

Words Of Peace & Truth

No. 93: September – December 2014 CONTENTS

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WORDS OF PEACE & TRUTH
(Esther 9:30; see also Zechariah 8:19)
NO. 93: SEPTEMBER-DECEMBER 2014

Editorial

It seems that many Christians are under a lot of pressure today. Of whatever kind this may be it is very real – and perhaps painful – to those who are experiencing it and we need to persevere in prayer for one another. Let us also always remember that the Lord Jesus as our High Priest ever lives to intercede for us (Romans 8:34; Hebrews 7:25). But, as we are reminded on pages 90-91 of this issue, God’s ways are not our ways and He intends that we should profit from whatever He may be pleased to order for us, or allow us to pass through. Hebrews 12:7-11 helps us about this and we have the testimony of the psalmist as to the way in which he gained from his distress: “In pressure, Thou hast enlarged me” (Psalm 4:1 – Darby Trans.).

Besides prayer, the Lord helps and encourages us through the ministry of the word and I trust that among the variety of articles in this magazine, every reader will find something that is appropriate to his or her needs.

I regret that at the head of this page in the last issue the number was wrongly given as 91 (the result of cut-and-paste), though the correct number (92) appeared on the front cover; I apologise for this mistake, which was corrected on the website and in the later hard copies to be distributed.

G.S.B.

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A PEACEFUL MIND

Isaiah 26:3, 4; Romans 7:21-25 and 8:1-8½; Philippians 4:5½-7.

One thing that is sorely needed by all of us is a peaceful mind. I believe there are positively millions of persons alive at the present time who would give all they possess to have a peaceful mind. Brethren here who come in contact with other believers, and with men generally, get that impression – that persons would give everything to have a peaceful mind. I believe that the enemy gets a real advantage from many of us because we go around with an agitated mind – and there is very much indeed to agitate us. But it leaves a loophole for the enemy, especially in younger persons, because it gives him an entry, by way of what they hear and what they see, to upset them and wherever you go you find that; you are told that young persons are upset by happenings. But I believe there is a secret, and that secret is having a peaceful mind.

And therefore I read, to begin with, out of Isaiah 26. We often hear the verse quoted, “Thou wilt keep *him* in perfect peace, *whose* mind is stayed *on Thee*; because he trusteth in Thee” (*following the King James Version – Ed.*). But that isn’t exactly what the Scripture says, but “Thou wilt keep in perfect peace the mind stayed [on Thee], for he confideth in Thee” (*Darby Trans. – Ed.*). So it is a remarkable thing that the Spirit of God should record that the mind is of such an incalculable value to God that the Spirit of God says that God is going to keep in perfect peace the mind – “the mind stayed on Thee.” Now that, I believe, is the secret of having a peaceful mind. Of course, it does not detract from the person whose mind it is, because it goes on to say “for he confideth in Thee.” Therefore the prophet says “Confide ye in the Lord for ever, for in Jah, Jehovah, is the Rock of Ages.”

So that confiding in God is the great secret, the secret of having a mind not brought under control by yourself or by taking a course of Pelmanism, but by confiding in God. And it isn’t only that *you* are going to be kept in perfect peace, but the *mind* is too.

And there's no use for persons to try to tell me that you can't distinguish between the person and their mind. The Scripture does say; "As (a man) thinketh ... so is he" – that's Proverbs (23:7), meaning to say that you can go along with people and they can deceive you all the way; you think their mind and heart are with you, and they're not at all – and we've known what that is. But in Romans 7, from which we have read, the apostle in going over his experiences very definitely distinguishes between himself and his mind. And therefore we have, I believe, to take these things very seriously to heart and come to a right judgment as to how our minds are centred and fixed.

To have a peaceful mind – what a secret that is! Many people that I know, godly persons, can't get a wink of sleep because their minds become active immediately they lie down. Well, He gives His beloved sleep (*see Psalm 127:2*). Sleepless nights in facing up to the realities of what God has to require of you, is another matter. One could say that in the night seasons His reins instructed him (*see Psalm 16:7*). But to start making a formal budget of your business plans, what you're going to do during the next week, is certainly not in keeping with a peaceful mind that is stayed upon God, because who knows whether I shall be here tomorrow? Who knows when they go to bed and stay awake all night that they're going to do one thing that they thought about or that the circumstances are going to be like they plan? I don't say persons have to be careless but we come back in the Philippian epistle to exactly where we start here (*in Isaiah*): "be careful about nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God" – everything laid upon God, and the peace of God garrisoning your hearts and thoughts by Christ Jesus. You finish in that Scripture in Philippians, where we start here: "Thou wilt keep in perfect peace the mind stayed [on Thee]."

To have a mind stayed upon God is a priceless possession, I

would say; and the older one becomes, the more one finds the need for it because there is not the same resilience that there was in youth when you could set about in your mind from one thing to another, and think of half a dozen things at the same time. Therefore we need, do we not, to have a peaceful mind. It is remarkable that perfect peace, according to the footnote (*margin, KJV*), is ‘peace, peace;’ and so you get a double portion of peace – not the perfection of it but a double portion.

So the writer says, “Confide ye in Jehovah for ever.” Now what has come to me in regard of this is that to have a peaceful mind, we must have a contented one. And that once again raises its own problems, doesn’t it? – to have a contented mind, introducing the matter of circumstances and what is prone to us as of the human family; in short, having what Scripture speaks about as a soul. We have a spirit, soul and body – we know the make-up of the human frame, the human life – and you have a mind.

I was just thinking as I came in how Matthew 11 is so often used in gospel preachings, and in other ways. “Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest to your souls.” A contented mind flows from having rest of soul in the presence of Jesus, because the soul as spoken of or dealt with in that setting is the seat of our longings and aspirations – what we would like, what we want to do and all the rest of it. But Jesus says this is the only way that you can find rest for your soul – which must be distinguished from peace of conscience. He doesn’t say: ‘Take My yoke upon you and learn from Me, and you’ll get peace of conscience;’ that’s another thing again that affects your mind; but rest of soul is one of the great things that we need in our day, and one thing that militates against it is prosperity – just one of the things.

The Lord Jesus speaks about that in Luke 12. There was a very prosperous man, and what God had given him – his lands –

brought forth plentifully. So that set his mind thinking and “he reasoned within himself;” now that’s your mind talking to you, if you reason within yourself. I don’t know the experiences of other people here, but I know that over many years my mind has had conversations with itself. He reasoned within himself and then he came to a conclusion. With your mind not governed by the God who has given you prosperity, you may come to conclusions that will lead you far astray. And the conclusions were that he was going to pull down his barns and build greater; he was going to make every provision not only for the present but also for the future, and then he was going to talk to his soul about it. First of all he had his thinking in his mind, what he was going to do.

Don't misunderstand me, these are days in which persons have to look very closely with their minds into what they may be linked up with or affected by. We're not to be careless about anything. We're to be careful about nothing, but not to be careless. The careless man just says, ‘Well, I’ll just take the circumstances as they come and let them take their course.’ But that’s very different from a man who has resolved in his mind to do certain things and then he starts to contaminate his soul, which to my mind is a very serious thing, although I’ve done it myself. He has a conversation with his soul and he says, ‘you know, soul, my mind has been active and I’ve got the whole thing laid out, so now you can take your ease. You’ve got much good laid up for a long while; take your ease, eat, drink and be merry.’ God says, as it were, ‘Well, that man’s mind has come to certain conclusions, and he has brought his soul into the matter. All I can say to that man is: “Fool, this night thy soul shall be required of thee.”’

Just as I was saying, who can tell whether one of the things you go into and meticulously work out, will ever happen. And may nobody in this room have the title of “Fool” said of them because here was a man who had his workings with his mind, and he left God completely out of his considerations. James says that

you have to say: “If the Lord should [so] will and we should live,” not that we’re going to a certain place and we’re going to stay there so long but if the Lord will and we live. And therefore one who takes those things into consideration gets a result as having been with Jesus and come to Him and taken on His yoke. It is a remarkable thing that that yoke is not a yoke like a yoke of oxen: that yoke is a singular yoke. You know well that quite frequently in our island* we’ve seen people on a Saturday, or on a weekday, taking in their water from the well, and they have a yoke on their shoulders, and they have a bucket at each side. Now that’s the word that is used for this yoke. “Take My yoke upon you” – not to be yoked with the Son of God as I myself have often spoken of it. That isn’t what it means. It means His yoke here was to do the will of God and complete His work (*John 4;34, 6:38*).

That was the yoke of Jesus, and He says: “Take My yoke upon you, and learn from Me” – ‘see how I did it.’ You might say: ‘Oh well, you haven’t got the thing to put up with that I have – you don’t know, even my parents don’t know, how much I’ve got to put up with, at school and in the office, or wherever I may be, on the boat; you don’t know;’ but He says, I *do* know. “Coming into the world He says, Sacrifice and offering Thou willedst not; but Thou hast prepared Me a body” (Heb. 10:5). “Lo, I come ... to do, O God, Thy will.” And He would say: ‘Come to Me, and I’ll show you; learn from Me how I was able to go through to do the will of God, and never to have a thought different from that.’ He says: “Learn from Me” – and He has just had to speak in a condemnatory way of the cities in which His mighty works had taken place (*Matt. 11:20-24*); He accepted it all. “I praise Thee, Father, Lord of the heaven and of the earth.” Do you think the Father couldn’t have changed those circumstances in a moment? Of course He could. Jesus says at the very end, I have only to ask the Father and He would send Me more than twelve legions of

* *The speaker lived on the Isle of Lewis in the Outer Hebrides.*

angels (*see Matt. 26:53*). We know what one angel was able to do to the host of Sennacherib (*see Isa. 37:36*); what about twelve legions of them? He doesn't ask. All He does is to ask for you and for me. If there is anyone here tonight without Christ, I would tell you that Jesus asked for you, and at that point, with all His sufferings before Him. He says: "Father, forgive them," (*Luke 23:34*), opening the door of the city of refuge.

So He says: "Learn from Me;" the way in which He went through, the way in which He was always available to men on behalf of God. "I was not rebellious," He says in the prophet, "I turned not away back" (*Isa. 50:5*). What would have happened to you and me, I ask you, if Jesus had said, 'I am not able to take any more; I am going back to glory as I came, alone.' What would have happened to us? Such a thing is unthinkable, I know. But that's what people say, they say all the time 'I can't take any more.' Well, it shows, I think, that they haven't been in the presence of Jesus. They may be burdened, they may have heavy hearts, and who of us hasn't a heavy heart sometimes in our individual histories? – maybe very often heavy because of things in our localities; maybe heavy hearts about persons we find being enticed away from the Lord. And He is standing and saying: "Come to Me, all ye who labour and are burdened, and *I* will give you rest. Take My yoke upon you, and learn from Me." 'I will lead you.' Find rest for your souls in the company of One who is meek and lowly in heart and in mind. Marvellous isn't it, to think of the mind that was in Christ Jesus! The apostle dwells upon it in the Philippian epistle, that mind which is intended to be found amongst us collectively in the setting of that Scripture. "Let this mind be in you which was also in Christ Jesus; who, subsisting in the form of God ..." – an amazing thing that that character of mind, and what He thought at that time, is intended to pervade the company of those that come together: "Let this mind be in you," the Scripture says.

So a contented mind is something that I believe we should cultivate; having and keeping, whatever the circumstances, a contented mind. If we go through the Scriptures, we shall find that a contented mind is constantly brought up, particularly in regard of circumstances but in other ways too, and as having the activities of the enemy, because it is a very easy approach that the enemy has into our minds if they are distracted from Christ; if we haven't got peace of conscience, restful consciences: that is one of the principal things that can bring about restless minds. Of course, it is right, as I said before, to have consciences which are affected if we haven't found the solution of what is affecting our consciences, if it is a question of not having accepted what God has presented to us from our childhood, perhaps in gospel meetings and other meetings. If we haven't faced up to what God requires of us, we're still without Christ.

What a terrible thing that is; no wonder your conscience is affecting you; it is the monitor that is given to us so that we should be aware of these things, of what is right and what is wrong in our dealings with one another, and it is amazing how values are going down and down. I was only hearing my own son saying not more than a month ago that during his last business visit to a certain city, he found that in the previous three months persons whose word he could take, had not then an element of truth or confidence in them at all; they were prepared to lie openly. That's how values are going down and down, and what we require is to understand how God maintains His values and what He has done through the death of Christ in order to give us everything that we need so that our minds and peaceful conditions with Him should not be interfered with by the beatings of an accusing conscience. And so what we need, I believe, is the teaching of the epistle to the Romans, in which there is a remarkable laying bare of what we are, what man is, in the sight of God, and what he's capable of; and yet at the same time, the unfolding of the wonderful things that God has put within our reach in order to meet every circumstance.

People speak about the 7th of Romans, but I think they refer very largely from verse 7 onwards, because in the first six verses of that chapter you get some very wonderful things told you, very wonderful things, although I am not going to speak about them tonight. From verse 7 to the end there is no thought in the writer's mind of having any connection with God or with Christ at all. It is an extraordinary thing, but in that section he is entirely occupied with a stocktaking of himself, and what is going on inside; a self-examination. And of what is it in view? – deliverance. How much do we hear about deliverance in our day? Changing your man – these wonderful expressions that our elder brethren used to use. Deliverance: a young man went up to Mr. Stoney after a meeting of his and was very distressed; he said: “Can you tell me, Mr. Stoney, how it is that the enemy has a special target at younger persons. Here am I, and I'm wanting to be wholly devoted to the Lord.” So Mr. Stoney said to him: “Are you ever disappointed in yourself?” “Yes,” he said, “I am, all the day long.” “Well,” said Mr. Stoney, “that's the trouble. You wouldn't be disappointed in yourself unless you expected something from yourself. You can often be grieved with yourself, but not disappointed.” God has ended that man and He isn't expecting anything from him except what Romans 12 says: “... by the compassion of God, to present your bodies a living sacrifice, holy, acceptable to God.” No disappointment comes up in that. You might be grieved, because grief is a love-word. So it says, “grieve not the Holy Spirit of God” (*Ephesians 4:30*). We mustn't grieve Divine Persons, but we grieve ourselves and we are sorrowful that we find what we do find, but we are never disappointed. If we are disappointed it shows that we are expecting something from the man that God has ended according to the teaching of this passage.

But he finds a certain outstanding and never-altering truth; that is, that in me, in my flesh, good does not dwell. It is a very, very good thing when we learn that. We're always thinking we could improve ourselves a little bit so that we should be just that

little bit more respectable. But, you know, in me, that is in my flesh, there's no good. And if there's no good there, what can you do? You can't get a start. So he comes to that and then he says "But if what *I* do not will, this I practise, it is no longer *I* that do it, but the sin that dwells in me. I find then the law upon *me* who wills to practise what is right, that with *me* evil is there. For I delight in the law of God according to the inward man:" – He distinguishes between the other law warring in his members and the law of his mind – "but I see another law in my members, warring in opposition to the law of my mind." So that what I have been speaking about is that we require to come under His authority; to have a mind that not only confides in God, not only one that is prepared to find rest in the life, the wonderful life and death of Jesus, but to come under, to have that mind brought under the law of God. So that we haven't got a mind like this, a floppy, flabby mind. This is a very great hindrance to young persons and to older ones too, sorrowfully. He finds that there's a law, he delights in the law of God according to the inward man, but he sees another law in his members, warring in opposition to the law of his mind, and bringing him into captivity to the law of sin which exists in his members. "O wretched man that I am." No wonder, and that's how you go on to the end of your days unless you take yourself in hand. "O wretched man that I am."

I was once at a reading with my wife at Brackley and Mr. Coates was there. He didn't have very much time for these huge meetings; he used to drop in to little meetings and we happened to be there. They were reading Romans 7, and a brother said; "Mr. Coates, why do you think in the midst of this he brings in this wretched man?" Mr. Coates had an angelic, spiritual smile. He smiled all over his face and said: "My dear brother, to put him out in the next verse!" And that's the thing that the apostle comes to; he says that he's a wretched man, and no wonder. I live in the midst of hundreds of believers who are wretched men; I say it respectfully, but they haven't known deliverance. And so he says;

“I thank God, through Jesus Christ our Lord.” What a wonderful thing to think that this wretched man has been for ever put away, put out because God is the Deliverer and He has done it through our Lord Jesus Christ.

Now the first thing that is said of a delivered person is, “So then I myself with the mind serve God's law.” Now he's in the position where he can once again associate himself with his mind and together they can serve God's law. It is a wonderful thing, you know, to really get into deliverance. And I doubt if anybody could ... well, I don't say, I doubt, because some persons have told me they know, they could tell me the actual moment when they got deliverance, but I'm afraid I couldn't. But Paul here did; he shouted out this thing – “O wretched man that I am! who shall deliver me out of this body of death?”

Your body, as Romans 12 says, should be presented to God, so that you're not conformed to this world, you have a mind that is in subjection to the law of God, and that mind is a renewed mind. “Be not conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good and acceptable and perfect will of God.” So the delivered person requires, I believe, to go with the teaching of chapter 8; that is, that you come out into a realm where there is no condemnation. I think quite a lot of the persons that we have to rub shoulders with would be unemployed half their time. They would have to get redundancy money because they're enjoying condemning themselves; they spend more than half their time condemning themselves. But in this sphere, where there is no condemnation, it isn't just that God doesn't condemn you, but there isn't any condemnation in the sphere at all. You don't condemn yourself. You are brought up into a realm where what God wasn't able to do because of the flesh in you and because of the law being weak, He has sent His own Son in the likeness of flesh of sin and by a sacrifice for sin He condemned it. You see, God can never forgive

sin. You must learn, I believe, what differences the Scripture makes. God is a forgiving God and He forgives *sins* freely because of the precious shed blood of Jesus, but He could never forgive *sin*, so by a sacrifice for sin He had to condemn it. If He had condemned it in me, there would have been eternal hell for me. But He condemned it in the One in whom there was no sin, made Him to be sin so that we might be the righteousness of God in Him. Think of the sinless One made sin so that what God could not condemn in the creature that He wanted near to Himself, He has done it in His own Son, and He has brought us out into this wonderful sphere where there is no condemnation; and one man at least says that “the law of the Spirit of life in Christ Jesus has set me free from the law of sin and of death” and if that is applicable to Paul, it is applicable to every person in this room to-night. I have to hang my head as to how little I know of the Spirit of life in Christ Jesus. That is the Spirit that radiates in this wonderful realm where there is no condemnation.

Now all this is in connection with the mind that I’ve been speaking about. It says in verse 5 of this eighth chapter that “they that are according to flesh mind the things of the flesh; and they that are according to Spirit, the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit life and peace.” So that in this acceptance of deliverance and an understanding of what God has done to provide me for the realm in which there is no condemnation, I don’t say that there is no grief and that there is no self-judgment; that has to go on but in the realm as God sees it, there is no condemnation. And so you can have a peaceful mind without your conscience, a guilty conscience, battling at you all the time, and you know there are many, many believers that are like that.

It is communion week, as they call it, just now at home, and possibly there will be at least 5,000 believers gathered in the town, and on Thursday they have what they call ‘fast day’ but it is really

their interpretation of the day of atonement, when they call to mind all their sins twice a year. In Israel it was only once a year, but they've helped it forward; it's twice a year, and I was saying to some of them the other day, why do you want to do what God has already done? It must be very, very distressing to Him that you do this, because He says: 'Your sins and your iniquities will I remember no more' (Heb. 8:12). The writer to the Hebrews says that if there has been purgation of sin, what is the use of bringing them back to memory? No earthly use of bringing your sins back, because God has taken them away. They would understand that in the day of atonement (*Leviticus 16*); there was the goat that went into the land of forgetfulness. The blood of the one goat was offered up in expiation and the other one went into the land of forgetfulness. Because of the blood of calves and goats not being able to do God's work, having to be repeated once a year, Christ came, and as we read in the 9th chapter of that epistle " ... by His own blood, (He) has entered in once for all into the holy of holies, having found an eternal redemption."

The whole position is that we are brought into a realm where persons can regard themselves as being in Christ; they can regard themselves as being in Spirit as this chapter says (*verse 9*) and the result of it is that when we pass over to the Philippian epistle just for a moment, he says "The Lord is near. Be careful about nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known to God." Don't go into the presence of God thinking that He is going to condemn you straightaway. That's what these poor souls do. They have no liberty to go into the presence of God, because they are afraid – the fear of death, the fear of man and the fear of the power of sin.

We may well be afraid of the power of sin; indeed, what terrible things come into our minds during the most sacred moments, if we are honest. But I would like to say to young persons here tonight, if things like that come into your mind, never

play with them. The power of the enemy has been broken, but yet he still has the power of sinful thoughts coming into our minds and we have a tendency to play with it and the result of that is sin. James says, "Let no man, being tempted, say, I am tempted of God. For God cannot be tempted by evil things, and Himself tempts no-one. But everyone is tempted, and drawn away, and enticed by his own lust; then lust, having conceived, gives birth to sin; but sin fully completed brings forth death." You haven't to go further afield than to take account of David looking at Bathsheba; thoughts came into his mind and he played with them and he sinned and inquired. When the word came to him that she was the wife of somebody, that should have been immediate self-judgment. Instead of that, he went down the road of death.

Therefore the power of the enemy must be resisted by the Spirit of life in Christ Jesus, and this enables us, as it is said in Colossians, to have our minds set on things above and not on the things on the earth. There is glory to come down; the One in whom our life is hid is going to be revealed and it says that when He appears we shall be with Him and share His glory. The Spirit gives us a power outside ourselves and enables us to come into the presence of God, making our requests known to Him. And then it says, "And the peace of God, which surpasses every understanding, shall guard your hearts and your thoughts by Christ Jesus."

May the simple word here to-night in regard to our minds, remain in our minds, so that we may value more what God has done in order to give us peaceful, restful minds, confiding minds; and as it says in that same epistle, as we are found together, may we have a lowly mind, each person regarding others better than themselves. And that is the kind of mind that is going to be raptured, the mind that was in Christ Jesus. You know, old Mr. C—r, who used to come around these parts, affected me very much. One evening he was speaking and he said; You know, at

the rapture the 'In' is going to be taken out of information and all that's going to be left is formation, and that formation is for the image of God's Son.

May our hearts be encouraged to take these matters up and to look into them and to see that they are protective as far as lovers of our Lord Jesus are concerned in such a difficult day as we are in at the moment.

Address given by A.P.C. Lawrence (apparently the last before the Lord called him home) at Gardenstown, 26th August, 1972.

A HARVEST FOR GOD IN THE HEARTS OF HIS SAINTS

Luke 24:45, 46; Matt 13:45; Luke 8:5.

THE verse first read this morning struck me much, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8), and I desire, by the Lord's help, to continue a little longer on that line.

In the scriptures I have read the Lord stands before us in three distinct characters of service.

First, He was here as a *Sufferer*; we all believe that.

Secondly, He was here as a *Seeker*. He came in search of something for Himself, "a pearl of great price," a hidden treasure; He was looking for that which would bring Him unchanging and eternal satisfaction. We know what that was. "He loved the church, and gave himself for it."

Thirdly, He came as a *Sower*, and it is this which I desire to bring before you for a few moments. He came to *produce* something. A harvest for God in the hearts of men was before Him, and He came sowing in order to produce fruit for that coming harvest.

For us He came to *suffer*;
For Himself He came to *seek*;
For God He came to *sow*,

in order that fruit might be produced for God's eternal glory. Man, we know, had come short of it, and produced instead a crop of shame and sorrow.

I think this subject should interest us, for our need to-day, I feel persuaded, is deeper exercise rather than additional information. May the Lord produce this exercise, dear brethren, both in the speaker's heart and in your own.

The thought of sowing is common enough, especially in the way of service to others, but I am now thinking of those little bits of ground where the seed has already fallen, little bits of what the great Sower Himself has called "good ground," that is, your heart and mine. He has done a good deal of sowing at different times, and this very room has witnessed it. What has He been looking for? Fruit. What has He got? We will leave the answer for the present.

Perhaps we might first inquire, What does He sow? Well, He brings to us the revelation of God as Father, and this revelation is intended to produce fruit for God. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." But He brings His own love into our hearts. He says, "I have loved you," and here notice how the sowing and the seeking and the suffering are all bound up together by this holy bond of divine affections. He would not have come to suffer for me if He had not loved me; nor would He have sought for a poor thing like me had He not loved me. He would not have thought of me as one to be made fit to be seen in heavenly glory beside Him if He had not loved me. His grace concerning us all is expressed in those marvellous words in John 17, "I have declared unto them Thy name, and

will declare it: that the love wherewith thou hast loved me may be in them, and I in them.” As though He had said, Father, I desire for them that which was My own choicest portion – that which was mine before the world began – the appreciation and enjoyment of Thy love.

He brings the testimony of God His Father to us. He declares His Father’s name, and “much fruit,” for His Father’s sake is His blessed purpose. Oh, is it not sadly humbling to every one of us that He has seen so little?

It is not enough, dear brethren, that we are an *outwardly* separated company of believers. Let us beware of mere outside barriers marking us off. It is the kind of crop we produce, the fruit we bear, that should mark us off from our neighbours. “By *this* shall all men know that ye are my disciples, if ye have love one to another” (John 13:35). Is it enough for a farmer that he has a good wall or a well-kept fence round his field, if he has nothing inside worth guarding from the spoiler’s foot? It is the state of his crop he is thinking of when he makes or maintains a barrier of separation. May we learn a lesson in this. But let me carry still further this illustration of the farmer, for we have another danger to guard against. It is very important that the farmer should know something of the theory of agriculture, but all the book lore in the world, with the most diligent study of the science of agriculture, would not of itself produce a single ear of wheat. Is there, think you, no danger of our becoming mere students of scriptural doctrine, well able to discern differences and distinctions and to admire and adopt them as valuable additions to our former stock of knowledge? I verily believe there is this danger. *Phraseology* is not *fruit*, and let us remember that God is looking for fruit – fruit that is produced by love, and not love *talked* about merely as a subject, but love *enjoyed* by the Spirit subjectively, that is, in our hearts.

If a farmer's fields are infested with thistles, not only will there be a scanty crop, but he will thereby be the means of doing positive mischief to his neighbour's field. And if there is not fruit for God in our field we shall be more of a hindrance than a help to those who come near us. Christ desires that we should be characterised by love, as we have seen in John 13:35, and the verse just quoted by our brother expresses the same desire. "I pray, that your love may abound yet more and more, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. 1:9-11.) Please note that this fruit is *by* Jesus Christ, and *to* God's glory. Then we get a like thought in 1 Thessalonians, verse 12 of chapter 3, "The *Lord* make you to increase and abound in love one toward another."

How easy for us on an occasion like this to pass muster, so to speak, with one another and pass on with the most serious hindrances to true testimony practically untouched. It is not enough that we are outwardly moral, that we do not stagger people with flagrant misconduct. We ought not to be content without *fruit for God*, and there will either be this pleasant fruit for God and a vigorous testimony for men in our lives or we shall be a very great hindrance to those who come near enough to our field to look over our hedge and see for themselves what is produced there.

Now this consideration touches the commonest things of daily life. There is nothing more common, perhaps, than money. Take it, then, as an illustration of how fruit-bearing may be hindered. Is there any evil in money? None. It is in itself only a bit of dust but, as we read, "the *love* of money is the root of all evil." Do you think that this kind of "thistle" could not get inside our enclosure? and if not positively cultivated there may it not be regarded with a great measure of complacency?

What, then, will keep out the evil root of “*money-love*” – more or less natural to us all? Only one thing will effectually keep it out, and that is *divine* love. And if it is not kept out what mischief may it not work! Money will help a man to be something in this world. He can afford to get nearly everything he sets his selfish heart upon. It will help him to distinguish himself in his dress and in his house. The lust of the flesh, the lust of the eyes, and the pride of life can all be fostered by it. And eventually he is able to pose as a big man in a little select world of his own, that is, a world according to his own tastes, and all this while comforting himself that he holds tenaciously to orthodox doctrines!

But mark the blessed contrast to all this. A fire of heavenly kindling is burning in a believer’s heart. Divine love is there. What an opportunity for me, he says. I will not spend this on my own gratification. I will spend it for love’s sake, I will make someone’s heart burn with gratitude to the God who entrusted me with it. I will, by His grace, be the means of grateful thanksgiving going up to His ear. I will make a “friend” (*see Luke 16:9*) of it and use it as a witness that God has put His love into my heart. What a refreshing contrast to its fostering in the heart that which is “*not of the Father*” – “the lust of the flesh, and the lust of the eyes, and the pride of life.”

Now let us turn to one in whom these lovely traits were exemplified, the Apostle Paul. Listen to his words to the Ephesian elders: “I have coveted no man’s silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive” (Acts 20:33-35.)

Paul would labour so that he might show, by the *little* money he had in his hand, the *great* love he had in his heart. This is a fine specimen of fruit for God, dear brethren – “fruit by Jesus Christ to the glory and praise of God.”

Each one of us has a little field in which, in his life here below, he may produce fruit for God. And we all may be sure of this, that if love is not the active principle, there, in some form or other, the world will be.

May the Lord give us to consider these serious things, and to remember that as surely as He came to *seek* and to *suffer* He came to *sow*, and If He came to sow it was that fruit for God might be the happy result in us.

In the midst of the barren profession around, may heavenly mindedness, fruit of heavenly grace, mark us increasingly. Without this the higher the ecclesiastical wall the bigger the stumbling block. The rather may we provoke to love and to good works all who may come near us. The Lord give us more simplicity and reality, that there may be “*much fruit*” for the glory of His own great name by us.

Address given by George Cutting during meetings at Quemerford, May 1903.

The Judgment-Seat of Christ

The Bride is composed of all that belong to the Lord, from the day of Pentecost, to the day of the rapture. When the last soul is converted, and, by being sealed with the Holy Ghost, is brought into the body of Christ, that body is complete. The Bride is also then complete, and observe, you will find always that the Bride is connected with glory. When I come to think of eternal glory, then it is, that we specially hear of the Bridegroom and the Bride, terms that

call up, and foster in our hearts, those holy and blessed affections that befit such a relationship.

But observe how the Bride is apparelled here. She is “arrayed in fine linen clean and bright; for the fine linen is the righteousnesses of the saints” (ver. 8). What are we to learn from this? “Fine linen” or “white raiment” (Rev. 3:18), would appear, in the Word, to be the figure of practical righteousness in the saint, as “gold” is divine righteousness, in which we stand before God. It is, I judge, connected with reward, though the fruit of perfect grace. “God is not unrighteous to forget your work and labour of love” (Heb. 6:10). This will be the outcome of going before the judgment-seat of Christ, which precedes the marriage day. Although you and I, if believers, can never be judged for our sins – Jesus having been judged for them – yet, as believers, we shall have to give an account to the Lord, by and by, of all our actions here. We shall go before the judgment-seat of Christ, and if we have served the Lord, He will reward us. I believe that when our whole history has come under review before the Lord, we shall come out, deeply thankful, to have gone over it with Him.

I do not think you will be concerned about my history, but only about your own. I shall be very troubled about what will come out then, some one may say. Nay, I will tell you one thing that will come out, you will find that you have been put into glory, in the likeness of Christ. Will you have any objection to review that? Guilt can never be imputed to us, because it has been already imputed to Christ. He died for our sins, and Christ is, then, as now, our righteousness, and our ground for appearing in the presence of God. Nevertheless, when before the Lord, it will be a very blessed, though withal a very solemn thing, to review what His grace was to us here, in our earthly pathway. At that

moment, when I get before the judgment-seat of Christ, the Lord will, I judge, take me over the whole of my history. Looking back on my life, as an unconverted man, I see, so to speak, a long, dark, black, inky river of nothing but self-will, and sin, and then I come to a point when His grace began to work in my heart, and I see a little bright silvery streak coming in, the first touch of the Spirit of God on my soul. And then the stream of grace begins to widen a little, and the inky stream of self-will, and active sin, to diminish. Thus I retrace the whole of my history, seeing my failures, and my faults, and the Lord's patience, and grace with me; what a fool I was here, and how grace helped me there, and then I come right up to the end of the double stream, and I say, Here I am with Christ in glory. Oh! what wondrous grace, me in glory! I think I shall turn and say, Where is my harp, that I may strike my hand across its strings, and praise the ever blessed, loving Lord, that brought *me* here. I would not miss that for worlds.

What we have been for Jesus here will be manifested there. Your service will come out there, and I tell you honestly, I believe I shall delight to look on then, and say, Look at that brother, what a blessed reward that saint has received, how brightly does his garment shine. Your practical righteousness here will follow you into heaven. This, you see, will make us careful down here as to our walk, and it is a very good thing that we should be careful. We are not trying to get salvation, or righteousness, to fit us for glory, we are only trying to be "rich in good works" (1 Tim. 6:17-19), which will follow us there.

The marriage of the Lamb having taken place, the Son of Man comes out, and who is with Him? You and I, fellow-believer, will be with Him. Many an earthly bridegroom and bride, have had to be separated, but we are to be *for ever*

with the Lord; with Him in the Father's house in glory, at the marriage supper, and when He comes out in majesty, and power, and glory. Will it not be deep joy to be with Him in that day?

Excerpt from "Behold, the Bridegroom:" the Stone cut out without hands, by Dr. W.T.P. Wolston

Christ in You the Hope of Glory

(Colossians 1:27)

In its everyday meaning the word "hope" looks on to something to be desired or enjoyed in the future but gives no certainty that it will actually materialise. You hope to do something in the open air but rain may spoil it; you hope that what you have failed to study for an exam will not come up but it probably will; that you will be forgiven for something you did, or forgot to do, but the person you offended may hold it against you; you hope a friend or member of your family will recover from an illness but he or she does not. Life is full of disappointments caused by unfulfilled hopes.

But there is nothing uncertain about the hope based on faith in God's promises and acts. It is rather like "looking forward to" something ardently desired in the future which is bound to come even if it takes longer than expected. Proverbs tells us that a hope deferred makes the heart sick (13:12). The delay discourages because nothing is received during the waiting time. But in the case of "Christ in you" there is present enjoyment of what you already have and will be fully developed for display in all its glory in the future.

Alex Walker dealt very effectively with the meaning of "Christ in us," the amazing grace of God that gives us to have features of His manhood in us as having believed (*see WPT No. 92, pp. 37-40*) – a gift we could never dream of attaining by our

own efforts. But we have this treasure of incalculable worth in fragile earthen vessels, as an absolutely new kind of man developing in us by the work of God by His Spirit in us and His word. Men like Paul suffered to announce Christ to each person in order to present each perfect in Him. This is God's work: "He who has begun in you a good work will complete it unto Jesus Christ's day" (Philippians 1:6).

That day will fully display here all the features of the Blessed Man who delights God's heart, including what is of Christ formed in His saints. All the damage done by the enemy to rob God of His original purpose, to have man as His image and likeness, is overcome by His introduction of Jesus Christ as the Man He has glorified – crowning Him with glory and honour. And in the end He will head up everything in the entire universe in that Man. What a victory! What grace that gives us a part in it!

No doubt there are many other aspects of this glory but these are some of the thoughts that occurred to me.

John Grayling (September 2014)

Fragment

All, I suppose, realise that what is of ourselves must be put aside. I think I may say more; there is not one single bit which we ever receive into our souls of Christ that is not at the expense of what is of ourselves being judged and put aside. We may learn many a thing about Christ very honestly and sincerely, and yet, owing to the condition of our souls – something of the old man, some root of self, not judged and given up – we are not able to profit and take up the truth that we may sincerely have learned.

Extracted from "Christ in Luke's Gospel" by T.H. Reynolds.

God's Ways

Isaiah 55:8, 9; Romans 11:33-36.

I want to say something about the thoughts and ways of God. We know something about the love and grace of God as He has revealed these features, which are known to us, but in our own power we cannot penetrate God's thoughts. Indeed, we cannot even see into one another's thoughts, although our behaviour reveals something about them to others.

Isaiah is speaking to Israel and Judah; Paul is speaking to Gentiles but each provides a similar message. This 55th chapter of Isaiah is really a gospel chapter. The structure of the verses read is interesting; in verse 8 God's thoughts come before His ways but in verse 9 the order is reversed.

As we look back on our lives we may ask why this or that happened; perhaps experiences which took place ten or twenty years ago or more which we still don't understand. People often ask, 'If God is a God of love, why did He allow this or that?' We haven't the answer to God's ways. People, especially scientists, query the origin of creation and recently the idea has been put forward that it all began with gravity rather than matter, but gravitational force exists between two objects only, which must have existed already.

Then people doubt God's very existence. Man has no knowledge of what God's thoughts and ways are. There are, however, eminent scientists who are evangelical Christians, such as J. L---x, the author of a book which I have recently read. Astronomy is a wonderful subject about which I know but little; as you look at the night sky you see God's works. I listened recently to an audio book which is a biography of J. K---r, a 17th century mathematician and astronomer and I very much liked the title of the book which was "A Giant of Faith and Science" – "Faith" being put first. He was oppressed by the Catholics and was even

strongly criticised by the Lutherans, for holding firmly to his belief that all Christians who were under the shelter of the precious blood of Christ were his brethren. He looked out at what God had created and saw His works, but his faith came first. I am sorry for people who say there is no God, because they cannot prove that and therefore it is not science, because the scientific method is facts first and theories to follow. We are told why the earth was created, and why man; then in verse 7 we are told by the prophet what brought in the distance and how that distance can be removed.

We look at events in the world and at brethren who suffer: Iraq – Why? North Korea – Why? Earlier in history the sufferings in Auschwitz – Why? A walk through there can be a tearful experience to any sensitive visitor who could need a very large handkerchief. Sometimes it seems that man's ways are allowed.

We cannot get inside the thoughts of God but there are things revealed, for example His love. John speaks much of this and he goes back to beginnings. Isaiah gives an invitation to seek God (*verse 6*) – a profitable occupation.

It is a different setting in Romans. God has not given up Israel, though many would like existence of the nation to cease. Nothing but God's ways can logically account for the state of Israel still being there, although in unbelief, surrounded by so many enemies. The context shows that God has not cast off His people (*see ch. 11, verse 1*), although some Christians think that is the case, and that it has been replaced by the Church.

Then; we have Paul's doxology – God's judgments are unsearchable and His ways untraceable. "Who has known the mind of the Lord, or who has been His counsellor?" Isaiah 9 gives it as a name of the Lord Jesus – "Counsellor". "To Him be glory." Consider all those prepositions in the text of verse 36; everything comes from Him and goes back to Him.

One thing we as Christians know: we shall be with the Lord Jesus and like Him. Perhaps then we shall know more as we are informed in 1 Cor. 13. Abraham asked: Shall not the Judge of all the earth do right?

Reconstruction of a word by Stuart Hopkins, 22nd October, 2014.

The Worker, the Vessel and the Servant

Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the Word of Truth ... He will be a vessel for honour, sanctified and useful for the Master, prepared for every good work ... A servant of the Lord must not quarrel but be gentle to all.

(2 Timothy 2:15,21,24 NKJV)

The great thing for a Christian **worker** is to be approved of God. This will require a stubborn refusal to be sidetracked by unprofitable words and conversations and instead to make a diligent, careful study of the Word of God. The results will be well worth it: a worker who uses his divine tools (the Word of Truth) so effectively that he has no need to be ashamed of his work.

The great thing for a Christian **vessel** is to be clean. In Paul's day people like Hymenaeus and Philetus perverted the truth and led people astray. In our day, people with modern names do likewise. Their false teachings bring such confusion into Christian circles that at times only God knows those who truly belong to Him. The great issue for those Christians who want to be usable for the Master is not to decide who is who. Rather, it is to depart from iniquity regardless of what other sincere Christians may choose to do. The goal is not to conform to popular Christianity, but to be vessels "to honour, sanctified and useful for the Master, prepared for every good work."

The great thing for a Christian **servant** is to be gentle. When we take a separated position unto Christ, we may easily slip into a

harsh, cold, legalistic attitude that tolerates no one's opinion but our own. Or we may become engrossed in "foolish and ignorant disputes" which involve us in winning arguments instead of winning souls. A gentle Christian will rather pursue those godly things that lead to true fellowship and will display a godly humility that leads to effectiveness in helping others.

G.W. Steidl

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POETIC PAGES

His Rich Grace

Trusting in the glorious Saviour,
I have rest;
Peace which passeth understanding:
Oh! How blest!
Soon to see the glory beaming
In His face;
With Him share eternal blessing:
Oh! What grace!

Now to trace His blessed footsteps
Till that day:
Till He comes, and all His loved ones
Calls away.
May we find our every joy then
In His will.
Though we're tried, and Jesus tarry,
Waiting still.

In the power of the Spirit
Walking here;
In His heavenly love abiding,
Dwelling there.

Day by day His glory seeking,
His who died;
Sharing now His heart's affection,
Satisfied.

Learning now, in sweet communion,
How to live;
Sweeter joys than earth affordeth
He doth give.
Known when He's our only Object
There above;
And our hearts find all their treasure,
In His love.

We've no sorrow, but what Jesus
Knew before;
And for all we soon shall praise Him
Evermore.
Shall we here a portion seek then
Where He died,
With the world that God's blest Son hath
Crucified?

No, but ever on be pressing,
Till we come
To the Father's house, the glory,
God's blest home.
Things here counted loss, Him having
For our gain,
And the prize of God's high calling
To attain.

Soon our Lord Himself is coming
In the air,
And His joy on high for ever
We shall share.

With Him, like Him, in yon realms of
Cloudless light
All His saints His face beholding:
Wondrous sight!

'Tis the everlasting counsel
In the Son;
By His death and resurrection
For us won.
Dwelling there to endless ages
Through His blood,
We shall own the grace unbounded
Of our God.

Edward H. Chater (1885)

NOTE

The Editor trusts that the selection and composition of material for this magazine has been undertaken with the Lord's guidance and that the contents are of moral and spiritual value and appropriate to present needs. The only infallible statement of truth, however, is found in the Holy Bible and the reader is, therefore, urged to follow the practice of the Bereans, who "received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so" (Acts 17:11). The Editor is always happy to receive comments and inquiries, and to consider suggested articles for inclusion in future issues.

/ P.T.O.

NEW BOOKS

“The Kingdom of God and Other Ministry”

By Tony Shel Drake

This book comprises articles by Tony Shel Drake which appeared in instalments in the magazine “Words of Peace & Truth” between 1995 and 2005. The subjects are: “The Kingdom of God throughout the Holy Scriptures,” “The Dwelling Place of God,” “the Son of Man” and “The Kingship of Christ.” In each case the author presents the subject in its Biblical context to help us appreciate its place in God’s truth.

The main text extends over 99 pages and the book is offered at the price of £1.50 plus packing and postage.

Expected shortly from the printer:

The True Character of Christianity

By Geoffrey Bacon

There is a wide spectrum of teachings and practices presented today as ‘Christianity.’ Against this background this book is an attempt to answer the question, ‘What is the true character of Christianity?’ Many quotations from others are included, for two reasons: firstly, to show that the author is not simply presenting his own opinions and, secondly, because it seems unnecessary to recast God’s truth when it has already been well expounded. The main text occupies 176 pages and the book is offered at cost price, i.e. £4.75 per copy, plus packing and postage.

Orders for either book should be placed with the Editor of the magazine.