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Further meetings in Brighthouse at which Mr Stoney and Mr Raven were present: the speakers were not identified in the available notes.

HIS APPEARING AND HIS KINGDOM

Luke 12: 35-48

I think it is interesting to note the moral character of the saint personally. This you get in verse 35 - your candle burning. At the end of chapter 11 you learn that the candle of the body is the eye, "If thine eye be single thy whole body is luminous"; you are personally this; "full of light" does not give a correct idea. Light characterises you personally, your whole bearing is light. Your moral purpose comes first, "your loins girded about and your lights burning" - the character of the man is light. One is outside and the other inside. The power or effect of light is described in chapter 12. First, you do not fear them that kill the body, you have no fear from outside; and secondly, you have no care within. It is a happy state, all from having your eye on the light.

You would not limit the light to that, because that is rather negative?

No, I do not limit the light to these characteristics, but you must be characterised by them. I thought that the idea of lights burning goes a little further, that it is the giving of a clear testimony?

No doubt, it could not be otherwise; you seek the kingdom of God.

You unite that with the Father's kingdom? Quite so.

You are seeking the things there? Of course. I quite agree.

Would it not be the exposure of the world as contrary to God?

Yes, by the character of those who seek the kingdom of God. You are characterised as a body of light. Every one is liable to be affected by fear from without or care from within.

I think the care within is almost the worse of the two.

It is more distracting.

What is the idea of the loins girded? Preparation for service, going to work. Be like unto men that wait for their Lord. The man waiting for his Lord is on the alert doing his work carefully. A lamp burning describes him characteristically.

Was Paul in prison at Philippi like this? Assuredly. Practically speaking, when the wise virgins trimmed their lamps they went forth to meet the Bridegroom. There is no light in the world but from God.

Do you understand the lamps to be you are a lamp yourself?

Yes, quite so; your candle is your eye; that is the great secret of light; if you lose the source of the light all you have is memory; the Lord is not before you in power.

What is the difference between the light in chapter 8 and in chapter 9?

Light in chapter 8 is connected with the parable of the sower; the good of a candle is that it gives light. This is the effect of the word received in power. The candle in chapter 11 is your own eye, and the light you give out depends on the light which your eye takes in.

There are two kinds of hypocrisy - one is pretending to be what you are not, the other is concealing what you are.

There is a great deal of difference between knowledge and light.

Yes, knowledge is not light.

A man may have a great deal of knowledge without light.

Yes, very true. Light must come direct from its source. If you go into a room well lighted you see all there; but if the light be extinguished you do not see anything; you can only remember what you had seen.

The Father's kingdom and the present treasure in the Father's house for us?

Yes. Thus you are prepared to be like unto men that wait for their Lord.

Are these the two things that mark the man who is really waiting for the Lord?

I believe this should be his course or attitude here. You must bear in mind that you are in a scene of darkness where Christ is rejected.

And that Christians are the medium of light? Exactly.

We ought not to be merely depositaries of the truth but living expressions of it.

Quite so.

When He comes it is to take His kingdom? Certainly. The true heart is always set on His concerns. We are in a place where He has been wrongfully refused. The attempt of Christendom has been to ignore His rejection and to dedicate churches and chapels to Him as if He were not rejected.

I think the body as the vessel of testimony a most important point?

Assuredly, as it embraces the whole bearing of the man.

It is the body, not merely the mind. One feels at times that there is something about a stranger which commends him to you.

In Romans 13, "Put on the armour of light" ... and "make no provision for the flesh" is in keeping with this?

Precisely; you are taking your place in the wilderness. It is very interesting that it is a grace common to all; any one may be a body of light, not merely the one who is engaged in public service - you give a colour to the place. There is a great lack in a place where there are no spiritual women; like Anna the prophetess, who departed not from the temple. I see places where a great deal of work is going on but there is a lack of spiritual power.

A body of light is the opposite to darkness.

Exactly. I believe you get it in 2 Corinthians 3: 18, "Beholding the Lord's glory we are changed into the same image". You would be changed without knowing by what you were changed; you would have a new idea about things although you might not know the scriptural authority for it; you have got a different view of things; but

you will get the scripture to confirm you. The Lord's presence has had the effect of giving you a new impression, and that impression will be confirmed by the word.

Your will is to do His will.

Yes, you are transformed into the same image.

Does that passage in 2 Corinthians 3: 18 explain the effect of having a single eye?

With that intent I quoted it. The practical difficulty with us all is to get so apart from ourselves that we have nothing to affect us but Himself. I must turn to the Light and be taken up with the Light.

The next thing seems to be that you are waiting for the returning Lord?

Exactly.

Why is it when He returns from the wedding?

I really cannot tell you; my impression is that nothing takes place till after the wedding.

You think verse 36 is merely used as a parable to give the idea of preparedness?

Precisely.

The waiting for the Lord here is not waiting for the rapture?

Plainly not.

It is the master coming.

It is evidently waiting for some moment which keeps people on the alert.

Quite so. Christ does not come here until after the wedding. The examination takes place before the marriage - the wife hath made herself ready.

I have always thought that was the Lord's coming for us?

How could it refer to the rapture? It has not helped souls to be exclusively occupied with the rapture; they are only thinking of their

relief from the troubles here. The rapture is only spoken of once in Thessalonians and implied in John 14. The Thessalonians knew nothing of the rapture until the first epistle was written. They were waiting for His Son, but they were afraid that those who had died would not be in the kingdom. If they had known the unity of the body, as has been said, they would have known better; the first wave of Christ's power will be to remove all from the earth who belong to Him.

Would not the affections of the bride think of the Bridegroom first?

Yes, but to satisfy her own affection would not be enough, she would necessarily think of that which was due to Him.

When it says, the Spirit and the bride say, Come, the bride is looking for Him to come and reign and have His true place here?

Quite so. Almost invariably those who sing about the coming of the Lord are not looking for Him. When any one gives out a hymn about the Lord's coming you would rightly expect to see such an one waiting for the Lord, his loins girt about and his candle burning. The last four churches look on to the kingdom.

Does not Thyatira get the morning star?

Yes. The morning star is the herald of the day, the harbinger of it, the first indication of it. Responsibility is connected with seeing Him as He is; he that hath this hope in Him purifieth himself as He is pure.

Is it not a higher thought that the Lord gets the church than the kingdom?

I quite agree, but you must not make the presentation to be union.

I think we can all thoroughly go with what you say, that the Lord should have His place where He has been dishonoured.

In Psalm 110 Christ was to sit on the right hand until all His enemies were made His footstool. By the first wave of His power He will change our bodies of humiliation into bodies of glory.

I do not think we enter into what it will be to the Lord to bring the church in and display God. I believe that will be His deepest joy to bring out the church as the display of what

He is.

I quite agree, but practically the Lord's coming has lost its power with us.

Do we not often see the rapture brought into a passage where it is not referred to.

I have already quoted the saying of another, that 1 Thessalonians is the only place where it is *spoken* of; in another place it is referred to.

I think it has been said that the coming of the Lord is , the word which means His presence as contrasted with His absence. We meet the Lord by the rapture. The epiphany is the event.

I think it helps us if Christ Himself is looked at as the hope of the church, and not merely the event of His coming.

The "blessed hope" in Titus, what is that?

It plainly is not the rapture. The popularity which the rapture has obtained is proof positive that there is a human apprehension of it. There is no sense of responsibility; the effect of the coming of the Lord is unknown.

"Without spot and blameless" when He comes, not merely what I shall lose or gain but that I should answer to His heart in that day.

Yes, the servants say, "that we may ... not be ashamed before him at his coming".

The rapture is at the beginning. There may be an interval before His appearing, but as you are found here at the rapture will be taken into account. You will pass the examination, that is, the judgment seat of Christ, before the appearing. You ignore the intent of this chapter if you leave out responsibility.

Would you connect the coming with both the judgment seat of Christ and the kingdom?

Yes, because it is at the judgment seat of Christ your place in the kingdom will be determined; you enter heaven in pure grace, but your place in the kingdom is according to your righteousness. There is much stress laid upon the state in which He will find you.

There is one thing perfectly certain, you cannot have the rapture in this chapter.

Very true.

Is not the idea in this chapter His coming to the earth?

Yes, but you do not know what time He will come.

In verse 40, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not".

It is the coming of the Son of man in glory to assert His rights.

Any one must see reading Psalm 110 that Christ was called away because He was refused.

I remark that no one is fully blessed until Christ is in His right place.

The rapture is only a means to an end, it is not the consummation.

The rapture was a special revelation as to those that had died. Quite so.

The responsibility of giving "meat in due season" is not to be confined to an apostle or a teacher?

Certainly not, every one is responsible to cooperate, brother or sister. Ask every earnest servant, What is the great desire of your heart before the Lord? It is not merely that he should preach a good sermon, but that he may receive something suited to his audience at the time. Your best sermon might not be "meat in due season". The servant who ministers the needed truth is ever effective.

If you minister to people with reference to some known trouble you are sure to make a mistake. Nothing has exercised me more than waiting to receive that which is suitable.

What you say is very important; it is very blessed to be cast on the Lord, to seek from Him what you should say.

As to that passage, "Ask and ye shall receive"? If I knew Christ as Head I should understand it. I think there is a loss when in prayer you overlook that all grace comes to you through Christ, such as the prayers in Ephesians. When you do, you lose something of the peculiar unction of the grace which He ministers.

It is administration.

The administration is from the Lord. Precisely.

The prayers are addressed to God and the Father?

Yes, but it is that God should impart to me from Christ, that I should get everything through Christ.

There are differences of administration, but the same Lord.

You would press the recognition of the Mediator?

Yes. By Him we rise to the Father.

By Him we have access by one Spirit to the Father.

I think it is an immense gain to see that every grace comes through Christ; it gives a different character to ministry.

I do not think anything could reach us except through Christ.

That is very important.

Is there a difference between addressing the Lord Jesus and addressing the Lord?

The general idea of the Lord is Christ.

"Lord, Thou art God, which hast made heaven and earth" etc.

There are two distinct things spoken of in connection with service; verse 37 - "Will come forth and serve them", that is the waiting ones, and connects itself more with the Father's house: and in verses 43, 44 - "Whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath". That is the answer to looking after the household.

What is the idea of being made a ruler over His household, verse 42?

In verse 42 it is present, it means being set to act, and in verse 44 it is future, with the same idea.

Watching is the test of reality, it is the test of a real Christian in contrast with a mere professor.

The watching is like a watchman at night.

The crown of righteousness is given to all those that love His appearing?

If you love His appearing you are in practical righteousness here; hence at His appearing you receive the crown of righteousness. Do we all love His appearing?

The watching and the waiting go on together; that is the test. We do not know but that it may take place at any moment.

ENTRANCE INTO SPIRITUAL BLESSING

F.E.Raven

John 5: 17-29

I would like to say a word as to the progress of the soul, and its entrance into the sense of spiritual blessing.

It is evident that we cannot at once enter into things in the measure in which God has presented them to us. If God speaks to us, He speaks of necessity from His own fulness; it is impossible that we can all at once take in all that God proposes to us; if that were the case we should in a sense be as great in understanding as God. I believe we are led on into the consciousness of blessing just in proportion as we are in the apprehension of Christ; that is, we enjoy it, the truth works within us just as there is the apprehension of what is true in Christ, for the Spirit in the believer answers to what Christ is at the right hand of God.

Now I have been struck with the sequence of the three chapters, 4, 5 and 6 of John. I believe they speak on the side of our apprehension of the truth. The Lord had revealed in chapter 3 the proposition or thought of God, and therefore to my mind John 3 is essentially a gospel chapter, it is the revelation of what God has proposed. Our entering into it I believe comes out in the succeeding chapters, 4, 5 and 6, and culminates in chapter 7.

I will just touch for a moment on the point of these chapters, especially on what comes out in chapter 5. I think there are three forms of pressure from which the Lord proposes to deliver man in the three chapters. In chapter 4, the *deliverance is from sin*, in chapter 5 the *deliverance is from weakness*, and in chapter 6, in the satisfying the soul, if I might use the expression, the *deliverance is from want* - these are three great things for God in His grace to effect for man down here in the very scene of sin, and weakness, and want. I assert that man is delivered from sin, raised up out of weakness, and every need of his heart is satisfied and more than satisfied. I think everybody would admit that that is a great thing to be effected for

man down here, and in it is the fulfilment of the thought in chapter 3, "that whosoever believeth in him should not perish, but have eternal life". I get it carried out experimentally in that way. It is noticeable that there is but little reference to the future except in chapter 6, where the Lord says, "I will raise him up at the last day".

I want to touch, *seriatim*, on the points I have indicated. Jesus is presented in chapter 4 as the Christ, for although the Father's name occurs in the chapter in connection with worship, the name of the Son does not appear, and it is as the Christ that He communicates to the believer the living water. We read in Ephesians 1, "In whom having believed", that is, in the Christ, "ye were sealed with that Holy Spirit of promise". It is a great thing to get hold of the truth of the Christ. In the Old Testament we find the thought of the anointed of God, the One who, rejected here of men, is to take the earth for His inheritance. I believe you have a larger range of thought opened out in Hebrews, that He is the heir of all things; that connects itself with what we have in Ephesians 1, the mystery of God's will. To gather up in one all things in the Christ He is the One who has to take all things, and in John 4 it is He who communicates the living water; the water that He would give was to be in the believer a well of water springing up into everlasting life. This is what I would call initial and introductory. Sin has met its judgment in Christ. He has fulfilled the type of the brazen serpent, the judgment of sin in the flesh, in order that the Spirit might dwell in the believer.

In connection with the truth of eternal life comes in the most important point of deliverance from sin. You will never gain deliverance from sin except by getting another object than self before the soul. You must of necessity be superseded in your own eyes, and this is only by the power of another object, another man before the soul. I know that plenty of people would tell me that you are dead to sin, but you will not die to it till you get another object before the soul, and that is the second Man, who has entered into the holiest for us, and in the apprehension of that really lies the secret of deliverance from sin.

In chapter 5 I get a point further; it is here more than the communication of the Spirit of life to be in the believer, for we get the man raised up. The Son quickens the body, but the point in the chapter is that He raises up the man, and a wonderful thing it is for a man to be raised up out of the weakness which sin has brought upon him. The point of the chapter is the raising of the man. I believe it is effected by the apprehension in the soul of the truth of the Son and what depends on this, for in this chapter it is not the Christ who is brought before us, but the Son - He reveals the Father. I get here the truth of the Person; He is the Son, and therefore He is competent to reveal the Father, that is the wonderful thing that comes out in this chapter. He knows the Father, lies in His bosom, knows all that is there. The Father loves the Son and shews Him all things that Himself doeth. You have got now to a grand point, you are raised up into a new scene altogether, and the new scene presented to us is an unfolding beyond all that was ever revealed before. None but the Son can reveal the Father, it is not any amount of language that could reveal the Father. He alone is competent here and therefore He says, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into judgment, but is passed from death unto life". You are really raised up by the introduction of the soul into a new scene. It is not only that the Christ has communicated unto me a great gift, but He is competent to reveal the Father. He says, "My Father worketh hitherto and I work". What things to open out to poor things like us; it is to me perfectly wonderful that down here He has raised man out of his weakness to enter into things that he never could have dreamt of - the Father revealed in the Son. The secret of all that God is has come out. It is not simply what the Father can do, but it is the Father's heart that has come to light. The Father loves the Son and shews Him all these works of grace. The Son is as man dependent, but He is none the less the Son. He is as truly a divine person as the Father, and can say, "He that heareth my word, and believeth on him that sent me"; and it is in this that we really enter into the place of children, are made conscious of being raised up in this very scene.

There is only a word more as to the third point, i.e. deliverance from want. We have seen that there is the well of water springing up in the believer into eternal life, and that he has a revelation of new things to his soul.

Now there is another thing; he has to be formed constitutionally; that is what I get in chapter 6, the effect of the living bread. The constitution of a child is formed by its food. The Bread from heaven is the believer's food, and there is another character of food to that, eating the flesh of the Son of man and drinking His blood; that is, that I have to appropriate death to that system in which the flesh lives. But I am fed with living bread, "he that eateth me shall live because of me". My spiritual constitution is formed as surely by the food on which I live as is that of a child. The believer apprehends in Christ the Man that is the object of heaven's delight. It is a great thing not only to be brought into these things, but to be in them constitutionally; we are, I fear, very small constitutionally, and I think it is because we are not fully nourished. "He that eateth me shall live because of me". The whole idea of the chapter is, I think, satisfaction. The blessed Son of God has become man, entered into that state that He might be everything to the believer, as He is everything to heaven; thus his soul is fed, and he is independent of all beside.

I only add that all this depends on the apprehension of what Christ is, and we have seen the order in which the soul has to apprehend it. You do not begin at the top, though God speaks from the top. I do not think that a soul in the first place takes in what are called in a familiar hymn, "the higher mysteries of Thy fame". When God begins to work in the teaching of the Spirit we are led on in the apprehension of Christ so as to become more deeply conscious of the blessing which God has purposed for us; and anything to surpass what is presented to us in this chapter I cannot conceive. You are brought into all the light of heaven in what is presented in the Father and the Son, and in chapter 6 it is not only, as we have seen, that we are to be in it as under the power of the Spirit but also constitutionally.

I do not want to add more, I would rather others would seek to open it out for themselves. I believe that God intends to bring us into all that He has revealed to us, but it is another thing how far we have taken it in. I think I can see the wonderful grace of God and the power of the Spirit in the way in which our souls are led on.

CHRIST DISPLACES THE OLD "I"

F.H.B.

Galatians 1: 15,16; 2: 19,20; 4: 19-31; 5: 1

What I wish to bring out from these scriptures is this, how as in the dealings of God with men, so in His work in individual souls His way is to displace the first man by bringing in the Second; that is by the ministry of the gospel so to put Christ into our hearts as to displace self. This is of all importance in order that we may understand the ways of God, and that our souls may enter into the thoughts of God towards us, His grace to us in Christ.

It is of all importance that our thoughts should be connected with the right Man, that is Christ; not the Adam man. In the ways of God what has taken place is, that God has set aside the first man, and has brought in a second. What I mean is this, that up to the time of the cross the first man was on the scene, he was under the eye of God, and the ways of God were connected with that man as of Adam; and that man was under testing in various ways, the object of the testing being to bring out the utter wickedness, worthlessness, and unprofitableness of that man, with a view to setting him aside and bringing in another. What we see in the cross are two things: one, the full and perfect exhibition of the utter wickedness of the first man; and on the other hand, the declaration of God's judgment on him. When God is presented to him in the Person of Christ he will have nothing of God, he rejected God and Christ "They have seen and hated both me and my Father". At last he took the Christ of God, and by wicked hands crucified and slew Him. It was utterly hopeless to expect anything from that man, only one thing remained, and that was for God to pronounce His judgment on him. The cross is the expression of what he is worthy of in the sight of God. The end of all flesh morally had come before God at the cross, so that the cross in that way is the end of man's history, as connected with the first Adam, and the end of God's trial of that man; and from that time onward the whole scene is changed, as to the ways of God. That man disappears and another has come on the scene - the Lord Jesus Christ comes in and takes His full and proper place as man; and now all the thoughts and purposes of God are brought out, because that Man is in glory who was the central object of all the counsels and ways of God. No purpose or promise or counsel of God was ever connected with the first man; the first man was only a trial man, one in whom man was tried; but the whole counsel of God from eternity was all centred in and connected with another man, the Lord Jesus Christ; and now that He has taken His place and is exalted to glory, God is able to reveal all the hidden counsels of His own heart in connection with that Man, and our place before Him in that Man. That is what has taken place in the ways of God.

Now the other thing is, that the same thing takes place in God's dealing with souls individually. The object of God's dealing with the individual soul is to displace self, the first man, by bringing in the Second; and just as in the ways of God there was a time of testing, man's testing, so with the individual soul there is a period of testing under the hand of God; each one has to go through the testing process - and I believe the object of that testing is to bring me experimentally to the end of myself, to realise that I can have no confidence in the flesh, so to know myself and to realise what I really am in the sight of God, to see myself in all my sinfulness, vileness, worthlessness, and hopelessness, so that I become sick of myself. That is a very great point. I fear that a great many of those who are partakers of the Lord's table have never reached that point, they have never had such a sight of themselves as to be sick of themselves, to be willing to drop themselves altogether. When a man does see himself in that way he is made to say, with Job, "Wherefore I abhor myself and repent in dust and ashes". Then there is an end to all conceit and pride in man. That is the nature of the testing; it was a very hard thing to bring Job to that, and the more of human goodness and morality a man has the harder it is to bring him to see himself as he really is in the sight of God.

To such an one I would ask the question, "Would you like to get rid of yourself, would you like to see the end of that self?" Where is it to be found? In yourself? No; but in the cross. What God sets before the soul is the cross, as the place where He has condemned man in the flesh; all that I am as a child of Adam has passed under judgment in the cross of the Lord Jesus Christ. He was there for me, as representing me before God; He who knew no sin was made sin for us, and all the judgment that was upon me passed upon Him; all that I was by nature met its judgment there at the hand of God; that is the end of me as a child of Adam. God has done with it there, and the soul that accepts that really, in true faith, can say, as the apostle in Gal 2: "I am crucified with Christ". What relief to one who has been brought to realise what that old "I" is in the sight of God. Have we each one been thus brought to bow to God's judgment upon us

to see it executed and passed in the cross of Christ, and thankfully to say, "I am crucified with Christ"? There is an end of my history as connected with the first Adam - man in sin, away from God, subject to His judgment, for such was my condition as in Adam and I see the end of my history in that relation altogether in the cross of the Lord Jesus.

What do I get on the other side? Christ risen, exalted to God's own right hand. I now behold the glory of the Lord. The Spirit's work is to set before me the preciousness and glory of Christ as the Man of God's purpose, so that now instead of being occupied with myself I am occupied with Christ - with another Man. This we see in Stephen, a man filled with the Holy Ghost. He had practically dropped himself, he looked up into heaven and he saw the glory of God; and Jesus standing at the right hand of God, his eye was turned outside himself, away from man and this world, and now he saw the glory of God and Jesus. I can understand now how God has set me before Himself in that man. All that was in Adam has been condemned in the death of Christ, and Christ risen is my life. Christ lives in me, and in that life I live to God. This is new ground altogether, outside of Adam entirely, entirely free from the first man and all that came in by him. The work of the Spirit of God is so to put Christ in our hearts as to displace self; not to better or develop or add to anything of the first man, but to displace him. What is brought out in the allegory of Ishmael and Isaac is, that when the new man gets His place the old man must go out. When Isaac was weaned, when he got his full and proper place in the house of Abraham, then Ishmael was cast out: "Cast out the bondwoman and her son". Ishmael was never the man of God's promise; it was never connected with Ishmael, and therefore He says, Cast out the bondwoman and her son; God's eye was upon Isaac, and all His purpose was connected with him. The great difference between Christianity and the religion of Christians all around is just this - Christianity is the doctrine of Christ, the antitype of Isaac, and does not in any way recognise Ishmael, or the man born after the flesh. The current religion of professing Christians generally is occupied

with Ishmael, it retains the fleshly man, and seeks to improve and cultivate that man; it therefore occupies souls with themselves, instead of displacing self and occupying the soul with Christ. In Christianity we have the introduction of another Man of an entirely new order, and the revelation of God's purposes in connection with Him, and His grace to us in Him. There can be only disappointment, and no rest or abiding joy, as long as souls are occupied with themselves. You must drop the old man entirely in order to find everything in Christ. Many may know deliverance from guilt and from the judgment of sin, but the greatest deliverance of all is deliverance from self. This is accomplished when God puts Christ into your heart by the revelation of His excellence and glory, engages the heart and mind with Himself, so that you are glad to drop self altogether, and to say, with Paul, what things were gain to me, those I counted loss for Christ. He then becomes the centre of your life, so that everything revolves around this new centre, it is now "Not I, but Christ". Naturally self is the centre around which everything revolves.

But before this is reached how long souls are seeking to find some good in the old man, practically retaining Ishmael in the house; yet if Ishmael could be ever so cultivated, it would not be Isaac. Men can go a long way in cultivating and developing what is humanly good, and repressing what is evil in themselves; but after all it is but cultivated flesh, it is not Christ formed in them, it is the wrong man, it only proves that they have not learned that the old man, instead of being retained and cultivated, must be dropped altogether. This is what took place for the apostle when, as he says in chapter 1, "It pleased God to reveal his Son in *me*". That did not happen at his conversion, but at some subsequent time. There was the testing process to go on first, by which he must learn experimentally the sinfulness and unprofitableness of the old I. There was a special work of the Spirit of God by which the Son of God was revealed in his heart in such a way as to displace everything of self. Then he could say, what things were gain to me, those I counted loss for Christ.

It is by the Spirit's ministry of Christ that Christ is formed in us, and as a practical result Christ shines out in our ways. The Spirit of God will not in any way recognise Ishmael; but He seeks to install Isaac in His full place in our hearts, and it is a joyful day when the believer can say: "I live, yet not I, but Christ lives in me".

May God by His Spirit lead us to know the blessedness of having our eyes fixed on the Man of His counsel, the true Isaac, and then we shall be able to enter more fully into all that He has revealed of His ways, and the grace of God given to us in Christ Jesus.

The following poem has appeared previously in various publications other than this and has been attributed to Mr Darby, inferred to be by him from its style, or described as "Lines found in Mr Darby's Bible." It was in fact published in Things New and Old, (then edited by Mr Mackintosh), Volume XV, April 1872 and the author's or authoress's initials given as C.H.I.

Mr Darby's hymn "And shall we see Thy face?" which in the third verse has the expression "in fellowship divine" was written in 1881.

THE BELIEVER'S PRIVILEGE

To walk with God! O fellowship divine!
Man's highest state on earth - Lord, be it mine!
With thee may I a close communion hold,
To thee the deep recesses of my heart unfold:
Yes, tell thee all - each weary care and grief
Into thy bosom pour, till there I find relief.

Oh! let me walk with thee, thou mighty One!
Lean on thine arm, and trust thy love alone;
With thee hold converse sweet where'er I go;
Thy smile of love my highest bliss below:
With thee transact life's business, doing all
With single aim for thee, as thou dost call:
My every comfort at thy hand receive,
My every talent to thy glory give.
Thy counsel seek in every trying hour,
In all my weakness trust thy mighty power:
Oh! may this high companionship be mine,
And all my life by its reflection shine,
My great, my wise, my never-failing Friend,
Whose love no change can know, no turn, no end!
My Saviour-God! who gav'st thy life for me,
Let nothing come between my heart and thee!
From thee no thought, no secret would I keep,
But on thy breast my tears of anguish weep,
My every wound to thee I take to heal,
For thou art touched with every pang I feel.
In thee and thee alone, I now confide,
And thee I'd follow, as my Lord and guide.
Earth's 'broken cisterns' - ah! they all have prov'd
Unsatisfying, vain, however lov'd;
The false will fail, the fondest they must go!
Oh! thus it is with all we love below.
From things of earth then let my heart be free,
And find its happiness, my Lord, in thee.
Thy Holy Spirit for my guide and guest,
Whate'er my lot, I must be safe and blest;
Wash'd in thy blood, from all my guilt made clean,
I in thy righteousness alone am seen:
Thy home, my home - thy God and Father mine!
Dead to the world - my life is hid with thine:
Its highest honours fade before my view -
Its pleasures, I can trample on them too.

With thee by faith I walk, in crowds, alone,
Making to thee my wants and wishes known:
Drawing from thee my daily strength in prayer,
Finding thine arm sustain me everywhere:
While through the clouds of sin and woe, the light
Of coming glory shines more sweetly bright;
And this my daily boast, my aim, my end,
That my Redeemer is my God - my Friend!

C.H.I.

THE CHILDREN'S JOURNEY

A century or so ago the carriages of trains running at night would have very little lighting, in fact usually none at all! At the last stopping-place before the terminus the lamp of the guard, then called the conductor, would be seen glimmering from one compartment to another to ensure that the passengers had a right to proceed to the train's destination. The light of the lamp was shone - not on the faces of the passengers themselves, rich or poor, shabby or noble - but on the tickets held out to the conductor. These would be evidence of their right to reach the place of their desire and intention.

Perhaps this moment is an important stoppingplace, as it were, for some boy or girl on life's journey and who may be also in the dark as to his or her soul. The searching light of the Scriptures shines brightly upon you so that by obedience to God's word you should have the right to be at the heavenly destination. It is the will of God that "every one, whosoever, who shall call on the name of the Lord, shall be saved".

Preachers used sometimes to speak of the Lord Jesus Christ being the Passport to glory although it was not a very happy way of presenting the glad tidings of the Saviour's love and work. What was meant was that the individual traveller on life's journey had not in himself the right of access to heavenly places. Most assuredly this is the case, whoever it may be, for "All have sinned and come short of the glory of God". But our right to mercy and to be righteously in His presence are evidenced by the finished work of Christ and His shed blood. Are you trusting in these?

J.C.Evershed