon the notion that there is an adequate power still resident in men or the Church. But the only Scriptural ordaining power is an apostle acting directly, or indirectly. Titus or Timothy could not go and ordain elders, except as authorized by the Apostles.

But there are the clearest, and most minute, directions given us in the Scriptures, by which we may know and recognize those who are qualified in the sight of God to act in this capacity.

See I Timothy 3, and Titus 1.5 to 9. Ponder these qualifications:

Timothy 3

"If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, (sober) sober, (discreet) of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, (not greedy of filthy lucre;) but patient, (mild; moderate) not a brawler, (not addicted to contention) not covetous; (not fond of money) one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

Titus 1.5 to 9

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed (or, ordered) thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the stewards of God; not selfwilled, (or, headstrong) not soon angry, (or, passionate) not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, (discreet) just, holy, temperate; holding fast (or, clinging to) the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

As we ponder these minute instructions: so clear that every saint may recognize who is qualified as an elder, or overseer, or bishop: and as we remember that, according to the Word of God, no assembly has authority to appoint elders:—and certainly no individual has such authority:—are we wrong in believing that now the individual saints in every assembly are responsible to recognize those so qualified, and submit themselves to such: as the saints in Philippi would submit themselves to the bishops established by the Apostle? Human appointment is man's way: but God's way is: "Know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." (1 Thess. 5.12). The true way to glorify God is not to assume an apostolic authority that we do not possess, but to act confiding in the power and presence of the Holy Ghost, Who does remain. It is the Lord Himself, acting by the Holy Ghost, who has put each saint in his own particular place in the body, as He sees fit: and it is our responsibility to recognize those whom the Lord has qualified to do the work of bishops or deacons.

There is no thought or suggestion in Scripture of a number of assemblies, or one assembly, being in subjection to one man: though even in the days of the Apostles, as in our own days, there was a Diotrophes, who loveth to have the preeminence (3 John 9): but the Scripture only mentions him to condemn him.

In the days of the Apostles, a bishop was simply an "overseer", and a deacon was simply one who serves. The office of overseer seems to have dealt more the internal, the spiritual, side of the affairs of the assembly; though he is to be given to hospitality, which includes the temporal side. As we search the Scriptures we may find a good deal of light on what the office of a bishop entailed. In 1 Peter 5.1,2, we see that an "elder" was to "Feed the flock of God." The word translated "feed" is really much wider than simply to feed. It means, "To act as a shepherd." It carries with it all the loving, faithful care that a good Shepherd gives to his flock. This one word alone will, perhaps, include all those which follow.

In Hebrews 13.7 (Margin) we read of "The Guides." The word literally means, "The ones leading:" like the shepherd leads and guides the flock. "He goeth before them" (John 10.4), the Good Shepherd could say. That was one of the duties of the overseer. In Hebrews 13.17, we read of the

same ones, --the Guides,--and here it tells us they "watch for your souls." The word means, "To be sleepless," and so, "To be vigilant." Just as a good shepherd kept watch over his flock by day and by night, like the shepherds of Bethlehem (Luke 2.8), or Jacob, who could say: "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." So should the true overseer watch, by day and by night, over the flock of God.

In 1 Thess. 5.12, we read: "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you." In this verse we find three more duties of the overseer. First, he laboured. The word originally meant to grow weary. It tells of the toil that wearies one. How well Paul understood this. Such is the toil and labour of the true overseer. "Are over you", is literally, "set over", so means to preside, or rule, or govern: but it has also the meaning: "To be a protector, or guardian, to give aid, to care for." How well that describes the work of a good shepherd. To "admonish" is to "put in mind", and so, to "exhort."

We have already seen that the overseer is to be as "The Steward of God." (Titus 1.7). This is a most solemn and responsible position: and, "It is required in stewards, that a man be found faithful." (1 Cor. 4.2). Oh, that every assembly of the saints had a few such overseers.

The Greek word used for "elder", sometimes has only the meaning of an "old man", as 1 Tim. 5.1, where it is in contrast to "younger men." It would seem that all who held the official position of an "elder", were old men: but not all "old men" held that official position. We are specially warned that an elder (or, overseer) must not be a "novice." The same word is used of "elders" of the Jews, and we often meet the word in Revelation.

The word "deacon" means simply "one who ministers", or, "serves": for "minister" is really only another name for "servant." In the New Testament it has not the least meaning that it has come to have today, a man in charge of a "church." It refers to the lowly service of love, which has been associated with those who were younger in the Truth, and not, perhaps, gifted in a particular way. They yet have the service of the saints at heart, and are concerned with the little things in the practical life of the assembly: "serving tables," for instance: as we find in Acts 6.1-6. When I was a boy my Father and I used to go early to the meeting room to get it ready. Part of my work was to dust the seats. One day my Father remarked to me that this was the work of a deacon, and that "they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." (1 Tim. 3.13).

We should today look earnestly to our Lord Jesus Christ as Head, that He would raise up those who would be able to serve and minister to the saints, in this lowly way, loving them with the heart of Christ. The qualifications for the deacon are set forth with equal clearness to those of the bishop: "grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith of Christ Jesus." (1 Tim. 3.8-13). Stephen and Philip should encourage the "deacons."

As we read these qualifications, I fear they make most of us hang our heads in shame, so few seem able to meet the requirements for bishop or deacon. Let us remember the only One Who has perfectly fulfilled them is He Who is called "The Bishop of your souls," (1 Peter 2.25), and Who said of Himself: "I am among you as he that serveth:" literally, "as the One being deacon." (Luke 22.27). (To be Continued, if the Lord will)

The Steward & Feed My Lambs are sent free on request, as the Lord enables. Letters about The Steward & Feed My Lambs should be sent to Mr. Samuel Arendt, 4354 Marcell Ave., Montreal, Canada. Letters about The Steward and the paper "Till He Come", please address to Mr. G. W. Allen, 7 Astley Ave., Toronto, Canada. Letters to the editor of The Steward, to G. C. Willis, Box 5413, Kowloon, Hong Kong.

PRINTED IN CANADA

Feed My Lambs

No. 9.

THE YOUNG CHRISTIAN

I cannot give it up, the little world I know
The innocent delights of youth
The things I cherish so !
'Tis true I love my Lord, And want to do His
And, Oh, I may enjoy the world will:
And be a Christian still !

I love the hour of prayer, I love the hymns
I love the blessed Word of praise,
that tells
Of God's redeeming grace:
But I am human still, and while I dwell on
God surely will not grudge the hours earth
I spend in harmless mirth.

These things belong to youth,
And are its natural right—
My dress, my pastimes, and my friends,
The merry and the bright.
My Father's heart is kind;
He will not count it ill
That my small corner of the world
Should please and hold me still.

And yet, "outside the camp,"
'Twas there my Saviour died !
It was the world that cast Him forth,
And saw Him crucified.
Can I take part with those
Who nailed Him to the tree ?
And where His name is never praised
Is there the place for me ?

Nay, World ! I turn away,
Though thou seem'st fair and good;
That friendly outstretched hand of thine
Is stained with Jesus' blood.
If in thy least device
I stoop to take a part,
All unaware; thine influence steals
God's presence from my heart.

I miss my Saviour's smile
Whene'er I walk thy ways;
Thy laughter drowns the Spirit's voice,
And chokes the springs of praise.
If e'er I turn aside
To join thee for an hour,
The face of Christ grows blurred and dim
And prayer has lost its power !

Farewell ! Henceforth my place
Is with the Lamb who died.
My Sovereign ! While I have Thy love
What can I want beside ?
Thyself, dear Lord, art now
My free and loving choice,
"In Whom, though now I see Thee not,
Believing, I rejoice !"

Shame on me that I sought
Another joy than this,
Or dreamt a heart at rest with Thee,
Could crave for earthly bliss !
Those vain and worthless things,
I put them all aside;
His goodness fills my longing soul,
—And I am satisfied.

Lord Jesus ! let me dwell
"Outside the camp", with Thee.
Since Thou art there, then there alone
Is peace and home for me.
Thy dear reproach to bear
I'll count my highest gain,
Till Thou return, my banished King,
To take Thy power, and reign !

(Margaret Mauro)

"LET US GO FORTH THEREFORE UNTO HIM WITHOUT
THE CAMP, BEARING HIS REPROACH." (Heb.13.13)

* * * * *
FROM A LAMB

"I wish Jesus was on earth. The verse we had today was: 'The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.' Romans 6.23. I am not saved yet, but close. Jesus is nigh unto all them that call upon Him."

2
THE STORY OF POLYCARP

For over 200 years after the death of the Lord Jesus, the Roman people hated everybody who loved and worshipped Jesus.

It was against Roman law to be a Christian, because they said every one should worship the Emperor; if not, he was not a good citizen. They were not always being persecuted, but the followers of Jesus were always in danger. At any moment they might be brought before a magistrate, and if they would not sacrifice to the gods of Rome, they would be condemned to torture and death.

Many men and women, even boys and girls, in those days loved Jesus so much that they were ready to suffer for Him, and joyfully gave up life itself. One of the most famous of them was a man named Polycarp. He was very well known by the Christians. He was born within forty years of the death of Jesus, and he was a friend of the Apostle John. He knew many people who could speak of the things they had heard from the disciples, who had heard and seen the Lord Jesus Himself.

So Polycarp knew the true teaching of the Apostles, and he became a very important man in the Church. He was made a bishop when he was quite young, and given much power among the Christians. But you must remember that a "bishop" in those days, was not like a bishop today, but was an "overseer" in an assembly.

When Polycarp was an old man, the Roman Emperor began to persecute the Christians. The Games were being held at Smyrna, where Polycarp was bishop. The Roman Governor of the Province had come from Ephesus to preside, and people were there from all the country round. Part of the amusement was a wild beast show, in which criminals were thrown to the animals, to be torn to pieces by them. Because the Christians were hated at this time, many of them were thrust into the arena to be killed by the lions. Eleven Christians had already refused to offer sacrifice to the heathen gods, and had been killed in this way. Then suddenly the crowd, who had been watching them die, thought of Polycarp, the leader of the Christians. At once the cry arose, "Let search be made for Polycarp!"

No one knew where the old bishop was. They found one of his servants, however, and tortured him until he told where Polycarp was living. Away rode the police after him. Late at night they surrounded a small cottage in the country, and in an upper room they found the old man. Polycarp was not at all frightened when he saw them. "God's will be done", he said, and asked them to let him have a little time for prayer.

The police were very hungry after their long ride. They sat down to a supper, which Polycarp's slaves provided for them; while for two hours the captive prayed for all the Christians who were suffering for the sake of the Lord Jesus. Soon morning began to break. The captive bishop was taken to the city, riding upon an ass, and surrounded by his captors. When they were nearly there, the captain of the police, whose sister was a Christian, met them. He took Polycarp into his chariot, and tried to make him say he would worship as the Romans wished him to do.

But Polycarp refused again and again, and at last he was pushed out of the chariot so roughly that he fell to the ground, bruised and bleeding. He was taken to the Arena. All around him sat the people; in their midst on a high seat was the Roman Governor. A hush fell on the crowd as they saw the old bishop. Suddenly in the silence a great voice was heard calling, "Polycarp, Be strong and play the man!" Everyone looked round to see who it was that dared to call out at such a time, but no one could see any speaker, and the police could not tell where the voice had come from. The Christians always believed it was a voice from Heaven: the Romans did not know what to think.

The bishop was brought before the Governor's seat. The magistrate looked at him, and besought him to remember his old age. "Blaspheme Christ, and I release thee," he said. But Polycarp would not. He made an immortal reply: "Eighty-and-six years", he said, have I served Christ, and He has never done me wrong. How can I blaspheme my King, Who saved me?" The Governor threatened to throw him to the wild beasts, or to burn him alive, but Polycarp remained firm in his love for Jesus.

So three times the herald proclaimed, "Polycarp has confessed himself a Christian". Then the crowd demanded that he should be burnt. They collected wood and faggots, and raised a great pile. Polycarp was bound to the stake. The fire was lit, but the wind blew the flames aside, and the old man stood unharmed. Seeing that the fire was dying out, an executioner killed Polycarp with a sword. To the amazement of the spectators,

blood gushed from the aged body, and extinguished the flames. Polycarp's death was the end of the persecution in Smyrna. The annual Games were over, and the people returned home.

* * * * *

A PUZZLE

Faithful	Sin	Give	Of	And	I	Is	God	A	Love
Abraham	Unto	Help	Be	Death	Will	Crown	Thou	Life	Thou

Cross out six of the above words, and form a Text with the rest. Then from the Six you have crossed out, use half the words to form another Text.

(Answer in the next Issue, the Lord willing)

(From, "For Every Land")

* * * * *

MARY and HUGH

HOW WE GOT OUR BIBLE: PART 3

- * -

It was Friday evening, and no lessons to do. The family had finished supper, but were still sitting round the table chatting, when Mary said: "Daddy, Do you remember you were going to tell us more about what people wrote on, long ago?"

"Yes, I remember, Mary: and tonight would be a good time for another talk. Let's hurry with the dishes, and we can start; for there's so much to tell you, I don't know where to begin." The dishes were soon finished, and then they all sat out on the lawn for the talk.

"Do you remember what we talked about last time?"

"I do," Daddy, Hugh replied, "We talked about a very, very old Gospel of John on the kind of paper made out of reeds: what did you call it? Yes, I remember, Papyrus."

"That's right! And do you remember another kind of writing material we mentioned?"

"Yes: Parchment. Its made out of the skins of animals, Isn't it?"

"Yes, it is, Mary. Its interesting that they tell us we get our English word parch-ment, from the name of the city 'Pergamos', mentioned in Revelation: though the Greek word for parchment, gives us our English word 'membrane'. Pergamos was an important place for parchment, or 'vellum', as we also call it. I hope soon to tell you about a very old Manuscript of the Greek Bible, called the "Códex Sinaiticus", that the people of Britain bought about 25 years ago from Russia for a Hundred Thousand Pounds. Sad to say much of the Old Testament is missing, but it is one of the most famous Manuscripts of the New Testament. This Bible was written by hand on the very finest parchment; it is thought to have been prepared from skins of antilopes, or asses, and the pages are so large, that it is estimated the skin of an animal would not furnish more than two leaves."

"But what an immense work to write out the whole Bible by hand! Why, it takes me more than a year to read it, and I should think it would take a life-time to write it all."

"It is an immense work, but till a few hundred years ago, there was no other way."

"How much a Bible must have cost in those days! It should make us value the Bible more."

"Indeed it should, Mary, and how we should thank God for providing suitable material for men to write on; and suitable men to do the work."

"Did they have anything else besides Papyrus and Parchment to write on?"

"Yes, they sometimes used boards covered with wax, but that would not last very long. Then they also had pieces of unglazed pottery, that took writing very well, and lasted a long time. Sometimes just broken pots or jugs. The learned people call these 'ostraca', and great numbers have been found in Egypt and Palestine. They were used for letters, and accounts, and all sorts of other things."

"Did they have pens and ink like we have?"

"Do you remember the Apostle John wrote to his friend Gaius, and said, 'I had many things to write, but I will not with ink and pen write unto thee.' The word John used for pen is the ordinary word for reed, like the Lord used when He spoke of a 'reed shaken by the wind.' So we know they used reeds for pens; and until very recently men still used reeds for pens for special work. The word John used for ink is the ordinary word for black, like the Lord used, when He said, 'Thou canst not make one hair white or black.

They had different kinds of ink, but some was made of ground charcoal, gum and water: so you see they were not so far behind us.

"Did they ever use anything else to write on?"

"Yes, they often used soft clay tablets. They used a three-sided thing for a pen, with a bevelled end, to make marks in this soft clay, and then they would bake it hard.

This was a very durable kind of writing, and there are whole libraries of such 'books', but you can hardly guess how heavy and inconvenient they were. This kind of pen made marks that were thicker at the beginning of the stroke than at the end, and so made the sort of wedge-shaped letters that we call 'cuneiform' script. I hope sometime you will see pictures of it."

"It was really very clever of them to think of all these ways to find writing material: were there any other kinds?"

"Yes, Hugh, if you will get the Bible, and read Job 19. 23 & 24, you will find another material they used long ago to write on; and remember Job is one of the oldest Books in the Bible. In it we read of 'Elihu the son of Barachel the Buzite', and Buz was the son of Nahor, Abraham's brother. It may be, Moses wrote Job, but we do not know."

"This is what it says, Daddy,—'Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever.' Does that mean they had books in Job's day?—And did they really engrave in the rock?"

"Yes, they surely had books then: and in the East there are many inscriptions in the rock. But you have seen inscriptions in the rock, quite near your home."

"No, I don't think I ever saw anything engraved in the rock!"

"Do you remember when we went to the cemetery the other day?"

"Oh, you mean the gravestones. Yes, of course! Did they have gravestones then?"

Perhaps not just like ours, but they had some very interesting gravestones. Do you remember we spoke of a town called Gebel, which the Greeks called Byblos, from which name we get our word Bible? In that city are some old grave stones, one 1600 years before Christ. Try and remember about this, for we must speak of it again. But one of the most interesting inscriptions engraved in the rock, is what is called, "The Moabite Stone" which is a great stone, nearly 4 feet high, 2 feet wide, and 1½ inches thick. It was found in Moab about 90 years ago, and both Germany and France tried to get it. This made the Arabs think it would be more valuable in pieces, so they lit a fire under it, and poured water on it, and broke it up. However, most of the pieces were found, and now it is in a museum in Paris. It was prepared by Mesha, king of Moab, and tells about his rebellion against Israel, just as we read in II Kings 1.1 & chapter 3."

"How long ago was that stone engraved?"

"About 850 years B.C. And it is nice to think it exactly confirms the Scripture. But now you must run to bed, and in our next talk, God willing we will talk of 'Alphabets.'"

* * * * *

THE RESURRECTION

(Continued)

In our last Number we spoke of the Stone-mason who worked on my Mother's grave in South China; and his boy, who used to come to the meetings. My Father had a small branch, with a butterfly and empty cocoon that he used at the meeting to illustrate the Resurrection.

The next day, while working on the grave, one said to another: "Were you at the meeting last night?" "No," he replied, "I don't go. I hear the teachings of the Christians are so deep and hard to understand, man must study several years to be a Christian."

"On the contrary", replied the head mason, "they are so simple and easy to understand, that even my boy here can know them quite well. You should have been at the meeting last night, and heard about the worm and the cocoon and the butterfly. It's all as clear as sunlight. This grave we are building is the cocoon. The body that will soon be put in it is the worm, that walked on earth. But that body will not always stay here, for just as the cocoon was broken open, and the very same creature came out, so Mrs. Lai herself will come out with a new and beautiful body: and instead of belonging to earth, it will be fitted for Heaven. There's nothing hard to understand about that. It's just like the silk-worms we all know about, that we have all around us."

But perhaps a Lamb asks, "Do the Scriptures tell us the same things?" And that is a most important question. Yes, they do. Read the Fifteenth of First Corinthians right through from beginning to end. There you will find Christ is the "Firstfruits of them that slept." (Verse 20). The "Firstfruits" was the sample of the harvest. Whatever the "Firstfruits" was like, the rest of the field would be the same. So, in Christ's resurrection, we have a sample of our own. Did His own very body come out? Yes, It did. So will ours. Was His body changed? Yes, it was. So will our body be changed. What was His Resurrection body like? We do not know: neither do we know what our Resurrection body will be like. Did He know and remember His loved ones, did they know Him? So will we know ours.

(To be Continued, L the Lord will)