

LIVING WATER - COMPLIMENTARY ISSUE NUMBER 2

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End Piece 24

This is the second issue of what it is hoped will become a regular magazine to be published by the Stone Publishing Trust. The names and addresses of the trustees are given on the back page and enquiries, comments and items proposed for publication should be sent to any of the trustees.

Quotations from scripture in this issue are normally from the Darby Translation or from AV.

CORRECTION

It is regretted that the short poem printed on page 17 of the first issue was incorrectly attributed to Robert A. Everett. This should have read "Robert A. Everitt". Also Graham Mair's address given on page 16 should read: 'Inchmore', 10 Haig Street, Portknockie, Buckie, AB56 2NT, Scotland.

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THE WORK OF GOD COMING TO LIGHT

Luke 7:36-38

There is nothing so wonderful as the work of God. To think that God has begun something in us and is going to carry it through in these poor frail bodies of ours (bodies that were once full of sin and sins) and to think that God has sovereignly operated and caused us to answer to the gospel is a wonderful matter. And today we are here in relation to the work of God in one another. What has impressed me recently is the need of taking account of the work of God. We need spiritual vision to observe the work of God in one another. By faith and the Spirit the greatest sight we have is Christ in glory: "We see Jesus" (Heb 2:9). But down here the greatest thing we shall ever see is the work of God in someone else and it is going to be taken to glory soon.

The Lord in the scripture we read draws attention to a woman. He greatly appreciated the work of God which came to light in her. You may say, 'it is only conversion' but that is where we all begin. You come to Jesus with some appreciation of where He has been in suffering love. But the wonder of this woman is that she brought something with her, and she anointed His feet. It is very beautiful and I just like to suggest, dear brethren, that was the work of God coming to light in that woman so early. We all need to get onto the line that this woman was on and gain some appreciation of the Person.

How great the Lord Jesus is! There is a Man in the glory that you can love! He died for us. He has done everything for us. And He has set on a system down here, in the Spirit, which can contribute to what there is for the Divine pleasure. He is a great glorious Person; He is soon to shine in all His glory publicly, but at the moment He is to fill our hearts, and the appreciation is to come out. That is what we want to come out, not the flesh. Let this appreciation come out.

Simon the Pharisee did not see the work of God in the woman. He said, 'she is just a sinner'. He was not a believer, so all he could do was complain. The Lord says, "seest thou this woman". He would point to her tonight as a vessel which He had taken up.

Think of the Lord looking down upon earth; how many million believers are there that He is taking pleasure in? And He can name every one, and He knows what every one is worth, because He has bought them and He is able to point to persons that are faithful, persons that are true, persons that are loyal. Oh, it is a time when we want to be loyal to Christ, loyal to His death.

THE CROSS OF CHRIST AS SEEN IN THE EPISTLES

Almost every epistle refers to the cross, often in connection with the relationships of believers with one another. There were divisions and evil in the assembly at Corinth and the apostle Paul presents the cross as the remedy for both. They did not appear to

have much concern about what existed among them; some said, 'I am of Paul', 'I of Apollos', and others 'I am of Christ'. So Paul asks, "Is the Christ divided? has Paul been crucified for you?" Paul was not gathering disciples round himself; he desired to know only "Jesus Christ and him crucified". The only answer is the cross; it removes all that man is and leaves only Christ in our vision.

It was similar in Galatia. Conditions were so bad that Paul had to warn them about biting and devouring one another. How sad! So when Paul was with them, it was not as a 'great minister' but as portraying "Jesus Christ . . . crucified". They were trying to be made perfect in the flesh, but Paul said, 'I am not going to glory in anything, save in the cross of our Lord Jesus Christ'. Oh, may we see the cross more and more as meeting every need.

In Ephesians, Paul refers to the problems between the Jew and the Gentiles. There was a wall of enmity between them - and it is still very apparent in the Middle East today. What is the answer to this problem? Christ is the answer! He has made both one, having broken down the middle wall of enclosure. It is a marvellous truth, that in His death Christ has removed all the barriers, so that the most opposed of people can be one, for in the cross He has "slain the enmity". Yes, He has not only dealt with our sins, but also with the enmity of our hearts, so that we can be at peace with one another, for the Lord Himself is our peace!

In Colossians the apostle speaks of the handwriting that was against us! Oh, how glad we are that all the things that were against us have been nailed to the cross. Sometimes we remember other people's faults; well, let us remember that their faults have also been nailed to the cross and are gone, even as ours. How wonderful it is that all that condemned us has been taken away for ever at the cross!

To the saints at Philippi, Paul gives a very moving account of the descending of Jesus from Godhead glory to the form of a bondman and His obedience even unto death and that, the death of the cross. What a help to the two sisters who were not getting on together, to settle their differences in the light of the cross and to be of one mind in the Lord. So may we also be affected by the One who stooped so low, so that we learn to esteem each other as more excellent than ourselves!

Finally, in Hebrews, we are exhorted to fix our eyes on the One who endured the cross. The enemy of our souls would try to discourage us. The Hebrew believers, after such a bright start and a readiness to suffer for the Lord, had become discouraged, so the writer exhorts them, "We are not drawers back" . . . "for yet a very little while, he that comes will come". Yes, dear friends, it is only a "very little while" now and the Lord will come. Much is happening in the world today that God is behind, preparing the scene for events which will happen after the church is gone, but He is also preparing us, so that we are ready when Jesus comes.

Let us not be inward looking or occupied with the world but let us fix our eyes upon Jesus and think of what He endured for us. A great cloud of witnesses surround us. Many of them suffered and even laid down their lives, in view of that better

resurrection, and they surround us now to encourage us to go on, looking off unto Jesus.

The endurance of the cross for the Lord Jesus was on account of the joy that lay before Him. His joy was in completing the Father's will, and in going back into His presence as Man, and the joy too of having secured those who could be with Him in that scene of holy love.

THE FATHER'S LOVE

John 16:26-27

In John 16 it says, "the Father Himself has affection for you, because ye have had affection for me" I love Christ and because of that the Father has affection for me. The word used in the Greek original is 'Phileo' which is the love of friendship, it is intimate and intense. There is something real and solid and deep about it; not a general love, but intensity of affection is implied in it.

What amazes me as to this scripture is not just the fact that the Father Himself has affection for us but also that the Lord Jesus said, 'none can come to me except the Father draw him'. How is it we came to love Jesus? It is because the Father drew us, so that we might be blessed and that the Father might have the satisfaction of pouring out His love upon us. Who can measure the wonderful ways of divine love! I just want to leave that simple impression with you.

Our minds may go to that precious message which was given to Mary when Jesus said, "Go to my brethren and say to them, I ascend to my Father and your Father, and to my God and your God" (John 20:17). It is amazing that God should so plan that Jesus' Father should be our Father. Jesus went to prepare a place for us, the Father's house. Think of the perfection of Christ, such a contrast to all our failings and weakness, but the Father wants us too for Himself. The same love with which He loves the Son has reached out to us; "The Father himself has affection for you". There is a wonder about it that should fill our souls with worship as we think of what the Father has done, and still does in His present love towards us. He loved the Son; how much He loved the Son, and delivered Him up for us all; how shall He not with Him freely give us all things. It is wonderful that we should be brought to the sphere of such blessing, blessing that belongs to Christ; "that where I am ye may be also". It has in view the myriads of those brought into eternal blessing, and that for God's pleasure, for His own satisfaction, His own praise and His own glory.

Father, Thy love the source of all,
Sweeter than all it gives,
Shines on us now without recall,
And lasts while Jesus lives.

A LETTER FROM HOME

Jude : 20-21

I will give you my own impression of these few verses. This is like a letter from home. The believer down here is to contend earnestly for the faith once delivered to the saints and he gets a letter from home. Some of us knew what it was during the war to get a letter from home. There is a warmth about a letter from home. This is Jude's prescription for the last days; this is how to keep well in the service of God and in testimony. It is like a letter from home. By that I mean a communication from heaven. Think of the love of God. What is the love of God? That is home, isn't it? First of all, it is the love that has reached us; it is a love that came down; it is a love that secured us through Christ; it is a love that will carry us all the way and love that will have us at home.

But in the meantime we are away from home and this is Jude's prescription; he says, "But ye, beloved." Have a look around your local brethren and just see them; do you address them in that way? Is that your value of them? I think we are growing to appreciate one another more and more. Thank God for every one who is contending earnestly for the faith once delivered to the saints; the way is to have Christ in your heart. The Holy Spirit is already indwelling the believer; what sustenance we receive on these lines. So it says, "building yourselves up on your most holy faith". It is a tremendous thing in these last days because you see so many things that are crumbling. Men may cry peace and safety but their hearts are really filled with terror. These are two features of the last days. You may think they are opposites but the human heart is capable of retaining both of these things; they can shout with the mouth peace and safety but inside they are not so sure; but the believer is different. You are to be building yourself up in your most holy faith. You have got a hope; soon faith will give place to sight and you will be at home.

These are encouraging words in these days. You can build yourselves up and then it says, "Praying in the Holy Spirit." Think what a remarkable person a believer is. You walk about Peterhead. Aberdeen, Gamrie, any of the places where you came from; think of yourself in that way praying in the Holy Spirit. Wherever you are there is that link. It is a marvellous thing when you think of it.

Tremendous things have been done in recent years in the way of communications. You talk on the telephone and you are through to the other end of the earth, but the believer has got a link with home, he is praying in the Holy Spirit. "Keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life."

The war will soon be over. The time of contending earnestly for the faith once delivered to the saints will end and everything that God has promised will be realised in its fullness. That is what it means, "awaiting the mercy of our Lord Jesus Christ." The rapture will be a fine moment. Think of that Saviour who went after you and sought you and found you and carried you on His shoulders and now you are just waiting the mercy of our Lord Jesus Christ unto eternal life. These are great things.

I suggest them for our encouragement because we are in dark and difficult days and the world is in a terrible state. Remember Jude's prescription to "keep yourselves in the love of God." The Spirit sheds abroad in our hearts the love of God. You get touches of home before you are there. In the meantime you carry on with your response Godward and your testimony manward until He comes.

GOD THE FATHER'S GIVING

John 3:16

Acts 2 : 32-33

We often speak of the glory of God's great giving and how each of the Persons of the Godhead is marked by wondrous liberality in Their giving, and I just wanted to speak briefly of the wonderful giving of God our Father. This is seen in two principal ways, firstly in the giving of His only begotten Son for our redemption, and secondly in the giving of His Holy Spirit in order that we as believers might know amongst other things the joy of sonship.

The first is referred to in Cowper's hymn:-

Of all the gifts Thy love bestows,
Thou giver of all good!
E'en heaven itself no richer knows
Than the Redeemer's blood.

Think of the Father's love in the giving of His well-beloved Son as recorded in Mark's gospel 12:6 and what mutuality of affection there was between Them as they went "both of them together" on the path which led only to the cross. The Father went as the willing offerer and the Son as the willing offering as indicated in His words, "I lay down my life that I may take it again. No one takes it from me, but I lay it down of myself (John 10:15) and again, "Not my will but thine be done" (Luke 22:42). How it calls forth our adoration and worship as we contemplate the wonderful love of two Persons of the Godhead merging in this marvellous giving.

As to the second expression of love in giving on the part of the Father, the apostle Peter speaks in Acts 2 of Christ "having received of the Father the promise of the Holy Spirit has shed forth this which ye behold and hear." What a gift indeed! And John in his gospel says "God gives not the Spirit by measure" (John 3:34). What liberality! Jesus says of the Spirit that He "shall teach you all things" (John 14:26).

All the treasures of God are under the hand of the Spirit and He fills our hearts with them and gives us substance and power in the service of God. We see a type of this in Abraham's servant of whom it says he "ruled over all that he had". (Gen. 24:2). Think of these marvellous riches - Paul says of them in 1 Cor. 2:9. "Things which eye has not seen, and ear not heard, and which have not come into man's heart, which God has

prepared for them that love Him, but God has revealed to us by his Spirit; for the Spirit searches allthings, even the depths of God". Well might we add our amens to the apostle Paul's doxology. "Thanks be to God for his unspeakable free gift." (2 Cor. 9.15)

MY LORD AND MY GOD

As the bridegroom to his chosen,
As the king unto his realm,
As the keep unto the castle,
As the pilot to the helm,
So, Lord, art Thou to me.

As the fountain in the garden,
As the candle in the dark,
As the treasure in the coffer,
As the manna in the ark,
So, Lord, art Thou to me.

As the music at the banquet,
As the stamp unto the seal,
As the medicine to the fainting,
As the wine-cup at the meal,
So, Lord, art Thou to me.

As the ruby in the setting,
As the honey in the comb,
As the light within the lantern,
As the father in the home,
So, Lord, art Thou to me.

As the sunshine to the heavens,
As the image to the glass,
As the fruit unto the fig-tree,
As the dew unto the grass,
So, Lord, art Thou to me.

FOUR MARKS OF THE TRUE SERVANT

. . . After reading your letter this morning, I opened my Bible on these words : "There was a man sent from God whose name was John. The same came for a witness to bear witness of the Light, that all through him might believe," John 1:6. This set me thinking of some of the marks of a true servant, as we see them in John - marks, which I trust, may be more and more imprinted on our lives and service.

First mark - The true servant comes from God.

First, he comes from God. In order to do this, we must first be with God. Alas! This is the weak point with so many. The excitement of service has an attraction for the natural tastes which the holy calm of the sanctuary does not possess. In one way service makes something of us, but in the presence of God we find that we are nothing. Men are needed who are really with God. There is no real freshness or power if we are not with God. Our hearts lose their divine sensibilities, we drop down to the level of things around us, and service becomes more or less formal.

The most glorious and soul-stirring realities are soon held as mere doctrines, and of course are preached as they are held. Then very soon the servant begins to feel a complacent self-satisfaction as to his service, which is not disturbed even by the lack of any manifest blessing, and this is the mark, I think, of an awfully backslidden state.

On the other hand, if we are with God, we are in spiritual reality as to our own experience. We do not deceive ourselves as to the measure of our progress, gift or faith. We think "soberly as we ought to think." Then it is with God that we learn His love, His unmeasured grace, His glorious purposes, His great thoughts concerning Christ and the assembly, the reality of the Spirit's power, and many other things which are accepted in theory by many but known as realities by few. Then, having been with God in the secret of His presence, we can come from God in the power of what we have learnt within, to serve in a world like this. We do not then measure the enemy's power against our own weakness, but against God. We do not put on the armour which others have worn, or follow in the beaten track where other servants have trod. We do not confer with flesh and blood as to the scope or character of our service. There is an originality about every servant who comes from God. God does not fashion two servants in the same mould - that is man's work - and just in proportion as we are formed in the sanctuary, each will have his own peculiar fitness for his own service, and such stamp will be upon it that faith will recognise that it comes from God.

Second Mark - The true servant knows his own nothingness

The second mark of a true servant is that he is consciously nothing. John could speak of himself as only a "voice", and a greater than John was consciously "less than

the least of all saints." The moment we think ourselves to be anything, we are out of the servant's true position and spirit. There is a beautiful contrast between John's account of himself, and the Lord's description of him (compare John 1:22-27, with Luke 7:26-28). The more worthy we are of the Lord's commendation, the less do we think of ourselves.

Third Mark - The true servant is a witness

The third mark of a true servant is that he is a "witness." He speaks of that which he has seen and known for himself.

It was said to Paul that he was to be "a witness of these things which thou hast seen, and of those things in the which I will appear unto thee." We may minister things which we have never entered into ourselves, but we cannot be witnesses of them. Hence the deep importance of cultivating communion with God, and increased intimacy with Christ. Instead of this weakening our gospel testimony, I believe it would make it fuller, richer, and more simple. We would be in touch with the grace that can stoop to the lowest point to win a sinner's heart. Our preaching often lacks weight because we have so little realised the things of which we speak. Whether it be the terror of the Lord, the love of God, the value of Christ's work, or the blessings which faith enjoys, we must ourselves have entered into that which we press upon others or we become lecturers rather than witnesses.

Fourth Mark - The true servant is devoted to Christ

Another mark of the true servant is self-forgetful devotedness to Christ. John was ready to decrease if so be that Christ might increase. He was willing to be displaced, to pass into the shade, to be forsaken even by his own disciples. The effect of his witnessing was the proof of its divine reality - men left John and followed Jesus. This gave him real joy (John 3:20), for morally he had left himself and found his Object in that blessed Lamb of God. The result of his testimony was to accomplish in others what had first been effected in himself, and this is the end of true service. We may, through grace, bring others to where we are ourselves, we cannot lift them above our own level. How deeply important it is, then, that we should be vigilant, prayerful, sober, and that we should habitually walk in the Spirit! Christ will then be the Object and Motive of our whole life and service, and it may be ours to say, in some feeble sense of the greatness and blessedness of it, "To me to live is Christ."

FAITH

... Faith is what you cannot verify but you take it on the testimony of God . . . I accept His testimony and that is the link between my soul and God. (5/8) Greenwich 1897.

When you get faith you get certainty because you have divine light. (1/460) Greenwich.

The first light in the soul is by faith. We are justified by faith, saved by faith, sons of God by faith, risen together with Christ by faith, and Christ is to dwell in our hearts by faith, so that in the Christian course the scope of faith is more and more enlarged. (11/438) 1898.

Faith is the first principle as to pleasing God; we believe "that he is" (Hebrews 11:6) we do not arrive at it by reasoning. (12/435) Plainfield 1898.

It is a great point for every one of us to apprehend the interest and care which the Lord has for us individually . . . You get an illustration of it in the Lord's prayer for Peter. Peter did not shine much; he was self confident on the eve of denying the Lord, yet the Lord says, "I have prayed for thee, that thy faith fail not" (Luke 22:32). He concerns Himself about Peter, and the point in the Lord's mind was that Peter's faith should not fail. That great breakdown in conduct was of less moment in the eyes of the Lord than that his faith should fail. Any one of us might have a breakdown in conduct, the great thing is that our faith should not fail. (8/273) Quemerford 1895.

If there is an apparent lack of power with us, it is because there is a lack of faith in His name. (14/47) Brixton 1900.

Faith appropriates the work, love the Person. (8/302) Peterborough 1895.

According to the measure of faith you have to walk soberly down here, giving up all high thoughts of yourself, if you want to be at all useful for God. I do not care to think of myself above the light which God has been pleased to give me. Practically nothing can be more important than to maintain that the walk of a Christian is to be governed by his faith, that is, he should not go beyond his faith. You will never do anything easily except as the fruit of faith. Many have gone on, as it were, goaded by conscience, but that is not faith. (12/83) Toronto 1898.

Believing on Christ in John's gospel means believing on Christ to the exclusion of everything else. I have faith in Christ and have faith in nobody else, so that you turn

to Christ before friends. They may be good enough, but I have faith in nobody but Christ. (14/102) London 1900.

By faith you accept things you cannot possibly verify, but you have the report of them by the Spirit. For instance, how could you find out that Christ is at the right hand of God? But that is what we believe. We cannot prove He is there. The proof that He is there is the presence of the Spirit. (18/217) Knoxville 1902.

... the first step with regard to the believer is appropriated by faith, but with every other step it is only apprehended by faith ... The first step is you are justified by faith

... But with every other step you do not appropriate it, though you do apprehend it by faith. I believe appropriation lies in the divine nature; you apprehend things by faith, but you do not appropriate them so. (5/269) Greenwich 1897.

Extracted from the teaching of F.E. Raven. The numbers given in brackets show the volume and page of the new series volumes of "Ministry of F.E. Raven" published by the Kingston Bible Trust.

SELECTED POEMS BY WALTER BROWN

"THY WAY . . . THY PATHS"

"Thy way is in the sea, and thy paths are in the great waters; and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron. -
"Psalm 77:19, 20.

Lord, I would have Thy presence all the way,
Both day and night;
Not only in the sunshine of the day
When all seems bright,
But when the evening shadows gather round
And fear assails,
When danger lurks ahead and foes abound,
When courage fails
And faith is well-nigh lost. Lord, from above
Hold Thou my hand!
I need the strength and comfort of Thy love,
Thy blest command,
To bring my restless will beneath Thy sway,
That I may rest,
And know the journey ends in perfect day.
Most truly blest
Are they who prove Thy love and wait for Thee,
Until the night
Has passed with all its fear and mystery;
Then glorious light
Will break, as when of old Thy voice was heard
Upon the sea,
And stormy wind and wave obeyed Thy word
So instantly.
Till then be Thou my Guide, my Strength, my Stay!
I lean on Thee
And trust Thy faithful love, although Thy way
Be in the sea.

1936

"SORROWFUL, YET ALWAYS REJOICING"
2 Corinthians 6:10

Father, whose arm can still the raging sea,
Here in distress we lift our hearts to Thee.
Be Thou our Strength, our Refuge and our Guide,
As in our need we shelter by Thy side.

Soon shall our night of sorrow pass away,
Soon shall we rest in Thine unclouded day;
Here while we wait and, suffering, seek Thy face,
Grant us Thy mercy and Thy promised grace.

E'en now, by faith, we see Thy coming King;
His beauty shines before us, and we sing
In joyful praise. E'en now in heavenly light
The 'land far-off' attracts our wondering sight.

Our spirits rise, Thy glory and Thy grace
Have won our hearts, and now before Thy face
In Christ we stand, with Him for evermore;
Our God and Father, we Thy Name adore.

1942

"Holy Father, keep them in thy name"
(John 17:11)

SELECTED POEMS BY EDWARD BEVIR

RUNNING TO CHRIST

The race shall end in glory,
 In heavenly light and song;
To reach the goal before us
 We swiftly speed along.
O prospect bright, entrancing,
 No looking back or down!
With quickened pace advancing
 Towards the promised crown.

Before the holy angels,
 Before the Father's face,
Confessed by Thee, Lord Jesus,
 'Tis there shall end the race!
Thy look of approbation
 Shall well repay the scorn;
Celestial transformation
 Of every smarting thorn!

All things behind forgotten,
 Straight on the shortening way,
On, on! to rest and triumph,
 The coronation-day!
No vain regret impeding,
 No chilling look, nor frown,
The past is all receding,
 Before us shines the crown!

DEATH AND LIFE

O Son of God! when we recall
The shades of sad Gethsemane,
Thy wounds, the bitter cup of gall,
The cross endured so patiently.

Thy sacred Person we discern,
And in Thy death see love divine!
We worship Thee with hearts that burn
To see Thy face in glory shine.

For Thee, Lord Jesus, were the tears,
The thorny crown, the blackest night;
For us, a "life for endless years,"
With all Thy ransomed saints in light.

Had we the kingdoms of this earth,
How vain would such an offering be!
All Thy redeemed must know Thy worth
Throughout the great eternity.

Of Thine assembly hear the praise
(An anthem that shall never cease);
Already, Lord, the voice we raise
In notes of heavenly joy and peace.

THE FATHER'S LOVE

The Father's love - so full, so free,
Declared, O blessed Lord, in Thee!
O joy divine! O perfect rest
To ransomed hearts supremely blest!

True worshippers the Father sought,
True worshippers to him are brought!
The Father's name, in love so free,
Declared, Lord Jesus Christ, by Thee!

LOVE DISCERNS

In every room the house was filled
With odours excellently sweet;
The nard, most precious, had been spilled
Upon His feet!

Then Judas, who would generous be:
"Why was not this rare ointment sold?"
Cared Judas for the poor? Not he,
His god was gold.

And other murmurings too were heard:
The Master's voice rebuked them all.
O the deep mystery of that word:
"My burial!"

For naught can teach a faithful heart
But love, and sacred love alone!
The joy and peace of "that good part"
Was Mary's own.

MARY'S APPRECIATION OF THE LORD

"Mary, having Sat down at the feet of Jesus was listening to his word".
(Luke 10:39)

"Mary therefore, when she came where Jesus was, seeing him, fell at his feet"
(John 11:32)

"Mary therefore, having taken a pound of ointment of pure nard of great price,
anointed the feet of Jesus"
(John 12:3)

WONDERFUL CHANGE

I will start my testimony by going back to my Sunday school days when I was about 5 years up to about 10 or 12. I used to like listening to the gospel but later on in my teenage years like many of the young folk today I got into the wrong crowd. I was coming home from the sea with money that I could not handle and started going to pubs at 17 years old and started drinking; being as young as I was I could not cope with it and started fighting. There was never a week went by but I was in a fight. It got to the stage when everyone was wanting to fight me and then I would pick up anything to defend myself and then I ended up in prison on more than one occasion for months at a time and discovered it wasn't very nice. For the first week in prison your girlfriend and your chums used to look up to you as a hero, but that was soon forgotten.

I put the gospel out of my mind but I did not forget some of the things that I had heard.

When I left school I could not get away to the fishing quick enough. My parents were against it even though my father had been at the fishing all his life. I decided to run away to Aberdeen and put my name down for the trawling school; that lasted 3 months and I passed, so I worked out of Aberdeen for 2 years. I went home occasionally and when my parents saw this my father gave me all the encouragement to stick at it; he even got me a job in a couple of boats with him, but it did not work out. From then on I was working down in Grimsby and Shields for a time. On a lot of the boats I worked on over the years there was someone talking about what Christ did for them and I often thought that there was some truth in it, but that was as far as it went.

I got married and joined the fishing boat on which my father-in-law was skipper; when I joined the boat my wife's uncle was also aboard and another young man like myself. The skipper and his brother had sailed together for 30 years and were both Christians and they often talked to James and myself about the gospel, but we hardly listened. One night while towing our nets the uncle was on watch and the rest of us were sleeping, when morning came we realised that he was missing and must be over the side. We searched, along with other boats and helicopters, all day until it came down dark, but to no avail; he was gone, feared drowned.

We were all shattered when we turned the boat round to head for home, I just could not believe it. I could not begin to explain how I felt.

When we were steaming home we all had a good cry, especially the skipper who had just lost his brother, I remember him saying, 'Well William, he has gone home now and is in a better place' and he also told me that the hardest thing he had ever done was turning the boat round and leaving his brother's body, though he was "absent from the body present with the Lord". Steaming home I was looking out of the wheelhouse windows into the dark night and I knew there was something missing in my life, an emptiness. When we arrived home the family were all talking about where he had gone and that afternoon I went for a walk with Jim's son Andrew and he also spoke of where

his dad had gone and I felt the Lord speaking to me again.

For three weeks after Jim was drowned I was confused and my mind was in a turmoil, I was heartbroken about Jim and I was longing for peace and hope in the midst of this tragedy; my whole inside was screaming out for something. We started to go back to the sea again and took on another two young lads on board, one was a Christian and we talked about the gospel all the time. One day ashore he was preaching and I went along to hear him. That was when I asked the Lord Jesus to come into my life and be my Saviour. We went straight home after the meeting to tell the skipper, he was delighted at the news. As I started reading my Bible, I saw new things in life and what God wanted me to do, I got baptised and it was wonderful. We read in the Bible that Jesus died for us and rose again and is still alive today and I know I will see Him again for He said I will come again. We have all our friends but Jesus is the best Friend you can ever have. He is my best friend and my Saviour. If you want Him to become your Friend and Saviour all you have to do is to open your heart's door and let Him in. He is waiting for you to call Him. If there is someone reading this who has not yet trusted in Jesus, please think about what I have written. You don't have to be anywhere special, at home or at work, **Jesus is waiting for YOU** to invite Him into your heart.

HE IS NOT A DISAPPOINTMENT

Leaving school at 16 and beginning a career at sea aboard the fishing vessel St. Kilda I had little thought of God. Having in past years been faithful to a Sunday school and Bible class I thought I had attained or even inherited what God required of me. After attaining many things in the world, things which in many people's lives take the place of God, I found for myself they gave no real, lasting satisfaction.

It was then at the age of 17 a caring aunt suggested that I accompany her to their gospel meetings in Hopeman Baptist Church, a small fishing village on the North East Coast of Scotland. My thoughts of an angry, pitiless and uncaring God were soon put to flight as I heard of the loving, merciful and caring Saviour of Calvary, Jesus Christ God's own Son.

It was not long after that I began attending the gospel meetings and to feel that the message of the gospel required a response. Up until then all I had done was reject God's salvation All the time there was a growing conviction in my heart and soul and it seemed to have a voice of its own, it lamented, "Get right with God!"

At the height of my conviction in November 1989 I left for sea one Sunday night with one thought, "Where will I go when I die?" I knew full well the answer, "Hell", and it would be my own fault. On Saturday 25th November 1989 the burden of sin, my sin, was too much to bear, so as I was going about my work aboard the boat I made the break and I decided (amid all the lies the Devil tried to tell me) to get saved. I took off my oilskins, washed and dried my hands and went down to the cabin and confessed it all to God. I then asked Jesus to be my Saviour and Lord and to live forever in my heart.

On getting down on my knees, I knew I'd been forgiven.

Keeping fellowship and company with believers I went on as a young Christian, never looking back. I praise God for a full salvation, a life free from sin and death. I began to preach the gospel in 1990 and today am still involved with the proclamation of the good news.

For me salvation came 35 miles NW off the Butt of Lewis, you can turn and trust Him now. Believe on His work and His name and you'll be able to agree with the hymn writer, "He is Not A Disappointment!"

FALLING ON OUR FACES

Scriptures read:

Matthew 26:36-39; Luke 17:11-19; Numbers 16:1-5; 19-22; Joshua 5:13-15.

In each of these scriptures there is a reference to someone falling on his face; to the Lord Jesus in Matthew, to the cleansed leper in Luke, to Moses and Aaron in Numbers and to Joshua in the fourth scripture. Falling on our faces is not something we normally do and would usually be the result of illness or an accident. However I believe that the persons we read about fell on their faces as a result of deep and intense feeling. I think we, who believe, tend to be superficial and shallow in relation to the things of God. I trust that the Holy Spirit may use these passages before us to help us to acquire more depth in our souls.

The first scripture read refers to the Lord Jesus Himself. I wish to be guarded in what I say because there is something profound about everything in the life of Jesus. He was here as a real Man, although different from every other man that had ever lived. He was 'God manifest in flesh', a real Man, with all the holy feelings that are proper to man. When the Lord Jesus went to Gethsemane, what lay before Him was betrayal, sufferings at the hand of man and, above all, sufferings at the hand of God when He was made sin.

He takes with Him Peter, James and John, so that they might watch with Him and, in measure, enter into what He was passing through. As we know, they went to sleep. I think the Lord wishes us to have some sense, albeit small, of His sufferings as He anticipated what lay before Him. The words used in this scripture are striking: "He began to be sorrowful and deeply depressed." Have you ever been sorrowful? Jesus was sorrowful. Have you ever been depressed? Jesus was deeply depressed. Although no longer here and crowned with glory, He is our great Priest on high. He is able to sympathise with us because He has been "tempted in all things in like manner, sin apart" (Hebrews 4:15). The hymn writer said:

"He knows what sorest trials mean,
For He has felt the same".

He goes "forward a little and fell upon his face, praying and saying, My Father, if it be possible let this cup pass from me; but not as I will, but as thou wilt". This is a

scene for us to contemplate. What depth of feeling marked the Lord Jesus as He anticipated what lay before Him in the path of the will of God. If we feed our souls on what the Lord passed through in Gethsemane, I believe that the Holy Spirit will produce in us right feelings, deep feelings, that will help us in relation to doing the will of God. How fine to know that the Lord is able to succour and comfort His people as they seek to be here for God.

The passage we read in Luke depicts one of the wonderful incidents in the life of Jesus and demonstrates the love that came to heal. We think of the sorrows of mankind, of the awful wounds there are in man's relations with man, in man's relations with God. Jesus confronted these situations and, as the hymn writer says, "disease and death and demon all fled before his word". His ministry, when here, was to teach the way of God, to preach the kingdom and to heal. (Matthew 9:35).

The ten leprous men recognise that Jesus could help them and cry "Jesus, Master, have compassion on us". What deep feelings characterised Him as He viewed their plight. The expression "moved with compassion" is used several other times in Luke's gospel (Luke 7:13; 10:33; 15:20). Recently I read an article where the writer said that "being moved with compassion" means that the inward organs in a person's body would be actually affected. What deep feeling marked Jesus when He took account of the sorrows, the sadness and the burdens that were among mankind. I trust that all of us today have fled for refuge to the Saviour and have proved the blessing and recovery He can bring into our lives.

The Lord tells them what to do: "Go, shew yourselves to the priests. And it came to pass as they were going they were cleansed". All ten were cleansed but only one came back and the scripture says of him, "seeing that he was cured, turned back, glorifying God with a loud voice, and fell on his face at his feet giving him thanks". I think that the one who returned to Jesus was deeply moved in gratitude. He displays a worshipful attitude. He gave glory to God and fell at the feet of Jesus, giving Him thanks. Are we all doing that? I ask myself, how much do I appreciate the grace of our Lord Jesus Christ? Paul says, "ye know the grace of our Lord Jesus Christ, that for your sakes he, being rich, became poor, in order that ye by his poverty might be enriched" (2 Cor. 8:9).

This cleansed leper had two reasons for appreciating the grace of the Lord: firstly that he, a leper, whom no one else could have helped, was now cleansed; secondly, that, although outside the confines of Israel with no special claim on God, blessing had reached him. In our era the glad tidings of God have been proclaimed, not only to those who are near, to the Jews, but to those of us Gentiles who were afar off. The more I realise that I am a sinner and unable to take away my sins, the more I should be thankful to the Saviour who came into the world to save me. The Lord felt the missing nine. He appreciated the one who came and fell on his face at His feet giving Him thanks. Are we all doing that?

In chapter 14 of Leviticus much detail is given about the cleansing of the leper. One of his duties was to bring an offering to the priest. I think, in principle, this cleansed

leper brought his offering for he appreciated the way that God had reached out to him in Jesus. We too should bring to God our offering - our appreciation of Jesus.

In Leviticus, when the trespass offering was killed, part of the blood was to be put on the right ear, the right thumb and the great toe of the right foot of the cleansed leper. These key members of his body (indicative of all the members of his body) were claimed for God. Earlier this week I attended the burial of a believer and the brother when committing the body to the Lord said, 'the saint's body is the Lord's property'. That is true of living saints as well as dead saints. I am a part of the Lord's property and so are you if under the shelter of the blood of Jesus.

A brother referred in our earlier reading to the need of presenting our bodies as a living sacrifice as Paul exhorts in Romans 12:1. I believe that, in principle, the leper who fell on his face presented his body as a living sacrifice. His ear, now under the control of Christ, drank in these lovely words: "Rise up and go thy way: thy faith has made thee well". Then his hands and feet (as represented by his thumb and great toe) would be secured for God. Henceforth, in his activities and movements, the cleansed leper would remember the efficacy of the blood. We too have been bought with a price and need to be delivered from the habits, fashions and spirit of the present evil world to glorify God in our bodies. (I Corinthians 6:10).

Then oil was put on the blood of the right ear, right thumb and great toe of the cleansed leper. That would mean for us not only being conformed to Christ's death but, as anointed by the Holy Spirit, being useful to God in His service. We should all seek to have our ears ready to hear what the Spirit says to the assemblies and to what He would direct us to do. What an example we have in the perfect Servant, the Lord Himself, whose ear was open morning by morning and who by a word succoured the weary (Isaiah 50:4).

There are many things we all can do for the Lord in the power of the Holy Spirit, even if we are unable to be active physically through ill health or old age. Think of the service of prayer - how important is that service (Colossians 4:12). Then there are other services such as spreading the good news about Jesus and visiting those who are unwell or downcast among God's people. The oil on the cleansed leper's toe would remind us of Simeon who, in the power of the Holy Spirit, came into the temple (Luke 2:27). If all of us are like that, what assets we shall be in the gatherings of God's people!

Our next passage in Numbers describes a time of rebellion. Of the many instances of rebellion among the children of Israel in the wilderness, this was possibly the worst. The gainsaying of Korah is referred to in the Epistle of Jude, which provides us with a history of apostasy. In this state of rebellion, consider the attitude of Moses - he fell on his face.

In the Christian profession today there is a great deal of lawlessness, even by prominent people. Many dreadful things are said against Christ, against the authority of the Holy Scriptures and against God's sovereign arrangements. May we all be delivered from such activities! We do not live in the times described in the Acts of the

Apostles when Christianity publicly was maintained in pristine freshness and doctrinal purity. Recently I was reminded of our abnormal times when talking to a young Christian who had been urged by others to pray for the dead - an unscriptural practice.

Consider the attitude of Moses. In Numbers 12 he is described as "very meek, above all men that were on the face of the earth". He had been a great man in Egypt, described as son of Pharaoh's daughter, but God had worked out a great deal in him and he had become a meek man. Later on Moses said: "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me" (Deut. 18:15), pointing on to Jesus. In marked contrast to the meekness of Moses, Korah and his band "made bold". Although Korah had been given an important service in connection with the tabernacle, he wanted something else, an office that God had not given him. There is no scope in the things of God for the boldness of the flesh. Yet how native it is to us! Satan said to our first parents: "Ye will be as God" (Genesis 3:5).

Two types of boldness are right for believers. Firstly, boldness to go into the presence of God, by the new and living way, by the blood of Jesus, who is now the Great Priest over the house of God. Secondly, if energised by the Holy Spirit, we can come out with boldness in testimony to men.

In our scripture it is the boldness of the flesh, a rising against God, against Moses and Aaron. The Scripture says: "when Moses heard it, he fell on his face". He did not meet the flesh with the flesh. Peter says of the Lord, "who when reviled, reviled not again . . . but gave himself over into the hands of him who judges righteously" (1 Peter 2:23). Moses too committed everything to God and said to Korah and his band: "Even tomorrow will Jehovah make known who is his, and who is holy". The Lord makes everything plain in His own time to those who wait upon Him. I think if we are marked by pride and natural boldness, we shall miss the mind of the Lord at any time but, if marked by a subdued and lowly spirit, we shall get the mind of the Lord.

There are two other references in this chapter to Aaron and Moses falling on their faces (verses 22 and 45). We read in verse 19 that Korah gathered the whole assembly against Moses and Aaron but God showed His approval of them when "the glory of Jehovah appeared to all the assembly". It is wonderful to get a fresh experience of the glory of the Lord, even in a time of crisis. Then God said to Moses and Aaron: "Separate yourselves from the midst of this assembly and I will consume them in a moment". Let us note the reaction of Moses and Aaron: "they fell on their faces, and said, O God, the God of the spirits of all flesh! Shall one man sin, and wilt thou be wrath with the whole assembly?" What depths of feeling are conveyed in these words: "O God, the God of the spirits of all flesh". They appealed to God in this special way - God who is all powerful, who is absolutely holy, yet is also rich in mercy.

They were marked by the spirit of intercession. They knew that the people were precious. Later in the chapter Aaron again interceded, standing between the dead and the living. We too need to realise that souls are of value; all saints are of value; they matter to God. So they fell on their faces and interceded.

The spirit of intercession is proper to believers and is one of the important features of the house of God. Paul says: "I exhort, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men" (1 Timothy 2:1). I believe at the present time there is a great need for pleading with God on behalf of others. Each one of us should seek to be on the line of interceding, waiting on God and seeking that He might bring about recovery and blessing.

I believe there are important lessons from this passage for us today. We should all seek to be delivered from the boldness of the flesh in the things of God and learn in times of crisis to fall on our faces before God and seek His guidance. Then, in addition, to be marked by the spirit of intercession, appealing to God to intervene in mercy and recovery and bring about results for His glory.

Finally, there is this reference to Joshua falling on his face. The children of Israel had crossed the Jordan and were about to begin the great conflict to secure their inheritance in the land of God's promise. Joshua, God's appointed leader at that time, saw a man standing "with his sword drawn in his hand". In reply to Joshua's question: "Art thou for us, or for our enemies", the man says: "No, for as captain of the army of Jehovah am I now come".

One of the many glories of the Lord Jesus is as the Captain of our salvation, Captain of God's army. One day He is going to come with all the armies of heaven (Revelation 19:14). What a host will follow Him when He comes to put everything right publicly. His name is called Faithful and True and He is coming to make war in righteousness. All who belong to Him now will be there, forming part of that great army that will follow Him. In the meantime there is a heavenly inheritance that God has prepared for those that love Him, and the Lord Jesus wants us to align ourselves with Him to get the gain of it and defend it. We are exhorted in Ephesians to "be strong in the Lord, and in the might of his strength" (chapter 6:10). He is the One who is in charge of God's army.

Joshua said: "Art thou for us, or for our enemies". The man says "No" (or it could read Neither) "for as captain of the army of Jehovah am I now come". I think we all need to align ourselves with the Lord and what He is doing. There is always the tendency for us to make ourselves the centre, to have all our interests in a little circle round about ourselves, but we are not the centre of God's world. The centre of God's thoughts is Christ! God is going to head up everything in Christ, the things in the heavens and the things on the earth (Ephesians 1:10). In the meantime our blessing and soul prosperity is in aligning ourselves with Him. In the conflict of faith not what I think or someone else thinks is of real value, but what is the mind of the Lord, where is He leading? I believe that one thing He is doing is leading His people by the power of the Holy Spirit into the good of their inheritance - "things that eye has not seen and ear not heard . . . which God has prepared for them who love him" (1 Corinthians 2:9). He would also help us to withstand the artifices of the devil who is constantly trying to entangle us with worldly pursuits and ideas and spoil our enjoyment of our heavenly inheritance (Eph. 6:11).

Joshua "fell upon his face to the earth, and worshipped". He had a sense he was in the presence of someone greater than himself. When we get a fresh sense of the greatness of Christ we too will be marked by a worshipful spirit. We shall be self-effacing and worshipful. The hymn writer says:

"Every view of Him unfolding
Wakes fresh bursts of joyful praise"

Joshua then says: "What saith my lord unto His servant". He desires to come under the direction of the Captain of Jehovah's host. He then is told: "the place whereon thou standest is holy". Let us always remember that the house of God is a holy place. We need to respect the things of God. There is no scope there for my ideas or your opinions that are contrary to what God has set out in the scriptures. It is the directions of Christ, the Head of the assembly, we should follow. The Psalmist says "Holiness becometh thy house, O Jehovah, for ever" (Psa. 93:5). Let us be like Joshua and learn to fall on our faces at the feet of Jesus in a worshipful spirit. I commend these thoughts to you. May the Lord encourage us all for His Name's sake.

END PIECE

Ways in which Christ is presented in the prophets. (Extracted from the teaching of F.E. Raven).

Prophet	Presentation of Christ
Isaiah	God with us
Jeremiah	The Lord our righteousness
Ezekiel	The Son of man