

# *The Friendly Companion*



“He planteth an ash, and the rain doth nourish it.”

(Isaiah 44. 14).

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*January 2004*

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

This month sees the beginning of a New Year and, like a book with many chapters, we reach the end of one chapter and then go on to the next, until one year the book of our life will be finished, and we will enter eternity. It must have been a very solemn message that one Old Testament man received when he was told by one of the Lord's prophets, Jeremiah: "... *this year thou shalt die...*" Jeremiah proved to be a true prophet for in the very next verse we read: "*So Hananiah ... died the same year ....*" Sadly as far as we can see, Hananiah was not prepared for this last chapter of his life.

Now we hope that it may be the Lord's will to spare the lives of our young readers for many years yet, but we must not take that for granted. Another prophet, Hosea, said: "... *for it is time to seek the LORD.*" It would be a wonderful mercy if the Holy Spirit made this our motto for the New Year: "***It is time to seek the LORD.***" The Bible tells us: "*I love them that love Me; and those that seek Me early shall find Me.*"

It may be that some of you are wondering what the New Year will bring into your life. The Lord Jesus told His disciples: "*Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.*" "*All these things*" refers to all the other things you might need this year in your life.

May 2004 be a year in which many of our readers prove the truth of these words and then, whether it be in joy or in sadness, you will find it to be a year to be remembered for the Lord's goodness to you.

With best wishes from your sincere friend and Editor.

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### EDITOR'S POSTBAG

*First answers to the monthly questions have been received from SAMUEL MUNNS, EMILY NORTHERN, BETHANY WILDERSPIN and MARSHALL WILLEKES.*

### OUR FRONT COVER PICTURE

Our front cover shows a picture of an ash tree, a tree which proved very valuable to some of the Lord's people as the following history shows.

It was the year 1819, and a few of the Lord's people who had very little money between them felt it right to build a chapel for themselves in the city of Leicester. Although they were so poor they were nonetheless very diligent, in that they visited every brickyard in the area, and for every thousand bricks they bought, they begged another thousand. In this way they began, in faith, to build the chapel. Needing yet more money, they visited another man, Mr. Samuel Day, who lived at Thurmaston, a village a few miles from the city. This man was very rich and they hoped that he would give them a large donation. However, he was also very eccentric and his reply was: "I will give you a large ash tree that is cut down and is now lying on my estate, on condition that you will draw it to Leicester by human strength."

Nothing daunted by this unusual condition, the little band accepted, and a few days later a number of men met at the site of the felled tree. It was placed on a pair of wheels and was afterwards drawn to the front of Mr. Day's house where a preacher stood on the trunk and delivered, in the presence of the old man, a powerful sermon on the word: "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." (Matthew 3. 10).

After the service was over, the tree was drawn by the willing men to Leicester, a distance of three miles. It was sold for £7.00, a large sum of money in those days, which was used to buy the windows for the chapel. So great was the opposition to the building, as in the days of Nehemiah, that it had to be watched day and night to prevent sabotage. Eventually, all was completed and on December 25th 1819, the chapel was opened for worship.

*FOR THE VERY LITTLE ONES:***GOD ANSWERS PRAYER**

Peter was in prison. Not because he had done anything wrong but because he preached about the Lord Jesus Christ. The wicked king, Herod, wanted to kill Peter to please the Jews. He ordered sixteen soldiers to watch Peter day and night in case he should escape. But God's people prayed to God day and night for Peter.

The night before Peter was to be killed, Peter was asleep in the prison, chained to two soldiers. How upset God's people were! Many gathered together in a house to pray for him. Suddenly a light shone in Peter's prison. An angel woke him up saying: "Arise up quickly." Peter's chains fell off his hands. He put on his sandals and followed the angel out of the prison. The iron gate leading into the city opened as they came near. As they walked on through the street the angel left Peter. At first Peter thought he had been dreaming, but then he knew that the Lord had sent His angel and delivered him.

He came to the house where the people were praying. He knocked at the gate and a young girl named Rhoda came to answer. When she heard Peter's voice she was so happy she forgot to open the gate. She ran in and told the people that Peter had come. At first they did not believe her, but when they heard Peter continue to knock they opened the door and saw him. He told them how God had so wonderfully answered their prayers.

*Questions:*

1. Who prayed for Peter without ceasing?
2. Whom did the Lord send to deliver Peter?
3. Who answered Peter's knock at the gate?

*Contributed*

*Send your answers to the Editor. (See page 2 for the address). Remember to give your name and address and to write the word ANSWERS on the envelope.*

**ANSWERS TO DECEMBER QUESTIONS**

1. A manger.
2. Sin.
3. No.

**BIBLE LESSONS****THE GOLDEN CALF**

While God was giving the Ten Commandments, "...the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed, and stood afar off." They were afraid they would die if God spoke to them. However, Moses told them that God had come to prove them, that His fear might be before them and they would not sin.

God reminded the children of Israel that He had spoken to them from heaven. Again, He warned them never to make gods of silver or gold. They must only make an altar of earth to sacrifice their offerings on.

Then Moses returned unto God in the mount, where God gave him directions to build a tabernacle (tent-like building), so the people could come and worship God. God told Moses that Aaron, his brother, would be chosen to serve as the High Priest to minister in the tabernacle. There were so many things needed for the tabernacle that Moses spent forty days and forty nights in the mount while God showed him the pattern for each part.

When God had finished speaking with Moses, He gave him two tables (tablets) of stone with the Ten Commandments written on them by the finger of God.

But what had the children of Israel been doing all this time? Every day they saw the fire of God burning on the mountain; a sign of God's presence. At first they were afraid but as days turned to weeks, they began to think that something must have happened to Moses. Would they ever see him again? Had he been consumed by the fire?

At last they felt they could wait no longer. They came to Aaron and said, *"Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."*

Aaron was not a brave man. Without his brother Moses by his side, he was afraid of the people. He failed to remind them

of the warning God had given just weeks before that they were not to make gods of silver or gold. How angry God would be if they worshipped any other gods!

Instead, he told them to bring the golden earrings which the Egyptians had given them when they left the land of Egypt. The children of Israel were very fond of their jewels; even their sons and daughters wore them. Surely this would stop their sinful desire. But no; soon they heaped up a great pile of golden earrings before Aaron. He carefully melted them in a fire, and with a graving tool, formed them into the shape of a golden calf.

Then they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." WHAT A GREAT SIN! Psalm 106 tells us: "They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude (likeness) of an ox that eateth grass.

*You can read about this in Exodus chapters 24 to 32.*

**QUESTIONS:**

1. What did God give Moses directions to build?
2. How many days and nights was Moses in the Mount?
3. What was written on the two tables of stone?
4. With what were they written?
5. What did Aaron make from the golden earrings?

*G.L. TenBroeke*

*Please send your answers to the Editor (see address on page 2). Please mark the envelope: ANSWERS. Remember to give your name and address.*

**ANSWERS TO DECEMBER QUESTIONS**

- |                    |                          |
|--------------------|--------------------------|
| 1. The tongue.     | 4. All of them.          |
| 2. A lying tongue. | 5. The Lord Jesus Christ |
| 3. An idolater.    |                          |
-

*“... but prayer  
was made  
without  
ceasing of the  
church unto  
God for him.”  
Acts 12. 5.*



### THE FLIGHTS OF THE HUGUENOTS (1)

In the year 1598 there was great joy among the French Protestants. News had spread through the land that the king, Henry IV of France, had issued a decree granting religious and civil liberties to the Protestants. The Edict of Nantes as it was called, was granted on the 15th April 1598.

For many years the Protestants, or Huguenots as they were called, had suffered cruel persecutions. Now they would be able to worship freely; their sick would be allowed to enter hospital; their children able to attend schools and they were free to carry on with their trades. The Huguenots were a very industrious people. No looms made finer silk, no plough, more busy, no vines more fruitful than theirs. They soon became the best workers in the country.

Henry the Good, as the king was called, had once been a Protestant, but had changed his religion for the crown. Many were saddened by this, but he did not neglect the friends of his early days, and so one day while out riding in his carriage in Paris, he was stabbed to death by a monk, Francois Ravaillac, in 1610, who accused him of being 'too favourable to the heretics.'

The Huguenots soon found that the next king who came to the throne had no love for them. The persecutions began again, until during the reign of Louis XIV – the Sun King – their situation grew worse. The king, at the advice of his Confessor, Father La Chaise, and others, signed the Revocation of the Edict of Nantes in October 1685 although it had been declared that this decree should never be altered.

Now instead of joy there was sorrow. Severe laws were passed in the hope of rooting out the Protestant faith. Reformed worship became illegal. Heavy fines were given to those who did not decorate their houses on saints' days; heavy blows for those who did not kneel when a Romish procession went along the streets.

They were not allowed to be doctors, booksellers, printers or even grocers. No apprentice could be taught a trade in their shops. If they were heard to sing hymns or psalms in public or private they were sent to prison, and their psalm books publicly burned. Churches were destroyed; the ministers sent out of the country, or shut up in jail. All babies born after the Revocation were to be baptised by priests and educated as Roman Catholics.

The sick could only be attended by the Roman Catholic priests, and very often the bodies of those who had died were taken out of their graves and left for the wolves to eat. The children of Huguenots were taken away from their parents to be brought up as Roman Catholics, and these fathers and mothers had the grief of not knowing what had happened to their loved ones, whether they were suffering in a monastery or nunnery, or laid in a quiet grave.

Times of trial show who truly loves the Lord Jesus Christ, and many who had once been known as Protestants now left their faith through fear. Some were bribed with promises of reward, others bribed with sums of money, and through fear of a dungeon or death some gave in. The common people were offered freedom from taxes for two years if they would change their religion. Those who did not were to pay double.

There were sad sights in those days. Escape was difficult; the frontiers were jealously guarded and the land converted into a vast prison. It was death for those caught trying to escape, and numerous spies kept watch at the seaports. Even so, thousands managed to escape, and many interesting stories have been preserved of the 'flights of the Huguenots!'

A family who saw that there could be no peace in their own land planned their escape. They first hid their money, jewels and other valuables in quilted silk petticoats, and had them sent to England. The two eldest boys had already managed to get to England. Left behind were the parents, a girl of sixteen and two small boys of four and six. Just as they were about to

leave, the father was taken into prison. He urged them to make their escape, and he hoped to join them. The mother, in disguise, went to a seaport and managed to get a passage to England. Meanwhile the servant returned for the children. The eldest daughter, disguised as a peasant girl, placed her two young brothers each in a basket, which was then slung over the back of a donkey. They were then covered over with vegetables and fruit, and on top of all some chickens in a basket. They were warned not to speak or move, no matter what happened on the journey. The servant, dressed as a farmer, rode first on horseback, as if not with the girl, but just ahead enough to keep them in view. They travelled by night, but the latter part of the journey had to be taken during the day, as time grew precious. While on the road a party of soldiers rode towards the girl. "What is in the basket?" they cried. Before she could answer one drew his sword and thrust it into the basket where the youngest boy lay hidden. Not a sound was heard. The soldiers, thinking all was well, rode off. When safely out of sight the girl quickly took out the fruit and vegetables, expecting to find her little brother dead. Instead she found him covered with blood from a severe cut in his arm. The little boy, knowing that if he made any sound at all his own life, and the lives of the others would be lost, bravely bore the pain and was silent. The refugees finally reached the seaport, and secretly got on board ship, eventually to arrive in England and safety. But their father never followed, and they never saw him again.

*Selected*

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### SCIENTISTS DATE BIBLICAL TUNNEL

In 2 Chronicles 32. 30 we read: "This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works."

This verse refers to an amazing piece of ancient civil engineering known as the Siloam Tunnel. Modern-day tourists know the Siloam Tunnel as a half-kilometre-long passage running under Jerusalem's ancient city walls. It was excavated in Hezekiah's reign by two teams starting at opposite ends and meeting somehow – no-one knows how – in the middle. Its purpose was to carry water from the Gihon spring into the city, securing the supply in times of warfare.

Israeli scientists have recently used radiometric dating to show when the tunnel in Jerusalem, described in the Bible, was excavated. Most scholars believe this happened around 700 BC, though some have contended it is much younger. Led by Amos Frumpkin of the Hebrew University of Jerusalem, the evidence has confirmed the date, and scholars say it will be useful in refining the history of Jerusalem. Dr. Frumpkin said: "First of all it is very difficult to find such structures; it is very difficult to identify them; and usually they are not very well preserved." Dr. Frumpkin's team found plant remains and stalactites in the Siloam Tunnel which they examined using carbon dating and another similar method involving uranium. They confirmed the age at around 700 BC.

Scholars say it is a useful find because it sets an absolute date for a Biblical event, rather than having to rely on interpretations and calculations. Two thousand seven hundred years after its construction, it is still carrying water into Jerusalem, though this is no longer used for drinking.

*J.P.S.*

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### DAVID'S HARP

It is very evident that God gave to David many talents as well as the greatest of all gifts: grace, which sanctified those talents for use by God in his life. He was not only skilled as a shepherd, as a marksman with his sling, but also he could play the harp.

Now to really play a musical instrument is not just to make a noise! It is often said of a skilled musician that they can make their instrument talk. David was just such a man. His fame in this respect first brought him into Saul's court where, to pacify the morose and melancholy spirit of that unhappy king, he was asked to play the harp. It seems sad, does it not, that Saul did not go to the Lord for the comfort which only He could give? However, it was of the Lord that this should bring David one step on in his path to the throne of Israel.

Now I would feel sure that when David played his harp, often he would be singing the precious psalms which God had inspired him to write. We wonder, for example, what tune he would have sung to Psalm 23? It would not have been *Crimond*, which many of us sing. However, it does not really matter what tune he might have sung it to. More importantly he would have sung from the heart.

For many years, in the village of Hullavington, in Wiltshire, there was a Strict Baptist Chapel where a few godly people met Sabbath by Sabbath to worship the Lord in spirit and in truth. There were also people who attended other places of worship in the village, who were rather proud of their singing abilities. One day one of these people met in the street one of the members of the Strict Baptist Chapel. He accosted him with the words: "How do they sing in your chapel?" Swift was the reply from the godly member: "With the heart, and with the understanding also."

I rather think it was that which would have made David's harp sound so well, as he played and sung to it.

How many of us also sing, not because we like the music, but because our heart echoes the words of praise we sing with our lips? They are the true worshippers in God's sight, and the sound of their voice is a sweet savour to Him, whatever others who hear them may be thinking.

*Editor*

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### THE STORY OF THE GOSPEL IN ENGLAND

*During his editorship of the Friendly Companion, the late Mr. S.F. Paul published a series of articles, which later were bound into a book with the above title. This is a book well worth reading. We hope to include extracts from time to time.*

*This extract records the very first comings of divine light to England.*

To commence this story of the Gospel in England, it will be necessary to go back to the days when Britannia constituted the western boundary of the great Roman Empire. Some fifty years before the coming of Christ, Julius Caesar had first invaded this land, and further conquests by his successors brought it under Roman rule, by which means the early Britons became more civilised and organised. Agriculture and commerce were encouraged; transport was facilitated by the construction of paved roads, and the inhabitants benefited by the just and good laws of their conquerors. But beyond and above this, that righteousness which “exalteth a nation” (Proverbs 14. 34) began to be established, and the “glorious Gospel of the blessed God” (1 Timothy 1. 11) to be preached and received here and there throughout the land. The Apostle Paul had “dwelt two whole years in his own hired house” in Rome, “preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ.” (Acts 28. 30, 31); and doubtless the church of Christ in that great city – “all that be in Rome, beloved of God, called to be saints,” (Romans 1. 7) – was thereby much edified. It would seem also that some in the very Court of Caesar were brought under the gracious influence of this same Gospel of Christ, so that in his farewell salutations to the Philippian church, the Apostle includes a loving message from the imperial palace: “All the saints salute you, chiefly they that are of Caesar’s household.” (Philippians 4. 22). Among the Roman soldiers too there were not wanting those who received and believed the Gospel message, an

instance of which is recorded in the case of the centurion Cornelius (Acts 10).

It is a fair assumption therefore to make that, wherever the Roman Empire extended during or subsequent to Apostolic times, there the Gospel would be conveyed and spread by some who had experience of it in their own souls; and we may well suppose that by such means the Gospel began to be preached in Britain. But we are not left to supposition. There is concrete evidence that such was indeed the case during the first few centuries after Christ. Tertullian (A.D. 160-245), in his book against the Jews, speaks of the spread of the Gospel to the Parthians and other nations, to Spain and Gaul, and also to “places in Britain which, though inaccessible to the Romans, have yielded to Christ.” Origen (185-254) also says that “the power of God our Saviour is even with them which in Britain are divided from our world”; while Eusebius (270-338), the historian, includes Britain amongst “the most distant countries” to which the teaching of the Apostles’ doctrine had reached.

Evidence on this point is forthcoming also from the earliest of our own historians, namely Gildas (493-570), who thus refers to the reception given to the Gospel by his ancestors: “Meanwhile, to the island stiff with frost and cold, and in a far distant corner of the earth, remote from the visible sun, He the true Sun, even Christ, first yields His rays – I mean His precepts. He spread .... His bright gleam to the whole world in the latest days, as we know, of Tiberius Caesar. At that time the religion of Christ was propagated without any hindrance, because the Emperor, contrary to the will of the Senate, threatened with death informers against the soldiers of that same religion. Though these precepts had a lukewarm reception from the inhabitants (of Britain), nevertheless they continued unimpaired with some, others less so, until the nine years’ persecution of the tyrant Diocletian.”

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**KING AHAB'S DEATH**

(1 Kings 22. 29-37)

King Ahab's life and reign were about to end. For many years he had ruled over Israel with his ungodly wife, Jezebel, at his side. Throughout much of Ahab's reign the prophet Elijah had unflinchingly declared the truth to his king, neither fearing his frowns nor seeking his smiles. To all the warnings sent by word of Elijah's mouth or by God's hand upon the land, Ahab's conscience had remained unmoved by sincere repentance over his sins. Now his time had come. Perhaps realising this, he disguised himself in battle hoping that he would be unnoticed, but God knew exactly where he was, and guided the arrow of a venturing soldier to its mark and Ahab was suddenly summoned to meet his Maker and to give an account of his misspent life.

The following verses, entitled: "*The Guided Missile*", appeared many years ago in the *Cheering Words* magazine.

A bow at a venture from Syrian hand,  
With careless abandon, to target unplanned;  
See the arrow speed on, unerring it flies  
Searching out Ahab a king in disguise;  
To the joints of his armour, a target so small,  
Directed by Him who is God over all:  
His truth finds its mark, however men try  
To hide in their sin from His all-seeing eye;  
He weighs every motive in all that men do  
He searches the heart, and His judgments are true,  
And though like king Ahab, the heart may devise  
To feign in the folly of sham and disguise;  
Like the Syrian shaft, in the battle that day,  
His judgment will come, on a false evil way.

*James Slater, Portsoy*

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**RHODA'S TIMEPIECE**

*"What is the timepiece saying, Ticking the whole night long?"*

It is some years ago now, when staying at a friend's house, that I first became acquainted with Rhoda's timepiece.

I was on my way one Saturday evening to a little chapel in the country, where I was engaged to speak on the following day, and on retiring to rest for the night, I soon found that I had a companion in the room that was fully bent on work, whoever and whatever else might be at rest.

If the reader can imagine a little, bright, stout object, about six inches high, with a ring on the top to hang it up if required, and some short, strong legs to stand upon when necessary; a clear, shining glass face, and slender black hand; a loud, determined, and incessant tick, then some fair idea may be formed of my companion for the night, and this was Rhoda's timepiece.

I lay down to rest, and put out my light, but it was not so easy to sleep, as I had to listen to something like a sermon from my noisy companion, and there was no way of escape. It seemed to shape its loud tick into words, and I thought I could detect its meaning:

"Another week is now gone from my life, and the Saturday night has come again. May it remind me of the Saturday night of time, when life and labours are past, and the eternal Sabbath will dawn. How has this week been spent? Will it bear thinking over? No power on earth can recall it. The days are past and gone for ever into the eternity from whence they came out, and a portion of my life is cut off. Is my religion an everyday one, or is it only for the Sabbath? Has it been laid aside all the week, and I have to pick it up again on the morrow when it comes; or is it one that I can live with and die with at any time?"

"Pause, my soul, and ask the question,  
'Art thou ready to meet God?'"

But still the timepiece ticks, and the darkness around reminds me that another day is past and gone. The light is fled away. All is still, save my companion, and I remember that many must have passed into eternity during the day, and I am still spared; many cut down in their sins and perished for ever. Am I still on praying ground, and on pleading terms with the Lord, still hoping in His mercy, and still able to plead for pardon through the merits of Jesus Christ? Surely He has “not dealt with me after my sins, nor rewarded me according to mine iniquities.”

The night wears away, and yet I cannot sleep, for still the loud tick goes on, and I am thinking how many have died in their sleep, and have known no earthly waking. How would matters stand with me if such were my case this night? How solemn to lie down, and not have peace with God, and yet how many are in such a fearful state! What a favour to be with praying friends, and to humbly commit our souls and bodies into the keeping of a gracious God, while many are content to lie down as the unthinking animals! Who maketh me to differ from another in this? Surely none other than the Lord, and I can say:

“My seeking His face was all of His grace.”

Every tick of the timepiece tells me that my life is ebbing away, and cries, “Prepare! Prepare!” As the sand in the glass runs out, so do my moments, and I cannot recall one.

I am feeling rather tired, but yet I cannot sleep, for my little monitor goes on, and I strike a light, and find it is midnight, and still the incessant “tick, tick,” is heard in the room. What shall I do to keep it still so that I can get some sleep, is now the question. Time I cannot stop, but surely I can stop the piece of mechanism that is recording time. So I shake it, and turn it over on its face, but still it ticks. I try to hush it by putting it face downwards on another bed in the room. I wrap it up in a covering, and this somewhat checks the noise, but nothing seems to prevail on it to stop work.

But I have been sleeping, I find now, as the daylight breaks into the room, and I wake up on the morning of another Sabbath. The week and the day and the night are gone, and the Sabbath is here once more. What a delightful morning when our earthly labour can be laid aside, and we can go into the house of the Lord!

I release my companion from its covering, and stand it up on its stout legs, and the ticking still goes on. What a persevering little thing! Amidst all the shakings, and turnings, and pressing, and coverings I have given it to still press on! I remember the verse:

“A minute, how soon it is flown!  
And yet how important it is;  
God calls every moment His own,  
For all our existence is His.”

Then I must use my time, and this Sabbath again granted me must not be wasted. Though I find many matters to shake, and to turn, and press, and burden me as I go on, yet every moment is precious, and each one may be my last. Many are squandering their precious hours, and many waste the most precious day of all the seven that God has given; but soon will come the day when, to us, time will be no more, and all our labours cease.

The tick of the timepiece sounds as a knell to me, and tells me that I am dying. What a solemn matter to die! And yet I *am* dying, and so is every one of my readers, and everyone upon earth; and if any proof is required, let them listen to a timepiece, or look at a clock. Yet this Sabbath will drag heavily to some who have no desire after God or His house, who feel ashamed to run into the profane pleasures of the wicked, and who are hindered from their callings. How they wish the Sabbath may be gone, even as those we read of in the Word (Amos 8. 5). But it is to cut off a portion from their lives, and they know not that they must give an account unto Him of every moment of their time. I remember this as the timepiece

ticks on, that I, too, must give an account as a preacher, or as a teacher in the school, or a scholar in the class, and the verse expresses the same matter:

“Servants of the Lord Most High,  
Catch the moments as they fly;  
Though your talents be but small,  
He that gave them claims them all.”

I trust it has not been an unprofitable night to me with this noisy companion, and many sermons that I have heard, and books that I have read, have not spoken so plainly and forcibly to me, nor have I remembered their substance so clearly as I have the warnings and tickings of Rhoda's timepiece.

*H. Daw*

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**“SET A WATCH, O LORD, BEFORE MY MOUTH; KEEP THE  
DOOR OF MY LIPS.”**

Humbled with a sense of failure,  
Lord, I come to Thee today;  
I have uttered in a moment  
Words a Christian should not say.

Unkind words concerning others,  
Thoughtless words, but sharp and keen:  
Random words, in mirth repeated,  
Hitting at a mark unseen.

Lord, I cannot now unsay them,  
Words are such mysterious things;  
Once escaped, they circle ever  
To and fro on subtle wings.

Never more they seek an entrance  
Into our poor lips again;  
But are bearing hither, thither,  
Good or evil, joy or pain.

Guard my lips, Lord, for the future,  
May I not again deplore  
Such a catalogue of sorrows,  
Holy Saviour, 'Keep the door.'

Send, oh send Thy Holy Spirit,  
Cleanse my thoughts and make them Thine:  
Then the words that I shall utter  
Will be winged by power divine.

Anon.

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### BIBLE STUDY – FOR THE OLDER ONES

*Your Editor has asked me to write this series for the next twelve months. Feeling my insufficiency I have hesitated, but having on my mind the Lord's words, "give to him that asketh thee", I feel I should venture. I am sure some of you are already praying young people, so I ask you to pray for me.*

*My desire would have been to write about Jesus, (if you love someone you will want to speak and write about them). However it is upon my thoughts to write about some of the outstanding characters in the Scriptures. Firstly, about their lives, both as good and bad examples, about their spiritual experiences and in some cases as spiritual types. It is not my general intention to quote passages of Scripture, but I do hope you will have the Berean spirit (Acts 17. 11), to see whether these things are so.*

#### ABRAHAM

This month it is Abraham, or Abram as we first read about him. Unless otherwise stated the references are in Genesis.

Abram means "father", and God changed his name to Abraham (chapter 17) which means "father of many" when He repeated the promise concerning his seed. At that time Abraham still had no children!

In chapter 12 we read how God told him to go to a land that He would show him, and it was by faith that he obeyed

(Hebrews 11. 8). Incidentally, have you noticed that we are told that he dwelt with Isaac *and Jacob*? We do not read in Genesis of Abraham having dealings with Jacob, but their lives overlapped by about fifteen years. Jacob in his early life did not give evidences of being a child of God and this may well have been a trial to Abraham.

He was given a promise at the age of seventy-five years that in him should all nations of the earth be blessed: that is, that Christ should be amongst his descendants. At that time he had no children.

I want to come later to Abraham's great faith, but how weak was his faith when in Egypt, that the promise would be fulfilled (chapter 12), and in Gerar (chapter 20), when he thought he would be slain for his wife's sake. This was, of course, before Isaac was born, and if he was slain the promise would not have been fulfilled. Although Sarah was indeed his half-sister, by saying that, instead of saying she was his wife, his motive was to deceive. Did not that make it a lie? (Always look well to your motives in all you do or say). God repeated the promise again in chapter 15.

Lot was Abraham's nephew, and when there was not sufficient pasture for the flocks of them both, Abraham gave Lot the choice as to where he should go. Sadly Lot chose what appeared to be the most suitable pasture (the love of money is the root of all evil), ignoring that it would bring him into the company of ungodly men. At first he pitched his tent toward Sodom, but soon he was dwelling amongst the inhabitants.

"The way to ruin thus begins,  
Down, down like easy stairs,  
If conscience suffers little sins,  
Soon larger ones it bears;  
Just as the broadest rivers run  
From small and distant springs,  
The greatest crimes that men have done  
Have grown from little things."

*Clifton Hymnal 324*

Abraham prayed (chapter 18) for Sodom to be spared for the sake of the righteous in it. He gradually reduced the number but stopped at ten. I can remember, when at the age of some of you, wishing that he had continued so that my curiosity would be satisfied as to how many righteous there were. But the number ten often in Scripture signifies the full number of witnesses (Ruth 4. 2 and in many other places). Lot's family consisted of at least ten (you work it out), but only Lot and his two unmarried daughters escaped. Are we faithful witnesses at school, college or in our occupations and neighbourhood? Let your "lamps ... burn continually," (see Leviticus 24. 2 and Matthew 5. 16.)

Year succeeded year and still Abraham had no children! The hymn in Gadsby's (No. 628 verse 2) is very much to the point. I often say, "God's clock keeps perfect time". Ours are sometimes fast (Abraham's was fourteen years fast!) in that we want a promise fulfilled before God intends it; sometimes slow in that we try to defer some trial. At last, when that which had seemed unlikely, that Sarah should have a child, and now seemed impossible, then Sarah did indeed bear Isaac.

But Abraham's troubles were not over: Ishmael was seen mocking and Sarah said, "Cast out this bondwoman and her son" (chapter 21). This was a great trial to Abraham, but God told him to do as Sarah had said, "... for in Isaac shall thy seed be called." (See Galatians 4. 28 to 31.) Have you noticed in chapter 21. 16 and 17 that although we read that Hagar lifted up her voice and wept, "God heard the voice of *the lad*"?

In verse 19 we read, "God opened her eyes, and she saw a well of water." No doubt the well was already there but she did not see it until the Lord opened her eyes. May the Lord open your eyes, and may you be given that well within you that the Lord spoke of in John 4. 14.

*Next month, I hope if the Lord will, to write more concerning Abraham, including something that may have puzzled you: the comparison of Romans 4. 2 to 5 and James 2. 21.*

R.C.T. Warboys

### BIBLE QUESTIONS

This month, the questions for you to answer are from 1 JOHN and are all about *LITTLE CHILDREN*. Send your answers, with the Scripture references, to the Editor (see page 2 for the address), not forgetting to give your name and address. Please write the word *ANSWERS* on the envelope.

1. Give the Scripture references to the nine times, in the First Epistle of John, when the words *little children* appear.

*These questions are from 1 John 2.*

2. Why did John say he wrote to his little children in verse 1?
3. What does he tell them in the 12th verse?
4. Whom did he say the little children have known?
5. How did John convince the little children that it is the last time?
6. Write out verse 28.

*These questions are from 1 John 3, 4 and 5.*

7. Finish the verse: "Little children, let no man deceive you: ..."
8. In what way were the little children encouraged to love?
9. Why have the little children overcome the spirit of antichrist?
10. Write out 1 John 5. 21.

### ANSWERS TO DECEMBER QUESTIONS

*(All the answers are from 1 Kings chapter 3)*

1. Solomon built his own house, the house of the LORD and the wall of Jerusalem. (.1).
2. The LORD. (.3).
3. He walked in the statutes of David his father. (.3).
4. "Ask what I shall give thee?" (.5).
5. "I am but a little child: I know not how to go out or come in." (.7).
6. "Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this so great a people?" (.9).
7. Riches and honour. (.13).
8. "I will lengthen thy days." (.14).
9. He took a sword and threatened to divide the living child. (.24,25)
10. The wisdom of God to do judgment (.28).



# *The Friendly Companion*



“Remember the days of old, consider the years of many generations: ask thy father, and he will show thee...”

(Deuteronomy 32. 7)

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*February 2004*

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

I wonder how many of our readers are called Timothy? The name *Timothy* means 'honoured of God.' The Bible tells us quite a lot about the only Timothy mentioned in the Bible, who was sometimes called 'Timotheus' by the Apostle Paul.

Firstly, we are told that he was only a young man when he became a preacher of the gospel. It seems that the Lord began to work in his heart very early in his life. None are too young for the Lord to begin to teach the way of salvation. Paul mentions that he remembered Timothy's tears. We wonder what he had been crying about? One thing we can be sure of is that as he was taught of God that he was a sinner, he would have wept inside over his sins, if not with real tears outside. I wonder how many of you have shed tears like Timothy's?

Secondly, we are told that although his father was not a believer, his mother Eunice and his grandmother Lois, were. They taught him out of the Scriptures from his earliest days. It is a wonderful privilege to have God-fearing parents and relatives who teach us in our minds the ways of God. I hope the day will come when all of you dear young friends who have that privilege will realise what a blessing, under God's hand, it can be when God puts in the heart what parents and Sunday School teachers have taught you in your mind.

Thirdly, we are told that Timothy was taught to believe that the Scriptures are infallible (that is, without any error). Even in his day, just like our day, there were some scientists who opposed the Word of God. Paul told Timothy to avoid them and their teachings.

Fourthly, we are told that although it seems that Timothy was rather timid and had a weak stomach, which needed medication, yet he was made strong to preach the truth. This could not have been easy in a day when those who professed the name of Jesus were being severely persecuted. Out of Timothy's weakness, God made him strong by His grace.

In all these things, Timothy's name was a true picture of his life. He was indeed honoured of God, not because he was

called Timothy, but because God loved him as one of His children. God says: "I love them that love Me; and those that seek Me early shall find Me."

May God make us each *Timothys* in grace even though most of us have another name by which we are called.

With best wishes from your sincere friend and Editor.

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### OUR FRONT COVER PICTURE

The statue shown on our cover this month is of a little dog, called "Greyfriars' Bobby." This amazing little dog lived for fourteen years in the graveyard of Greyfriars Kirk, (the Scottish name for a church), guarding the tomb of his master, Jock Gray, who had died in 1858. He was a Skye terrier and achieved lasting fame for his devotion.

Greyfriars Kirk is however famous for a much more important reason. It was here the National Covenant was signed by godly men in 1638 who defended Scotland's right to have a church free from the interference of the state. The Covenanters were severely and cruelly persecuted by those loyal to the government, and many amazing tales of courage and deliverance have been passed down as a record of the grace God gave to these noble men and women. Sadly the same evil of secular interference is rearing its satanic head again in our generation. The courage and grace bestowed upon these godly people may yet be needed again in our generation, ere long. The graveyard was used as a prison for the rebelling Covenanters in 1679 and a building called "The Covenanters Prison" still stands within its precincts.

May we seek grace to be as devoted to the truth as our forefathers were, and remember the words: "Buy the truth and sell it not; also wisdom, and instruction, and understanding." (Proverbs 23. 23). They would not sell it for popularity, fame, or ease. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." (John 12. 25).

*FOR THE VERY LITTLE ONES***THE GOOD SHEPHERD**

A good shepherd loves and cares for his sheep. He leads them to feed in green pastures and finds fresh water for them to drink. He watches over them and keeps them from harm. He finds a safe place for them to rest. The shepherd knows each one of his sheep and they know the voice of the shepherd.

The Lord Jesus said, *"I am the Good Shepherd."* His people are His sheep. They are fed by the Word of God, the Bible. They hear His voice when He speaks to them through His servants, the ministers. How much He loves His people! He watches over them day and night. He hears them when they cry to Him in prayer. He knows each one of His people by name. He gave His own life to save them. One day He will bring them to rest in heaven.

It will be a wonderful thing if one day you are able to say, *"The LORD is my Shepherd; I shall not want."*

**Questions:**

1. Who is the Good Shepherd?
2. Who are His sheep?
3. What did He give to save them?

*Contributed*

Send your answers to the Editor (see Page 26 for the address). Please remember to give your name and address.

**ANSWERS TO JANUARY QUESTIONS**

1. God's people.
2. An angel
3. Rhoda

**EDITOR'S POSTBAG**

*First answers to the monthly questions have been received from ABIGAIL and DANIEL BROOME, MATTHEW TURNER and SUSIE WILTSHIRE.*

*Jesus  
said, ...  
“I am the  
Good  
Shepherd.”  
John 10. 11.*

**BIBLE LESSONS****MOSES DESTROYS THE GOLDEN CALF**

After Aaron had made the golden calf, he built an altar in front of it and proclaimed the next day they would make a feast to the Lord.

The people rose early the next morning and offered sacrifices upon the altar. Then they made a great feast and began to dance and sing before the calf.

While the presence of God was still blazing on the mountain right before their eyes, they had already broken the first and second commandments, *"Thou shalt have no other gods before Me"* and *"Thou shalt not make unto thee any graven image...."*

The Lord God saw what the children of Israel had done. God always sees everything we do. He told Moses that the people had made a molten calf and were worshipping and sacrificing unto it. The Lord commanded Moses to go down to the people. The wrath of God was very great against Israel. He told Moses that He would destroy them and make a new nation from the family of Moses.

Even though the children of Israel had treated Moses unkindly in the past, he still loved them. He prayed unto the Lord to spare them. What reasons could he use to plead for such a guilty people? Firstly, that God had brought them out of Egypt by His great power; secondly, that the Egyptians would boast against God if Israel was destroyed; thirdly, that God had promised Abraham, Isaac and Jacob that He would give the land of Canaan to their seed. The Lord heard the prayer of Moses and turned from His great anger.

Moses hurried down the mountain with Joshua, who was waiting for him. He carried the two tablets of stone upon which God had written the words of the Ten Commandments.

As they came nearer the bottom, they heard a great noise coming from the camp of Israel. Joshua thought it was the sound of war; but as they listened, they heard the people singing. When Moses reached the bottom of the mount, he saw the golden calf.

Now Moses knew why the Lord was so angry against Israel. He also became very angry and threw down the two tablets of stone that God had given him, so they were broken to pieces.

Soon all the music and dancing stopped. What was happening? The people looked on as Moses took the golden calf and burnt it in the fire. He ground it to powder and scattered it upon the water. Then he made the people drink the water. What an awful bitter taste! He wanted to teach the people that sin and its punishment is a very bitter thing.

Aaron also was sternly questioned and reproved by Moses for his part in this great sin. Aaron was now afraid of Moses. He asked Moses not to be angry with him, because the people were set on mischief.

Moses knew that certain people were the leaders in this great sin, and they must be punished. He went and stood in the gate of the camp and cried out, "Who is on the Lord's side?" Surely, there must be some in the camp who did not join in the idolatry. The whole tribe of Levi came and stood by Moses. They were commanded to take swords and go into the camp and slay those who were guilty of bowing to the idol.

What a sad day in Israel! Nearly three thousand men were slain.

*You can read about this in Exodus chapter 32 verses 5 to 28.*

Questions:

1. Which commandments were already broken?
2. What did Moses do with the two tablets of stone?
3. What did Moses do with the golden calf? (first five words)
4. Which tribe was on the Lord's side?
5. How many men were slain?

*G.L. TenBroeke*

*Please send your answers to the Editor (see address on page 26). Please mark the envelope: ANSWERS. Remember to give your name and address.*

#### **ANSWERS TO JANUARY QUESTIONS**

- |                     |                      |
|---------------------|----------------------|
| 1. A tabernacle.    | 4. The finger of God |
| 2. Forty            | 5. A golden calf     |
| 3. Ten Commandments |                      |



### THREE EYES CHAPEL

Deep down in the heart of Cornwall, you can find a little chapel at Kerley Downs, which the locals call “Three Eyes Chapel,” because when it was built it had three small windows down the side. The man who built it was called Billy Bray.

I wonder how many people who have worshipped there have thought about the three eyes which are most important in our lives? Consider the following Scriptures:

**Firstly, there is God’s eye:**

“Thou God seest me.” (Genesis 16. 13).

“Behold, the eye of the LORD is upon them that fear Him, upon them that hope in His mercy.” (Psalm 33. 18).

“For the eyes of the LORD run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him.” (2 Chronicles 16. 9).

“The eyes of the LORD are in every place, beholding the evil and the good.” (Proverbs 15. 3).

**Secondly, there are other people’s eyes:**

“Abstain from all appearance of evil.” (1 Thessalonians 5. 22).

“Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” (1 Timothy 4. 12).

**Thirdly, there is your own eye:**

“Let thine eyes look right on, and let thine eyelids look straight before thee.” (Proverbs 4. 25).

“The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!” (Matthew 6. 22-23).

“And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.” (Matthew 7. 3-5).

“Examine yourselves whether ye be in the faith; prove your own selves.” (2 Corinthians 13. 5).

May the Lord lead us each in these things.

*Editor*

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### THE FLIGHTS OF THE HUGUENOTS (2)

Many were the plans of the persecuted Huguenots, for their escape out of France. They dared not leave their homes dressed for a journey, for they were strictly watched. Early in the morning, or late in the evening, they left as if going for a walk. Some went as hunters with a dog beside them and a gun over their shoulder. A few miles from home they changed their clothes – perhaps they became a miller with a sack of corn on the back, or a peasant driving cattle, or a porter with loaded cart going to market. Some went as beggars, some pretended to be mad. A nobleman would change clothes with his servant, and waited on tables, or cleaned the horses, while journeying to escape.

Young girls cut off their hair and made themselves appear old by dyeing or smearing their skin. Others passed in disguise, wheeling wheelbarrows, or carrying a load. Rivers were crossed by swimming, mountains were climbed, swamps were crossed, until the place of safety was reached, and then they would kneel and give thanks to God for deliverance from the ‘lion’s mouth.’

A nobleman, with a party of forty people, crossed the Channel in the middle of winter, in a very small boat, hardly large enough to hold them. A storm caught them, and they were without food for days before landing, half dead, on the shores of England; a country that has ever been open to the persecuted and friendless.

A husband and wife planned to escape and, to avoid detection, they each took a different road, but the man was caught and put in prison. His wife reached England and anxiously waited. To force the poor man to give up his Protestant faith, he was placed in a dungeon with an iron floor,

with no seat or means of support. Under this was a fire. The floor was then heated until the prisoner's feet were so badly burnt he was crippled for life. Years later, a poor old Frenchman was seen hobbling through the streets of London. In broken English he asked passers-by where he could find his wife. He was sent to a coffee house near Soho Square, which was run by Huguenots, and was the meeting place of many of the exiles, who by that time had put their skills to good account in busy London. No one knew of his 'Louise': she might be alive – she might be dead. A pedlar sat in the corner. He had come to London to replenish his stock, and had heard what the poor Frenchman had said. He decided that he would make some enquiries as he went on his way from place to place. He eventually arrived in Canterbury where many of the Huguenots had settled, as jewellers and wax-bleachers. He asked among them about the missing wife, Louise, and the tale soon spread with a wonderful result. His wife was living in Canterbury, earning her living as a needlewoman. She had long given up hope; surely he was in a dungeon, or on a galley-ship, or dead. But now the pedlar's story reached her ears; she set off for London and there found her husband. It was a meeting of joy and sorrow. He was no longer the young husband she had last seen in France, but now a poor cripple. Tears flowed as she saw his helpless state. They returned to Canterbury where she cared for the husband she had often mourned as dead.

Another couple planned to escape. They could disguise themselves, but what about the baby? If they were seen passing through the gates of the town where they lived, carrying their baby, they would at once be seized. After a lot of thought, they decided to wrap up their little baby as carefully as they could to look like a formless bundle, to the end of which they attached a piece of string. Like so many of the old towns in France, a deep gutter ran through the town, and they took advantage of it in a clever way. When night came the town gates were closed. Now was the time! The little living bundle was placed in the gutter near one of the gates. The

parents knocked on the gate saying they wanted to pass through. The guard came out and looked at them. He knew they were Huguenots, but where was their baby? Will a Huguenot mother leave her baby in order to escape? No, the guard concluded, they were not escaping. He turned the heavy lock and let them out. 'Quick, quick, catch the end of the string.' The bundle came into sight on the other side of the gates. Thanks to God the baby was safe, and once again in his mother's arms. The couple with their child were safely in England within a few days, where their descendants would learn of the adventures of their Huguenot forefathers.

There were many in England whose hearts went out to these people. They opened their homes and their purses to help them in their need. But the Huguenots were not idle people. They came with their skills and trades. Thousands went to London and formed almost a new town in a part known as Spitalfields, and others at St. Giles-in-the-Fields. Some went to Norwich, Coventry, Canterbury, Edinburgh and other places. Among the refugees in England were a duke, a duchess, several generals, counts, marquises, viscounts, barons, judges, ladies, men of learning, ministers, merchants and captains. And among their descendants some knew great honour in the land that had given them safety.

They introduced into their adopted country the art of calico printing and wax-bleaching; the weaving of velvet, silk stockings, damask table linen etc. They also brought new ways of manufacturing ribbons, tapestry, baize, sailcloth and sacking; new ways too of dyeing, making hats, pins, needles, watches, lace and looking-glasses. Some were skilled as artists and some in science.

It was in these ways they repaid England for its protection. Even today we enjoy the fruits of their work, losses and sufferings, through the skills and industry introduced by the Protestant Huguenots, driven from their own country by the wicked and cruel Act which revoked the Edict of Nantes in 1685.

### **CREATURE NAVIGATES BY MOONLIGHT**

It is well known that birds, such as homing pigeons, use the sun to find their way home. Now, biologists say they have found the first case of a creature that navigates by the moon.

It is only a humble beetle, but the ability to use moonlight as a compass may be widespread in the animal kingdom.

Many birds use the sun, moon or stars as a marker in the sky; however, the African dung beetle seems to have even more remarkable skills. It uses the pattern created when moonlight strikes tiny particles in the atmosphere (polarisation), to orient itself and travel in a straight line. This enables it to make a hasty retreat from competitors, rolling a ball of the fresh elephant dung on which it forages for food. When nights are cloudy, its progress across the ground is more random and it tends to go around in circles.

Experiments have confirmed that the beetle uses the polarisation pattern of moonlight rather than the moon itself to navigate. When the researchers, from Sweden and South Africa, placed a polarising filter over the beetle and rotated the light, it changed direction. Special receptors have been found in the eyes that detect polarised moonlight, which is a million times dimmer than sunlight.

"It is more than likely that this is more widespread in the animal kingdom," says lead researcher Marie Dacke of Lund University in Sweden, "for example with bees, wasps and other beetles."

Previous research has suggested that other nocturnal insects orient themselves by polarised moonlight, says Dr. Frank Krell of the Department of Entomology at London's Natural History Museum.

"Tests of other species of different groups of nocturnal insects are necessary to find out whether this mechanism is unique to dung beetles or widespread in insects or even arthropods," he says.

Birds, too, may navigate by moonlight. Studies of homing pigeons and migrant birds show they have an internal body

clock that is calibrated by the movement of celestial bodies across the sky.

"I wouldn't be surprised if birds were able to use polarised moonlight as well as the stars, sun and the earth's magnetic field," says Ian Dawson of the Royal Society for the Protection of Birds in the United Kingdom. "The more that is discovered, the more remarkable it becomes."

This is yet more evidence of the amazing handiwork of God. The same skill and power in the creation of the heavens is replicated in insects.

"And God saw every thing that He had made, and, behold it was very good." (Genesis 1. 31).

J.P.S.

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### SCOTLAND'S BEST ALLY

At the time when there was a country in Eastern Europe called Prussia (Germany and Austria cover most of this area now), the British Government of the day sent a Scotsman to be the British Ambassador in King Frederick of Prussia's court. At that time the king was planning a war in which it was expected that British forces would be a vital support to his ambitions.

It was the custom of the king to call the ambassadors of friendly countries together to discuss matters of the day. Sadly, the king was a man who scoffed at religion and, together with other atheists, was making a mockery of the faith of God's children.

All this while the Scotsman maintained silence, until the conversation turned to the proposed war. At this moment the Scotsman broke his silence with the words: "Britain would, by the help of God, stand by Prussia."

"Oh," said the ungodly king, "I didn't know that you had an ally of that name." This remark drew a snigger of applause from those who shared his unbelief.

"If it please your majesty," answered the Scotsman without hesitation, "He is the only ally to whom we do not send subsidies."

How true it is that the times of real prosperity in our land have been when God has been our ally. How sad then is it to see the terrible disregard of God in our day. How solemn the warning to us as a nation in this generation: "...they that despise Me shall be lightly esteemed."

*Selected*

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### JONATHAN AND DAVID

*"And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God." (1 Samuel 23. 16).*

There was a strong bond of union between the son of Saul and David, and this was continued until the time of Jonathan's death. David said of him, when mourning his fall: "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." The point we desire to briefly notice at the present time is that, when David was in distress and hunted by Saul who sought his life, God was pleased to use *human instrumentality* to minister comfort to him, and this by the coming of Jonathan. We have only space to consider this in a few particulars.

1. *Jonathan did not forsake David in his adversity:* "He went to David into the wood." As Jonathan had before interceded with his father for David's life, and pleaded what he had done for Israel in slaying Goliath, so now he braves his father's anger and visits David in his retirement. This act of Jonathan's "strengthened" David as he remembered his friend's former devotion and realised that he had not changed toward him.

2. Jonathan further "strengthened his hand in God" by *reminding him of God's power and faithfulness*, saying: "Fear not: for the hand of Saul my father shall not find thee." Thus he implied that God would protect and deliver David, and that he was safe beneath His eye. Jonathan further said: "That also my father knoweth." Nothing can alter God's promise, and as

David had been anointed king by Samuel at the command of God, so it would surely come to pass in His own time.

3. Jonathan “strengthened his hand in God” by *renewing the covenant they had made with each other*: “They two made a covenant before the LORD.” When they had parted on a previous occasion, we read: “And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever.” Separated they would be, but they had committed each other to the LORD, their covenant God, and their times were in His hand. Thus did God use Jonathan for David’s good, and enabled him to minister strength to His tried and now persecuted servant, in exile from the House of God.

*F. Farncombe*

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## THE STORY OF THE GOSPEL IN ENGLAND

### *THE VENERABLE BEDE*

In Anglo-Saxon times, it would seem that monasteries, at least in the more rural districts, formed the only centres of religious teaching available to the people. It is true that, in the larger cities, churches were erected, as St. Paul’s in London, and others at Westminster, Lincoln and Winchester; but for the general folk of the countryside, the only preaching or teaching to be had would emanate from these religious houses; and almost the only books available, all in manuscripts executed by the monks, were deposited within their walls. It may be that, among their number, there were some who had not “bowed the knee to Baal,” and who truly sought to know and follow the Lord according to the darkness of the times. Gildas was himself a monk at Bangor, and Bede (672-735), perhaps the most learned man of his day, spent his life in the monastery at Wearmouth. “All my life,” he says, “I spent in that same monastery, giving my whole attention to the study of the Holy Scriptures, and in the intervals between the hours of regular discipline and the duties of singing in the church, I took



pleasure in learning, or teaching, or writing something.” He translated parts of the Bible into the Anglo-Saxon tongue, and it is recorded that he died as he was completing the translation of the Gospel according to John. The following account is given by one of his pupils of the closing scene: “He was much troubled with shortness of breath, yet without pain, before the day of our Lord’s resurrection, that is about a fortnight; and thus he afterwards passed his life, cheerful and rejoicing, giving thanks to Almighty God every day and night, nay every hour, till the day of our Lord’s ascension ... and daily read lessons to us his disciples, and whatever remained of the day he spent in singing Psalms. He also passed all the night awake, in joy and thanksgiving, unless a short sleep prevented it; in which case he no sooner awoke than he presently repeated his wonted exercises, and ceased not to give thanks to God with uplifted hands. I declare with truth that I have never seen with my eyes, nor heard with my ears, any man so earnest in giving thanks to the living God.... He also sang antiphons according to our custom and his own, one of which is: ‘O glorious King! Lord of all power, who triumphing this day didst ascend above all the heavens, do not forsake us orphans, but send down upon us the Spirit of Truth which was promised to us by the Father.’ And when he came to those words, ‘do not forsake us,’ he burst into tears and wept much.... During these days he laboured to compose two works well worthy to be remembered, besides the lessons we had from him, and singing of Psalms; namely, he translated the Gospel of John as far as the words: ‘But what are they among so many?’ (chapter 6. 9), into our tongue for the benefit of the church.... When the Tuesday before the ascension of our Lord came, he began to suffer still more in his breath, and a small swelling appeared in his feet; but he passed all that day and dictated cheerfully, and now and then among other things said, ‘Go on quickly, I know not how long I shall hold out and whether my Maker will not soon take me away’.... Having said much more, he passed the day joyfully till the evening; and his amanuensis said: ‘Dear master, there is yet one sentence not written.’ He answered:

‘Write quickly.’ Soon after, it was said: ‘It is finished.’ He replied: ‘It is well, you have said the truth. It is finished. Receive my head into your hands, for it is a great satisfaction to me to sit facing my holy place where I was wont to pray, that I may also sitting call upon my Father.’ And thus on the pavement of his little cell, singing, ‘Glory be to the Father, and to the Son, and to the Holy Ghost,’ when he had named the Holy Ghost, he breathed his last, and so departed to the heavenly kingdom.”

Over his tomb there is placed a tablet with the following inscription: “An Englishman born in an obscure corner of the world, who by his knowledge enlightened the whole universe, for he searched the treasures of all divine and human learning, as those voluminous works of his, so well known to the greatest part of the Christian world, abundantly testify; which also were of such character in his lifetime, that out of his homilies many sacred readings are taken, and everywhere publicly and solemnly used in the offices of the church.”

*S.F. Paul.*

---

### START RIGHT

When my future wife came to visit me, at first I said to her, “We must start right!” We knelt down in prayer and asked God’s blessing on us. When it drew near to the time of our wedding, it had been so arranged that I should keep my preaching engagement on the day after our marriage. My wife’s uncle, the deacon, pressed me to go away on our honeymoon on the Saturday, saying they would have reading services on the Lord’s Day. I said to him that if I was going to continue right I had to start right. We stayed at a hotel for two nights near to the chapel and on the Monday as we were driving away from the hotel to go on our honeymoon, I looked at the bill and saw that 90p had been left off. My wife said, “What shall we do?” I said, “Let’s start right!” The hotel was astounded to see us turn back and pay the 90p.

*Contributed*

### ON HOLIDAYS

*Although it is not the holiday season in England at present, in some other parts of the world, where the Friendly Companion is read, it is. Also many of you, no doubt, are making plans for a holiday (if the Lord will) later this year, and we should prayerfully consider Mr. Popham's advice.*

My dear young friends, I am reminded in many ways that the holiday season has commenced, and one of those reminders is caused by two facts. One is the absence on Sunday of some of my young friends from our usual services, and that gives rise to the question, "Where is So-and-so?" and the answer at once is, "Away on holiday." I am thankful to be able to say of many that invariably if they are not in their usual places, the cause is either through illness or absence from home. The second fact is that I see some strangers in the pews, and that means some friends have come to spend their holiday at Brighton, and have sought out the chapel which they wish to attend. I remember a friend once telling me, upon her first visit to the town, that she had been to the chapel beforehand, in order to find out its exact whereabouts, and the time of the services, so as to be in order on Sunday.

Now I think you will have already guessed why I am writing this to you. You, my dear young friends, living in different parts of the world, have, perhaps, already started your summer holiday, and others will be taking theirs in turn. What I want to impress upon you is this. Before you decide where to go, *think about the Sundays*, and make sure that the beautiful scenery you hope to enjoy, the change of air and of companionship to which you are looking forward, shall also include provision for the Lord's Day. Go where you know there is a chapel where the truth is preached, and once having ascertained this before making your decision as to where to go, be in that place of worship, as at home on Sunday. Let your Sundays be well spent, and the remaining six days of the week will be all the more beneficial to you in every way. I pray that your whole holiday may indeed be spent, as I desire all our

days may be, in the fear of the Lord, and then I know that your tastes will be influenced aright. You will avoid those pleasures which bring no good with them, those companions who will lead you astray, and those books which are harmful. You will seek instead the highest, the purest and the best, and you will return from your holiday, by God's blessing, stronger and better in every way.

You have my best wishes at all times, and you have them now. May God bless you all while on your holidays, and bring you all home once more in safety, and to your accustomed seats in chapel!

Your affectionate friend,

*J.K. Popham*  
*Brighton, July 1924*

---

### THE TEN COMMANDMENTS

1. Thou no gods shall have but Me.
  2. Before no idol bend the knee.
  3. Take not the name of God in vain.
  4. Dare not the Sabbath-day profane.
  5. Give to thy parents honour due.
  6. Take heed that thou no murder do.
  7. Abstain from words and deeds unclean.
  8. Steal not, for thou by God art seen.
  9. Tell not a wilful lie, nor love it.
  10. What is thy neighbour's do not covet.
- With all thy soul love God above;  
And as thyself thy neighbour love.

*McGuffey Second Eclectic Reader, 1857.*

"... who is sufficient for these things?"

"... our sufficiency is of God."

**BIBLE STUDY FOR THE OLDER ONES**

*This month we continue with our study of Abraham. (Unless otherwise stated the references are in Genesis).*

**ABRAHAM AND ISAAC**

Chapter 22 commences: "God did tempt Abraham." James writes: "God cannot be tempted with evil, neither tempteth He any man." That is, unlike Satan, God does not tempt a person to sin. To tempt can mean, as here, to "put to trial or to test." This is also the meaning when we read that Israel tempted God in the wilderness. Without dwelling on this most instructive chapter at length, I mention for your meditation that the fire, in type, sets forth hell; and the wood, sin as the fuel of the fire. Isaac, as a type of a child of God, felt the weight of the wood (verse 6), he saw the fire (verse 7), but not a hair was singed by the fire, and he saw the need for a sacrifice. He did not attempt to escape from his aged father, but allowed himself to be bound. Here is a type of a soul convicted of sin by the Holy Spirit feeling the justness of its condemnation, (see Luke 23. 41). But later released from the altar, he saw the ram slain by the knife, which he had seen, and its blood flow forth. The ram "caught in a thicket by his horns" (see Gadsby's No. 1012) was offered up in his room and place. The knife and the fire from which Isaac was spared, were applied to the ram: an example of what is called the "substitutionary sacrifice" of Jesus Christ, "Jesus in the sinner's place." But don't neglect the solemn type set forth by the two young men. They also saw the fire and wood but they did not enquire about a sacrifice or see the ram offered up! So near and yet so far!

Last month I mentioned that I would try, as the Lord enabled, to explain Romans 4. 2-5, compared with James 2. 21. As so often, we must consider the context in which we find the verses. In Romans 4, Paul is writing of the justification of the soul, which is not of works, but by faith in Christ's sin-atonement sacrifice, (see also Ephesians 2. 9). But James is writing of the justification of a person's profession, which is manifested by his works. In the case of Abraham, he had faith that God could

raise Isaac from the dead (Hebrews 11. 17-19), and so by his obedience to God's command to offer up Isaac, *his profession* of believing in God was justified, but *his soul* was justified by faith without works.

Chapter 24 shows Abraham's great concern for a suitable wife for his son, that she should not be a Canaanite, that is, a worldly person. What a faithful God-fearing servant he had. In verse 11, he made the camels kneel down – this was not, of course, that the camels prayed, but that this stopped them wandering off and distracting his prayerful thoughts. (Do you try to remove all distractions when you pray?) Some of you older ones may be praying that the Lord will provide you with a husband or wife. May you be “in the way,” and the Lord will lead you to your Master's brethren. How wonderful it is to read that before the servant had finished praying, Rebekah arrived. We read that she was given a golden earring of half a shekel weight (about  $\frac{1}{4}$  of an ounce – quite heavy). Has the Lord used His servants to give you a “golden earring” (a sign that you are to be married to Christ), under the preaching of the gospel: that which was weighty, precious, firmly attached and left a mark? A mercy if it is so, but don't make an idol of the minister – it was from golden earrings that Aaron made the golden calf, (Exodus 32. 2).

Abraham's servant would not eat until he had told his errand. How wonderfully his prayer was answered. Rebekah's family asked her, “Wilt thou go with this man?” and she answered, “I will go.” Here we have a type of a child of God being made willing to leave father and mother and the land of her nativity to be married to a Man (Jesus Christ) that she had not seen. “Whom having not seen ye love.”

*I now would like to consider Isaac.*

Compared with Abraham, his father, and Jacob, his son, Isaac seems to have led a comparatively quiet life (Gadsby's 747 verse 2). However, like Abraham and Sarah, he and Rebekah had the trial of barrenness. Doubtless Isaac knew the promise that had been given to Abraham concerning his seed,

(God repeated it to him in chapter 26. 24), and yet they had no child for twenty years. After Isaac intreated the Lord, then Rebekah conceived twins. Significantly, she did not enquire of Isaac, or even Abraham who was still alive, but enquired of the Lord why the twins struggled. This struggle within is the experience of every child of God. Paul writes of it in Romans 7, 23-24. Do you know this experience?

“In every believer two armies are seen,  
The new man of grace, and the old man of sin.”

*Gadsby's 612*

What a mercy that the elder (our old nature) shall serve the younger (the new man of grace).

Sadly we read that Isaac evidently loved Esau more than Jacob because he did eat of his venison: what a poor reason. Rebekah's favourite was Jacob. They were both wrong in showing their favouritism and this provoked jealousy. Again, how sad it is that Isaac did as his father had done in saying that his wife was his sister. We read how Isaac dug again the wells that his father had dug and called them by the same names. A mercy if we drink from the same wells of truth that our godly forefathers drank from.

I will leave Jacob's deception of his father until I consider Jacob. Isaac and Rebekah, like Abraham, had a great concern over whom their children should marry, and so Jacob was sent to Haran.

In conclusion of my study of Isaac, notice that although after many years, Jacob again came to Isaac (chapter 35. 27), Rebekah had been the instigator of the deception of Isaac and there is no record that she ever saw Jacob again.

*Next month I hope, if the Lord will, to write of Jacob.*

*R.C.T. Warboys*

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**BIBLE QUESTIONS**

This month's questions are taken from *ISAIAH 38*. Send your answers to the Editor (see page 26 for the address), with the verse references. Please remember to give your name and address, and to write the word *ANSWERS* on your envelope.

1. What solemn message had the prophet Isaiah for King Hezekiah?
2. What two things did Hezekiah immediately do?
3. What three things was Isaiah commanded to tell Hezekiah in verse 5?
4. From which king did the LORD promise to deliver Hezekiah?
5. What was the sign the LORD gave to Hezekiah that these things would be so?
6. What three birds did Hezekiah liken his sorrow to?
7. Write out the prayer at the end of verse 14.
8. What had happened to Hezekiah's sins?
9. What would the father make known to the children?
10. What remedy had God used to heal Hezekiah of his boil?

---

**ANSWERS TO JANUARY QUESTIONS**

*All the references are from 1 John.*

1. 1 John 2. 1,12,13,18,28; 3.7,18; 4.4; 5.21
2. "...that ye sin not." (2. 1).
3. "...your sins are forgiven you for His name's sake." (2. 12).
4. The Father. (2. 13).
5. Because there are many antichrists. (2. 18).
6. "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." (2. 28).
7. "...he that doeth righteousness is righteous, even as He is righteous." (3. 7).
8. "...in deed and in truth." (3. 18).
9. "...because greater is He that is in you, than he that is in the world." (4. 4).
10. "Little children, keep yourselves from idols. Amen." (5. 21).



# *The Friendly Companion*



“By Me kings reign, and princes decree justice.”  
(Proverbs 8. 15).

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*March 2004*

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

The Bible tells us in the New Testament of ten men who were afflicted with the terrible disease of leprosy: a form of skin disease which, because there was no known cure in those days, usually brought an early death to the infected person after years of suffering. The disease was so catching that anyone with it was not allowed to live inside the walls of the villages and cities. They were not allowed to worship with others in the temple, and if they met anyone, they had to cry out, "Unclean! unclean!" to warn of infection. The only way they could exist was to beg for food or money. Their lives were in every way miserable. Added to this, one of these ten lepers was not a Jew but a Samaritan. Such was the enmity between the two races that often they would treat each other as lepers.

One day the Lord Jesus Christ met these poor men and had compassion on their pitiable state. He told them to go and show themselves to the priest. This was something which a leper would do if he wanted to be declared free from the contagion. As they obeyed the Lord Jesus they were miraculously healed. No doubt they were all full of joy at this unexpected deliverance. But out of the ten cured men, only one, the despised Samaritan, turned back and thanked the Lord Jesus Christ and worshipped Him. The Lord Jesus then turned to His disciples and said: "Were there not ten men cleansed, but where are the nine?" Only one remembered to say, "Thank you."

It is a sad fault when people forget to say, "Thank you," where it is deserved, and especially we should not take for granted the Lord's mercies to us. That is why we ask the Lord's blessing at our meal tables because we acknowledge that it is from God that our food has come.

There was once, in a Lancashire town, an old man who lived in a terraced house, next door to a kindly lady who often helped him. One day she took him a meal round at lunchtime.

He was so pleased and grateful that she decided to carry on this kindness. At first everything was wonderful, then little by little the old man changed. If the meal was five minutes later than usual, he would grumble to the kind lady. Then it wasn't quite hot enough; then there was a vegetable he didn't like; then the sweet was not to his taste. At last the kind lady had had enough and she said to the old man: "It is clear that you no longer appreciate having your meal because these days you are never thankful for anything." So it all came to an end and the old man had a long time to think about his unthankful behaviour. He had taken for granted all that the kind lady was doing for him.

May we not forget God's mercies and above all, may we be taught the thankfulness that Paul felt about the Lord Jesus Christ: "Thanks be unto God for His unspeakable gift."

With best wishes from your sincere friend and Editor.

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### OUR FRONT COVER PICTURE

To see the statue pictured on our front cover this month, you need to go to St. James's Square, London. It depicts William III in Roman costume. You will see that one of the rear hooves of the horse on which he is seated, is poised on a molehill. This is because this good king came to his end in 1702 as a result of a fatal fall from his horse, which had trodden on a molehill and thrown its rider to the ground.

William III should be remembered for the way in which he was used of God to preserve our Protestant constitution from being overthrown by his predecessor, his own father-in-law, James II. He was invited by those opposed to James II to invade England, which he did in 1688. After winning a swift victory in England, he was proclaimed joint-sovereign with his wife, Mary II. Later, in 1690, he defeated James II in Ireland at the Battle of the Boyne.

This change in the government of our nation became known as the Glorious Revolution. It established the monarchy on

constitutional principles, which, amongst other things, enshrined the Protestant succession to the throne.

It must have been a sad and mysterious event to see this good king suddenly taken from the nation when it seemed he was so needed for the cause of God and of truth in our land. However, God, "Who worketh all things after the counsel of His own will," gives no account of His dealings and never errs in the ordering of His dominion.

That it should be such a small thing as a molehill, which should be the means of the death of this good king, should remind us that even the most insignificant things are in the hand of the Lord who numbers our very hairs and watches the sparrows so that not one of them can fall without His divine permission.

May it be our prayerful concern to prove that our times are in His hand. One good man said: "Oh God, I'd wish them there." Paul could say: "But I would ye should understand, brethren, that the things which have happened unto me have fallen out rather to the furtherance of the gospel." May it be so with us each also.

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#### EDITOR'S POSTBAG

*First answers to the monthly questions have been received from HARRY ASTON; ELIZABETH and HARRIET KINDERMAN; VICTORIA PALMER; PRISCILLA PARISH; SAMANTHA SARENPA; EMILY SAUNDERS; DENA, JACOB, JULIE and STEVIE VAN GEMERT.*

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The Bible, which ranges over a period of four thousand years, records only one instance of a deathbed conversion – one, that none may despair, but only one, that none may presume.

*Selected*

**FOR THE VERY LITTLE ONES****A LETTER FROM AN ENEMY**

Have you ever received a letter? How we love to hear news from our friends and family when they are away.

King Hezekiah received a letter from an enemy. He said an army was coming to fight against Hezekiah and would destroy his city. He told him it was no use to trust in God; God would not be able to help them.

What did Hezekiah do when he read the letter? He took it up to the house of the Lord and prayed. He spread the letter out before the Lord. He asked God to see and hear all the words that the enemy had written. He asked God to help them and save them from the enemy.

Did God hear the prayer of Hezekiah? Yes! He sent an angel to fight against the enemy.

God always hears the prayer of those who ask for His help. He has said, "...Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me."

*Contributed*

**Questions:**

1. From whom did Hezekiah receive a letter?
2. Who did Hezekiah ask to see and hear all the words written?
3. Did God hear the prayer of Hezekiah?

*Send your answers to the Editor (see page 50 for the address).*

**ANSWERS TO THE FEBRUARY QUESTIONS**

1. The Lord Jesus.
2. His people.
3. His own life

*“In the day  
of my  
trouble I will  
call upon  
Thee: for  
Thou wilt  
answer me.”  
Psalm 86. 7.*

**BIBLE LESSONS****GOD'S PRESENCE RESTORED TO ISRAEL**

After Moses had destroyed the golden calf, he called the people together and told them they had sinned very greatly against the Lord. He would go up and make an offering for them; perhaps God would accept it and forgive their sin.

As Moses approached God, he spoke very humbly: *"Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin-;"* Moses paused; he was so overcome with love to the people, that he couldn't bear the thought that God would not forgive them.

He went on, *"and if not, blot me, I pray Thee, out of Thy book which Thou hast written."* Moses asked God to take away his life if the people could not be forgiven. But God answered, *"Whosoever hath sinned against Me, him will I blot out of My book."* What a wonder! God was ready to forgive them; yet to show His anger against their sin, He sent trouble and sickness among them.

God told Moses to continue the journey to the land that He had promised to Abraham, Isaac, and Jacob. However, He would no longer go up in the midst of the people. Instead, He would send an angel before them.

Moses knew the way was long and dangerous, and the people were rebellious. Even an angel from heaven could not satisfy Moses. He needed the presence of the Lord, who was slow to anger, of great mercy, longsuffering and patient. He prayed the Lord to lead them and to keep them safe through the journey. How merciful the Lord was to him! He answered, *"My presence shall go with thee, and I will give thee rest."* In every age God's people desire His presence with them. Like Moses, they pray: *"If Thy presence go not with me, carry us not up hence."*

In the New Testament, the Lord Jesus told His disciples, *"Lo, I am with you, even unto the end of the world."*

The Lord was pleased with the request of Moses and promised that He would still go with them and guide them in



the way. The Lord told Moses to hew two tables of stone like the ones he had broken and bring them up unto Mount Sinai. He must go alone; no man could come with him. The Lord wrote with His finger the Ten Commandments upon the tables of stone.

For the second time, Moses spent forty days and forty nights with the Lord on Mount Sinai. He received further instruction about the many feasts and laws that Israel must keep. Whilst God has spoken to other men, no one else has ever been alone with God for nearly three months.

When Moses came down from the Mount, he brought the two tables of stone on which the Law of God was written. Because he had been in the holy presence of God for so long, the skin of his face shone with heavenly glory. Aaron and the people were afraid of him. They asked Moses to put a vail over his face when he spoke with them, so they could come near to him.

*You can read about this in Exodus chapter 32 verses 30 to 35 and chapters 33 and 34.*

Questions:

1. Whom did God say that He would send before the people?
2. What did Moses need? (5 words)
3. How many days and nights was Moses with God the second time?
4. What happened to the skin of Moses' face?
5. What did Moses put on his face when he spoke to the people?

*Please send your answers to the Editor (see address on page 50). Please mark the envelope: ANSWERS. Remember to give your name and address.*

*G. L. TenBroeke*

### ANSWERS TO FEBRUARY QUESTIONS

- |                          |                           |
|--------------------------|---------------------------|
| 1. The first and second. | 4. Levi.                  |
| 2. Threw them down.      | 5. Nearly three thousand. |
| 3. Burnt it in the fire. |                           |

**“WHO REDEEMETH THY LIFE FROM DESTRUCTION”**

Archivists at the Merseyside Maritime Museum at the Albert Dock have researched the story behind the only known surviving first class Titanic ticket. The unused ticket, which belonged to a Liverpool vicar, went on display as part of the North West Archives Festival in September 2003.

Mr. John Stuart Holden, a clergyman, was unable to take up his first-class ticket when his wife fell ill the day before the luxury liner was due to make its maiden voyage from Southampton on the 10th April 1912. Mr. Holden stayed in England to nurse his wife, and four days later more than 1,500 passengers and crew died when the ship sank after hitting an iceberg in the North Atlantic.

After the ship sank, he mounted the ticket in a cardboard frame on which he wrote: “Who redeemeth thy life from destruction.” The ticket carried the warning: “The company’s liability for baggage is strictly limited but passengers can protect themselves by insurance.” The document hung in his study to remind him of his escape and following his death it was donated to Liverpool’s Merseyside Maritime Museum in 1970.

It was considered too valuable to display and was instead placed in the museum’s archive. The ticket was unveiled after being included in a collection of the most unusual and valuable archives in the North West.

John Holden acknowledged that God had preserved him and that no insurance policy could provide the same protection. That same God still rules and reigns today.

May each of us be led to know personally that:

“A Sovereign Protector I have, unseen, yet forever at hand;  
Unchangeably faithful to save, almighty to rule and command;  
He smiles, and my comforts abound; His grace as the dew shall  
descend  
And walls of salvation surround the souls He delights to defend.”  
*J.P.S.*

## THE GUNNER'S STORY

### WHAT HAPPENED IN TRAVERSE TRENCH

Away out in the old Somme region was a trench which we used to call Traverse Trench. It was one of those horrid bits of trenches which none of us liked, for we generally ran up against something dirty there. One morning we were holding the line in that trench and came in for the usual shelling, which, however, got more intense, and presently the Officer in charge, evidently anticipating a German attack, gave the order to "stand to," and we had to jump up and line the firing step.

Traverse Trench was very thinly held, for the big Somme battles had sadly depleted our unit. In a stretch of trench for which a hundred men were needed, we only had twenty, but we stood on the firing step waiting for "Jerry" to show himself. The shells were bursting all around us, and presently there was a black cloud as a shell burst and pieces of shrapnel came whizzing past us, and poor Bert S. fell like a log. Tiny Jim (6ft. 3ins.) and another chap, jumped down and picked him up, but they saw at a glance that it was a hopeless case. There was not a dressing station near and stretcher bearers were far too scarce at that time, so if you were hit you just had to remain where you were until things quietened down, or the men could be spared to carry you away. So Tiny Jim and some other fellows got hold of some empty sandbags and an old coat, and laid Bert on them in the bottom of the trench to die.

Back on the firing step they went, but they had not been there long when Tiny Jim was startled by a voice behind him saying, "Can you tell me the way to heaven?" Tiny Jim jumped down again beside Bert and said, "The way to heaven? I am sorry, chum, but I don't know the way, but I'll ask the other fellows and find out if they know." He returned to the firing step and walked along to the next man and asked him, but he did not know; so he went further and asked the next man, but he did not know either.

This man was the last one in the fire-bay, so Tiny Jim jumped down, walked around the trench around the traverse

into the next fire-bay, jumped up on the firing step and told the fourth man what had happened. Number Four was no better than the rest of us, so he tried Number Five; Number Five tried Number Six and Number Six asked Number Seven. It was with the same result; none of them knew the way to heaven.

Then Number Seven jumped from the firing step and around the traverse into the next post and tackled Number Eight. He did not know. So it went on, along Traverse Trench from man to man. "Bert S. is dying. He wants to know the way to heaven. Can you tell him the way?" The question had got right along the trench now to Number Sixteen, but out of those sixteen fellows, not one of them knew the way to heaven. Just think of it! Sixteen young fellows brought up in so-called Christian England, but they could not help a poor dying comrade! Decent fellows, too.

In August 1914, Lord Kitchener had sounded out the call, "Your country needs you." These fellows had come from their decent homes and decent jobs: some straight from universities and public schools, from banks, city offices, or shops. There they were, serving in the ranks on Traverse Trench, some of Kitchener's first 100,000. Some of them had been christened, confirmed and had taken the sacrament, sung in the choirs of church or chapel, but they did not know the way to heaven. We would have given anything to have been able to tell poor Bert S. "The Way."

When you have soldiered together in England, trained together, gone overseas together, and faced the dangers and hardships of active service, you become pals, and when you see an old friend dying and you cannot help him, it goes hard. In peacetime, in England, if you had asked us the way to heaven, we would have all told you some sort of a way, but when a pal is dying on the battlefield, and he wants to know the way to heaven, well, somehow it is different. What you think and what you guess, and what you can make up, just won't do. Oh no, when a fellow is dying like that he wants the real thing. At

any rate, the fellows in Traverse Trench were too honest and too decent to say they knew when they did not know. No, with all our faults, not one of us would have told an old pal like Bert S. a lie in his dying moments. Many a time since that day, I have wondered over here in England, if I picked out sixteen people at random and asked them if they could tell me the way to heaven, whether any of them could? Not just your ideas, your views, your opinion, but could you turn me to the Old Book and give me chapter and verse for God's Way of Salvation, the only way to heaven, God's way?

I sometimes think of the different ways to heaven that I have heard. I have stood on the parade ground when the chaplain has told us that if we died in battle we should go to heaven. We have gone straight up into the line, and have gone "over the top" and within a few hours scores and scores of those men have passed into eternity. Such chaplains will have something to answer for in the Judgment Day. Thank God for those chaplains who do know the way and are not ashamed to preach it boldly and faithfully to officer and private alike.

Some will tell you to turn over a new leaf, but when a man is dying in a trench, that sort of talk is no good. Others will tell you that you must be christened and confirmed, and take the sacrament, but when poor Bert S. was dying in Traverse Trench, it was no good talking to him like that. Others tell you to do the best you can, say prayers, read your prayer book or your Bible, but Bert only had a few minutes to live. No, what he needed was *salvation*, a Saviour to come and meet him in his dire, desperate need. However, none of us knew what to tell him, and so Number Sixteen jumped off the firing step and went rushing on down Traverse Trench to see if anyone else knew the way.

He had to go a good way, for the next post was a machine-gun post. A machine-gunner was there all alone with his gun, his eyes glued on the German lines waiting to give "Jerry a burst" if he showed himself. He felt a thump on his back and heard a voice shouting to him. "Gunner, there's a chap in our

company who has been hit; he is dying, and he wants to know the way to heaven. Can you tell him the way?" The machine-gunner turned around, and a smile lit up his face as he replied, "Yes, I know the way, but I can't get along the trench. I dare not leave my gun."

Oh, the hellishness of war! Here was a man dying and wanting to know the way to heaven, and the only man who knew the way was unable to get to him because he could not leave his gun! It seemed as though Bert S. would die without hearing the way after all. Suddenly, the machine-gunner thrust his hand into his tunic-pocket and pulled out a little khaki Testament. Quickly turning over its pages he said, "Look here, chum. This is the way to heaven: that verse there marked around with pencil (John 3. 16), "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." I'll turn the leaves back there. You put your thumb on that verse. Tell him that is the way to heaven."

Quickly Number Sixteen rushed back, passed the message and Testament on to Number Fifteen. From man to man that Testament quickly went along the trench and soon Tiny Jim had it in his hand. He jumped down beside Bert S., who lay there so still, and for a moment he thought he had gone. He touched his shoulder; slowly Bert opened his eyes. "I've got it, Bert, old chum," said Tiny Jim. "Here it is; the way to heaven (John 3. 16), 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.'"

Poor Bert's eyes were wide open now; he was drinking in every word. What a scene it was! Tiny Jim, kneeling on the bottom of the trench, his great hand holding the little Testament, the tears running down his cheeks; reading again and again those life-giving words in the ears of Bert S.!

A look of peace came over Bert's face, as he kept gasping out, "Whosoever." After a bit, he lay quiet and still again. Tiny Jim got back on to the firing step, glancing around from time

to time, and all at once he called out, "Look chaps!" and there was Bert S. with one last great effort raising himself up. He seemed to be gazing at the little piece of blue sky just visible from the trench; his hands were stretched towards it; his face lit up with angelic glory, and with one last gasp, "Whosoever," he fell back dead. Yes, I'm sure of this, by God's grace alone, Bert had found the way to heaven. What a change from the old Somme battlefield to be with Christ, which is far better.

*Selected*

---

### THE MISSED PRAYER MEETING

A boy named William, about nine years of age, was told by his father one Monday evening to go to the prayer meeting alone, his father having to complete a piece of work in the shop. No sooner had he started than the temptation seized him to go into the fields and spend the hour in play. He thought his parents would never be the wiser. Accordingly he waited until past the hour of service; and then, telling his conscience that it would be unseemly to enter a place of worship late, he wandered in the fields on the other side of the railway in search of something more agreeable than obeying his father.

William went home about the time the meeting ended, and sat down to supper. His conscience then began to trouble him most severely for what he had done. His father came in and sat down at the table. Now the little mind began to prepare answers to the questions expected in reference to the prayer meeting; that is, to frame deliberate untruths. Thus one sin leads to another.

At last the expected query was put: "Well, William, who prayed at the meeting tonight?" Without any hesitation in his manner, though with a very troubled heart, William replied: "Mr. Barlow, Samuel Dexter, and Uncle Reuben." This, even though those men had prayed, was on William's part a wilful falsehood. His hand now trembles as he writes it.

But no sooner had the last word left William's lips than "Uncle Reuben" came into the room. Now the youthful liar was filled with apprehension that his sin would be brought to light, and that he would be subjected to the punishment he deserved. How he sat and trembled! Though sixty-three years have rolled away since that evening, he remembers his troubled feelings, and that it was with painful difficulty he tried to control the storm that was raging within, lest it should show.

What a labyrinth of shame and pain is entered when the first step in the path of wrong-doing is taken! All this terror would have been prevented by a proper obedience to his father's request.

Uncle Reuben was asked to have some supper, and sat down at the same table with father and mother and William. Every minute seemed to be a very long period to one of that company; and as Uncle Reuben stayed for fully an hour, it will be understood that William's terror of mind was most intense. Indeed, it was almost more than he could bear. The shame of having deceived his parents, the loud and severe guilt of his conscience, and the dread of punishment, made the youthful sinner as miserable as he could possibly be.

At length Uncle Reuben left. Not a word was said about the prayer meeting. The room by this time was quite dark, and William went to bed without saying a word. Yes: *and conscience went with him*. He now knows that God meant him to weep very bitterly for a long time in bed before he went to sleep; and he also believes that he suffered more on account of his sin than if he had been flogged by his father.

It was nearly twenty years afterwards that William told his father what is written here, and obtained his forgiveness. And Willie also knows that his heavenly Father has forgiven him. He is now a grandfather, but every now and then the agony of that hour recurs to his memory. It will never be entirely forgotten, nor is it well that it should be. And William is at times inclined to believe that God intended him to endure his



severe punishment, unknown at the time by his father, in order that he might in later days tell hundreds and thousands of children about it. And he quite hopes that this record in print will be made useful to the many boys and girls who will read it.

O how wicked and deceitful is the heart of man! And O how merciful and gracious is the heart of God! If the dread of detection by an earthly parent be so terrible, what will it be to stand before the Great Judge of all, who will search the sinner through and through?

*Selected*

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### BIBLE STUDY – FOR THE OLDER ONES

*This month we consider Jacob. Unless stated otherwise, the references are in the book of Genesis.*

#### JACOB

Jacob and his brother Esau were twins, of which Esau was the elder. Notice that when they are both spoken of, it is invariably Jacob's name that is mentioned first. It was a custom with the Jews to mention the name of the person in a family that was most important to them. Another example was with the three sons of Noah: Shem, Ham and Japheth, mentioned in that order, although Japheth was in fact the eldest (10. 21). When the twins were born, Jacob took his brother by the heel, an indication of that which would follow, for the name Jacob means a supplanter.

Sadly, we find that when Esau was faint he sold his birthright. (A birthright, normally belonging to the eldest son, had many privileges, honour and authority next to that of the parents.) For this, he is described in Hebrews 12. 16 as a fornicator and profane person: "He found no place of repentance, though he sought it carefully with tears." He was indeed sorry for what he had done, but only because of the consequential loss, not because it was sinful.

Isaac was sixty years old when Jacob and Esau were born, and before many years had passed, he became blind and, as a

godly man, he considered his death (27. 2). It is rightly said that, "The old must die, but the young may." Is the prayer of hymn 471 (Gadsby's), your prayer? So he prepared to pronounce a blessing on his eldest son, the equivalent of making a Will. At Rebekah's suggestion, Jacob deceived his father, even to telling a downright lie (27. 24). Jacob deceived his father, and he was deceived by Laban when he thought he had married Laban's younger daughter, Rachel, but "...in the morning, behold it was Leah," the elder daughter. And most bitter of all, he was deceived by his own sons with the supposed death of Joseph. How true the Scripture, "...for whatsoever a man soweth, that shall he also reap." (Galatians 6. 7).

Isaac and Rebekah rightly were concerned as to who Jacob should marry, and also to keep him from Esau's revenge, so he was sent to Haran. At a place called Luz, he lay down to sleep. In a dream he saw a ladder, "...set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending (firstly) and descending (secondly) on it." (28. 12). Always notice the order in which things are recorded in Scripture. This sets forth prayer that must ascend, before answers descend. Usually *spiritual* blessings (except spiritual life), will have to be prayed for before they are received. Often providential blessings are received that have not been prayed for. At Luz God gave the promise to Jacob that He had given to Abraham, "In thy seed shall all the nations of the earth be blessed." Jacob then called the name of that place, Bethel, which means, "the house of God."

When he came to the well at Haran, Rachel came with her flock, and Jacob fell in love with her. He had to serve Laban seven years for her, I expect seven years seems a long time to you, but because of his great love, "...they seemed unto him but a few days, for the love he had to her." (29. 20). Love is one of the most misused words in our language. Often it is used when "like," "enjoy," or "interest" would be more appropriate. Where there is love, there is a willingness to

make sacrifices for the object of that love. I remind you of the Lord's words to Nicodemus in John 3. 16, "For God so loved the world (people from all nations), that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Was there ever love like that? Well might the poet say, "God only knows the love of God." Paul writes of the "unspeakable gift" (2 Corinthians 9. 15).

Jacob remained at Haran serving Laban fourteen years for his daughters and six years for his cattle. He was then told by God to "return unto the land of thy kindred" (31.13).

Some people say, "If you obey God everything will be easy." Jacob did not find it so. In a path of obedience he had the trials of Laban pursuing after him, Esau coming against him with 400 men, and trouble with the men of Shechem. The disciples were obedient when Jesus told them to go over the lake, but they did not have an easy voyage; a great storm came down on the lake! An easy path is no proof that we are doing that which is right, and on the other hand a path of trouble is no proof that we are wrong!

When Esau came against him he took right precautions by sending presents to Esau and by dividing his company into two. It is presumptuous not to take right precautions, but like Jacob we must not trust in them, but rather wrestle with the Lord in prayer. I expect sometimes you boys have wrestled (I hope in a friendly way) with each other. Have you considered how it would be if, like Jacob, your thigh went out of joint? You would cling closer to the person you were wrestling with because you would feel your weakness more than you did before! See Gadsby's No. 397.

We read in 33. 17-18, of Jacob building a house at Succoth, and then moving on to Shalem, which was a city of Shechem, instead of continuing on his journey, and what trouble followed his lack of diligence in obedience. Oh, do be warned by the example of Dinah (34. 1). She went out to see the daughters of the land, as they represent the world. Perhaps

she was bored with her own family, but what trouble she brought upon herself and her family.

God then renewed His command to go up to Bethel, and to dwell there. (He had not commanded Jacob to dwell at Shechem.) It may surprise us, but clearly up to this time some of Jacob's household were still worshiping idols (35. 4). May we have grace to put away our idols, be clean and have our garments changed (see Zechariah 3. 4).

Bethel is about twenty miles from Hebron where Isaac lived. Jacob probably visited his father while he lived at Bethel, but we do not read of it until 35. 27. Later, on the way to Ephrath, which is Bethlehem, Rachel died. Jacob was living in the Vale of Hebron as we read in 37. 14, when Joseph was sent to see if it was well with his brethren, who perhaps surprisingly, were feeding their flocks at Shechem where they had caused so much trouble earlier on. This would have been about twelve years before Isaac's death. When Isaac was dying, at the age of 180 years, Jacob would have been 120. Since Jacob went to Egypt when he was 130, (47. 9), (and this was in the second year of the famine (45. 11), after the seven years of plenty,) Joseph would have been 29 years old and was at that time in prison in Egypt.

*Next month, if the Lord will, Jacob will again be mentioned when we consider Joseph.*

*R.C.T. Warboys*

---

### **"MAKE ROOM FOR ME"**

*A small boy was dying and his last words were, "Oh, Lord Jesus, please make room in heaven for a poor little boy." Someone who heard what the little boy had said, wrote the following poetry:*

"It's true I'm but a little child;  
By nature wicked, weak and wild;  
Yet still in heaven I long to be-  
Dear Jesus, do make room for me!

Not for good people thou didst come;  
For such in heaven there is no room;  
It was for sinners, such as I,  
Thou didst, dear Jesus, bleed and die.

Oh, take me to that home above,  
Where all are happy – all is love:  
No pain, no sorrows there are known;  
All that's for ever past and gone.

Hast thou not bidden such as me,  
To seek for help alone from Thee?  
Didst Thou not come to save the lost?  
The sinful, weary, tempest-tossed?

Didst Thou not say, "I love My young;  
My grace I'll give to make them strong –  
Strong in My strength – meek in My love;  
For such I'll find a place above."

"Their sin My blood has put away;  
In robes of whiteness I'll array;  
My service is accounted theirs;  
To bliss eternal they are heirs."

"Not for their doings – no but Mine,  
In heaven eternal they shall shine;  
My joy shall be that I have saved,  
Those who were once by sin enslaved."

Since such, dear Jesus, is the case,  
Do take me to that lovely place;  
For there I do so long to be;  
Oh do, pray do, make room for me!

*Anon.*

**LIST OF NAMES**

The following young people have answered questions during the months July to December 2003. The total number is 343, which is most encouraging, and for which we would thank God.

Anthony and Fiona Ashby; Daniel and Naomi Aston; Emma, George and Thomas Aston; Matthew and Sarah Aston.

Alasdair, Alexander and Corrine Bailey; Kathryn and Sarah Ball; Joseph Banfield; Benjamin, Rachel and William Bos; Joseph and Samuel Boulton; David Boyes; Abigail, Daniel, Joanna and Nathan Broome; Jennifer Burbridge; Eleanor and Fiona Burgess; Lois and Lucy Burgess; David, Hannah, Jonathan and Mary Burtenshaw; Sophie Buss.

Christopher, Natalie and Nathan Christie; Harriet, Jacob, Jonathan, Martha and Oliver Collins; Jennifer Cooper; Karen, Matthew and Sarah Cooper; Lucy, Ruth and Samuel Cooper; Gillian and Victoria Cottingham; Michael and Sarah Cottingham; Miriam Cottingham; Benjamin and Philip Cottington; Emma and Jessica Cottington; Joanna and Samuel Cottington; Abigail, Hannah and Sarah Crowter; Annabel and Kate Crowter; Jonathan, Richard and Victoria Crowter.

Amy Dadswell; Christine and Esther Dadswell.

Adam and Bethan Field; Esther, Naomi and Rebekah Field; Benjamin Funnell; Joseph, Juliet, and Timothy Funnell.

Jennifer Greasley; Oliver and William Green; Stephen and Thomas Green.

Jacqueline, James and Richard Hallier; Edward Hanks; James Hanks; Eleanor and Jonathan Hare; Benjamin, Charlotte, Emily and Thomas Hart; Mary Hart; Joseph, Joshua and Nathanael Hayden; Benjamin and Suzanna Hayden; Andrew, Marcus and Susanna Hickman; Bethan Hickman; Joanna and Thomas Hickman; George, James and Laura Hill; Peter Hills, Martyn and Willem-Jan Holmwood; Robert Honeysett; Esther and Jonathan Hope; Jeremy Hyde.

Abigail Izzard.

Elisabeth, James, Jonathan, Rebecca, Susanna and William Kerley; Emma, Joanna, Joshua and Marianne Kerley; John and Thomas Kerley; Oliver Kerley; Edward, Matthew, Naomi, Richard, Samuel and Timothy Kingham; Elizabeth, Jennifer and Stephen Kingham.

Christopher and Edward Large; James, Jonathan and Thomas Lewis; Edward and Joshua Lockey; Megan Lucas; Chloe and James de Lullington.

Murdo Macleod; Abigail, Martha, Philip and Samuel Main; Bernard, Deborah, Jason and Pauline Main; Hannah McNaughten; Claudia and

Florence Mercer; James and Julia Mercer; Andrew Muddell; Andrew, Edward, Elizabeth, Rebecca, Samuel and William Munns.

Emily Northern.

Rebekah Pack; Thomas Pack; Helen, Matthew, Rebecca, Robert, Samuel and Sarah Parish; Anna, Chloe and Phebe Parsons; Ruth and Sarah Payne; Elizabeth, John, Mary and Philip Pickles; Jane, Naomi and Robert Pocock; Jonathan Pocock; Caroline, Lynda and Marianne Pont; Edward Pont; Esther and Lukas Pont; Louise and Nathan Pont.

Bethany and Katie Ramsbottom; Joshua, Oliver and William Rayner; Joanna, Matthew and Timothy Risbridger.

Chloe Sadler; Jessica and Rosanna Salkeld; Charles, Edward and Rosaleen Saunders; Jasmine, Joseph, Thomas and Timothy Saunders; Alexander, Charlotte, Emily and Philippa Sayers; Hannah and Thomas Sebaduku; Bryony Skelton; Christopher, Hannah and Kathryn Smith; Emma and Kate Stearn; Emma Stephens; Alexander, Emma and Jessica Stevens; Ellen and Rebekah Suckling.

James and Paul Topping; Alison and Andrew Tugwell; Helen and Matthew Turner.

Joanna, Natalie and Thomas Warboys; Esther and Thomas Wheatley; Ben Wigley; Abigail, Bethany and Charlotte Wilderspin; Joanna, Matthew, Susie and Timothy Wiltshire; Heidi and Julia Woodhams; Edwin, Hannah, Joseph and Kate Woodhams; Jessica, Louise and Timothy Woodhams; Joanna and Rebecca Woodhams; Lucy Woods.

### *Overseas Names:*

Kyle and Miriam Aitch; Mathilda Banfield; Beth Bleeker; Katie and Lydia Bleeker; Corrina, Derek and Joel Blok; Carina Breure; Michael and Thomas Casper; Luke and Peter Clarke; Jennifer, Marie and Melissa DeVries; Calvin and Kaira Glass; Samantha Gould; Angela and Rachael Jensema; Katelyn Kamp; Caleb, Elisabeth and Isaac Knol; Jeff and John Legemaat; Hanna Linna; Kyle, Rebekah and Thomas Marion; Paul Nowlan; Brian, Danielle, James, Julia, Kelsey, Kendrick, Lindsay and Megan Oudshoorn; Emily and Jonathan Quist; Jamie, Jeffery and Tommy Sarenpa; Andre, John and Valentina Sweetman; Nathaniel TenBroeke; Bethany and Michaela Teunissen; Jessie, Mariah and Matthew Toogood; Christine, Jonathan, Matthew, Naomi, Nathanael and Ruth Townsend; Annemarie Van de Woestijne; Aaron and Calvin Van Dyke; Julia Van Vugt; Cody and Dylan White; Marshall Willekes; Joel, Jonathan, Kristina, Lydia and Natalie Ymker.

May the Lord bless you each with the saving knowledge of the truths you have searched.

**BIBLE QUESTIONS**

The questions this month are taken from ACTS 9 (*The conversion of Saul of Tarsus*). Send your answers, with the Scripture references to the Editor (see page 50 for the address). Please remember to give your name and address and to write the word ANSWERS on the envelope.

1. Against whom was Saul breathing out threatenings and slaughter?
2. What words did he hear from heaven as he journeyed?
3. Write out verse 5.
4. How long was Saul without his sight?
5. Which disciple did the Lord send to Saul?
6. In whose house was Saul staying, and in which street?
7. Write out the last four words of verse 11.
8. In what eight words did the Lord describe Saul to Ananias in verse 15?
9. Write out the first two words with which Ananias greeted Saul.
10. What great Truth did Saul preach after he had received his sight and was baptized?

**ANSWERS TO FEBRUARY QUESTIONS**

*(All the answers are taken from Isaiah 38.)*

1. "Thus saith the LORD, Set thine house in order: for thou shalt die, and not live." (.1).
2. "Then Hezekiah turned his face toward the wall, and prayed unto the LORD." (.2).
3. God had heard Hezekiah's prayer and had seen his tears; He would add fifteen years to his days. (.5).
4. The king of Assyria. (.6).
5. The shadow on the sundial of Ahaz would go back by ten degrees. (.8).
6. The crane, the swallow and the dove. (.14).
7. "O LORD, I am oppressed; undertake for me." (.14).
8. God had cast them all behind His back. (.17).
9. The truth. (.19).
10. A lump of figs was laid on Hezekiah's boil. (.21).



# *The Friendly Companion*



Sally Lunn's House, Bath, Somerset

“Thou in Thy mercy hast led forth the people which  
Thou hast redeemed: ...”  
(Exodus 15. 13).

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*April 2004*

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**OUR MONTHLY MESSAGE**

Dear Children and Young People,

Many of you will remember singing or hearing quoted in our services, the precious words:

“When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.”

The author of these verses was Isaac Watts, whose paraphrases of the Psalms and hymns have been so loved by believers. Isaac Watts was actually a very small man in height, in fact so small that, on one occasion a man scornfully remarked on seeing him: “Is that the great Dr. Watts?” Isaac Watts on hearing what was said, replied in verse:

“Were I so tall to reach the pole,  
Or mete the ocean with my span;  
I must be measured by my soul,  
The mind’s the measure of the man.”

*(The pole Isaac Watts referred to was the North Pole; the word mete means measure; and a span is the length of the outstretched palm of the hand.)*

When Samuel was sent to the sons of Jesse to anoint a successor to King Saul, the LORD said to Samuel: “Look not on his countenance (meaning his face), or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth: for man looketh on the outward appearance, but the LORD looketh on the heart.”

This was exactly the same truth that Isaac Watts was setting forth in his verse. How solemn it is if we are content that only that which man sees is acceptable, while our heart, our true self, remains unrenewed by the Holy Spirit.

May God teach us to pray from our heart the prayer of Psalm 139. 23, 24: “Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way

in me, and lead me in the way everlasting.” As God may be pleased to answer that prayer, so you will be taught to need, in your hearts, the precious blood of Him who suffered on that “wondrous cross” for guilty sinners. May it truly be so for us each.

With best wishes from your sincere friend and Editor.

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### EDITOR'S POSTBAG

*First answers to the monthly questions have been received from* **ROSALIND HICKMAN; ANNA PACK; MATTHEW RAYNER; FREDDIE AND HARRY ROKISON.**

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### OUR FRONT COVER PICTURE

In the famous city of Bath in Somerset, more often mentioned for its Roman baths, you can find, in a small alley, an impressive Tudor building, called Sally Lunn's. Sally Lunn was an interesting character because she was a Huguenot refugee from the terrible persecutions against the Protestants in France during the 1600's. She was a superb cook, especially of cakes and buns. In the 1680's, her cooking made her house a popular stopping-place for the citizens of Bath. Even today you can go to Sally Lunn's House and buy a bun made with the same recipe.

It is a recognised fact that these Huguenot refugees brought with them many skills besides cooking, such as lace making, to name but one. England benefited greatly from this influx but even more so for the gracious manner of living and example these godly people set to those around them.

Many of our readers, (including the Editor), can trace their ancestry directly back to these persecuted people. What a mercy if we are blessed with the same grace that so many of them were favoured with! This comes “... not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

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## FOR THE VERY LITTLE ONES

### THE GIFT OF WISDOM

Solomon had just become the new king of Israel when God asked him a wonderful question: “*Ask what I shall give thee.*” Did he ask to become rich or famous or to have a long life? No! Solomon felt like a little child before the great nation of Israel. He asked the Lord to give him wisdom to be a good king.

God was pleased with the answer of Solomon. He was given a wise and understanding heart; and he was given more than he asked for. God added to him great riches and honour. Solomon was given more wisdom, honour, and wealth than any other king before or after him.

Do you desire to be wise? The Bible says, “*Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.*” May the Lord help you to read and understand the Holy Scriptures (the Bible), which are able to make you “*wise unto salvation.*”

#### Questions:

1. What did Solomon ask the Lord to give him?
2. What did God add to him besides?
3. The Holy Scriptures are able to make you . . . ?

*Contributed*

*Send your answers to the Editor (see page 74 for the address). Remember to give your name and address and to write the word ANSWERS on the envelope.*

### ANSWERS TO MARCH QUESTIONS

- |              |         |         |
|--------------|---------|---------|
| 1. An enemy. | 2. God. | 3. Yes. |
|--------------|---------|---------|

*“If any of  
you lack  
wisdom,  
let him ask  
of God ...”  
James 1. 5.*

*BIBLE LESSONS***THE TABERNACLE**

Although the children of Israel were forbidden to make an idol or have any other image of God, they were commanded to make a Tabernacle (tent-like building) for God to dwell within in their midst. Here they could come to worship Him. The Bible tells us that God is a Spirit and dwelleth in the heavens. Yet, He would make His presence known in the Tabernacle in a very special way.

The Lord had told Moses in the Mount how it must be built.

Many things would be needed to build the Tabernacle. But where would they get such things? The people were to take an offering unto the Lord; whosoever among them who had a willing heart. It would require a sacrifice from them. Some brought precious metals, such as gold and silver and brass. Others brought cloth of different colours (blue, purple, scarlet) and white linen. Still others brought rams' skins dyed red and badgers' skins, whilst others brought wood, oil, spices, or precious stones.

How happy the people were to build a house for their God. The Lord made the people willing to give what they had. Soon they had given much more than was needed and Moses told them not to bring any more.

The Tabernacle, with its furniture, was to be a pattern of heavenly things. Thus, it required great skill and wisdom to build. God appointed two men, to whom He gave special wisdom to do the work and to teach others. Their names were Bezaleel and Aholiab.

What a busy time it was! The women took the blue, purple, scarlet and linen cloth and made beautiful curtains for different parts of the Tabernacle.

The men cut the boards to length and covered them with gold. Twenty boards each were for the north and the south sides and six for the west side. When the boards were fastened together, they made a golden room nearly forty-five feet long and fifteen feet wide. The east end was covered with a

beautiful curtain, woven with blue, purple, scarlet and fine linen. This became the door into the Tabernacle.

The room was divided into two parts by a curtain called the veil. It was the most beautiful curtain of all. It was woven with blue, purple, scarlet and fine linen, embroidered with cherubims (angels). It was then hung on four golden pillars.

The first part of the Tabernacle was called, 'the holy place,' and the second part was called, 'the most holy.' When the Lord Jesus died on the cross, the veil (veil) before the most holy place was rent in twain (torn in two) from the top to the bottom.

A courtyard was made by setting up a curtain fence all the way around the Tabernacle. Even though God was pleased to dwell among them, He would teach the people that there was still a distance between them and their God.

The Tabernacle was a type of the Lord Jesus. In the book of Revelation we are told, "*Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.*"

*You can read about this in Exodus chapter 26 verses 31 to 33 and chapters 27, 35 and 36.*

#### QUESTIONS:

1. Which two men did God appoint to build the Tabernacle?
2. What was the curtain called that divided it into two parts?
3. What was the first part of the Tabernacle called?
4. What was the second part called?
5. What happened to the veil when the Lord Jesus died on the cross?

*G.L. TenBroeke*

*Please send your answers to the Editor (see address on page 74). Please mark the envelope: ANSWERS. Remember to give your name and address.*

#### ANSWERS TO MARCH QUESTIONS

- |              |                                     |
|--------------|-------------------------------------|
| 1. An angel. | 2. The presence of the Lord.        |
| 3. Forty.    | 4. It shone.      5. A veil (veil). |



### THE VALUE OF A GODLY HOME

I was like many of you: brought up in a home where the Word of God was precious and the Lord Jesus was the centre of all my family's hopes. Each Sabbath, I attended Sunday School in the morning and the chapel services in the afternoon and evening. We honoured the Lord's Day.

But the years rolled on, and in 1944 I was 21 years of age and an R.A.F. pilot. Alas, the Sabbath was no longer remembered and, in November of that year, I found myself rolling down a runway in a heavily-laden bomber with a mission ahead. It was a Sunday about 4.15 p.m. The sky was overcast and it was a typical November day, with no wind. As we reached the end of the runway, I pulled the aircraft off and into the air. Suddenly, below us, I saw a congregation coming out of a chapel: there was no evening service because of the blackout. My mind immediately went back to my own home – all my family would be doing the same. A lump arose in my throat and I had difficulty in calling the control tower to tell them we were airborne and away. They were hard times and there was no place for sentiment yet, quite involuntarily, sentiment had overcome me.

What did I learn from this? Well, for a start, I knew that prayers had been offered up to Almighty God for me. That was a great comfort because I knew that the "prayer of a righteous man availeth much." But I was also thankful that I had been brought up in a godly home and until my God saw fit, I was safe with His everlasting arms underneath me, even nearly four miles up.

Boys and girls, may God preserve you from the evils and dangers of war, but above all, be thankful for your home and parents – and don't forget to tell them!

*Contributed*

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### **PILATE'S WIFE**

It is very significant to notice how important the influence for good or bad a wife had, in the Bible.

Eve's advice to Adam brought the completion of the ruin of the fall of man; Job's wife suggested that he curse God and die; Haman's wife, Zeresh, had the discernment to prophecy of the imminent fall of her husband although she had suggested building the gallows for Mordecai; the stronger faith of Manoah's wife was a timely word to her despairing husband; Delilah was the means of Samson's fall into the hands of the Philistines.

However, one wife rarely spoken of is Pilate's wife. We read just one verse in the whole of Scripture about her, in Matthew 27. 19: "When he (that is Pilate) was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that Just Man: for I have suffered many things this day in a dream because of Him."

How good it had been for Pilate if he had listened to his wife's warning. However, we read in the very next verse: "But the chief priests and elders persuaded the multitude that they should ask Barabbas and destroy Jesus." Evidently this weak and vacillating man could not withstand the pressure of the malicious priests and elders, so their words weighed more heavily than those of his wife.

Now, for the salvation of sinners, we know that it was of the determinate counsel of God that the Lord Jesus should be crucified, yet the warning from God through Pilate's wife left him without excuse. It was also further testimony from God to the innocence of the dear Lamb of God, His Son, Jesus Christ.

But what of Pilate's wife? She would probably have been a heathen as Pilate was, although godly historians say that her name was of Jewish origin. Who can tell what effect this revelation might have had on her?

Undoubtedly, it went deep enough into her mind for her to speak as she did to Pilate. It was an unheard-of thing in those days that a wife should influence justice, as she attempted to

do. Was this dream the beginning of a work of grace? We cannot tell, as Scripture remains silent. However, one thing is certain: she believed Jesus to be innocent, and that may have somewhat influenced Pilate, when at the last "he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this Just Person; see ye to it."

In her favour, it can be said that she was not afraid to openly testify of her conviction that Jesus was innocent, and this not only before her husband, but in the public way in which she sent the message, before Jesus' persecutors also. Although the Lord Jesus Christ said nothing in His own defence, except to acknowledge that He is the Son of God, yet His Father raised up Pilate's wife and the centurion, to name but two, who openly protested the innocence of the suffering Saviour.

These things are written for our learning and instruction.

*Editor*

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### **DOCTOR PETER MARK ROGET**

Peter Mark Roget was the son of John Roget, a native of Geneva, and later pastor of the French Protestant Church in Threadneedle Street, London. His French mother was a Huguenot, whose family fled from Montpellier to England when the Edict of Nantes (a treaty which was supposed to ensure religious freedom following the notorious Massacre of St. Bartholomew's Day) was revoked in 1685. This resulted in vast numbers of the French industrial and skilled population taking refuge as asylum seekers in England and other parts of Europe.

Eventually, Peter and his mother moved to Edinburgh, where Peter studied Mathematics and later Medicine. Being miraculously recovered from the deadly typhus fever, caught on the wards of the Edinburgh Infirmary, he went south to Manchester where he founded the Manchester Medical School.

Among many other achievements, he developed a slide-rule, the principles of which are still used today, and also he

recommended the method of sand-filtration as a means of purifying the water supply.

His main claim to natural fame was, of course, his 'Thesaurus of English Words and Phrases', which is reputed to have sold thirty million copies worldwide, and is still said to be indispensable to the English-speaking world.

What may not be so well known is the fact that he was instrumental in establishing the first university in England which Non-conformists were allowed to attend. Prior to that, only members of the Church of England could attend university. This would have been a cause dear to Roget's heart, bearing in mind his own parents' battle for freedom of worship. *(It is interesting to note that J.C. Philpot was forced to leave Worcester College, Oxford, where he was a Fellow, when he became persuaded of doctrines which were considered contrary to those of the Church of England.)*

It has not been possible to find out anything about the spiritual standing of this kindly, humble and remarkable man, but his father and mother would no doubt have taught him the truth of the Bible. He died in 1869 aged ninety.

*Adapted from details kindly submitted by D.C. Relf*

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### MARRYING ONLY IN THE LORD

*The article below has been adapted from one that appeared recently in the British Church Newspaper. Although the Editor is thankfully not aware of 'dating events' in our churches, the principles contended for in this article are an important reminder of the seriousness that should attend courting.*

Why are Christian dating events being organised by some churches? That sort of thing did not seem to be necessary in former generations, even though etiquette in those days made communication between the sexes more difficult.

Perhaps this loss of formality is part of the explanation. Careful, prayerful, considered approaches to the opposite sex,

under the scrutiny of family, church and society, with a view to marriage, are now often replaced by easy, serial, casual affairs which too easily end in disillusionment and disaster, rather than marriage. Churches should teach their young people that Christian courting must be with a view to marriage and not just for fun. Those who desire to live Christian lives should not selfishly play with someone else's affections.

Young people, some of whom may not be Christians, should be solemnly warned from the pulpit not to slide into amorous friendships with the world, imagining that they can pull out at their convenience.

Archbishop Cranmer (1489-1556) solemnly reminded generation after generation, in the old marriage service, of the Scriptural basis of holy matrimony, that it:

*"Is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and His Church; which holy estate Christ adorned and beautified with His presence, and first miracle that He wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained."*

The command, "Be ye not unequally yoked together with unbelievers," should be often heard in church.

God made husband and wife one, "And wherefore one? That He might seek a godly seed." We need to impress on young believers, in particular, that the outcome of mixed marriages with unconverted people is often lifelong unhappiness for both parties. "Can two walk together, except they be agreed?" And the result is not usually a godly seed.

Young believers should be warned of the folly of marrying the unconverted in the hope that they will be converted one day. This rarely happens. The rule is, "Only in the Lord."

### MARS AT ITS CLOSEST FOR 60,000 YEARS?

In August 2003, the media trumpeted the claim that Mars was at its closest to Earth in 60,000 years. Is this evidence that the planets are at least 60,000 years old?

As they orbit the sun, Earth passes Mars every 780 days or so. Their proximity at passing varies, but the 55.65 million kilometres during August was the closest ever recorded.

Extrapolating backwards, using today's rates of planetary motions, gives a figure of 60,000 years ago as the time when Earth and Mars would previously have been this close, *if* they had actually been in existence that long ago; and also *if* there had been no motion changes. These '*ifs*' are *unable to be proved* assumptions and we have a supremely reliable historical record (the Bible) indicating that the first of these assumptions is *not* correct – rather, Mars has only existed since Day 4 of creation (Genesis 1. 16) around 6,000 years ago.

At the August pass, Mars may well have been at its closest ever to Earth, but factors or past events of which we are unaware could potentially have affected their motions. Mars could conceivably have been as close (or even closer) before, although there is no way of verifying such speculations.

In any case, there is emphatically *nothing* in Mars's current motion or position, which is incompatible with its being created and set in motion 6,000 years ago. The media's constant repetition of '60,000 years' is simply an *assumption* of long ages, not a confirmation of them.

*A. Lamb: Creation Magazine*

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Question: Who is the only self-existent Being?

Answer: God is the only self-existent Being.  
(Exodus 3. 14; Psalm 90. 2; Isaiah 45. 5, 22;  
John 8. 58).

Question: Ought everyone to believe that there is a God?

Answer: Everyone ought to believe that there is a God,  
and it is their great sin and folly who do not.  
(Psalm 9. 17; Ecclesiastes 12. 13; Mark 16. 16;  
John 8. 24 and 16. 8, 9; 2 Thessalonians 2. 11, 12.)

### THE VULTURE'S EYE

In the open skies above the wide plains of Africa, vultures may be seen. Vultures eat meat that has been killed by other wild animals such as wild dogs, lions and tigers.

They rely on keen eyesight to find their meals. Their eyesight is so acute that they can keep watch over the plains from more than 1,000 feet (335 metres) high. It is thought that some species of birds of prey, including vultures, have telescopic vision in part of their eyes that enables them to see prey from great heights or distances.

The warm columns of air rising from the baking ground and captured by their broad wings, carry them up to great heights with very little effort and support them there. The birds scan the ground beneath them but also keep a sharp eye on each other.

If one is seen descending or is on the ground with a carcase, those in the air nearby begin to wheel downwards. As more birds glide down, others notice their descent from miles away in all directions. As each bird reacts to the news that a kill has been discovered, it spreads across the network of watchers across the sky.

It is not long before a dense crowd of vultures, all keen to feed, covers the carcase of the beast. Lacking any sense of smell, the stench of the dead beast does not affect them. It is their sense of vision that finds their food.

As is so often the case with nature, there are many lessons for us here in the pathway of faith. As we have already noticed, the vulture feeds upon dead animals. Often at a kill, the smell of corruption or rotting flesh is overpowering in the heat of the desert. But vultures lack any sense of smell. You will find that those who do not know God, or worse still, deny that there is a God, are just like the vulture. They enjoy life as they see it "to the full," but if you look carefully, all of these so-called enjoyments, are only temporary. They do not bring them closer to God. Instead they are "feeding upon corruption," like the cinema and nightclubs, enjoying ungodly conversation,

desecrating the Sabbath day and so on. Are you like the vulture?

Then there is the prey. Those who do not love God are, in many respects, just like the beasts that live in the wilderness. They are quite content to be ignorant of the knowledge of God and His ways and continue living in this world as if they were here forever. Like the wild beasts, it is their home. Then, perhaps in some unsuspecting moment, death strikes and then they are gone, and the history of their lives is picked over, just as in the wilderness the beast becomes prey to the vulture's eye. Sometimes you may read an obituary of someone who lived his life like that and you can see the effect of corrupting influences in his life. Are you living like prey?

We read in Job 28. 7: "There is a path which no fowl knoweth, and which the vulture's eye hath not seen." Here is the way of salvation. There are a people on the earth, who once were like the beast in the wilderness. They were quite content to be without God and to live their lives as they wished. But now there is a change in them. Only God can make this change. They feel that they can no longer live in the wilderness as they used to. They often feel weary and tired in the heat. It is full of danger. Wild beasts are so often on the prowl and they feel to be like prey: prey to the so-called enjoyments that we mentioned earlier. Temptations, like vultures, are often seen in the air and on the ground, and these people often feel as though they may one day be like that beast, slain by some wild animal.

Their desire is to be kept, and it is in this path that Job speaks of, that God's children are preserved. Jesus spoke of these people and the pathway, when He said: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world." (John 17. 15, 16.) Jesus said: "I am the Way, the Truth and the Life: no man cometh unto the Father but by Me." (John 14. 6.)



Though they live in this world, and may often feel to fall prey to its temptations and sins, yet the vulture's eye cannot see them and the wild beasts cannot take them. Almighty God who leads them safely home to Himself, preserves them. Are you living in this pathway?

*J. P.S.*

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### A PLOUGHMAN'S LEADINGS

During the recent dry autumn of 2003, whilst out preparing my employer's arable fields for the new crops, a few thoughts came to mind regarding the ploughman's work and how he deals with the various conditions he faces during the autumn cultivation period on behalf of his master.

When a ploughman first enters a field after it has been harvested, his immediate thought is: "What condition and situation is it in?" The shape governs the direction he will plough in, the soil type may govern the depth and width he ploughs at, and finally he looks to see what obstacles such as trees or electricity poles may be in his way when he starts to plough a straight furrow. After this assessment, he marks a line inside the field, following the contours of the hedge: this divides the main body of the field from the "headland," an area around the outside of the field used to turn the tractor on when ploughing the "straight work." This is often hard and compact and is always ploughed last.

As he proceeds to plough, his aim is to bury as many weeds and as much trash as possible, whilst keeping the furrow straight. In order to maintain these aims, the ploughman makes regular adjustments to the plough and the forward speed he drives at. In sandy soils he quite often finds the conditions easy to plough in. This allows him to make good progress with a wide furrow width and deep plough depths, turning over the soil and burying the weeds easily until the field is finished, cultivated and then sown.

What a difference there is though when it comes to ploughing the heavier, more nutritious clay soils that

eventually yield more corn. What constant adjustments are sometimes needed to the plough widths and depths to enable the servant to plough his master's field successfully. How much longer it takes at a slower speed, with narrower furrow widths; how much less soil is turned over and trash buried with each pass; how much more patience is needed before the work is finally complete. This is also the same in very dry conditions when there is no moisture in the ground. How much harder it is for the plough to enter the soil and break up the fallow ground; what work is needed to break down the hard clods that have been ploughed up! Even this last autumn, the heaviest roller was used to break down the largest, hardest clods before cultivators could move in to prepare a suitable seedbed for the seed. What a difference is made if the refreshing rain should be sent to soften the parched earth: how much more receptive it is to the plough and cultivators of the master's servant.

In this do we not see something greater: the Lord's work in the sinner's heart and in the labours of His servants, sent to plough up, work down and sow?

How the Lord, as He enters the heart of a child of God, assesses the condition and situation of it. How He decides what direction and depth His servants will preach in order to break up a sinner's hard heart, bury the weeds and trash that are sin and this world, and prepare the good ground for the seed that is later to be sown. He enables His servants to plough around the obstacles of unbelief, rebellion and self-will that are found in the heart until they are overcome. He enables His servants, by grace, to plough the straight furrow of the gospel, overturning the hateful ways of sin that are rooted and grounded in the sinner's heart, bringing it in time to receive God's Word that it may bear fruit in due season in that sinner's soul.

This work, at times, finds easy progress in the receptive sandy soils of the heart. Yet God is Sovereign in all His ways

and at times brings His children and the servants of God to places where a deeper work is needed in order to break up the greater hardness and heaviness that is found in the heart. The nutrients of grace are thus released into the heart for the seed, the Word of God, to feed upon, as it takes root downward and bears fruit upward to the honour of God's dear name.

What care and attention the servant or minister of God takes at this time in order to plough at the right depth and speed; what patience is needed that the work be completed properly, and not passed over quickly, in order that the sins of a child of God may be buried through the merits and blood of Jesus Christ, to be seen no more.

What heavy work is needed in the breaking down of the hardness of the heart, that it may be made fit to receive the Word with meekness through the softening influence of the Holy Spirit who rains down on the labours of God's servants. Yet even with this softening influence, the ploughing work at times remains hard: in some cases right up to the end. How the "headland" of a sinner's heart is as a hard exterior until the end, resisting the plough of God's work. Nevertheless, through the perseverance and patience of His servants and God's own electing love, mercy and Almighty power, the sinner's heart is eventually broken up, prepared and, through Sovereign grace, made fit to receive the engrafted Word with meekness.

*S. D. H.*

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Question: How may we know that there is a God?

Answer: The works of creation and providence plainly declare that there is a God, but His Word and Spirit only do it effectually to the salvation of His people.  
Job 38 and 39; Psalm 19; John 16. 8-14 and 17. 8;  
1 Corinthians 2. 10.

**JESUS DIED**

How oft when sin has grieved my heart and mind,  
That neither peace nor comfort could I find,  
These words have given me rest and solace kind,  
“Jesus died.”

My sins are great, yes, very great indeed,  
If unforgiven, they must to ruin lead,  
Yet there’s a way from condemnation freed,  
“Jesus died.”

Though all below is ruined by the fall,  
And man, vile man, corrupted most of all,  
Yet there’s redress for justice, truth, and law,  
“Jesus died.”

Oh, to know more of this – to prove it true,  
To know my part among that favoured few,  
To be renewed in heart – His praises show,  
“Jesus died.”

*E. Jempson*

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**BIBLE STUDY FOR THE OLDER ONES**

*This month we consider Joseph, although there will be further mention of Jacob. The references are in the book of Genesis, except where otherwise stated.*

**JOSEPH**

Do you think that when William Cowper wrote his well-known hymn, (Gadsby’s 320), he had the life of Joseph in his thoughts?

“God moves in a mysterious way, His wonders to perform.”

What an outstanding example of God’s thoughts and ways not being ours, or in this case Jacob’s! (See Isaiah 55. 8, 9.)

Sadly we read in 37. 3 that Jacob loved Joseph more than all his children, *because* he was the son of his old age. Actually Joseph was born when Jacob was about ninety-one years old, although Benjamin was born after Joseph. (Joseph was thirty-nine when Israel came into Egypt at the age of one hundred and thirty.) If the reason had been that Joseph had the fear of the Lord, compared with some of his brethren (37. 2), perhaps there might have been some excuse. But if the Lord has called us by His grace, and we make an idol of anything or any person, the Lord will take that idol away. This partiality caused jealousy and his brethren hated Joseph.

We read of Joseph having two prophetic dreams. (There may have been some pride in the way he related them, for his father rebuked him.) After that, his father sent him to see if his brothers were well. Joseph would have known the sort of reception he was likely to receive, but he still obeyed. A type is seen here of a minister, (or even of Christ Himself), seeking the welfare of His heavenly Father's flocks. Reuben and Judah appeared not to have so much hatred of Joseph as the others, (37. 21, 26) but he was still sold for a servant (Psalm 105. 17). Joseph's coat of many colours was then dipped in blood and taken to their father. What a beautiful type of Christ's righteousness. The heavenly Father looks upon His people clothed in His Son's Covenant love in all its beauty (9. 13), dipped in Blood (see Revelation 19. 13), and the Father says: "It is My Son's coat." May we each pray that we shall have this "best robe" (Gadsby's 103).

Joseph clearly had the fear of the Lord and was given grace to resist his master's wife's temptation (39. 9). But although unjustly cast into prison we read something that is all-important: "the Lord was with him." Eventually he interpreted the dreams of the chief butler and the chief baker, and asked the butler to mention him to Pharaoh when he was restored, but the butler forgot him! In Psalm 105. 19 we read "Until the time that His word came: the word of the Lord tried him."

Those prophetic dreams that he had at Hebron seemed unlikely of fulfilment here. Now with him in prison in Egypt, it seemed impossible that his brethren would bow down to him. If God gives you a promise, He will give you faith in its fulfilment, but that faith, like all faith will be tried. Two more years passed and then it was God's time to bring him out of prison. Joseph's clock was two years fast, but as I wrote in January, God's clock keeps perfect time.

Now that Joseph was raised to be the second most powerful man in the land, he could have sent an army to fetch his brethren and make them bow down to him, but he did not! He had grace to wait for the Lord to fulfil his prophetic dreams. He waited through seven years of plenty and two years of famine, and then God brought the brethren (on the first visit without Benjamin), into Egypt. Then how often we read of them bowing down to him, 42. 6; 43. 26; 44. 14.

It might seem that by treating his brethren harshly he was taking his revenge, but I do not think this was the case. Rather, it seems that he was testing them to see if their jealousy of himself had been transferred to Benjamin. But this was not the case, especially with Reuben (42. 37), and Judah (43. 8, 9). What a wonderful type of the Lord Jesus was Judah when he said, "I will be surety for him; of my hand shalt thou require him."

It is usually significant whether the name of Jacob or that of Israel is used in the Scripture. Jacob means a "supplanter or deceiver," that is, the old nature; Israel, "a prince of God," that is, the new man of grace. Significantly it is the name of Jacob that is used in 42. 36, even though his name had been changed to Israel years before. The old nature of unbelief came to the surface, and *Jacob* said, "All these things are against me." Later, when Joseph brought his two sons to their grandfather, it is *Israel* that is speaking in 48. 11. He proved by experience that which Paul wrote in Romans 8. 28: "...all things work together for good to them that love God ...." We do not learn

God's truths sleeping in an armchair by the fireside, but in the painful paths of experience. To illustrate this, the works of a mechanical clock have been used. If you look in the back of a clock, you will see a wheel rotating in one direction, and another going in the very opposite direction. Another wheel just goes backwards and forwards and never makes a complete revolution. Other wheels do not seem to move at all. But the result is that the hands indicate the time!

Again, Cowper's words in Gadsby's 320 are an admonition to us:

"Judge not the Lord by feeble sense, But trust Him for His grace;  
Behind a frowning providence He hides a smiling face.

Blind unbelief is *sure* to err, And scan His work in vain;  
God is His own interpreter, And He will make it plain."

When Judah spoke to Joseph of how he had become surety for Benjamin (44. 32): "Then Joseph could not refrain himself ... and ... made himself known to his brethren," with tears. Joseph knew the truth of Romans 8. 28, and said, "So now it was not you that sent me hither, but God." (See also 50. 20).

Interestingly, although Benjamin had been referred to as a "lad" in 43. 8. and 44. 32, shortly afterwards when they all came to Egypt we read of Benjamin having ten children, (46. 21!) He evidently was much younger than the other sons of Jacob.

In 48. 17, we read of one of the few mistakes that Joseph made, when he was displeased that Israel had laid his right hand on the head of Ephraim who was the younger. As I mentioned previously, the most important person is mentioned first, even when he is not the eldest (48. 20).

After the death and burial of Israel, eventually, "By faith Joseph when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones." (Hebrews 11. 22). He firmly believed that the promise given to Abram in 15. 13, 14 would surely come to pass.

*R.C.T. Warboys*

### BIBLE QUESTIONS

This month's questions are about: *The people connected with the crucifixion of the Lord Jesus Christ*. Send your answers with the Scripture references to the Editor (see page 74 for the address). Please remember to give your name and address and to write the word ANSWERS on your envelope.

*All the answers are to be found in Matthew 27.*

1. Who was the governor at the time of the crucifixion?
2. Which of Jesus' disciples betrayed Him?
3. Who warned Pilate to have nothing to do with that Just Man?
4. Which prisoner was released instead of Jesus?
5. Who was compelled to bear Jesus' cross after Him?
6. Who were crucified on either side of Jesus?
7. Who said: "Truly this was the Son of God"?
8. Which women followed Jesus to His crucifixion?
9. Who begged Pilate for the body of Jesus?
10. Who demanded of Pilate that the sepulchre be sealed?



### ANSWERS TO MARCH QUESTIONS

*All the answers are from Acts chapter 9.*

1. The disciples of the Lord. (.1)
2. "Saul, Saul, why persecutest thou Me?" (.4)
3. "And he said, Who art Thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." (.5)
4. Three days. (.9)
5. Ananias. (.10)
6. The house of Judas, in the street called Straight. (.11)
7. "... for, behold, he prayeth." (.11)
8. "... for he is a chosen vessel unto Me, ...." (.15)
9. "Brother Saul." (.17)
10. "... he preached Christ ..., that He is the Son of God." (.20)



# *The Friendly Companion*



A Book in the Chained Library in Hereford Cathedral (England)

“And the word of the LORD was precious in those days;”  
(1 Samuel 3. 1)

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*May 2004*

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

How sad it was to read in the daily newspapers recently, that some in the Church of England have suggested that Sunday should be abandoned as the Sabbath Day, their reason being that so few attend services. That is a sad reflection on the nature of their services, which have largely abandoned the teaching of the Bible and replaced it with a man-centred faith which will never save a soul.

Sunday, or the Lord's Day, as it is better named, has been an untold benefit to our nation in generations past. It is the kind gift of our Creator to us to rest one day in seven. It was also a test of man's obedience to his Creator in that he was to trust that God would provide for him through seven days even though he only worked for six. God provided double manna on the sixth day to cover the needs of the Israelites on the seventh.

I know of a godly farmer who never works on the Lord's Day even in harvest. He told me that despite that, he has noticed that he always has finished his harvesting first. His neighbouring farmers never seem to gain anything by not regarding the Lord's command.

But, of course, there was even greater reason why God gave this command: something which our leaders seem to have solemnly forgotten. It is a precious opportunity to be found in the House of God, and to hear of the way of salvation. It is a reminder of the far more important harvest, that of our soul. It was Mary's privilege to be found at the feet of Jesus hearing the truth, while poor Martha was so cumbered about with natural things that she had no time for spiritual matters.

It has been said that the surest way to destroy a Christian nation is to destroy the family and the Sabbath Day. Sadly Britain and many other Western nations are on this downhill slope.

Still our Creator, in love, has left this command: "Remember the Sabbath Day to keep it holy." The only difference to

keeping the seventh day is that we set apart the first day of the week, the day on which the Lord Jesus Christ arose from the dead, as being the Christian Sabbath, following Christ's own example after His resurrection.

May each of us be taught to call the Sabbath a delight, whatever it may cost us, and may it be a real benefit to our souls.

With best wishes from your sincere friend and Editor.

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### **OUR FRONT COVER PICTURE**

Our front cover picture this month shows the chained library in Hereford Cathedral. The library dates from 1611, at which time books were so rare that they had to be jealously guarded from would-be thieves. In some churches, even today, you can see a chained Bible. Those who could read and whose hunger for the Word was great, would make their way to the church and stand by the lectern to which the Bible was chained, and read its sacred contents.

We should be thankful for the liberty and freedom we have to read the pure Word of God in our generation. But there are other unseen chains which prevent the Word of God being a blessing to man.

These are the chains of unbelief. When the Lord Jesus spoke to His disciples after His resurrection, we read that He opened their understanding that they might understand the Scriptures. He loosed the chains which bound their hearts so that they could enter into the blessings of His Word. The Acts of the Apostles speaks of a time when the Lord opened the door of faith to the Gentiles.

No other power than that of the Holy Spirit can loose these chains of darkness. May it be our desire to know what Jesus meant when He said: "Ye shall know the Truth, and the Truth shall make you free."

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*FOR THE VERY LITTLE ONES*

**SIN**

Sin is a little, but very important word. Sin is doing what is wrong, or not doing what is right. In the beginning, God created Adam and Eve (the first man and woman) perfect and good. God told them not to eat of the tree of the knowledge of good and evil; if they did so, they would “*surely die.*” They sinned when they disobeyed God and ate of the forbidden fruit.

What sorrow this first sin of Adam and Eve has caused! Since that day, all people are born with a sinful heart. Sin affects our thoughts and words and deeds. You sin against God when you tell a lie or disobey your parents. Pain, sickness and death have come into the world because of sin.

God’s people are taught to be sorry because of their sinful hearts and to beg the Lord to forgive their sins. God sent His own dear Son to take away sin. His name was called Jesus (Saviour): “*...for He shall save His people from their sins.*” Only Jesus was born without sin. He lived a perfect life without any sin and died to bear the punishment of sin for His people.

*Contributed*

Questions:

1. What are all people born with?
2. What does sin affect? (*three things*)
3. Whom did God send to take away sin?

*Send your answers to the Editor (see page 98 for the address). Remember to give your name and address and to write the word ANSWERS on the envelope.*

**ANSWERS TO THE APRIL QUESTIONS**

1. Wisdom
2. Riches and honour
3. Wise unto salvation

*“Behold the  
Lamb  
of God,  
which  
taketh away  
the sin of  
the world.”  
John 1. 29.*

*BIBLE LESSONS***THE FURNITURE OF THE TABERNACLE**

The Tabernacle was set up in the middle of the camp. The children of Israel would dwell round about the Tabernacle according to their tribes. The Tabernacle, which represented God's Presence, would become the central part of their lives.

The tribes of Judah, Issachar, and Zebulun pitched their tents on the east side of the Tabernacle; the tribes of Reuben, Simeon and Gad pitched on the south side; the tribes of Ephraim, Manasseh and Benjamin pitched on the west side; the tribes of Dan, Asher and Naphtali pitched on the north side. All these tribes were to pitch their tents "...far off about the tabernacle."

The tribe of Levi was not to dwell among the rest, because it was their duty to care for the Tabernacle: they were to dwell "...round about the tabernacle," and "...keep the charge of the tabernacle of testimony."

The furniture of the Tabernacle also served an important role in the worship of God. Some pieces were placed inside the Tabernacle and others in the court. There was an opening at the east end of the court through which the priests and the people could enter.

Just inside the entrance stood a great altar, called the "altar of burnt offering." It was nearly eight feet square and five feet high and made of thin boards covered with brass. The altar had four rings, one on each corner, through which long poles (staves) were placed, so the Levites could carry it on their shoulders. There was no top or bottom, but a grate of brass was placed inside the box, on which the sacrifice was consumed by fire.

After the altar of burnt offering, and nearer to the Tabernacle, stood a large brass bowl called "the laver." The bowl was always filled with water. Aaron and his sons must wash their hands and feet when they offered a burnt offering or entered into the Tabernacle.

The next pieces of furniture were inside the Tabernacle. On the right side of the first room, called the holy place, stood a table covered with gold. Every Sabbath morning, twelve loaves of fresh, unleavened bread, were placed on it. At the end of the week, the priests were to eat them in the holy place. This table was called the table of shewbread.

On the opposite side of the holy place, stood a candlestick made of pure gold. It was called, "the golden candlestick." It had three branches off each side of the centre shaft. Each ended in a little almond-shaped cup filled with olive oil. The seven lamps burned like candles to give light in the room. How needful the candlestick was, as there were no windows in the Tabernacle.

At the far end of the holy place, just before the vail, stood a golden altar. The priest would burn a special blend of spices and oils on this altar to make a sweet incense unto the LORD. This piece was called the "altar of incense."

*You can read about this in Exodus chapters 37 and 38 and Numbers chapters 1 and 2.*

Questions:

1. Which tribe had the duty to care for the Tabernacle?
2. On which altar were the sacrifices consumed by fire?
3. What must Aaron and his sons do before entering the Tabernacle?
4. What was placed on the table of shewbread every Sabbath morning?
5. What was the purpose of the golden candlestick?

*Please send your answers to the Editor (see address on page 98). Please mark the envelope: ANSWERS. Remember to give your name and address.*

*G.L. TenBroeke*

### **ANSWERS TO APRIL QUESTIONS**

- |                          |                         |
|--------------------------|-------------------------|
| 1. Bezaleel and Aholiab. | 4. The most holy.       |
| 2. The vail (veil).      | 5. It was rent in twain |
| 3. The holy place        | (or torn in two).       |



**DR. LIVINGSTONE'S MESSAGE IN A BOTTLE  
MAY FETCH £20,000**

A dramatic message asking for supplies, left by the explorer David Livingstone, in a bottle at the mouth of an African river, is to be auctioned by Christie's. The letter was written by Dr. Livingstone in May 1859 after he had returned from a second expedition to explore Africa, and was preparing for a third.

Clearly hoping that the letter would be found by one of the Royal Navy warships which patrolled the African coast in Victorian times, Dr. Livingstone addressed it to the "Commander of Her Majesty's Ship" but left the names of the officer and the vessel blank. Dr. Livingstone said he and members of his expedition had been waiting at the mouth of the Zambesi River for a week, "...in hopes of meeting one of HM's cruisers with salt provisions for our crew."

The explorer had evidently sent earlier letters to the Royal Navy asking for help, while he was in the African interior, but these had not been delivered. He wrote: "We presume that our letters to the Admiral and to the captain of any Man of War that might be on the coast, have suffered detention, or it may have been incompatible with other duties to comply with our request." Dr. Livingstone said that he and his expedition planned to leave the Luabo entrance of the Zambesi the following morning, but would deposit the message in a bottle.

They cut a mark on a beacon on an island off Kongone Harbour at the mouth of the Zambesi, and then placed the bottle containing the message ten feet north of it. The letter was found by the crew of the Royal Navy ship, and came into the possession of Sir James Donnet, a naval surgeon, who later became a Rear Admiral.

It is thought that by the time the letter was found, Dr. Livingstone and his companions were back in the interior on an expedition which ultimately led to the discovery of Lake Nyassa.

The letter is expected to fetch £15,000 to £20,000 at Christie's in London in April this year. It is part of a £3 million

collection of books and manuscripts assembled by Quentin Keynes. Mr. Keynes mounted an expedition in Dr. Livingstone's footsteps, and found a tree on which the explorer had carved his initials, near to where the bottle was found.

*Daily Telegraph*

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### SCIENTISTS FIND NEW MYSTERY PARTICLE

Scientists have found a sub-atomic particle they cannot explain, using current theories of energy and matter.

The discovery was made by researchers based at the High Energy Accelerator Research Organisation in Tsukuba, Japan. Classified as X(3872), the particle was seen fleetingly in an atom-smasher and has been dubbed the "mystery meson". The Japanese team says that understanding its existence may require a change to the Standard Model, the accepted theory of the way the Universe is constructed.

X(3872) was found among the decay products of so-called *beauty mesons* which are sub-atomic particles produced in large numbers at the Tsukuba "meson factory." It weighs about the same as a single atom of helium and exists for only about one billionth of a trillionth of a second before it decays into other longer-lived, more familiar particles.

Although this is extremely short-lived by human standards, scientists say that a billionth of a trillionth of a second is nearly an eternity for a sub-atomic particle this heavy. To explain it, theoretical physicists may have to modify their theories.

This shows us another aspect of the amazing wonders of the atom. These tiny particles are the building blocks of the world around us. Although man has been given a measure of wisdom, "... the wisdom of this world is foolishness with God" (1 Corinthians 3. 19). King David, when writing about creation wrote: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Psalm 139. 6). He knew Who had created the world he could see about him.

When creation's work was ended, we read in Genesis 1. 31. and 2. 1: "And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them."

It is discoveries like this that reveal just a little of God's wisdom and ability, and the comparative nothingness of man's! Unlike man's theories, God's account of how the universe was constructed will never change. "In the beginning God created the heaven and the earth" (Genesis 1. 1).

*J.P.S.*

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### THE SWEARING CORPORAL

The soldiers were lined up carefully; they scarcely dared to move. Before them stood the corporal, eyeing his men one by one. All at once the stern corporal became very angry. He saw that one man was out of line. Swearing and raging he stamped up to the offender, who hastily got into the right position. Still swearing, the corporal returned to his place thinking he had his men in proper order.

What was that, though? A soldier was leaving the ranks! The corporal reddened with anger, and again began swearing. Now the man is at attention before him. He is a man who fears God, and although he knows that the corporal will be very angry, he cannot bear to hear God's name used in oaths. "Corporal," he said, "I want to warn you against swearing. The Lord hears it, and if you continue doing it, He will punish you." He spoke gravely, and the ranks of men listened in silence.

What did the corporal do? Did he listen to the man? In a fearful rage he ordered him back to his place. "Immediately, and not another word, fanatic," he roared. Sorrowfully the soldier, whose name was Leen Potappel, went back to his place. Some of his comrades thought him brave, but most were amused.

Next day, Potappel had to appear before the captain. "Why did you leave the ranks yesterday?" he asked gravely. "I warned the corporal because he swore, and that is a sin against the Lord," the soldier replied. "Well," said the captain, "is that so bad? I also swear." Potappel answered, "I think you love your father; and if someone should say bad things about him, would you not become angry?" "Yes," said the officer, "I should be angry and sad." "Well, Captain, I have a Father in Heaven, and I am His child and love Him. Now I am full of sorrow that He is slandered."

The captain looked searchingly at him, then ordered him to leave. After that, he called for the corporal. "In future you are not to swear, because that grieves Potappel. Do you understand?"

The corporal was very angry. "I'll pay you back, Potappel," he thought. One day he ordered Potappel to comb down a horse, paying special attention to the tail. The soldier obeyed, not knowing that this particular animal was the most vicious in the stable. Neither did he know that this horse would kick immediately its tail was touched. Watching from a distance, the corporal waited for the kick that would finish Potappel. But nothing happened. The Lord took care of the soldier who feared His name, and the corporal was left mystified.

Some time afterwards, the corporal and his men were crossing some grass when the former began to act strangely. "He is mad," the men said, and Potappel prayed for him. But the corporal became worse and had to be led away. He was taken to a mental hospital where he died.

Potappel later became an elder of the Old Reformed Congregation of Stavenisse in Holland. He lost his life in the flood of 1953, but his soul was safe in the keeping of the God and Father of our Lord Jesus Christ whom he was taught in his youth to love as his own Father in heaven.

*Young People's Magazine*

### THE COVENANTER AND THE FOX

I was interested to read of one of the Scottish Covenanters being at a preaching in the Black Glen, when in the midst of the preaching the alarm was given that troopers were bearing down upon them. The meeting was at once broken up and they all separated.

One particular Covenanter, John Paterson of Penyenie, suddenly realised that he was being pursued by the troopers, and as he crossed the bridge at Longstone Moss, he heard a shout behind him and knew he was in imminent danger. Avoiding the road, he took the way directly across the moss or bog, and running lightly he was able to keep his distance from them. But when he had passed the soft ground, he realised that his followers would soon have the advantage. He then sought for some hollow where he might lay, and by the Lord's goodness hide himself, praying that the Lord would hide him under His wings. He came upon a deep mossy furrow in which he at once lay down and the rushes closed over him. Soon, however, he heard the dogs barking close behind him and realised that, naturally speaking, he could not escape their keen scent. He cried, "O Lord, I am still in Thy hands; even now Thou can'st save me, if it please Thee: but if it be Thy will they should take my life, do Thou keep my soul fast resting on Thee, and let me meet death without fear and without sin."

He realised the sweetness of casting himself on the Lord in the hour of danger, and just as the dogs were closing in on him he cried, "Lord, into Thy hands I commend my spirit," when suddenly a fox jumped out of the rushes close to his head! The dogs and the troopers at once gave chase across the moor after the fox, eager for this unexpected chase, and forgot the poor Covenanter, who now, when his enemies were out of sight, safely reached his home and anxiously-waiting wife. How humbly they must have joined in their praises to the Lord, who had so wonderfully watched over His praying servant.

With regard to my own heart, how the word in the Song of Solomon chapter 2, has often searched me through and

through: "Take us the foxes, the little foxes, that spoil the vines:" especially when one of our ministers so often prayed in his closing prayer, "O Lord, do not let us lose all we have heard on the chapel doorstep." I had to confess that, alas, I was often one of those foxes that spoiled the vines and had to cry, "Guilty, guilty," before the Lord.

*Contributed*

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### SCRIPTURE RIDDLE

A strange and wonderful prophet, whose generation was before Adam. He was not the son of Noah, nor John the Baptist, because he lived long before them. He is mentioned in the Scriptures, particularly in Matthew, Mark, Luke and John, so that we may be sure he was not an impostor. He knows not his parents. His beard is as red as vermilion. He goes barefooted, like a grave friar, both summer and winter. He wears no hat, but may often be seen with a crown on his head. His coat is neither knit nor spun; it is neither silk nor hair; linen nor woollen, yet is of a most beautiful colour. He drinks only water. He would rather live in a barn than a palace. He is very watchful. He sleeps not in a bed, but sits all night, with his clothes on, on a singular kind of chair. He was with Noah in the ark, and was alive when Christ was crucified. His voice is so shrill that all the inhabitants of the world heard it at one time. He once preached a sermon that was the means of bringing about most wonderful results, which will never be forgotten. Pray, tell us who he is, and what is the principal event in his history?

*Little Gleaner 1885*

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### EDITOR'S POSTBAG

*First answers to the monthly questions have been received from JEREMY CLARKE; THOMAS LARGE; and BENJAMIN VAN ROEKEL.*

### FEMINIST WOMEN

We are living in a time when many women are not satisfied with their lot in life. Many have found no real happiness in being ordinary mothers, wives, and housekeepers. They want freedom, liberation and equality with men. Some have even united to form a vocal minority called the Women's Liberation Movement. This group is also known as the New Feminists.

What is the woman's role in life? It would seem few modern women really, logically and scripturally know. The Bible is an out-dated book for most people today; the average woman never reads it, for if she did, her God-given role in life would be known. Here lies the root of all the feminist woman's problems – most women are ignorant of the teachings of the Word of God. Because of this, women today are complaining, grumbling, and upset over a situation they do not have any spiritual discernment about.

The Bible is clear: God made the first man “...*of the dust of the ground*” (Genesis 2:7), then later, “*caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made He a woman, and brought her unto the man*” (Genesis 2. 21, 22). All of this occurred because the LORD had said, “*It is not good that the man should be alone; I will make him an help meet for him*” (Genesis 2. 18). Notice, God did not give Adam a woman to be boss over him! Nor was the woman given to nag him or be a hindrance to him (which often is the sad situation today), but one given to Adam to “help” him. Concerning the woman coming from Adam's rib, the wise commentator, Matthew Henry, made these comments: “The woman was not made out of his head to rule over him, nor out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved.” That says it all!

But look at many a modern woman: she has come a long way since Eden, for now modern women smoke cigarettes, paint up like Jezebel, and wear skin-tight clothing which causes

men to lust. The immodest way so many women dress today is unbelievable. The Bible commands God-fearing women to “...*adorn themselves in modest apparel, with shamefacedness and sobriety*” (1 Timothy 2. 9), so there must be few God-fearing women left, judging from their appearances. This is not just an ‘appearance’ judgment, but a ‘righteous’ one (John 7. 24).

This sounds Pharisaical to some, but those who are really “*holy women*” (1 Peter 3. 5), will bow to the authority of God’s Word, simply because they fear God and seek to please Him, not man. If the Bible spells out that a woman should dress modestly, why do some preachers say it is unimportant? (True, our interpretations of modesty vary, but conscience and the Bible, with the Holy Spirit’s guidance, will lead us aright in this matter). If the Bible spells out that “...*the husband is the head of the wife*” (Ephesians 5. 23), why do some preachers say that women do not have to submit to their own husbands? Paul compares Christ and the church with the relationship of husbands and wives, and plainly declares: “*Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing*” (Ephesians 5. 24). A rejection of this teaching has brought great disorder into the world, and reveals that the Word of God has been cast aside for the whims and fancies of men and women.

The Old Testament describes a holy woman as one who works at home, provides for her family and their necessities, is kind, knows nothing of idleness, appreciates her husband, and above all, fears God. See Proverbs 31: 10-31: “*Her children arise up, and call her blessed; her husband also, and he praiseth her*” (v.28). Indeed, such a woman needs praising! The New Testament verifies that nothing has changed from the old dispensation regarding the woman’s role in the home and in marriage. Aged women in the early church were to teach younger women “...*to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not*



*blasphemed*" (Titus 2. 4, 5). This is straightforward language and must not be compromised for the sake of modern society, if we desire to live unto the Lord and please Him. That is the whole question: who is it we are living for, ourselves or God?

Even churches encourage rebellion against the Word of God by allowing women leadership in the church, which the Bible forbids. The Bible forbids a woman to teach a man, she is not "*...to usurp authority over the man, but to be in silence*" (1 Timothy 2. 12). (That must be a very difficult verse for the women preachers and teachers of our day to proclaim; as a matter of fact, they evidently totally avoid the subject!) The apostle says all of this is to be done "*...with all subjection*" (1 Timothy 2.11), not in arguing, disagreement and self-centredness.

W.F. Bell

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### EVANGELIST

*"Do the work of an evangelist," 2 Timothy 4. 5.*

On 1st June 1648, a very bitter fight was fought at Maidstone, Kent, between the Parliamentary forces under Fairfax and the Royalists. Till Cromwell rose to all his military and administrative greatness, Fairfax was generalissimo of the Puritan army, and that able soldier never executed a more brilliant exploit than he did that memorable night at Maidstone. In one night the Royalist insurrection was stamped out and extinguished in its own blood. Hundreds of dead bodies filled the streets of the town, hundreds of the enemy were taken prisoners, while hundreds more, who were hiding in the hop-fields and forests around the town, fell into Fairfax's hands next morning.

Among the prisoners so taken was a Royalist major, named John Gifford, who had had a deep hand in the Maidstone insurrection: a man who was destined in times to come to run a remarkable career. Only, today, the day after the battle, he has no prospect before him but the gallows. On the night

before his execution, by the courtesy of Fairfax, Gifford's sister was permitted to visit her brother in prison. The soldiers were overcome with weariness and sleep after the engagement, and Gifford's sister so managed it that her brother got past the sentries and escaped out of the town. He lay hid for some days in the ditches and thickets around the town, till he was able to escape to London, and thence to the shelter of some friends of his at Bedford.

Gifford had studied medicine before he entered the army, and as soon as he thought it safe, he began to practise his old art in the town of Bedford. Gifford had been a dissolute man as a soldier, and he became, if possible, a still more scandalously dissolute man as a civilian. Gifford's life in Bedford was a public disgrace, and his hatred and persecution of the Puritans in that town made his very name an infamy and a fear. He reduced himself to beggary with gambling and drink, but, when near suicide, he came under the power of the truth, till we see him clothed with rags and with a great burden on his back, crying out: "What must I do to be saved?"

'But at last' – I quote from the session records of his future church at Bedford – 'God did so plentifully discover to him the forgiveness of sins for the sake of Christ, that all his life after he lost not the light of God's countenance, no, not for an hour, save only about two days before he died.'

Gifford's conversion had been so conspicuous and notorious that both town and country soon heard of it: and instead of being ashamed of it, and seeking to hide it, Gifford at once, and openly, threw in his lot with the extremist Puritans in the Puritan town of Bedford. Nor could Gifford's talents be hid; till from one thing to another, we find the former Royalist and dissolute Cavalier, actually the parish minister of Bedford in Cromwell's so evangelical, but otherwise so broad, establishment.

At this point we open John Bunyan's *Grace Abounding to the Chief of Sinners*, and we read this classical passage: 'Upon

a day the good providence of God did cast me to Bedford to work in my calling: and in one of the streets of the town I came where there were three or four poor women sitting at the door in the sun and talking about the things of God. But I may say I heard, but I understood not, for they were far above and out of my reach.... About this time I began to break my mind to those poor people in Bedford, and to tell them of my condition, which, when they had heard, they told Mr. Gifford of me, who himself also took occasion to talk with me, and was willing to be well persuaded of me though I think on too little grounds. But he invited me to his house, where I should hear him confer with others about the dealings of God with their souls, from all which I still received more conviction, and from that time began to see something of the vanity and inner wretchedness of my own heart, for as yet I knew no great matter therein.... At that time also I sat under the ministry of holy Mr. Gifford, whose doctrine, by the grace of God, was much for my stability.'

A. Whyte

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### GIDEON'S ARMY

When Gideon took his army down  
To drink from out the stream,  
And watched them (as the Lord had bid),  
A difference soon was seen.

Some in the hollow of their hand  
A little water took;  
The greater number bowed them down  
And drank from out the brook.

That army is a type of those  
Who *know* and *love* the Lord,  
And those who but *profess* to know  
And love Him but in *word*.

For he whom God Himself hath taught  
Knows that the mighty stream  
Of earthly pleasure, wealth, or fame  
Hath nought to comfort him.

In worldly things he does but sip  
As duty may demand,  
With caution takes a little in  
The hollow of his hand.

That river only, whose pure streams  
Make glad the sons of God,  
Can strengthen and refresh the soul  
Redeemed by Jesus' blood.

While they who but profess the Lord,  
With hearts from him estranged,  
Their taste, like Moab, still remains;  
Their scent is yet unchanged.

The gains, the pleasures of this life  
Alone they care to win,  
To these, their gods, behold they kneel!  
Bow down, and drink therein.

Of Gideon's army 'twas the few  
Who merely turned aside,  
And lapped the water from their hands,  
With little satisfied;

Yes, 'twas the few whom God declared  
Should fight, and they alone;  
Whilst those who bowed to drink full draughts  
Turned each man to his home.

So none e'er fight the fight of faith,  
Save *God's despised few*;  
And through their King they'll conquerors prove,  
And more than conquerors too.

R.H.B.

**BIBLE STUDY FOR THE OLDER ONES**

*This month we chiefly consider Moses. Older ones will know that Moses is a type of the Law, but in this study we are thinking of him as a dear child of God. All references are in the book of Exodus except where otherwise stated.*

**MOSES**

You may not fully appreciate it while young, but what a great blessing it is to have parents that have faith. We read in Hebrews 11. 23, "By faith Moses, when he was born, was hid three months of his parents," (Amram and Jochebed), "because they saw he was a proper child." It seems that they believed that God had a work for him to do. In Acts 7. 20 we are told he was "exceeding fair," which may mean that as a baby he was exceptionally beautiful, which made him especially attractive to Pharaoh's daughter. Have you thought how his parents' faith must have been tried, when for nearly forty years, Moses was surrounded by the idolatry of Egypt? We do not know if they lived to see Moses, by faith, leave Pharaoh's daughter's household, "when he was come to years," and it is doubtful whether they lived to see him return to Egypt at the age of eighty, and by God's power bring out the Israelites from their bondage.

After Moses had been hidden three months, the time came when his mother could no longer hide him. While you were dear small children at home with your parents, you could in great measure be kept from the world, but the time came when, "you could no longer be hid," and you had to commence school; later on, perhaps, to leave home and commence work, or go to University. What anxious prayers are made by God-fearing parents!

After Moses' mother had placed him in the little ark of bulrushes, Miriam, his sister, watched to see what would become of him. Just think of Moses' parents' thoughts at that anxious time: can we doubt that they were in prayer for their dear baby? When the ark was opened, Moses wept, and Pharaoh's daughter "had compassion on him." She said, "This

is one of the Hebrews' children." Clearly there was a difference in appearance, clothing and situation between Moses and the Egyptian children. Does the world see a difference between you and itself? It is very sad if it is not so.

How wonderfully God works! For nearly forty years Moses was instructed in all the wisdom of the Egyptians (Acts 7. 22), who at that time had the most advanced learning of all nations. (Apart from God, the first person that we read of in the Scriptures who could write, was Moses.) When he visited his brethren at forty years of age, he supposed they would have understood how that God would by his hand deliver them, (Acts 7. 25). Moses was quite ready in his own strength to do what he knew was appointed for him. As we see later, what a different spirit he showed after another forty years, in 3. 11 and 4. 10.

After Moses had killed the Egyptian and Pharaoh sought his life, he fled, (2. 14 and 15). (When we read in Hebrews 11. 27, "By faith he forsook Egypt, not fearing the wrath of the king:" this seems to refer to the time he left Egypt with the children of Israel after boldly standing before Pharaoh and saying, "Let my people go.") Moses now had to learn for forty years the conditions and ways of the desert and the keeping of flocks. In Genesis 46. 34 we read, "...every shepherd is an abomination unto the Egyptians." Having to follow this occupation must have been very humbling to Moses.

In Chapter 3 we read that Moses came to Horeb, "the mountain of God." It appears to have been in the same mountain range as Sinai (which sets forth the Law). It is significant that later the children of Israel were led to Sinai before they came to Horeb. (See Galatians 3. 24 and 25.) God called Moses out of the burning bush and told him to "...put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." When we are on a pebbly beach with shoes on, we can rush hither and thither carelessly, but how carefully we walk if we are barefooted! When you are coming

to, and entering the house of God, do you metaphorically take your shoes off? God now told Moses that he was to bring the children of Israel out of Egypt, and as stated earlier, Moses now felt his insufficiency. When the Lord has a work for a person, invariably they will be made to feel their dependency upon Him. Paul writes of how he felt, in 2 Corinthians 12. 9 and 10.

God gave Moses two signs. Have you noticed that he was told to take the serpent by the *tail*? Clearly Moses thought the serpent was dangerous because he fled from it. Natives of countries with venomous serpents catch them behind the head: to take it by the tail seemed a fatal mistake as it would turn and bite; but Moses obeyed, and it became a rod! Similarly, Moses would know a person can live with a leprous hand, but to put a leprous hand into his bosom and spread the leprosy to his vital organs, must have tried his faith, but again he obeyed, and his hand became as his other flesh! Perhaps some of you tremble when you have to speak, whether perhaps to a head teacher, employer, or it may be in speaking of what you hope the Lord has done for your soul. If so, may the Lord speak to you as He did to Moses in 4. 12.

Moses and Aaron showed the signs to the people of Israel and we read that they believed and worshipped.

As God had forewarned Moses in 3. 19, so he found; Pharaoh would not let the Israelites leave Egypt. How solemn is Romans 9. 17, that God raised up Pharaoh and hardened his heart, so that God's power should be shown. Through Moses, Pharaoh was told this in 9. 16.

In chapters 7 to 10, we read of nine plagues that the Lord sent upon Pharaoh and the land of Egypt, but although Pharaoh did say the children of Israel could leave, when the plague was removed, he changed his mind. Next month we come to the tenth plague. (Do you remember what I wrote in January about the number ten?)

*Next month, if the Lord will, we continue to study Moses' life.*

*R.C.T. Warboys*

**BIBLE QUESTIONS**

This month's questions are taken from *THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY* and relate to the people mentioned in that epistle. Send your answers with the Scripture references to the Editor (see page 98 for the address). Please remember to give your name and address and to write the word **ANSWERS** on the envelope.

1. Who was Timothy's grandmother?
2. Which two people had turned away from Paul in Asia?
3. Who was not ashamed of Paul's chain?
4. Whose word will eat as a canker?
5. Who withstood Moses?
6. Who loved this present world?
7. Who was profitable to Paul for the ministry?
8. Who had Paul sent to Ephesus?
9. Who did Paul much damage?
10. Who was sick at Miletum?

**ANSWERS TO APRIL QUESTIONS**

*(All the answers are taken from Matthew 27.)*

1. Pilate. (.2).
2. Judas. (.3).
3. Pilate's wife. (.19).
4. Barabbas. (.26).
5. Simon the Cyrenian. (.32).
6. Two thieves. (.38).
7. The centurion. (.54).
8. Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee's children. (.56).
9. Joseph of Arimathæa. (.57, 58).
10. The chief priests and Pharisees. (.62–66).



# *The Friendly Companion*



“Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors.”

(Proverbs 8. 34).

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*June 2004*

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

Particularly in New Testament times, the form of addressing the person or persons to whom you have been writing was different from our own custom. We put our name at the end of the letter, but it was their custom to begin with their own name and then follow with the names of those to whom they were writing. Paul's epistles (*or letters*) all show this feature as do Peter's. Another example is that of John in his third epistle. He begins: "The elder (*that is John himself*) unto the well-beloved Gaius, whom I love in the truth." Another example is in the Acts of the Apostles, where we read of a letter sent by Claudius Lysias to Felix about Paul. "Claudius Lysias unto the most excellent governor Felix sendeth greeting" (Acts 23. 26).

So if I was writing this letter to you I would begin it: "*The Editor, to the Children and Young People, who read the 'Friendly Companion.'*"

Another custom observed by New Testament letter writers was to start with a friendly greeting. So John in his third epistle, before he comes to the business he had to speak about with Gaius, said: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2). I wonder how healthy some of us would be, if we were to be only as healthy in degree naturally as our soul is spiritually? Would we be alive at all? John must have felt very certain about the health of Gaius' soul to have wished such a thing for him!

Then after the real purpose of the letter had been dealt with, it would often, although not always, close with greetings from the friends that were with the writer at the time. Such names as Zenas the lawyer, Luke the beloved physician and Marcus, sister's son to Barnabas, with many others, get a mention on the page of Holy Scripture in this way.

When you get a few moments spare, look at each of the epistles in the New Testament and you will find these features can be most instructive.

What a wonderful privilege it was for those who received such letters from Paul, Peter and John, knowing that in truth they were sent by the Holy Spirit Himself, as He inspired and guided their pens. If the Holy Spirit ever makes the truth precious to us, it is like receiving a message from God Himself.

May we heed the words repeated at least seven times at the end of the letters to the churches in Asia: "He that hath an ear, let him hear what the Spirit saith unto the churches" (Revelation 3 and 4).

With best wishes from your sincere friend and Editor.

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### **OUR FRONT COVER PICTURE**

The gate shown on our front cover this month can be found on Countisbury Hill, near Lynton in North Devon, England. There is nothing unusual about this particular gate except for the beautiful view which can be seen through it.

The Bible has much to say about gates and entrances. The very first hint of a gate is to be found in Genesis 3 where we read of cherubims sent by God to guard from sinners the way to the tree of life. It was because of sin that the gate to the garden had been shut. In Revelation 22 we read again of the tree of life. This time there are no cherubims preventing access, but we read instead of those who have a right to the tree of life. These are they who do God's commandments. Just as disobedience shut the gate in the Garden of Eden, so obedience opens it in the Revelation. But whose obedience? It is the obedience of the Lord Jesus Christ that has opened the gate. He laid down His perfectly obedient life to unlock the gate of heaven to let His people in. God's children are those who, having the Spirit of Christ in their hearts, are made obedient to God's Holy Word, and by faith walk in Christ's example and trust entirely in Him for their salvation.

So the Lord Jesus Christ said Himself: "I am the door of the sheep" (John 10. 7). Many years ago one man quaintly put a question like this:

"Jesus is the Door, and the sides are two;  
Inside, outside, which side are you?"

This question should exercise all who are concerned about the salvation of their souls. Perhaps one of the most solemn verses in Scripture is to be found in Matthew 25. 10: "And the door was shut." The foolish virgins having no oil in their lamps when the Bridegroom called, found to their eternal ruin what it is to be on the wrong side of this Door. How thankful Noah must have been for the door which shut him in the ark, securing him from the Flood. We are told that it was by faith that he built the ark, moved with fear. May it please God to move us by the same fear, that there may be implanted the same faith in our souls which saved Noah. Then we will be on the right side of the Door of salvation.

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### SHAPED FOR HEAVEN

I heard of a man who during the Great Depression lost his job, his wife, his home, and his fortune. He hung on tightly to the one thing he did have left – his faith. One day he stopped to watch some men doing stonework on a church. One of the workers was chiselling a triangular piece of stone.

He asked the worker: "What are you going to do with that?" The worker replied: "See that little opening way up there near the spire? Well, I'm shaping this down here, so it will fit in up there."

As the man walked away, tears filled his eyes, for it seemed that God had spoken through that worker to explain the ordeal he was going through: "I'm shaping you down here, so you will fit in up there."

May we remember to thank the Lord for all the "shaping" He does in our lives, which works to bring us closer to Him.

*Selected*

*FOR THE VERY LITTLE ONES***A HIDING PLACE**

Have you ever tried to hide when you were afraid or have done something wrong? After Adam and Eve disobeyed God, they became afraid. They hid from the presence of the LORD among the trees of the Garden.

*"Can any hide himself in secret places that I shall not see him? saith the LORD."* The LORD knew where Adam and Eve were hiding and He called them out. You may hide from other people, but you can never hide from God. *"The eyes of the LORD are in every place, beholding the evil and the good."* He can see in the darkness, as well as in the light. He hears our words and knows our thoughts. How careful this should make us of what we do and say!

While the Bible tells about God who sees our hearts, it also tells where there is a safe place to hide. That shelter is in His own dear Son, the Saviour. Jesus becomes a hiding place for those who seek for mercy. *"I flee unto Thee to hide me."*

**QUESTIONS:**

1. What did Adam and Eve do when they became afraid?
2. Who can you never hide from?
3. What does Jesus become for those seeking mercy?

*Contributed*

*Send your answers to the Editor (see page 122 for the address). Remember to give your name and address and to write the word ANSWERS on the envelope.*

**ANSWERS TO MAY QUESTIONS**

1. A sinful heart.
2. Our thoughts and words and deeds.
3. His own Son (Jesus).

*Thou art my  
hiding place  
and my  
shield:*

*I hope in  
Thy Word.*

*Psalm 119. 114.*

## BIBLE LESSONS

## THE ARK OF THE TESTIMONY

Do you remember the pieces of furniture we have already noticed and where they were placed? The brazen altar and the laver were placed in the courtyard. The table of shewbread, the golden candlestick, and the altar of incense were placed in the first room of the Tabernacle.

But what was put in the second room called the Most Holy Place? There was only one piece of furniture in this room. However, it was the most important part of the Tabernacle. It was called the Ark of the Covenant or the Ark of the Testimony.

Firstly, the people were to make a box from special wood that would never rot or decay. It was four feet long and just over two feet deep and just over two feet high. The wood was covered over with gold within and without. A gold crown was put for a border around the top. A gold ring was attached at each corner, through which long poles called staves could be slid.

The ark was a beautiful type of the Lord Jesus. The wood that would never decay was a picture of His human nature. The gold represented His divine nature or His Godhead.

The most beautiful part of the ark was its cover, which was made of solid gold. This cover was called the mercy seat. A cherubim of beaten gold was made on each end of the mercy seat. They faced each other and looked down upon the mercy seat and their wings were stretched out to cover it.

Moses was commanded to put something very special inside the ark. It was the two tables of stone with the law of God written upon them, which he received on Mount Sinai. This was also a type of the Lord Jesus. It was said of Him: *"Thy law is within My heart."*

This ark with the mercy seat represented God's presence with them. How wonderful were the words He spoke: *"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I*



*will give thee in commandment unto the children of Israel."*

There was no need for a candlestick in the most holy place. The Bible tells us, "*God is light.*" The glory of the Lord filled the room. Because of God's presence, the room was very sacred. No one was allowed to go into this most holy place except the high priest. Even he was allowed to enter only once a year.

Whenever the people journeyed, the ark was covered with a beautiful blue cloth. Four Levites would then carry it by placing the staves on their shoulders. The ark always went before the people to lead the way.

*You can read about this in Exodus chapters 25 and 37.*

QUESTIONS:

1. What piece of furniture was placed in the most holy room?
2. Who was the ark a type of?
3. What was the cover of the ark called?
4. What was put inside the ark?
5. Who was allowed to go inside the Most Holy Place?

*G.L. TenBroeke*

Please send your answers to the Editor (see address on page 122). Please mark the envelope: *ANSWERS*. Remember to give your name and address.

### **ANSWERS TO MAY QUESTIONS**

1. Levi.
2. The altar of burnt offering.
3. Wash their hands and feet.
4. Fresh unleavened bread.
5. To give light.

\_\_\_\_\_

### **EDITOR'S POSTBAG**

*First answers to the monthly questions have been received from MATTHEW MILLS.*

### **A TREASURE IN THE HEAVENS DISCOVERED**

In February, astronomers reported that they had found, twinkling in the sky, a diamond star of 10 billion trillion trillion carats. It is a very long way from Earth in the constellation Centaurus. Astronomers think that the star is formed of crystallised carbon, 1,500 km across and is the compressed heart of an old star that was once bright like our Sun but has since faded and shrunk. The huge cosmic diamond is what is known as a crystallised white dwarf. A white dwarf is the hot core of a star, left over after the star uses up its nuclear fuel and dies. It is made mostly of carbon.

For more than four decades, astronomers have thought that the interiors of white dwarfs crystallised, but obtaining direct evidence became possible only recently. The white dwarf is not only radiant but also rings like a gigantic gong, undergoing constant pulsations. "By measuring those pulsations, we were able to study the hidden interior of the white dwarf, just like seismograph measurements of earthquakes allow geologists to study the interior of the Earth. We figured out that the carbon interior of this white dwarf has solidified to form the galaxy's largest diamond," says astronomer Travis Metcalfe of the Harvard-Smithsonian Center for Astrophysics, who led the team of researchers that discovered it.

"You would need a jeweller's loupe the size of the Sun to grade this diamond!" says Metcalfe.

The diamond star completely outclasses the largest diamond on earth, the 530-carat Star of Africa which resides in the British Crown Jewels.

Astronomers have often been wrong about what they think they have found and regularly have to re-write their theories, but there are some important lessons for us in this discovery.

This star, if it is indeed a diamond, would be extremely valuable. No currency on earth could buy it, and certainly no man could lay claim to it. This is just like the Lord Jesus Christ. He is the "Pearl of great price" and infinitely more valuable than all the stars in the heavens. No man can buy Him or His

merits. Man, though, sees no value in Him unless, and until, the Holy Spirit reveals to a sinner what Jesus has done to redeem his soul. Then the Christian can truly say with the hymnwriter:

“Were I possessor of the earth,  
And called the stars my own,  
Without Thy graces and Thyself,  
I were a wretch undone.”

Although Jesus is in heaven, yet the Apostle Paul says: “But we have this treasure (*Jesus*) in earthen vessels (*that is in the heart of the believer*), that the excellency of the power may be of God, and not of us” (2 Corinthians 4. 7).

Another treasure that is despised for the most part by man is God’s Holy Word. What a treasure that is! It is where this greater treasure, the Lord Jesus Christ is revealed. Rather than coveting treasures on earth or in the heavens, may you seek to know the best of all treasures in your heart – the Lord Jesus Christ.

J. P. S.

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### THE FORBIDDEN BOOK

A moderately wealthy man, being convicted of breaking the law, was sentenced to a lengthy imprisonment. Being a Roman Catholic he was soon visited by his priest, who on his entrance immediately spied a Bible. Pointing to it he said, “I hope you have not been reading that Book.” “No,” replied the prisoner, “I have other things to engage my mind. I have not even noticed it.” “Don’t read it,” said the priest; “it is not fit for you to read, you cannot understand it.” He then spoke a few kindly words and left the cell.

As the man had never read the Bible, the prohibition was sufficient to excite in his mind a desire to read that which he was forbidden. He took it and looked it over. “I may as well beguile the weary hours,” he thought, “I shall get absolution.” He began in Genesis, and became so interested in it that he

determined to go on, and the first five books were attentively read before the priest called again; and when he repeated the question, "Have you read any of that Book?" the man frankly acknowledged he had read it, and liked it exceedingly. "What part have you read?" enquired the priest. "The first five books," he answered. "Well, what you have read can't hurt you; but do not meddle with the New Testament, for you cannot understand it; indeed, I will give orders to have it removed from here." Saying so, the priest left him.

The prisoner, thinking his time for reading would be short, determined to make the most of it; and curious to know why he was forbidden to read the New Testament, he eagerly began to read it. He was reading with the greatest intentness St. Matthew's Gospel, when the warder entered with his evening's meal. Fearing he was going to execute the priest's orders, the prisoner covered the Book with his hands, saying most piteously, "O don't take it away from me!" "No," said the official, "the governor's order is this, that no article of furniture in your cell is to be taken out of it – the Bible is counted as part of the furniture, therefore it is not to be removed." "Thank God!" For the first time in his life did the poor culprit utter these words from his heart.

Being now at ease he returned to his interesting study. He read each Gospel day after day. As he continued to read, his interest increased; he compared the Old Testament with the New. He discovered that all were sinners – all deserved the wrath of God – all were included in the fall.

The work of the Holy Spirit was begun, and he began to see his miserable condition as a sinner before a just God. Sins of the blackest dye hung on him. "What will become of me?" took possession of his mind. He saw that Jesus Christ was the Saviour of sinners; but had He saved him? How was he to know this?

Again the priest made his appearance. "I come," he said, "to hear your confession." "Well, your reverence," replied the

prisoner, "I am ready to make my confession – it is this: I see the errors of the Roman Catholic church, priest as well as people, and I am resolved, with God's help, that for the future I will confess to none other than the only Priest who I believe can absolve me from my sins, even Christ Jesus, who died to save poor helpless sinners. This I have learnt by reading the Bible."

When the priest departed the prisoner felt as if he had dismissed a friend! No one else, he thought, would speak to him. He again commenced reading, and became so deeply interested that he forgot everything, even his own wretched, forlorn state. Several days passed in this way. At length a thought was given him – he had heard the chaplain preach, he might talk with him. When the warder came in, he asked, "Did the chaplain visit the prisoners?" "Yes," he replied; "if you wish it, he will come at once and see you." Soon after this the chaplain appeared; the prisoner wondered that he came so quickly, but he informed him that as he was passing the cell, he met the warder, and gladly obeyed the summons.

"Do you wish to speak to me?" asked the chaplain. "Yes, I do, Sir. I am a guilty sinner, too wicked to be pardoned, too miserable to pray." The chaplain was a godly man – he had trod the rough and thorny way – and just the man to speak to a troubled soul. He turned to that blessed Word which has never yet lost its power: "The blood of Jesus Christ His Son cleanseth from all sin," and then added, "Let us pray." After they rose from their knees they remained silent for a few minutes. The prisoner with much emotion broke it, saying, "I see clearly, Sir, it is all of the Lord from first to last, for the very means the priest took to prevent me reading the Bible, were God's means to lay hold on my wicked heart." "You are right," said the chaplain, and left the cell.

Frequent were his visits to that cell, and many sweet seasons they enjoyed together. The prisoner related many events of his life, in his conversations with the chaplain. When the time for

his release came, he almost regretted leaving his cell – he felt it was holy ground to him. The Lord had revealed Himself to him there, and Jesus had told him his sins were pardoned. His friend the chaplain had become dear to him also; and continued his friend, for seeing he could not get a living in England, he advised him to emigrate. He took his advice, and with his wife and little family he left the country for New Zealand.

When he was settled there he wrote to the chaplain thus: “I have plenty of work, and everything we need is supplied; but all do not make amends for the persecution I endure from my family, all being Roman Catholics, on account of the change God has wrought in me. The blessed Word is the same now as ever it was; and what God said to His servant David, He is daily saying to me, ‘The sword shall never depart from thine house.’ It is hard to bear, but I bless my God that He enables me by His grace to say, ‘It is the Lord, let Him do what seemeth Him good.’

“O for faith, and hope, and patience,  
Under every gracious rod;  
Till at length we sing salvation,  
Wrought by Zion’s faithful God!”

*Selected*

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### **A LETTER WRITTEN BY A FORMER FELLOW OF TRINITY COLLEGE, CAMBRIDGE**

I remember when I first began to read the Bible, and though I was sincerely seeking the truth, I was miserable because I could not believe it. I dare not reject any statement I found there, but I could not fully believe it was true. My history was just this: I had read and studied deeply in mathematics, had mastered every fresh subject I entered upon with ease and delight, had become accustomed (as every exact mathematician must do) to investigate and discover fundamental differences between things which seem, to the uninitiated, one and the

same; had seen my way into physical astronomy, and the higher parts of Newton's immortal "Principia," and had been frequently lost in admiration of his genius till St. Mary's clock warned me that midnight was passed three hours ago. I had in fact, as we say, made myself master of dynamics, and become more and more a believer in the unlimited capabilities of my own mind. This self-conceited idea was only flattered and fostered by eminent success in the Senate House, and by subsequently obtaining a Fellowship at Trinity, and enjoying very considerable popularity as a mathematical lecturer.

It would have spared me many an hour of misery in after days had I really felt what I so often have said, viz., that the deeper a man went into science, the humbler he ought to be, and the more cautious in pronouncing an independent opinion on a subject he had not investigated or could not thoroughly sift. But, though all this was true, I had yet to learn that this humility in spiritual things is never found in a natural man.

I took orders, and began to preach; and then I found out the grand deficit in my theology. I had not the Spirit's teaching myself, and how could I without it speak "in demonstration of the Spirit and of power?"

In vain did I read Chalmers, Paley, Butler, Gaussen, etc., and determined that as I had mastered all the other subjects I had grappled with, so I would the Bible, and that I would make myself a believer. I found a poor ignorant old woman in my parish more than a match for me in divine things. I was distressed to find that she was often happy in the evident mercy of the Lord to her, and that she found prayer answered; and that all this was proved sincere by her blameless and harmless walk amongst her neighbours, whilst I with all my science and investigation was barren and unprofitable and miserable – an unbeliever in heart, and yet not daring to avow it, partly from the fear of man, but more from a certain inward conviction that all my sceptical difficulties would be crushed

and leaped over by the experience of the most illiterate Christian.

I was perfectly ashamed to feel in my mind like Voltaire, Volney, or Tom Paine. I could claim no originality for my views and I found they were no comfort, but a constant source of misery to me.

It may be asked now how I came ever to view divine truth differently. I desire to ascribe all praise to Him to whom power belongeth; I desire to put my own mouth in the dust, and be ashamed and never open my mouth any more, because of my former unbelief.

I cannot describe all I passed through, but I desire with gratitude and humility to say, I was made willing in the day of Christ's power. He melted down my proud heart with His love; He shut my mouth for ever from cavilling at any difficulties in the written Word; and one of the first things in which the great change appeared was that whereas before, preaching had been a misery, now it became my delight to say, without a host of sceptical or infidel doubts rushing into my mind: "Thus saith the Lord." I am quite certain no natural man can see the things of God; and I am equally certain that he cannot make himself do so. It was the Lord that exalted Moses and Aaron, said Samuel; and, "By the grace of God, I am what I am," said Paul; and so in a modified and humble sense, I can truly say.

It used to be a terrible stumbling-block to me to find so many learned men, so many acute men, so many scientific men, infidels. It is not so now; I see that God has said, "...not many wise men after the flesh, not many mighty, not many noble...." I see as plainly as it is possible for me to see anything, that no natural man can receive the things of God. Hence I expect to find men of this stamp of intellect coming out boldly with their avowals of unbelief in the written Word of God.

The only answer I can give to them is this: "God has in



mercy taught me better;" and never do I sing those beautiful words in the well-known hymn, but I feel my eyes filling with tears of gratitude to the God of all compassion:

"Jesus sought me when a stranger,  
Wandering from the fold of God."

So it is with me; so it must be with any one of them, if ever they are to know the truth in its power, or to receive the love of the truth that they may be saved.

*Robert Walker, Vicar of Wymeswold, Leics. 1863*

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### AN EXAMPLE OF TRUE LEADERSHIP

General Gordon, who was an outstanding Christian General in the British Army during the 19th Century, had a gift of leadership which earned him immense respect from those who knew him well.

One day in the earlier days of his career, when he was fighting the Russians in the Crimea, he toured the trenches under his command. As he came to one trench he heard a violent argument, which was taking place between a corporal and a sapper. Stopping to ask what the problem was, he learned that the corporal had ordered the sapper to stand on the parapet of the trench, fully exposed to the enemy, and load the cannons with shot, which the corporal was to hand up to him.

Gordon jumped up upon the parapet himself, ordered the corporal to join him, while the sapper passed the ammunition up to them. This was done while they were under constant fire from the Russians. When they had finished, General Gordon turned to the corporal and said, "Never order a man to do anything that you are afraid to do yourself."

It is a blessed feature of the Good Shepherd, the Lord Jesus Christ that He never asks His sheep to go before Him. He always leads the way whatever the danger.

*Selected*

**WRESTLING PRAYER CAN WONDERS DO (1)**

*We ought never to forget the persecutions endured by our godly nonconformist forefathers and that it is largely through their sufferings and efforts we enjoy by God's mercy our present religious privileges. The following incidents of Kentish Baptists are culled from Crosby's History of English Baptists.*

One Lord's Day about the year 1670 the Sevenoaks magistrates sent police officers to the Baptist Meeting at Bradbourn, who seized all the men from the congregation (of whom Mr. John Reeve was thought to be one) and carried them to Sevenoaks where they were detained prisoners all night. On the morrow, when the justices were met together, the prisoners were had before them, and examined; and after some little discourse with them, were dismissed. They all with one heart, full of wonder and joy, returned to the meeting-house from which they had been taken, to give thanks to God for this so unexpected deliverance. When they came to the place, to their great surprise and inexpressible joy, they found the women still assembled; they had not departed, but spent the evening, night and morning, in fasting and prayer to God on their behalf. So signal an answer to their supplications must have had a happy effect in strengthening their faith, and preparing them for future hardships.

In these troublous times, numbers of unprincipled wretches obtained infamous livelihood by lodging accusations against their neighbours who ventured to meet to worship God according to the dictates of their own consciences. Mr. George Hammon, pastor to the people at Biddenden, Kent, was a very eminent and remarkable man for vindicating what he judged to be truth, on all occasions, and was much persecuted on that account. On his way to Biddenden from a distant place, being overtaken by a storm of considerable violence, he took shelter under a tree at the side of the road. While there, a stranger, mistaking him for another person of a different character, called out to him from a house opposite, saying: "I am an

informer. I hear there is to be a meeting this night at such a place, and I am going to give information against the persons assembled." Mr. Hammon hearing him name the place at which he was to preach, instantly replied: "I am a man-taker, and I am going to the same place." "Are you so?" said the informer; "then we will go together and share the spoil." To this Mr. Hammon assented, and they proceeded to the meeting-place where the hearers were already assembled. After sitting some time Mr. Hammon said to his companion: "Here are the people, but where is the minister? Unless there is a minister, we can never make a conventicle of it. I propose, therefore, that either you or I preach!" Upon the other declining, Mr. Hammon said: "Then I must!" and to the great surprise of his new associate immediately commenced the service. He preached with such energy and effect that the informer laid aside his profession and became an honest man.

---

### IF GOD HOLDS MY HAND

*These verses were written by the late Clive Jefferys when his youngest sister, who was then 16 years old, was facing a serious stomach operation in Bath hospital. This was during the Second World War at a time when the air raids were particularly bad in that area. In a letter his sister wrote home to her loved ones, she said: "I feel all will be well if God holds my hand." As she slowly recovered, her brother sent these verses to her in reply.*

My childhood days have now passed by,  
Life's pathway does before me lie.  
The future's dark and all obscure,  
There will be hardships to endure;  
So when the years of life expand  
I hope that God will hold my hand.

When dangers lie along the way,  
And difficulties day by day  
Shall make our journeyings more tough,  
And rocks and briars should make it rough;  
I shall not find it hard to stand  
If through the way God holds my hand.

Of course there may be sunny hours;  
The pathway smooth and fair with flowers,  
But dangerous is the smoothest way,  
So easy then to go astray –  
Could easily prove the “sinking sand,”  
If God should fail to hold my hand.

If ease should tempt to lure aside,  
May I have Jesus for my guide,  
If blackest woe bring near despair;  
Still darker growing everywhere,  
E'en then I'll reach the Heavenly Land  
If all the way God holds my hand.

Keep me from thinking I shall be  
Quite safe alone – forsaking Thee.  
Help me to look to Thee and pray  
For help, for guidance every day.  
Then if I reach that Heavenly Land  
'Twill be because Thou held'st my hand.

January 1941.

---

### **BIBLE STUDY FOR THE OLDER ONES**

*This month we continue with our study of Moses. All references are in the Book of Exodus unless otherwise stated.*

The tenth plague is especially important for its spiritual significance. The death of the lamb or kid of the goats sets forth the death of the Lord Jesus. The blood was to be put in a basin and the plant, hyssop, dipped in it, and struck upon the lintel and side posts of the houses. (Not on the doorstep to be

trodden underfoot!) And God said in 12. 13: "... when I see the blood I will pass over you." Notice He did not say, "when *you* see the blood", but "when *I* see it." The importance of the blood of Christ is set forth throughout the Scripture, right from the garden of Eden, in clothing Adam and Eve with skins – so the animal must have been slain – and in many types under the law, (see Leviticus 17. 11), and especially as the apostle expounds it in Hebrews 9. Where there was no blood, the eldest son died, from "... the firstborn of Pharaoh ... unto the firstborn of the captive that was in the dungeon...." The Passover, as it was called, was a precursor of the Ordinance of the Lord's Supper, although there are important differences. But as this study is of Moses, I cannot enter into them now.

The LORD then led the children of Israel out of Egypt, not by the nearest way to the promised land, (13. 17 and 18), but by the way of the Red Sea. But how quickly the Israelites murmured and complained to Moses (14. 11); but Moses told them not to fear and that the LORD would fight for them (14. 13-14).

As this study is of Moses, I do not intend to enter into details of the LORD's dealings with the children of Israel, only as they affected Moses. What a rebellious and "stiff-necked people" they were. (A humble person bows his head; a brazen person does not.) Although God allowed the children of Israel to hunger, (Deuteronomy 8. 3), we do not read of one person who died of starvation! They were constantly fed with manna.

Chapter 17 records the wonderful type of Christ suffering for the sins of His people, when Moses was commanded by God to smite the rock in Horeb (17. 6). In the same chapter, while Moses held up his hands (as setting forth prayer), the Israelites prevailed against the Amalekites,

"But when through weariness they failed,  
That moment Amalek prevailed."

*William Couper (Gadsby's 394).*

While the minister is praying, do you hold up his arms with your prayers, like Aaron and Hur held up Moses' arms?

It seems that Moses thought that he was the only one capable of judging the people, but Moses' father-in-law came to meet him (chapter 18), and gave him very good advice that he ought to delegate, and not try to deal with so many things himself.

When Moses and Joshua came down from Mount Sinai (32. 15), they found that Aaron had made a golden calf. Notice that it was made of golden earrings. I mentioned the significance of this in the February issue. (We should not ignore any detail recorded in the Scriptures, it is all there for our instruction.) It seems (33. 12), that Moses had been relying too much upon Aaron. If we rely on any person the Lord will remove that reliance and make us trust in Him alone. (See Psalm 118. 8, incidentally I understand that this is the middle verse in the Bible). I hope you will be brought to pray the prayer of Moses in 33. 13: notice his motive, (always examine the motives of your prayers), "Shew me now Thy way, *that I may know Thee.*" (See John 17. 3.)

It appears that it was soon after this, about a year and a half after the Israelites left Egypt, that they came to the border of the land of Canaan. God commanded Moses to send twelve men to spy out the land (Numbers 13). Ten of the men returned saying in unbelief that the people of the land "are stronger than we." Only Joshua and Caleb trusted in God and said, "If the LORD delight in us then He will bring us into this land" (Numbers 14. 8). Because of that unbelief, God said that the Israelites would wander in the wilderness forty years until all that generation, except Joshua and Caleb, had died. (Numbers 14. 29-31.) (Those that had left Egypt over the age of twenty years, set forth those that left the world in their own strength.) It would be those that left Egypt as children that would enter the promised land. Compare the Lord's words in Matthew 18. 3.

About 20 years later, (almost a new generation), the Israelites were in Kadesh and again were thirsty. This time

Moses was told to speak to the rock (Numbers 20. 8), but it appears he lost his temper (verse 10), and struck the rock twice, instead of speaking to it. (See Psalm 106. 32-33.) God said to Moses and Aaron in verse 12: "Because ye believed Me not ... ye shall not bring this congregation into the land...." Perhaps they thought that speaking was not sufficient. How many times afterwards Moses must have regretted his hasty disobedience. (See Deuteronomy 3. 25-26.) May the blessing of Proverbs 16. 32 be yours, also see James 1. 19-20.

Another type of Christ upon the cross was when Moses lifted up the brazen serpent, (Numbers 21). Some of the Israelites must have been close to it and seen every detail, others on the edge of the camp saw it at a distance, but he that saw it lived!

Not long before the end of the forty years in the wilderness, when the Israelites were near to Jordan (Numbers 22. 1), Balak the king of the Moabites tried to hire the prophet Balaam (see 2 Peter 2. 15) to curse Israel, but God made him bless them instead. In the last month of Moses' life, he wrote the book of Deuteronomy in which he recalls the events of the forty years. He concludes by blessing each tribe, except the tribe of Simeon, which is not mentioned. The reason for this may be that Simeon's inheritance was within that of Judah. (See Joshua 19. 1).

On Mount Nebo, God showed Moses the promised land, but told him he would not enter it. Moses as a type of the law cannot bring the Lord's people into the promised land, and like the law "...his eye was not dim, nor his natural force abated." What a wonderful testimony was given of Moses in Deuteronomy 34. 10: "And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face."

"Forty years through deserts dreary  
Moses led God's people on, (that is, in following the cloud),  
Neither age nor cares could weary,  
Till His master's work was done."

*(Young People's Hymnal 176.)*

*R.C.T. Warboys*

**BIBLE QUESTIONS**

This month's questions are taken from *I SAMUEL 30*.

Send your answers with the Scripture references to the Editor (see page 122 for the address). Please give your name and address and write the word *ANSWERS* on the envelope.

1. Which city had been smitten and burned with fire?
2. Why was David greatly distressed?
3. Write out the last nine words of verse 6.
4. What question did David ask of the LORD?
5. What answer did he obtain?
6. How many eventually pursued with David?
7. How many remained behind?
8. Who did they find ill in a field?
9. Write out the last three words of verse 19.
10. Finish the verse: "...but as his part is that goeth down to the battle, ..."

---

**ANSWERS TO MAY QUESTIONS**

*All the answers are to be found in 2 Timothy.*

1. Lois (1. 5).
2. Phygellus and Hermogenes (1. 15).
3. Onesiphorus (1. 16).
4. Hymenæus and Philetus (2. 17).
5. Jannes and Jambres (3. 8).
6. Demas (4. 10).
7. Mark (4. 11).
8. Tychicus (4. 12).
9. Alexander the coppersmith (4. 14).
10. Trophimus (4. 20).

---

**Answer to last month's Scripture Riddle (page 110).**

Cockerel. (Matthew 26. 74).



# *The Friendly Companion*



“...He goeth before you into Galilee; there shall ye see  
Him.” (Matthew 28. 7).

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*July 2004*

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**OUR MONTHLY MESSAGE**

Dear Children and Young People,

Most of you will have heard of Martin Luther, the great Reformer. His life was one of continual conflict and on innumerable occasions he received bad news which would have daunted any other. On one such occasion his reaction was to say: "Recently I have been looking up at the night sky, spangled with stars, and I found no pillars to hold them up, yet they did not fall." He was really quoting what Isaiah said: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth" (Isaiah 40. 26). In Job it is recorded: He "hangeeth the earth upon nothing" (Job 26. 7).

This view of God's power and wisdom is of great encouragement to those whose trust is in Him. If God can hold up whole worlds and the universe by His power, then it is nothing with Him to hold us up and to support all the circumstances around us.

No wonder that Martin Luther said to Philip Melancthon on yet another time of bad news: "Come Philip, let us sing Psalm 46."

Perhaps some of our young readers are in trouble. Here is good advice and may God make it good to you, as He did to Martin Luther and his friend Philip:

"A mighty fortress is our God,  
A bulwark never failing.  
Our helper He, amid the flood  
Of mortal ills prevailing."

With best wishes from your sincere friend and Editor.

---

**EDITOR'S POSTBAG**

*First answers to the monthly questions have been received from CHLOE and DELIA PALMER and BENJAMIN WOODHAMS. JEREMY CLARKE – could you please send your address.*

### OUR FRONT COVER PICTURE

The Sea of Galilee, or Tiberias, shown on the cover this month, is really an inland lake through which the river Jordan flows. It is about fifteen miles (24 km) long and about six miles (9.6 km) broad. It lies in a deep valley which is about 652 feet (197.5m) below the level of the Mediterranean Sea. It is surrounded on most sides by steep hills. It is this phenomenon which gives rise to the sudden squalls or storms which are so common on the lake.

It is interesting to note that the sea of Galilee and its surrounding countryside were the scene of more of the Lord's ministry than any other part of the land. The names of Capernaum, Tiberias, Bethsaida and the country of the Gergesenes, all places of note because of His miracles and ministry, were each on the shores of this well-known lake.

It was on Galilee that the Lord Jesus walked. Here He appeared to the disciples after His resurrection. From a boat on its waters He delivered the seven parables of Matthew 13. On its banks He called Peter and Andrew, James and John. Twice He caused a miraculous catch of fishes to be taken by His disciples, and within sight of Galilee He twice fed multitudes with but a few fishes and loaves. On its shore the mad Gadarene was healed and within its waters two thousand swine plunged to their death with His divine permission.

One would have thought that all these sacred events would have convinced many that He was indeed the Son of God, but when Nicodemus sought to defend Christ to the fellow members of the Sanhedrin, the answer he received was: "Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet." How true it is that: "No man can say that Jesus is the Lord, but by the Holy Ghost." It is a privilege that cannot be measured to be so taught of the Spirit as to be able to say with Peter: "We believe and are sure that Thou art that Christ, the Son of the living God."

*FOR THE VERY LITTLE ONES***FIERY SERPENTS**

Do you complain when things are not the way you like? The people of Israel were on a long journey through the wilderness. They became tired and unhappy. They complained to Moses and blamed him for all their troubles. They also spoke against God and asked why He had brought them there.

The LORD sent fiery serpents to bite the people and many died. The people asked Moses to pray for them. God told Moses to make a serpent out of brass and put it on a pole. It was raised high above the people, so all could see. Anyone who was bitten by a serpent must look up at it to be made well again.

In this way, God taught the people about His Son, the Lord Jesus, whom He would send as the Saviour of sinners. Sin is like the fiery serpents which bite and cause death. The Lord Jesus died on the cross and was raised again, so all who look to Him, for mercy, will be saved from eternal death.

Questions:

1. What did the LORD send to bite the people?
2. What must those who were bitten do to be healed?  
(2 words)
3. Whom did the LORD teach the people about as they looked at the brazen serpent?

*Contributed*

*Send your answers to the Editor (see page 146 for the address). Remember to give your name and address and to write the word ANSWERS on the envelope.*

**ANSWERS TO JUNE QUESTIONS**

1. They hid.
2. God.
3. A hiding place.

*“...even so  
must the Son of  
Man be lifted up:  
that whosoever  
believeth in Him  
should not  
perish, but have  
eternal life.”  
John 3. 14, 15.*

**BIBLE LESSONS****THE HIGH PRIEST AND HIS GARMENTS**

The Tabernacle was a very special place. Although it was very beautiful, its real purpose was for the worship of God. Only certain men were allowed to enter into it. They were appointed by the LORD to minister in a very special office, called priests. The tribe of Levi was chosen of God to care for the Tabernacle. From this tribe, the LORD chose the family of Aaron and his sons to serve as the priests. The LORD chose Aaron to be the High Priest. After his death, one of his sons would become the High Priest.

Special garments were made for Aaron's sons to wear when they performed their priestly office. The garment for Aaron, the High Priest, was to be the most beautiful of all. It was to be made "*for glory and for beauty.*" Great wisdom and skill would be required to make it.

First, a long robe, all of blue, was made. Little golden bells were attached around the bottom of the robe. Between the bells they set a tassel of blue, purple, and scarlet in the shape of a pomegranate. Though the people could not see Aaron when he went into the Tabernacle, they could still hear the bells ringing as he walked about. Over this blue robe, he wore another garment called an ephod. It was made of fine linen woven with blue, purple, and scarlet. Also they beat gold into very fine wire-like threads. These golden threads were woven among the blue, purple, and scarlet. How the ephod must have sparkled with the gold thread!

The ephod was fastened at the shoulders of the high priest with two onyx stones set in gold. Something very special was engraved on these stones. Can you guess what it might be? It was the names of the twelve tribes of Israel: six names on one stone and six on the other.

Hanging over Aaron's heart was a breastplate attached to the onyx stones by two gold chains. It was about ten inches square. The frame was made from beautifully woven cloth of gold, scarlet, blue and purple. Twelve precious and costly

stones of different colours and shapes were set in gold and then fastened in the embroidered frame. On each stone was engraved the name of one of the twelve tribes of Israel. How beautiful the breastplate must have been! The many coloured stones would have sparkled when the light shone on them.

A white linen mitre (a kind of hat) was made for Aaron's head. A gold plate was attached to the front of the mitre with a lace of blue. It was engraved with the words, "HOLINESS TO THE LORD."

With the names of the tribes on his shoulders and a precious stone for each tribe on his breast, the High Priest represented all the people when he went into the Tabernacle. With his beautiful garments and the precious engraved stones, he was also a type of the Lord Jesus. He only can enter into the presence of God in heaven on behalf of His people. The Lord's people are carried upon His shoulders and near His heart.

In the New Testament we read the gracious words: "*Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, ... Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*"

*You can read about this in Exodus chapters 28 and 39.*

#### QUESTIONS:

1. What was Aaron's garment to be made for? (5 words)
2. What was attached to the bottom of the blue robe, so that the people could hear him?
3. What was engraved on the onyx stones?
4. How many stones were set in the breastplate?
5. What words were engraved on the gold plate of the mitre?

G.L. TenBroeke

*Please send your answers to the Editor (see address on page 146). Please mark the envelope: ANSWERS. Remember to give your name and address.*

#### ANSWERS TO JUNE QUESTIONS

1. The Ark.
2. The Lord Jesus.
3. The mercy seat.
4. The two tables of stone.
5. Aaron. (The High Priest)



**WRESTLING PRAYER CAN WONDERS DO (II)**

Mr. Edward Morecock (1626-1693) was elder of the Baptist church at Chatham. He had been captain of a man-of-war and in an engagement was shot through the body with a musket-ball. By his great skill in fishing up shipwrecks he made a handsome provision for his family. After the Dutch war, in 1672, being well rewarded for the service he did that way upon ships sunk in the river Medway upon which Chatham stands; (for the Dutch ships in that war had come so close as to throw many of their shot into the town, one of which was found in Captain Morecock's garden;) he might afterwards have made a much greater advantage to himself if he would have accepted an invitation to weigh some wrecks which were out at sea. But he would not so far leave his pastoral care which he had then undertaken, as that employment would have obliged him to do.

Being a man of some figure and influence, and of great zeal and firmness, he was in the latter end of King Charles' reign harassed by frequent warrants for seizing body and goods on account of his nonconformity. But by his unblameable and obliging behaviour he had gained so much esteem and affection, particularly among the gentlemen of the neighbourhood, that whenever any warrant was issued for seizing his person, one of the justices would privately send his servant to give him notice before the officers could come to execute it. He was, however, fined monthly for not going to church, till the debt reached the sum of eight hundred pounds. His house was often plundered; his goods seized and carried off. To secure the substance of his estate for a numerous family, he made it over to an intimate friend who, after the danger was past, was so just as to restore it.

One of the informers against him, Hinton by name, used often to threaten that he would have him laid in prison, but through the good providence of God and no doubt in answer to much prayer, Mr. Morecock escaped that imprisonment which many of his brethren suffered. Going one day to visit

some of them in Rochester gaol, he saw this Hinton there confined. Upon which he only said to him: "Friend, I see you are got hither before me." This informer afterwards died miserably, the flesh rotting from his bones.

*Crosby's History of English Baptists*

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### THE WISDOM OF THE ANT

You will, no doubt, see many ants busy throughout the summer months, gathering food for the winter. Leafcutter ants, in particular, have many gardening techniques in order to survive. The insects (sometimes called parasol ants) cut half-moon-shaped pieces of leaf from trees and carry them to their nest on their backs. The leaves are used to make a sponge-like "fungus garden" where the leaves are mashed up to support the growth of a special fungus which the ants then eat.

But the ants will only eat one type of fungus, leaving them exposed, much like human farmers, to the risks of pathogens, micro-organisms that cause disease. The effects of such pathogens can be devastating, but what has amazed scientists is the way most ant colonies appear able to stay either free of disease or to keep problems under control.

"We discovered that the ants employed two different behaviours to defend the fungus garden," explained Professor Cameron Currie, of Kansas University. "The first is weeding – this involves the ants removing infected parts of the fungus garden and discarding it into their 'dump'. The other behaviour we called 'fungus grooming' – this is where the ants actually clean the fungus garden, and lap up the spores of the pathogen from within the fungus garden."

An ant colony may include eight million individuals and go through two tonnes of leaves a year. The garden is a hugely important place. It is where the larvae are kept. But this remarkable garden is a monoculture, and like all monocultures it is open to attack. For the ants, the enemy comes in the form of other fungal species.

To study the ants' gardening techniques, Currie and colleagues have sprayed leaves in ants' nests with pathogens, and videotaped the insects' behaviour. Initially, the ants became very excited, almost "manic." But after seventy-two hours almost all traces of the pathogens were removed. Scientists have discovered that the ants use antibiotics to fight off the fungal infection. They use a bacterium which the ants culture on their bodies. The bacteria actually produce antibiotics that suppress the poisons of the fungus garden. So the ants also employ chemical defences.

Like all good gardeners, ants also have a compost heap. This is a waste chamber located next to the fungus garden. "Undertaker ants" take dead ants to this site, while others remove fungus which is no longer useful. These ants have a never-ending task. As a source of potential infection, they are not allowed back into the colony and are attacked if they try to do so. "You have individual ants on rubbish detail," said Adam Hart, a research assistant at Sheffield. "If a parasite or a pathogen takes hold, or if this fungus garden is destroyed, the ant colony no longer exists. So they're very scrupulous in keeping the place hygienic and very clean."

Ants have no bosses directing operations or policing the gardeners. Professor Nigel Franks, of Bristol University, has said that he believes ant organisations could have huge lessons for humans. "It's an immense management problem. If we can work out how the social insects manage their labour, I think it could give us some really deep insights for the organisation of our own factories, or networks of computers or whatever."

Solomon wrote: "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." You will never see a lazy ant. They are all busy preparing for the winter. How much more should we spend our lives wisely preparing for eternity.

*J.P.S.*

### THE ELEVENTH COMMANDMENT

At one time Archbishop Usher visited Scotland, and hearing much of the godliness of Samuel Rutherford, resolved on being a witness of it. Disguised as a pauper, on a Saturday evening, he asked lodging for the night. Rutherford took him in, and directed him to be seated in the kitchen. Mrs. Rutherford catechised the servants, as a preparation for the Sabbath; and having asked the stranger the number of the Divine commandments, he answered: "*Eleven.*" The good woman hastily concluded him ignorant, and said: "What a shame it is for you, a man with grey hairs, in a Christian country, not to know how many commandments there are! There is not a child six years old, in this parish, but could answer the question properly."

Lamenting his condition, she ordered his supper, and directed a servant to show him a bed in a garret. Mr. Rutherford having heard him at prayer, and finding out who he was, prevailed on the archbishop to preach for him, which he agreed to do, on condition that he should not be made known. Early in the morning, Mr. Rutherford gave him a change of clothes, and afterwards introduced him to breakfast as a minister on a journey. When in the pulpit, he announced his text: "A new commandment I give unto you, that ye love one another;" and remarked that this might be reckoned the *eleventh* commandment. Mrs. Rutherford, remembering the answer she had received the night before from the stranger, was greatly astonished and struck with the strange coincidence.

*Selected*

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### GEORGE WHITEFIELD

George Whitefield was a well-known preacher who lived a long time ago. He preached in England and in America. Often he preached outdoors because the crowds were so large. God had blessed him with a loud booming voice so that everyone in the crowd could hear what he said.

Once, Whitefield preached to a large group of people while standing under a big tree. A man wanted to make fun of him, and had settled on one of the branches of the tree right above George Whitefield. He tried to make a distraction by acting silly, mimicking the preacher's gestures and making funny faces. George Whitefield caught a glance of him, but continued preaching as if he hadn't noticed him. He began to talk about the power and sovereignty of God, telling the people that all power belongs to God. The preacher explained that God often chooses unlikely people to be His children, and answers prayer in unexpected ways. As he came to the climax of his sermon, George Whitefield paused, turned around, and pointed up into the tree at the man mocking him. Then he exclaimed in his deep voice: "Even this man may one day be blessed with God's free, irresistible grace."

This was like an arrow in the heart of the man in the tree. The Holy Spirit used these words to break the man's wicked heart and turn him to God.

*Selected*

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### THE DUSTY BIBLE

A worthy Christian mother in the city of Oxford, was left a widow with only one son. She laboured hard to support him and herself, and at last got him apprenticed to a carpenter, until he was able to earn enough to support them both. He grew up a civil lad, but there was nothing to comfort his mother that "old things had passed away and all things become new," as she had so often prayed they might. True he would read a chapter every night, as she asked him; learn his Sunday school lessons by portions each day, and occasionally bring home good conduct tickets. But to the anxious and observing eyes of his mother, there were no marks of spiritual life. Her boy lay heavy on her heart, and from time to time she would weep and pray for him, that he might be brought to feel his need of Christ. Yet still there were no signs such as she longed for.

But now he was quite a man, at least he thought himself so; and the short step which was wanting in his years to bring him up to manhood only made him put on more pretensions to manly independence. He could not see any harm in doing as other young men did: a game of cricket on Sunday afternoon, what harm could there be in that? To be sure mother disapproved of it, and mother was a very good woman; but she could not expect him to be as good as she was. So he went cricketing on a Sunday, at first in the afternoon, and then all day: at first slipping out of the house unseen – at last boldly, with bat and stumps in his hand before her eyes: aye, and in spite of the tears that trickled silently down her face.

Andrew's mother made many attempts to awaken her son from his dreams of worldly pleasure and forgetfulness of God. At first they were received by him kindly, then coldly, then angrily; until at last the subject was so painful it was seldom mentioned, and it seemed, as far as Andrew was concerned, to be forgotten. The mother determined, however, to make one more appeal to his heart. She chose his birthday, when he came to the age of twenty-one. She had deprived herself of many little comforts, and had laid aside a small sum, with which she bought a nice, well-bound Bible. On the morning of his birthday, when she got his breakfast, before he went to work, she poured out all the fondness of an affectionate mother's heart while she made him a present of this Bible. After warning him of the spiritual dangers he was likely to meet, she earnestly begged of him one special favour, which was that he would promise to read a portion every day.

He received the present very kindly – thanked her with some warmth, and assured her of his affection, at the same time promising to behave better towards her than he had done in the past. At last, upon his mother's repeated request, he made the promise she so much desired. Retiring to her room after he had gone to work, she spread her case before the throne of grace with earnest petitions, that for Christ's sake God would bless this last attempt to bring him under means that might be

blessed by the power of the Holy Spirit.

She thought it wise, however, not to trouble him with questions as to whether he performed this promise. When she went into his bedroom she found he had laid the Bible on the mantel-piece opposite the door; and finding day after day when she went to dust and tidy up the room, that it remained in the same place, she decided on a means by which she might know whether it was ever opened. She determined to leave the Bible where it was without ever letting her duster or brush come near. Month after month went by as she saw that no finger was ever laid upon it. Oh how often did she pray until her heart sickened, that for Christ's sake her merciful Father would give the Holy Spirit to turn the heart of her child that he perish not with the world that lieth in wickedness. He did not, however, seem to hear the voice of this widow's weeping, for her son only grew more settled in his worldly course.

Affliction, while it ripened her spirit, now began to undermine her strength of mind and body, and the burden broke her at last. Andrew was very sorry, for he found his mother's illness very inconvenient and expensive too. Confined to her bed she arranged it so that she could look through the open door into Andrew's bedroom and just include the mantel-shelf in her range of vision. She also asked the woman who now came to attend the house, never to touch the Bible. But she could see that it remained as dusty as ever, and her heart withered morning by morning, yet she never ceased in her prayer for him. He was very fond of music and became well-known in the club bands in the neighbourhood. There happened to be a fair held about twenty miles from Oxford where several young men were engaged, and Andrew was invited to join them. To be sure his mother was very ill indeed – even dying – but she would live, no doubt, until he returned. Not to distress his mother, he did not bid her goodbye, so deadened was he in his worldly amusements.

He had not been gone many hours before his poor mother's trial was over. She had been left by the attendant woman after

breakfast, rather better, apparently. The door was left open as usual and the woman went to wash for her family. When she returned she found Andrew's mother had died. The neighbours showed great feeling, and set to work to make arrangements necessary for the funeral, not knowing when the son would return. It struck a blow to his heart when he did come home to find his mother was dead.

Andrew walked home after the funeral and went straight to his bedroom. He sat down on the bed and remained some time in a bewildered and benumbed state of feeling. At length his eyes fell upon the Bible which had lain so long untouched. Its dusty condition brought to his mind how completely it had been neglected; and then came the recollection of his mother's birthday gift, and the birthday advice, and the birthday blessing. Then his promise to read it every day rushed into his mind; and then its thick coat of dust, which proved that the promise had been broken every day, spoke to his conscience at last, to raise up an agony of shame. It burst the chains that had bound up his feeling, and produced a flood of heartfelt and bitter tears.

After some time, Andrew walked over to the shelf, took up the Bible, and opened it for the first time since he had received it with such tender marks of affection from his departed mother. The pages divided at the third chapter of John's Gospel. He read the sixteenth and two following verses. They were "the sword of the Spirit," with the sharp blade of which his heart was effectually pierced. His mother's prayers *had* been heard from the beginning, even while she was speaking (Daniel 9. 20 and 23), the waiting for the Lord's own good and appointed time was to try her. This good time did not come until she herself was ripened; and being made ready, was gathered to His garner.

(The circumstances as recorded are true. May they speak for themselves to any who are walking this way, whether parent or child.)

*Selected*



**WARNINGS TO YOUNG PEOPLE (I)**

*By J. C. Ryle (1816-1900)*

I will set down some particular rules of conduct which I strongly advise all young people to follow.

For one thing, resolve at once, by God's help, to *break off every known sin, however small*.

Look within, each one of you. Examine your own hearts. Do you see there any habit or custom which you know to be wrong in the sight of God? If you do, delay not a moment in attacking it. Resolve at once to lay it aside.

Nothing darkens the eyes of the mind so much, and deadens the conscience so surely, as *an allowed sin*. It may be a little one, but it is not the less dangerous for all that. A small leak will sink a great ship, and a small spark will kindle a great fire, and a little allowed sin in like manner will ruin an immortal soul. Take my advice, and never spare a little sin. Israel was commanded to slay every Canaanite, both great and small. Act on the same principle, and show no mercy to little sins. Well says the Book of Canticles: "Take us the foxes, the *little* foxes, that spoil the vines" (Song of Solomon 2. 15).

Be sure no wicked man ever meant to be so wicked at his first beginnings. But he began with allowing himself some *little* transgression, and that led on to something greater, and that in time produced something greater still, and thus he became the miserable being that he now is. When Hazael heard from Elisha of the horrible acts that he would one day do, he said with astonishment: "Is thy servant a dog, that he should do this great thing?" (2 Kings 8. 13). But he allowed sin to take root in his heart, and in the end he did them all.

Young people, resist sin in its beginnings. They may look small and insignificant, but mind what I say, resist them – make no compromise, let no sin lodge quietly and undisturbed in your heart. "The mother of mischief," says an old proverb, "is no bigger than a midge's wing." There is nothing finer than the point of a needle, but when it has made a hole, it draws all

the thread after it. Remember the apostle's words, "A little leaven leaveneth the whole lump (1 Corinthians 5. 6).

Many a young man could tell you with sorrow and shame that he traces up the ruin of all his worldly prospects to the point I speak of – to giving way to sin in its beginnings. He began habits of falsehood and dishonesty in little things, and they grew upon him. Step by step, he has gone on from bad to worse, till he has done things that at one time he would have thought impossible; till at last he has lost his place, lost his character, lost his comfort, and well-nigh lost his soul. He allowed a gap in the wall of his conscience, because it seemed a little one – and once allowed, that gap grew larger every day, till at length the whole wall seemed to come down.

Remember this especially in matters of *truth* and *honesty*. Make conscience of pins and syllables. "He that is faithful in that which is least is faithful also in much" (Luke 16. 10). Whatever the world may please to say, there are no little sins. All great buildings are made up of little parts; the first stone is as important as any other. All habits are formed by a succession of little acts, and the first little act is of mighty consequence. The axe in the fable only begged the trees to let him have one little piece of wood to make a handle, and he would never trouble them any more. He got it, and then he soon cut them all down. The devil only wants to get the wedge of a little allowed sin into your heart, and you will soon be all his own. It is a wise saying of old William Bridge, "There is nothing small betwixt us and God, for God is an infinite God."

There are two ways of coming down from the top of a church steeple; one is to jump down – and the other is to come down by the steps: but both will lead you to the bottom. So also there are two ways of going to hell; one is to walk into it with your eyes open – few people do that; the other is to go down by the steps of little sins – and that way, I fear, is only too common. Put up with a few little sins, and you will soon want a few more. Even a heathen could say, "Who ever was content with only one sin?" And then your course will be

regularly worse and worse every year. Well did Jeremy Taylor describe the progress of sin in a man: "First it startles him, then it becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed! – then the man is impenitent, then obstinate, then resolves never to repent and then he is damned." Young people, if you would not come to this, recollect the rule I give you this day – resolve at once to break off every known sin.

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### **BIBLE STUDY FOR THE OLDER ONES**

*References are to the Book of Joshua unless otherwise stated.*

This month we consider Joshua. The name means Saviour in Hebrew, just as Jesus means Saviour in Greek. (Most of the Old Testament was written in Hebrew but the New Testament in Greek.) On the two occasions when Joshua is mentioned in the New Testament, the name Jesus is used, although it is clear that the reference is to Joshua. These are in Acts 7. 45 and in Hebrews 4. 8. He is first mentioned in Exodus 17. 9 when he fought the Amalekites and is often described as Moses' minister or his servant. In this respect Joshua is a type of Christ of whom we read in Galatians 4. 4 and 5 that he was "...made under the law, to redeem them that were under the law...."

Although sometimes the promised land is spoken of as setting forth heaven, it is more accurate to consider it as the condition of the Lord's people when they are no longer under the law, but under grace (Romans 6. 14). There will be no fighting in heaven, but there is in the hearts of the Lord's people, even after they are followers of Christ, for "the Canaanite still dwells in the land," see Gadsby's 298.

However, in this study we are more especially considering Joshua as a man, rather than a type of Christ.

As mentioned last month, Joshua and Caleb were the only ones over the age of twenty when they left Egypt, who entered the Promised Land. Before Moses died the Israelites had been

led almost to Jordan, approaching it from the east. How Joshua must have felt almost overwhelmed with the weight of responsibility that had now been placed upon him. In many respects, rivers set forth boundaries: "Moses my servant (compare with Galatians 3. 24 and 25) is dead; now therefore arise, go over this Jordan." Perhaps some of you are already exercised about walking in the Lord's ordinances, and especially for a young man to have to engage in public prayer is a particularly heavy burden. If it is so, may the Lord give you that promise that He gave to Joshua. How wonderfully the LORD encouraged him in 1.5 and 6: "...as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage."

Joshua sent spies over Jordan into Jericho and they lodged in the house of Rahab the harlot. Although she had lived a wicked life, we read in Hebrews 11. 31, that she had faith. What a merciful God we have! In chapter 3, Joshua commanded the Israelites to follow, at about half a mile distant, the ark of the covenant, which was carried by the priests. Here is an example of "venturing faith." The waters of the river Jordan were not divided when they commenced their journey, indeed not until the feet of the priests were dipped in the brim of the water! Humanly speaking, it was the least suitable time to cross the river, "...for Jordan overfloweth all his banks all the time of harvest" (3. 15), the natural reason being that in the summertime the snows of Mount Hermon melted, and so more water flowed than in the winter. Many of the Lord's tried people have found that it is in their deepest trials, (and waters often set forth trials, see Isaiah 43. 2), that spiritually it has been harvest time – fruit brought forth in their souls and lives. The priests had to stand firm in the midst of the river until all the people were passed over. Ministers often have longer or deeper trials than their hearers, so that they may be able to speak from personal experience. Before the waters returned, one man from each tribe had to take a stone

from where the priests had stood and build a memorial to be a sign for their children (4. 5-8).

Often Jericho in scripture sets forth the world, and that was the first city that had to be destroyed. But what a strange way it was overcome! The LORD said to Joshua that for six days the men of war were to compass, (go round), the city once, not making any noise with their voice, following the ark, with seven priests carrying rams' horns in front of the ark. But on the seventh day they were to go round the city seven times, with the priests blowing the horns. When the priests sounded a long blast, the people were to shout and the wall of the city would fall down flat! All the inhabitants were to be destroyed except Rahab and those in her house. The gold, silver etc. was to be put in the treasury of the LORD (6. 19). But a man called Achan stole something for himself, unknown to Joshua.

The next city to be taken was called Ai and was much smaller than Jericho. And sadly pride appeared, (remember the Israelites were not now in Egypt – as setting forth the world, nor in the wilderness under the law, but in the promised land as setting forth the gospel!) In 7. 3 those that had returned from viewing Ai said, "...make not all the people to labour thither; for they are but few" (see Daniel 4. 37 last part). Beside their pride, there was also the secret sin of Achan. Consequently the Israelites were defeated. In 7. 19 it was found that it was Achan who had sinned. Notice the items that Achan had stolen:

1. A goodly Babylonish garment. May you dear young friends be kept from wanting the immodest garments of the world.
2. Two hundred shekels of silver, (about 100 ounces, or nearly 3 kilograms) now worth about £400. "For the love of money is the root of all evil" (1 Timothy 6. 10). Silver in scripture often sets forth providential blessings.
3. A wedge of gold. Sadly how often have valuable items been a wedge that has split families! Gold in scripture often sets forth spiritual blessings; sometimes through envy these have

divided brethren.

Achan was stoned to death for the trouble he had brought upon Israel (7. 25).

In chapter 9. 4 we read how the Gibeonites sent ambassadors with old clothes and mouldy bread, pretending they had come a long way. Sadly we read in 9. 14 that counsel was not asked of the LORD. The princes of Israel were deceived and did not realise it until after they had made a league with them.

For about seven years Joshua and the Israelites had one battle after another. Only the Gibeonites made peace with them (11. 19). The land was then divided among the tribes, except the tribe of Levi (18. 7), "...for the priesthood of the LORD is their inheritance."

For many years, probably nearly twenty, there was a measure of rest from battles, and we read of Joshua taking his farewell of the Israelites. He told them that it was the LORD that had driven out their enemies (23. 9) and warned them against departing from the LORD and His commandments. They promised they would serve the LORD (24. 21), and Joshua set up a great stone as a witness.

*R.C.T. Warboys*

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### NOT AFRAID

A minister visiting the island of Sicily was caught in a sudden fierce thunderstorm. He entered the first cottage he could reach to get out of the heavy rain. He was kindly welcomed by the mother of the family of four children. After introducing himself, and asking several questions, the minister asked the woman if she was afraid in this terrible storm. The thunder was very loud and the lightning flashed often.

Looking up with an expression of surprise, the woman answered: "And why should I be afraid? Am I not as safe in

God's protection when the thunder roars as when the sun shines brightly?" This woman was truly happy and secure. She was strong in her faith, giving all glory to God. Every true Christian is safe in God's protection. Are you safe for this life and for eternity?

*Selected*

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**CHRIST ALL IN ALL**

I need no other plea  
With which to approach my God,  
Than His own mercy, boundless, free,  
Through Christ on man bestowed:  
A Father's love, a Father's care,  
Receives and answers every prayer.

I need no other priest  
Than One High-priest above;  
His intercession ne'er has ceased  
Since first I knew His love:  
In Him my faith shall never fail,  
Though called to pass through death's dark vale.

I need no human ear  
In which to pour my prayer;  
My great High-priest is ever near,  
On Him I cast my care:  
To none but Him do I confess,  
Who can alone absolve and bless.

I need no works by me  
Wrought with laborious care,  
To form a meritorious plea,  
The bliss of heaven to share:  
Christ's finished work, through boundless grace,  
Has there secured my dwelling-place.

*Selected*

**BIBLE QUESTIONS**

This month's questions are about *ADAM and EVE*. Send your answers, together with the Scripture references, to the Editor, (see page 146 for the address). Please remember to give your name and address and to write the word **ANSWERS** on your envelope.

*The answers are to be found in Genesis 1 to 5.*

1. On what day of creation did the LORD God create man?
2. In whose image and likeness did the LORD God make man?
3. Write out Genesis 2. 7.
4. Why did the LORD God create Eve as "an help," meet (or suitable) for Adam?
5. From which part of Adam did the LORD God make Eve?
6. Whose voice did Eve listen to when she sinned?
7. Whose voice did Adam listen to when he sinned?
8. Write out Genesis 3. 19.
9. In whose likeness and after whose image was Seth born?
10. How old was Adam when he died?

**ANSWERS TO JUNE QUESTIONS**

*All the answers are in 1 Samuel 30.*

1. Ziklag (.1).
2. "For the people spake of stoning him" (.6).
3. "But David encouraged himself in the LORD his God" (.6).
4. "Shall I pursue after this troop? shall I overtake them?" (.8).
5. "Pursue: for thou shalt surely overtake them, and without fail recover all" (.8).
6. Four hundred men (.10).
7. Two hundred men (.10).
8. An Egyptian (.11).
9. "David recovered all" (.19).
10. So shall his part be that tarrieth by the stuff: they shall part alike." (.24).



# *The Friendly Companion*



“The LORD on high is mightier than the noise of many  
waters, yea, than the mighty waves of the sea.”

(Psalm 93. 4)

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*August 2004*

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

In Bible days they didn't have electric lights as we have; instead they had lamps which were fed by oil from the olive tree. When the olives had ripened on the tree, they were gathered, often by beating the tree with a stick, (as some of you do to reach a juicy apple, perhaps!) and then they were put into a sack, which was pressed under a heavy beam. The juices were squeezed through the pores of the sack and gathered for various uses, including that of lighting. It would have been lamps of olive oil that the wise virgins carried with them in the well-known parable. Of course, the whole purpose of the lamp was to give light and not to be hidden away.

These things lead us to consider three important truths about lamps.

Firstly, the Lord Jesus Christ is as the olive tree, richly laden with fruit. Just as the olives were pressed under a great weight, so the Lord Jesus in the Garden of Gethsemane (which was an olive grove) was pressed under the weight of the sins of those whose guilt He was bearing away, and the punishment due to those sins. As He suffered in Gethsemane and at Calvary, it was the solemn, sacred way His Father designed to give to His Church life and light-giving oil.

Secondly, the oil itself is as the Holy Spirit. He is given to God's children as the Spirit of Christ. This is the fruit of Christ's sufferings and He dwells in the hearts of all believers in greater or lesser measure.

Thirdly, where He dwells, He causes light to shine in the sinner's heart and enlightens the mind and soul to see Jesus as the only way of salvation. He works in the sinner's heart and life to will and to do, so that the light of truth shines in the sinner's life to the glory of God. This is what Jesus meant when He said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." These works are the fruit of the Spirit and are a testimony that the sinner is saved by grace, both to him and

among those with whom he has to do.

This is the only way fruit is truly brought into our lives. It was this test which the Lord Jesus put to His disciples: "Wherefore by their fruits ye shall know them." I wonder how we are known.

With best wishes from your sincere friend and Editor.

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### OUR FRONT COVER PICTURE

*(By kind permission of the Trinitarian Bible Society)*

What an impressive sight are the waves beating on the rock in the picture this month! No doubt that picture was taken from the safety of the shore, but how different to be at the mercy of those huge breakers.

Some years ago, a fishing boat set out to sea on an expedition that was to last some days. Each night two of the crew were assigned to stand watch. On one of these nights a terrific storm blew up during which one of the sailors was washed overboard and drowned. Strangely, the sailor who perished had taken the most sheltered spot on the boat, whilst the other man was the most exposed to the storm. What made all the difference between the two men was that the man who was lost had nothing to hold on to, whilst the other, although fearfully exposed, had clasped his arms around a bulwark and was safe.

What a telling picture this is to us each. Man is born to trouble (and storms) as the sparks fly upward, so God's Word tells us in Job. But those who are taught of the Spirit have something they are enabled to hold on to. It is the faithfulness of God, as the psalmist said: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah."

I wonder how many of our readers have something to hold on to in the storms of life?

*FOR THE VERY LITTLE ONES***THIRST**

Have you ever been thirsty? How you longed for a drink of nice cold water! After walking a long way, the Lord Jesus became tired and thirsty. He sat down to rest on a well. A woman came to the well to get water, and He asked her for a drink.

Jesus told her about another kind of water, which He is able to give to those who ask. He called it “living water” and said that whoever drinks of it will never thirst.

The Lord causes His children to have a longing desire in their heart for something that no person or thing can satisfy. They thirst to know about God and His salvation. *“My soul thirsteth for God, for the living God.”*

Jesus said, *“I will give unto him that is athirst of the fountain of the water of life freely.”* The precious blood of Jesus is a fountain of life. His sufferings and death for the sins of His people give life.

Questions:

1. What did Jesus ask a woman for?
2. What kind of water did Jesus say He is able to give?
3. What is the precious blood of Jesus?

*Contributed*

*Send your answers to the Editor (see page 170 for the address). Remember to give your name and address and to write the word ANSWERS on the envelope.*

**ANSWERS TO JULY QUESTIONS**

1. Fiery Serpents
2. Look up.
3. The Lord Jesus.

---

**EDITOR'S POSTBAG**

*Sarah Payne: thank you for the lovely picture of the fountain. I hope to include it before long.*

*“If any  
man thirst,  
let him  
come unto  
Me,  
and drink.”  
John 7. 37.*

*BIBLE LESSONS***THE TABERNACLE IS SET UP**

The weeks passed quickly as the people were busy preparing all the parts of the Tabernacle and its furniture. The garments for the priests and the High Priest must also be made before the Tabernacle could be set up.

Finally, the long awaited day came when everything was finished. Moses was called to come and see. The walls, curtains, coverings, furniture and garments for the priests must be just as the LORD had commanded in the Mount. How carefully Moses inspected each part! Nothing was overlooked, down to the smallest detail. Moses was so pleased with all they had done, that he blessed them.

Now they needed to set the Tabernacle up and put the furniture in place. Even in this, they had to wait upon the LORD. The LORD had appointed a certain day; the first day of the month. Do you wonder why this day was chosen? It was on this day, just one year before, that the LORD had brought them out of Egypt.

First they set up the golden boards and fastened them together by sliding the golden rods through the gold rings on each board. Then the coverings were put over the Tabernacle.

They placed the Ark of the Covenant in the back part of the golden room. The golden pillars were set up and the beautiful curtain, called the Veil, was hung on hooks to separate the Holy place from the Holy of Holies.

In front of the Veil they placed the altar of incense, the golden candlestick, and the golden table of shewbread.

A curtain was set up around the Tabernacle to form the courtyard. Here they placed the brazen altar and the brass laver.

With everything in place, Moses took oil made with special spices and sprinkled a little on each piece of furniture. Aaron and his sons must also be sprinkled with it. This was called "anointing." Everything that was sprinkled was to be holy to the LORD. It meant they were never to be used for any other

purpose than the worship of God.

When all the work was finished, a cloud covered the tent and the Tabernacle was filled with the glory of the LORD, so that Moses was not able to enter in.

After the Tabernacle was set up, the people wanted to bring gifts to be used in special offerings unto the LORD. The LORD told Moses to let the prince of each tribe present the gift from his tribe on a certain day; one per day for twelve days.

The first day, the prince of the tribe of Judah came. He brought a big silver platter and a silver bowl. Each was filled with fine flour mixed with oil for an offering to the LORD. He gave a golden spoon, full of sweet incense to be burned on the altar of incense. He brought one bullock, one ram, one lamb, and one kid of the goats as a burnt offering for the sins of his tribe. He also brought other animals for a peace offering.

Each day the prince of one tribe came, offering the same gifts, until all the tribes had brought their gifts to the LORD.

*You can read about this in Exodus chapter 39 verses 32 to 43, Exodus 40, and Numbers 7.*

Questions:

1. On what day were they to set up the Tabernacle?
2. What had happened on that day one year before?
3. What was it called when Moses sprinkled the furniture and priests?
4. What filled the Tabernacle when all the work was finished?
5. The prince of which tribe came to offer his gifts first?

*G.L. TenBroeke*

*Please send your answers to the Editor (see address on page 170). Please mark the envelope: ANSWERS. Remember to give your name and address.*

#### **ANSWERS TO JULY QUESTIONS**

1. For glory and for beauty.
2. Golden bells.
3. The names of the twelve tribes.
4. Twelve.
5. HOLINESS TO THE LORD.



### HOW MUCH DO CLOUDS WEIGH?

Have you ever wondered how much a cloud weighs? Perhaps you might answer, "Nothing, otherwise it would fall down." The clouds we often see on a settled day do look so fluffy and bright that it is hard to imagine that they could have any weight. All clouds, though, weigh something. A large thundercloud can weigh many thousands of tonnes and generate enormous amounts of energy.

Some of you will, no doubt, have been on a plane and seen these clouds hanging in the air above the earth. It is about a mile or so up where rain clouds form. This is where rising warm air meets cooler air and condenses into very tiny water droplets. It is where all those billions of gallons of water float about waiting to turn into rain. For every mile further up, the air cools by seventeen degrees Celsius. Thunderstorms may be five miles high and at this height the jet-stream is to be found which generates the fastest winds on earth. Six and a half miles high, the 'weather' stops. At this height the air stops cooling and remains a constant minus fifty degrees Celsius. All the moisture in the air has dried out. The freezing layer of air at this height is called the tropopause and acts as a lid, trapping our weather below. Above is the stratosphere, an almost weather-free zone. Beyond the stratosphere is space.

There are many types of cloud. Clouds are found at different heights. Cumulonimbus is found at low levels and this brings the thundery rain. Slightly higher are cumulus clouds, which we see when the weather is fine. Above that is stratus giving us the blanket grey days. Higher still are stratocumulus, altostratus, altocumulus, cirrostratus, cirrocumulus and finally cirrus. Varying temperatures, wind and the effect of the land or sea below, create these different clouds. When we have a fine day, see how many different types of cloud you can see. They are often very beautiful. We know why and how clouds form, but ever remember that God creates them all.

If you are caught in a heavy shower or thunderstorm, it can

be difficult to walk in the strong winds. It may be dark and the rain heavy. You may not feel very happy as a result! You will, of course, feel very different when out on a clear day with the sun shining and the clouds looking beautiful.

There are also clouds in the pathways of those that love God. You may often hear ministers talk about them. Again, it is God that sends these “clouds.” When Christians are tempted, troubled or in difficulty, they may feel as though they are walking through a heavy storm. It feels dark. Perhaps they feel as though they are not sure of the way to take. The storm may look as though it will never end.

How different when the storm is over and Jesus shines in their hearts! The clouds are broken and lifted. Their troubles seem small and they feel God’s love warm their spirits. Job said, “Dost thou know the balancings of the clouds?” Clouds each have a weight and God who creates them knows which ones to send into the pathway of His children. Just as the natural clouds are balanced to hang in their right place, so the clouds that God sends into the path of His people are balanced for their spiritual good. King David, when he was dying, spoke of “a morning without clouds” (2 Samuel 23. 4). How wonderful it will be if we feel like that when we come down to die: to feel that all the clouds of sin and temptation are gone and we can look forward to heaven where Jesus is.

*J.P.S.*

---

### **A REMARKABLE DELIVERANCE**

Several of the members of the church at Chatham were apprehended and put on board a ship to be transported to America. But the wind shifted and detained them in port so long that the captain began to suspect he should not be able to proceed on his voyage while they continued on board. He, therefore, landed the Baptists, and the wind immediately shifting in his favour, he made sail and left them.

*Wood’s History of Baptists*

**NINE ARGUMENTS AGAINST WATCHING THE FILM:  
“THE PASSION OF THE CHRIST”**

*I hope none of our readers would even contemplate going to the cinema to watch any film, especially such a blasphemous film as, “The Passion of the Christ,” but they may well be asked by others for Scriptural reasons why it is to be avoided. The following appeared recently in the Netherlands Reformed Magazine, “The Banner of Truth” and is commended to our readers. (Editor)*

- Since most films contain sinful elements, involve drama, and are shown in undesirable environments, watching films is worldly.  
“And be not conformed to this world” (Romans 12. 2).
- It has pleased the Lord to use His Word and not entertaining films to convert sinners.  
“So then faith cometh by hearing, and hearing by the Word of God” (Romans 10. 17).
- The Lord Jesus does not desire to be pitied.  
“But Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children” (Luke 23. 28).
- This film takes the attention away from the invisible.  
His divine nature; Soul suffering; Being forsaken by His Father.
- The Lord Jesus has given only the simple signs of broken bread and wine to remember His death.  
“And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body” (Matthew 26. 26).
- The film adds many words and details to the simple message of the crucifixion, which distracts from the Biblical message.  
“For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect” (1 Corinthians 1. 17).

- The second commandment forbids using pictures and images in conveying the gospel.

“We must not pretend to be wiser than God, who will have His people taught by the lively preaching of His Word” (Heidelberg Catechism Q/A 98).

- This film arouses human emotions, which can easily be mistaken for the saving work of the Holy Spirit.

“Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven” (Matthew 7. 21).

- It is mockery and blasphemy for a human being to portray the suffering of the eternal Son of God.

“And He said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground” (Exodus 3. 5).

---

### WARNINGS TO YOUNG PEOPLE (II)

Resolve, by God’s help, to *shun everything which may prove an occasion of sin*.

It is an excellent saying of good Bishop Hall: “He that would be safe from the acts of evil must widely avoid the occasions.” It is not enough that we determine to commit no sin; we must carefully keep at a distance from all approaches to it. By this test we ought to try our ways of spending our time – the books that we read, the families that we visit, the society into which we go. We must not content ourselves with saying: “There is nothing positively wrong here”; we must go further and say, “Is there anything here which may prove to me the occasion of sin?”

This, be it remembered, is one great reason why *idleness* is so much to be avoided. It is not that doing nothing is of itself so positively wicked; it is the opportunity it affords to evil thoughts and vain imaginations; it is the wide door it opens for Satan to throw in the seeds of bad things; it is this which is mainly to be feared. If David had not given occasion to the

devil by idling on his housetop at Jerusalem, he would probably never have seen Bathsheba, nor murdered Uriah.

This, too, is one great reason why *wordly amusements* are so objectionable. It may be difficult, in some instances, to show that they are, in themselves, positively unscriptural and wrong. But there is little difficulty in showing that the *tendency* of almost all of them is most injurious to the soul. They sow the seeds of an earthly and sensual frame of mind. They war against the life of faith. They promote an unhealthy and unnatural craving after excitement. They minister to the lust of the flesh, and the lust of the eye, and the pride of life. They dim the view of heaven and eternity, and give a false colour to the things of time. They indispose the heart for private prayer, and Scripture-reading, and calm communion with God. The man who mingles in them is like one who gives Satan vantage-ground. He has a battle to fight, and he gives his enemy the help of sun, wind, and hill. It would be strange indeed if he did not find himself continually overcome.

Young people, endeavour, as much as in you lies, to keep clear of everything which may prove injurious to your soul. Never hold a candle to the devil. People may say you are over scrupulous, too particular, where is the harm of such and such things? But heed them not. It is dangerous to play tricks with edged tools; it is far more dangerous to take liberties with your immortal soul. He that would be safe must not come near the brink of danger. He must look on his heart as a magazine of gunpowder, and be cautious not to handle one spark of temptation more than he can help.

Where is the use of your praying: "Lead us not into temptation," unless you are yourselves careful not to run into it; and "deliver us from evil," unless you show a desire to keep out of its way? Take example from Joseph. Not merely did he refuse his mistress's solicitation to sin, but he showed his prudence in refusing to be "with her" at all (Genesis 39. 10). Lay to heart the advice of Solomon, not merely to "go not in

the path of wickedness,” but to “avoid it, pass not by it, turn from it, and pass away” (Proverbs 4. 15); not merely not to be drunken, but “*look* not thou upon the wine when it is red” (Proverbs 23. 31). The man who took the vow of a Nazarite in Israel not only took no wine, but he even abstained from grapes in any shape whatever. “*Abhor* that which is evil,” says Paul to the Romans (Romans 12. 9); not merely do not do it. “*Flee* also youthful lusts,” he writes to Timothy; get away from them as far as possible (2 Timothy 2. 22). Alas, how needful are such cautions! Dinah must needs go out among the wicked Shechemites to see their ways, and she lost her character. Lot must needs pitch his tent near sinful Sodom, and he lost everything but his life.

Young people, be wise in time. Do not be always trying how near you can allow the enemy of souls to come, and yet escape him. Hold him at arm’s length. Try to keep clear of temptation as far as possible, and this will be one great help to keep clear of sin.

*J.C. Ryle*

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### **“ALL WE LIKE SHEEP HAVE GONE ASTRAY”**

The following was related to me a few years before he passed away, by one who is now with the Lord. It was in the following language, as near as memory serves:

“As a young man, lately arrived from England, I was wandering one evening in the bush in Australia, having lost my way, when suddenly I saw a light, and making for it I found myself at a large farm. I asked permission of the farmer to pass the night under cover, who somewhat surlily said, ‘You can go into the barn if you like, but there is someone there already.’

“I was then totally ignorant of God and His grace, unconverted, a man of the world. So being in want of shelter and rest for the night, I thanked him and went into the barn, and by the light of a lantern I saw another man lying in a corner coughing violently. Putting down my gun and shooting-

bag, which was my only luggage, I went over to him and, sitting down by his side, asked him if I could do anything for him.

“Speaking with difficulty, he told me he was an Englishman, and had been at the same university as I, but in early life, having disgraced his family, he had been sent out to the colonies and had led a dissolute life for twenty-five years and now felt he was about to die. Did I know anything about the hereafter? He was anxious to find out what was going to become of him.

“Utterly careless myself, I said I thought the Bible was the Book he needed.

“‘Oh,’ said he, ‘the Bible, why, my mother put one in my box when I left home; I have never opened it yet; will you go and get it out and bring it here?’ I went into another shed and got the Book and brought it to him. ‘Now,’ he said, ‘where are we to turn?’ And we both confessed we did not know. ‘Well, clap it together,’ he said, ‘and see where it opens.’ So I did so, and the Book opened at Isaiah 53.

“I began to read: ‘He is despised and rejected of men; a Man of sorrows, and acquainted with grief;’ and the dying man asked me: ‘Who is the He?’ I hazarded the reply, ‘Jesus Christ.’

“‘Ah,’ he said, ‘go on,’ and I read slowly on until I came to the words: ‘All we like sheep have gone astray; we have turned every one to his own way.’

‘Stop,’ he said, ‘that’s me, that’s me, that’s just what I have done all my life,’ and after a little while he said: ‘Go on.’ ‘And the LORD hath laid on Him the iniquity of us all.’

“He lay back on the straw and I quietly read on, and turning over the pages found some passages in the gospels about Jesus Christ. After some time he asked me to leave him, which I did, and I was soon fast asleep.

“In the morning, the beams of the sun were making their way through the boards of the barn when I awoke, and going over to the place where my poor friend lay, I was struck by the

change in him. His face seemed to have caught some of the sunbeams, he looked so happy and peaceful, no cough, but quite at rest.

"I did not understand what had happened, but he said to me: 'The LORD hath laid on Him the iniquity of us all – Jesus Christ is my Saviour.' He told me that in the night the Lord had come to him and showed him His hands and side, and now all was joy and peace. I listened, but thought he must be light-headed, but it was because I saw no beauty in the One he was so occupied with now; the day or two that he lingered he could not hear enough or talk enough of 'Him.'

"Shortly before he died, for he passed away while I tarried at the farm, he said to me: 'I have a request to make of you. I want you to write in the flyleaf of this Bible an account of your meeting with me here and reading to me Isaiah 53. 6 and of the 'Him' it speaks about, Jesus Christ, and how the Lord came to me in the night, and how I died believing on Him as my Saviour. I want, if I can, to put my name to it, and I want you to put yours and then pack it up and send it to my father in London,' and he gave me his address.

"I did as he requested, and soon in the rush of a godless life forgot the incident. Many years after, I was returning to London on furlough, through God's grace a converted man, and musing over my life in Australia, I thought on this occasion and wondered whether the Bible ever reached the old father, and determined to call on him.

"Shortly after my arrival, I made my way one evening to the father's address, and was shown in to a very old man sitting in his library alone, and making myself known to him, enquired of him if he ever received the Bible.

"'Indeed I did,' he said, and tottering to his feet, went over to his desk and unlocked a drawer and produced the Book and sat down again. 'Well I remember receiving it,' he said: 'I was then a careless man of the world, without God and without hope, but in infinite mercy, on reading what you and my poor



son pointed me to in Isaiah 53. 6, my eyes were opened to my sinful condition, and soon after to Him, Jesus Christ, my Saviour, and from that time to this I have not ceased to praise Him.”

Thus the Spirit of God, active in grace, encircles the globe, overcomes all obstacles, brings to bear the particular verse of Scripture at the particular time, and illuminates the soul as to Christ. May the readers of these lines be led by the same Spirit to know and confess Jesus Christ as their Lord and Saviour.

*Selected*

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### EFFEMINATE MEN

There is the sad subject of modern, effeminate men. Not only have women revolted against God's authority, so have men. And assuredly these things are related, for if men are out of their God-ordained places in society, so must the women be. 'Effeminate' is a very descriptive word for 'men' today, as it means, "having unsuitable feminine qualities, unmanly, marked by weakness and love of ease" (Webster's). This being true, we have many weak, soft, spineless 'men' throughout the world. In the first place, men should act and look like men, not the opposite sex. Many do not like it, but the Bible says: "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" (1 Corinthians 11. 14). *Shame?* Who knows anything about shame today? "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush" (Jeremiah 8. 12). Long hair on men is not as prevalent now as in the 'hippie era,' but it is with us still, and is often coupled with bad attitudes, rebellion against parental authority, and a general 'do-as-you-please' lifestyle. If you do not believe this, just look at practically all of the hard-core rock groups: there is a definite connection between long hair on men, and drugs, immorality and rock music. The forces of evil have turned loose on society through these sin-crazy people, and all Christians must

be up in arms against such diabolical practices. Young boys need teaching on this subject, as many of them are raised in homes not in subjection to the Word of God. Compassion and love should be demonstrated by Christians in dealing with such.

It cannot be proved that the Lord Jesus Christ wore long hair, as many claim and artists have pictured Him. This is certainly not to concern us; we know that Christ was a real Man, yet fully God (cf Luke 2. 52; 1 Timothy 3. 16). To be like Him, which the Scripture enjoins, means morally and spiritually. Let us not argue, 'Did Christ have long hair?' neither dispute as to what constitutes being 'long,' as some Christians do; that is to act like children.

However, it is important to note that Paul teaches that a woman should wear her hair long. When women in our day 'crop' their hair, making it much shorter at times than some men's, this is another indication of rebellion against the Scripture. "But if a woman have long hair, it is a glory to her" (1 Corinthians 11. 15). 'Glory' is the opposite of *shame*! The man does not have a head over him: "The head of every man is Christ" (1 Corinthians 11. 3). It is to Christ the Lord that every man must yield his obedience and worship, not to other men or to a woman. If men would truly bow to the Lordship of Christ, they would assume their God-given role of being 'head of the woman'; but it seems that men today have become so wishy-washy and spineless, that they refuse to carry out this headship. Let us pray that our God would give us more *real* men in the present hour – men who truly act as men, those who are firm in their convictions, yet loving in their character.

"Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it" (Ephesians 5. 25). Men must fulfil their responsibility to love their wives, thus assuring that their wives will follow them and "*reverence*" them (cf Ephesians 5. 33). If men are out of their place in the home, not loving and leading, neither can the women and children be in their place.

Fathers must ever realise that it is their solemn duty to bring up their children in the nurture and admonition of the Lord, never provoking them to wrath (cf Ephesians 6. 4). It is well and good for fathers to spend time with their children in recreation and family outings, but we fear the typical family in our day spends far too much time in such things as this, to the neglect of family worship, where the Bible is read and prayer is offered. It may not be readily admitted but television and sport have replaced family altars in the nation. To correct this there must be, firstly, a recognition of the fact, then secondly, a commitment and determination on the part of fathers to reverse this trend. Let all fathers thus say with Joshua of old: "But as for me and my house, we will serve the LORD" (Joshua 24. 15). 'Serving the Lord' should be priority in the home and family life.

In concluding these thoughts, let us turn to these helpful insights by Walter Chantry: "Western society feeds the ego of women. With brazen directness it exerts an influence upon women to fight for their own rights. Educational systems, magazines and advertising spawn self-assertiveness in her. Why should she not seek her own independent career? Why should husbands not be as much helpers to women as wives are to men? The psychological bombardment is having its self-seeking effects in modern women to the ruin of homes .... Peace and joy will be encountered in any home where there is found a submissive wife and a solicitous husband." How soon marriage-counselling sessions would end if husbands and wives were competing in thoughtful self-denial. If the woman was anxious to yield to her God-given head in the home, and the man was ambitious to serve her comfort and welfare as being his own flesh, there would be no room for contention and strife. "*Wives submit*" and "*husbands love*" must be repeated until the message reaches beyond the ears, to the hearts of spouses.

W.F. Bell

**"I WOULD HAVE LOST MY SOUL"**

It is encouraging to note that there are still some prominent people who put principle before fame and profit. The *Daily Telegraph*, on Tuesday May 11th, reported that Natasha Danvers-Smith, who is one of Britain's top athletes, and who had expected to compete in the Olympic Games in Athens this year, had had to withdraw.

Since marrying in November 2003, she is now expecting a child. Despite intense pressure for her to have the baby aborted, a course which is forbidden by the holy Law of God, Natasha has given up her place in the team to have the baby.

She says that the verse of Scripture which showed her what was right to do, was: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" She added, "Now instead of making an income, I am going to be incurring a cost. At the same time, I would have lost my soul if I had made the decision not to have this child."

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**BIBLE STUDY FOR THE OLDER ONES**

*References are to the Book of Ruth unless otherwise stated.*

What an interesting Book this is, yet it is full of gospel teaching. Ruth is a type of the Lord's chosen people and Boaz a type of the Lord Jesus.

At the time the Book commences, there was a famine in the land occupied by the tribe of Judah. Sadly, Elimelech left Bethlehem with Naomi his wife and his two sons, and went to live with the idolatrous nation of Moab. He clearly gave greater priority to natural prosperity, than to the danger of exposing himself and his family to the temptations of the world: (just like Lot so many years before!) Although God in His infinite wisdom used this to bring Ruth to a knowledge of the truth, this does not excuse Elimelech's wrong action. May we be warned by his wrong example. Eventually Elimelech died and his two sons took wives from the Moabites, contrary to God's commandment (Deuteronomy 7. 3,4), and then the sons died.

Naomi then told her daughters-in-law that she was returning from the land of Moab. Orpah went a little way with her, but then turned back to Moab, reminding us of King Agrippa: "Almost ... a Christian" (Acts 26. 28). "But Ruth clave (which means to stick or adhere) unto her (Naomi)."

Have you noticed that Ruth's parents were still alive, (2. 11), yet her love to Naomi, her people and her God, was greater than her love to her parents? In 1 John 3. 14 we read: "We know that we have passed from death unto life, because we love the brethren." (In the epistles of John, the love that is mentioned is spiritual love, not a natural love. "Every one that loveth is born of God" 1 John 4. 7.) Naomi had to confess how she had been chastened for her sins: "I went out full (with a husband and two sons), and the *LORD* hath brought me home again empty."

Ruth did not want to be idle in Bethlehem, but asked Naomi for permission to go and glean. In those days, corn was cut with a sickle (an implement with a curved blade and a short handle). Not all ears of corn would be collected as a combine harvester does these days; some would fall on the ground. These were to be left for the poor and for the stranger (Leviticus 23. 22). Collecting these ears of corn was known as gleaning. We read that Ruth went to a field that belonged to Boaz (see Gadsby's No. 519). When Boaz came he commanded her not to go to glean in another field (2. 8). What humility she showed in chapter 2. 10. She knew she was not like Boaz's handmaidens (2. 13). Perhaps she was dressed differently, or spoke with a different accent? Do we make visitors welcome to our services even if they do not appear exactly like ourselves? The important thing is that she had come to glean (as setting forth spiritual food). Such should be encouraged. Our heavenly Boaz, Jesus Christ, knows all about His people (verse 11). Boaz gave command to his reapers to deliberately let fall "some handfuls of purpose."

Have you noticed that after she had gleaned about an ephah

of corn (just over 20 litres), she beat it out, that is, she threshed it, separating the chaff from the good grain and took the grain, but not the chaff, to Naomi? When we return home after a service, do we leave the chaff behind and share the good grain we have been given, with someone who could not go to the service?

When the harvest was finished (2. 23), Naomi commanded Ruth to go to the threshing floor and to make herself known to Boaz. He then promised that if the kinsman who was more closely related to Ruth's husband than he was, would not marry her, then he would do so. This was the law where a woman was left a widow and had had no children (see Deuteronomy 25. 5 to 10). Boaz did not do wrong, as Ruth having been married to a son of Elimelech was now counted as an Israelite. What good advice Naomi gave to Ruth, to "sit still, my daughter, until thou know how the matter will fall." In Hebrews 10. 36 we are told: "Ye have need of patience;" (see also Gadsby's No. 300).

That same day Boaz went up to the gate of the city, and took ten men (that number again), as witnesses. The nearer kinsman wanted the field that had belonged to Elimelech, but did not want Ruth as his wife. Boaz then said that he had purchased Ruth to be his wife. Paul wrote in 1 Corinthians 6. 20: "For ye are bought with a price." What a price was this when Christ, by His sufferings, paid the debt His people's sins had incurred!

Ruth then had a son who was called Obed (the grandfather of David). Naomi was told this son "shall be unto thee a restorer of thy life, and a nourisher of thine old age" (4. 15). The name Obed means "a servant"; if Obed served the Lord, what a comfort this would have been to his godly mother and grandmother.

Earlier I wrote that the gospel is set before us in this book of Ruth. Besides the things already mentioned, remember that Ruth had no children while she was married to her first

husband, but her first husband being dead, she was free to be married to Boaz the type of Christ. By Boaz she had at least one son.

See Romans 7 verses 1 to 4.

*R.C.T. Warboys*

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**I'M NOT TOO YOUNG FOR GOD TO SEE**

I'm not too young for God to see,  
He knows my name and nature, too;  
And all day long He looks at me,  
And sees my actions through and through.

He listens to the words I say,  
And knows the thoughts I have within;  
And whether I'm at work or play,  
Is sure to see me if I sin.

O how could children tell a lie,  
Or cheat in play, or steal, or fight,  
If they remembered God was nigh,  
And had them always in His sight?

If some good minister is near,  
It makes us careful what we do;  
And how much more we ought to fear  
The Lord, who sees us through and through.

Then when I want to do amiss,  
However pleasant it may be,  
O may I always think of this,  
I'm not too young for God to see.

*(These verses were written out for us by Joshua Kerley. Ed.)*

**BIBLE QUESTIONS**

This month's questions relate to the *PUBLICAN'S PRAYER*. *Send your answers to the Editor (see page 170 for the address)*. Please remember to give the Scripture references and to write the word **ANSWERS** on the envelope.

*(Unless otherwise stated the answers are to be found in Luke 18.)*

1. What did the publican do with *his feet*?
  2. Write out Ecclesiastes 5. 1.
  3. Why should our words be few? (Ecclesiastes 5)
  4. What did the publican do with *his eyes*?
  5. Why was Ezra ashamed to lift up his face? (Ezra 9)
  6. What did the publican do with *his hands*?
  7. Write out Lamentations 3. 4.
  8. What did the publican say with *his mouth*?
  9. How did he go to his home?
  10. Write out 1 John 1. 9.
- 

**ANSWERS TO JULY QUESTIONS**

1. The sixth day. (Genesis 1. 26-27)
2. His own. (Genesis 1. 26-27)
3. "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Genesis 2. 7)
4. Because He said: "It is not good that the man should be alone." (Genesis 2. 18)
5. One of his ribs. (Genesis 2. 21-22)
6. The serpent. (Genesis 3. 4-6)
7. His wife. (Genesis 3. 6, 17)
8. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Genesis 3. 19)
9. In his own likeness, after his image. (Genesis 5. 3)
10. Nine hundred and thirty years. (Genesis 5. 5)



# *The Friendly Companion*



A Humpback Whale

“And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind.” (Genesis 1. 21.)

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*September 2004*

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

Just recently, a friend of mine told me of a godly Scots minister who had a great gift for seeing lessons out of everyday life. One day he was walking through a street and he saw a van delivering bread to the houses. In the van was a lovely dog, who, as soon as his master left the van to deliver bread, would slide across the seat and sit upright behind the steering wheel as if he would like to drive away. When the baker returned to his van he always had to say: "That seat is mine, old boy; I do the driving here," whereupon the dog would obediently, although reluctantly, take the passenger seat. When the minister next took a service, he related this for the special attention of his younger listeners making the point, that if the Lord Jesus Christ is our Master, it is for Him to take the 'steering wheel' of our lives, not us.

What mistakes have been made when men have tried to take the 'steering wheel' out of the hand of God. Rebekah and Jacob did just that when Jacob deceived his father at his mother's suggestion. See what a great trouble it brought upon Jacob for many years after. In the same way, Peter was just as guilty when he told the Lord Jesus that he would never allow Him to wash his feet. How the Lord Jesus lovingly reminded him Who was in control, with the words: "What I do thou knowest not now; but thou shalt know hereafter."

Some of us have had to prove that when the Lord took the 'steering wheel' out of our hands in our young days, it proved to be 'all for the best.' He knows what is best for us in every part of our lives even though He may steer your course in a completely different direction from that which you would have taken.

May we be as obedient to the Lord's will as the dog who obediently gave way to his master's command.

With best wishes from your sincere friend and Editor.

### OUR FRONT COVER PICTURE

Recent tests performed in the U.S.A. on a twenty-two-inch scale model of the flipper of a humpback whale, have shown it to be far more efficient in its performance than aircraft wing designs. The flippers of the humpback whale have ridges and 'bumps' called tubercles, very unlike aircraft wings that are of a smooth, sleek, blade construction. By placing the model of a flipper with tubercles in a wind tunnel and controlling the passage of air over it, it was found that it produced 8% more uplift, 32% less drag (that is, resistance to the passage of air over it) and could withstand a 40% steeper wind angle before stalling, than a model of a similar flipper, like an aircraft wing without tubercles.

The way in which a 44ft humpback whale manoeuvres with such agility, especially when hunting for food, has always surprised observers, and the reason is beginning to be understood. Scientists now want to figure out how to incorporate the advantages of the tubercle flipper into the design of aircraft wings, helicopter blades and underwater vehicles.

The increased uplift affects how easily an aeroplane can take off and its improved performance at higher wind angles would also help a pilot in slowing down during landing. Less drag improves fuel efficiency, and better resistance to stall adds new margins of safety and makes an aeroplane more manoeuvrable.

One scientist on the research team said: "The idea that the tubercles improved flipper aerodynamics was so counter to our current doctrine of fluid dynamics that no one had ever analysed them." What appears to be an awkward, cumbersome and foolish shape to man has proven to be better than his own inventions.

"Because the foolishness of God is wiser than men" (1 Corinthians 1. 25).

"Yea, let God be true, but every man a liar" (Romans 3. 4).

*Contributed*

*FOR THE VERY LITTLE ONES***THE DOOR**

Have you ever knocked at a door? Perhaps someone answered your knock; they opened the door and you went inside. If the door remained closed, you had to turn away and could not enter.

When Noah built the ark, he was told to set a door in the side. After the ark was finished, the LORD told Noah and his family to come inside. Every kind of animal, bird and creeping thing entered with them into the ark, going in two by two, as the LORD commanded. When they were all safely inside, the LORD shut the door of the ark. Not one more could enter in or go out.

Jesus said: *"I am the Door: by Me if any man enter in, he shall be saved...."* The only way that one can enter heaven, is through the Lord Jesus. He will not turn away any who knock at the door of His mercy.

**QUESTIONS:**

1. Who shut the door of the ark?
2. Who said: *"I am the Door"*?
3. Will He turn away any who knock?

*Contributed*

*Send your answers to the Editor (see page 194 for the address). Remember to give your name and address and to write the word ANSWERS on the envelope.*

**ANSWERS TO AUGUST QUESTIONS**

1. A drink.      2. Living water.      3. A fountain of life.
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**EDITOR'S POSTBAG**

*First answers to the monthly questions have been received from KELLY and THOMAS MILLS, and WILLEMEN VAN LEEUWEN.*

*“...knock,  
and it  
shall be  
opened  
unto you.”*

*Matthew 7. 7.*

**BIBLE LESSONS****HOW ISRAEL WORSHIPPED GOD**

No longer would Moses or the elders of Israel need to climb Mount Sinai to talk with God. They could go to the Tabernacle, where God dwelt, in their midst. At the Tabernacle, the people learned how special and sacred the worship of God should be.

After the Tabernacle was set up and Aaron was anointed as the High Priest, all the people gathered around. Aaron slew the animals offered for himself and the people, and put them upon the altar of burnt offering. He did not put fire under the altar, but fire was sent from God.

When the people saw the fire of God burn up the sacrifices, they shouted and fell on their faces. They knew that God had accepted their offering. From that time, the priests offered sacrifices for sin every morning and evening. By these sacrifices, the people were continually reminded that sin is an awful thing. The offerings for sin were called burnt offerings. Only certain animals, such as lambs, sheep, rams, bullocks, and calves, could be used for sacrifices. They must be without any disease or blemish. Only the very best could be offered to God.

The fire, which God sent to burn the animals on the altar, was never allowed to go out. Early each morning, the priest raked the coals and placed more wood upon them. Even when they journeyed, the hot coals were carried along in a special covered pan.

After the sacrifice was consumed, the priest took burning coals from the great altar and put them in a censer (a bowl which hung on chains), and carried them inside the Tabernacle. They were used to start the fire on the altar of incense. On this altar sweet perfumes, called incense, were burned. They filled the Tabernacle with a lovely odour.

When any person of Israel had sinned, he brought an offering to the entrance of the court, where the great altar stood. Here he would place his hand on its head and confess

his sin. The priest then took the animal and killed it. As it was burnt in the roaring fire, he would see the punishment of God against his sin. God's mercy and forgiveness were shown in receiving the offering as a substitute for the sinner. God did not forgive their sins just because the animal had been slain. The sacrificed animal was only a type of the Lord Jesus, who would one day come and die for the sins of His people. In this way the people were taught how to worship.

One day a very sad thing happened in the camp. Two of Aaron's sons, Nadab and Abihu, were preparing to offer incense to the LORD. Instead of taking fire from the altar of burnt offering, they took strange fire (a fire they kindled themselves). They disobeyed God and He was angry with them. The Bible tells us: *"And there went out fire from the LORD, and devoured them, and they died before the LORD."* They are a warning to us that, *"God is not mocked."* He must be worshipped in the way He has appointed.

*You can read about this in Leviticus chapters 1 to 10.*

#### QUESTIONS:

1. Where did the fire come from that burnt up the sacrifices?
2. What were the offerings for sin called?
3. What were the sweet perfumes called?
4. Who was the sacrificed animal a type of?
5. What type of fire did Nadab and Abihu take?

*G.L. TenBroeke*

*Please send your answers to the Editor (see address on page 194). Please mark the envelope: ANSWERS. Remember to give your name and address.*

#### ANSWERS TO AUGUST QUESTIONS

1. The first day of the month.
2. The LORD had brought them out of Egypt.
3. Anointing.
4. The glory of the LORD.
5. Judah.



**“THY SPEECH BEWRAYETH THEE”**

“Bewrayeth” is an unusual word which we do not use in our everyday conversation. In the Holy Bible we find it used three times, twice in the Old Testament (Proverbs), and once in the New. What does it mean? Today we would use “betray” or “shows where you come from.”

When Jesus had been betrayed and arrested, He was taken to the High Priest’s palace. The disciple, Peter, fled with the others at Jesus’ arrest. He thought that he would see what would happen to Jesus. He was probably dressed in a similar way to many others that were around and thought that no one would recognise him as a disciple. He may have thought that he could just mingle with the crowd, unnoticed.

Sometimes we see people that look very similar to friends that we know well. They almost look like a double or identical twin. Perhaps those that asked Peter whether he knew Jesus thought that, but there was one key piece of evidence that showed who he was. This was his speech. Peter denied that he knew Jesus, but others heard him speaking and said to him: “Surely thou also art one of them (a disciple); for thy speech bewrayeth thee.” In other words, they said to Peter that his dialect and use of language showed where Peter lived in Israel and where he had come from. It was where Jesus came from also. Jesus must also have spoken in the same Aramaic language as Peter.

We have different dialects in the United Kingdom. It can be quite easy to tell that someone comes from Scotland, Yorkshire or Wales, if they have broad accents. It is also easy to tell if someone is American, French or Australian. This is because you know where that dialect is commonly used and in many cases it shows where they have been born and lived. Dialects are often more easily picked up as a child.

What dialect we may speak is one thing, but what we say is something quite different. What makes you say what you do? It is your heart – not the natural organ, but what you really are within. Unless we are shown our need of salvation by God,

our conversation shows that by nature we are sinners. Sin comes from Satan who lives in hell and from our fallen nature. What we say or talk about, shows where we are going *to* when we die. It shows that we are sinners and that we deserve to go to hell. All people who have lived, are living or are yet to live, go to one of two places: heaven or hell.

When Peter was asked whether he was one of Jesus' disciples, he spoke like one who was going to hell. He was in Satan's sieve, but Jesus had prayed for him and forgiven him. If Peter had not been forgiven, he would have gone to hell. If you read the Epistles of Peter, they show where Peter went to – heaven.

If you listen to people's conversations carefully, you can often tell whether they fear God or not. It shows where they are going. Do they use the name of God and His dear Son wrongly? Does their conversation sound covetous? Do they say unkind things about others? But what about our speech? Where does your speech show that you are travelling? What do you enjoy speaking about most? Are they pleasant things or are they the result of unkind actions and thoughts? Perhaps you use bad words. Our lips need to be kept by God each moment of our lives and often we find ourselves saying things that we ought not to, and we need to ask God to forgive those words that are wrong, as Peter did.

There is a test that we all need to put our speech to. Before we speak, we should ask ourselves three questions: "Is it true?" "Is it necessary?" and, "Is it kind?" If the answer is anything other than, "Yes" to any one of these questions, we ought not to say it. The words of Jesus and the Holy Bible pass all these tests.

The Apostle Paul wrote: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Those that are travelling to heaven speak of those things that are honouring to God. They speak of the love of Jesus and what God has done for them in the way of salvation.

If you have the opportunity of hearing a good conversation of one who loves God, you will quickly see how different this is from that of one who does not love God.

To where are you travelling? Where do you want to be found when you die? God's people are prepared for heaven and their conversation here on earth, in their best times, will speak of Jesus and that happy place. The speech and conversation of those who are not God's children, will condemn them in hell.

J.P.S.

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**"BROKEN TO SHIVERS" – THE STORY OF A STONE**

*(In a letter by the late Rev. Robert Walker,  
Vicar of Wymeswold, Leics.) 27th May 1878*

My dear Brother,

It seems very long since we had any correspondence on any subject, but a thing has just occurred which I feel you must hear of, and in which I feel sure you cannot fail to take great interest. How it has been so long concealed from my own knowledge, I know not; I never heard of it till last week.

Do you remember going with me in the summer of 1860, to the Wolds to see some farming sort of people, where there was a very old, deaf man sitting in the corner? We both had a conversation with him by turns, but we were both exhausted, and he told us to "hold our tongues, as he had known all we could tell him before we were born." His name was John Morris, then 84 years of age. His two daughters have married, and are very respectable people, but the old deaf man was a regular public-house goer, and used to come toddling down to the village (two and a half miles) to spend the day occasionally at the "Rose and Crown," hobnobbing with old Joe Brampton, the landlord, a very troublesome fellow, whom I had brought before the Bench at Loughborough, and got him bound over to "keep the peace" towards me. That was when I was fond of ringing. I never heard any more of old John Morris that I can remember, until in 1871 I buried him at the age of 95.

I regarded him as a poor old reprobate, at last sealed up in darkness against all the means of grace, and never again destined to have one more thought of heaven and hell! But in this I was “more brutish than any man, and had not the understanding of a man” for “God’s thoughts were not my thoughts” nor had I the smallest idea of His grand purpose of eternal love towards that old deaf man’s soul.

I had this account from his daughter, Mrs. Hitherly, now herself an old woman. She came here from Grantham (where they were living) for a few days last week. I called to see her, and she told me as follows.

For about six years after our call he would sometimes say in a sort of pensive manner: “Be born again; didn’t Mr. Walker say, I must pray to have my heart broken to shivers?” – (you remember I said that to him as a parting word before we left the house). She said she was surprised to hear him refer to it in this enquiring way, for she was afraid at the time you were there, that he would have broken out and ordered us out of the house, so she was astonished at his remembering our very words.

The next thing was, her boy – then about ten years of age – said to her: “Mother, I’m sure grandfather will go to heaven, for he prays all night.” Still she thought it must be a mistake, until she heard him saying: “Born again, why, I must be born again. It is as the gentleman said: ‘Except a man be born again he cannot *see* (laying great stress on the word “see”) the kingdom of God.’”

Then many scriptures used to come to his mind, which is the more remarkable as he never could read, and he used to turn them into prayer and praise. His favourite passage was: “Who shall not fear Thee O Lord, and glorify Thy Name, for Thou only art Holy, for *all nations* shall come and bow before Thee.” He used to lay great stress on “*all nations*” and would say sometimes, “I wish I were a young man. I would go to all nations, and tell them what the Lord has done for me.” Then

he would at times break out and say: "I have found out now that for the biggest sinner there is a big Saviour. I am a great sinner, I have been a great sinner all my life: I am the biggest sinner; yet I have a bigger Saviour."

He was very diligent on Saturdays to pray for ministers. He would mention both of us by name, and say: "All those who preach Christ," and on Sunday mornings he would pray for all preachers and hearers, then for those who could not go, and for those who *would* not go, and sometimes he would say, "I was one of those who *would* not go."

In the Forty Acres at Six Hills there was a public house, the "Durham Ox," where in his days of darkness, he had spent many an evening and night; now he never went there. Still his daughter had doubts of his conversion, and feared he had picked up religious expressions from somebody or other when he could hear, and now that he was old they came to his memory. She could not believe that so great a miracle had been wrought, as that his hard, dark, wicked old heart had been changed; but one fine day they drove over from Grimstone to spend the day at the "Durham Ox" with Mrs. Bidder, who was the landlady and a friend of theirs. Now she saw the reality of the change; instead of taking his accustomed seat on the ale bench, and drinking as long as they would treat him, he smiled when they offered him any drink, and said: "Thank you, I will have a cup of tea presently"; then he would say, "God bless you; I hope He will bless you as He has blessed me." To his daughter he said: "Betsy, don't leave me in the tap room, I will go into the parlour and have tea with you," and then in a very low voice (so as not to hurt Mrs. Bidder's feelings) he added: "I can't bear to see the seat where I used to sit, I hate the very sight of it. Don't let me see it."

He lived about four years after this, and his constant ejaculation was: "I want to go home!" Then he added, very humbly: "Lord, I know I must wait Thy time, I am sure that will be the best time." Thus he lived, a *new man*, for about five

years, being truly born again when he was old – actually 90 years of age.

I must mention that there are several saints in that family; three of his daughters, old Sally, Mrs. Blackwell and Mrs. Hitherly are dead, and all seemed partakers of grace. His two surviving daughters, Mrs. Harris and Mrs. W. Hitherly, are certainly godly women, and a grandson, young Hitherly at Ovenden, is a most godly youth, an enlightened saint, quite a Huntingtonian in experience. Grace seems given to so many in that family, yet to none so marked as John Morris, born again at 90. His death was as might have been expected. He was quite blind for the last two years; he called his daughter to ask what time it was, and being told: "About 9 a.m.," he said: "I shan't be long now. I have had such a vision, unspeakable, I cannot tell you, but they will soon be here again for me." Then he dozed until three o'clock, when he said: "Betsy, they have come again for me, I am going home." He then sighed, smiled gently, and never moved again.

Thus ended, in hope of eternal life, a man, who was as hardened a sinner as any on the Wold, until the age of 90. Surely we must say, "Grace, grace unto it!" I find that when he was a young man, some sixty years ago, he had made a profession among the Methodists, and had lapsed again into utter darkness, but this may account for his knowing so many scripture texts, if indeed we need to account for it, in any natural way.

I have omitted one thing I ought to have told you. That about a month before his death, he had a heavy attack from Satan, and was much afraid, and cast down for days. At last he said to his daughter: "Betsy, he will be too hard for me at last, I shall be conquered now." But after a few days he said: "He's gone, and the Lord is come. I see Him, and He tells me I am His." I mention this because we commonly say: "Untried faith is uncertain faith," but his was deeply tried, and stood the test. I thought you ought to know this as you were, humanly

speaking, the instrument used, and though all seemed lost for six years, yet at the last he was brought forth as a new-born son of Zion “desiring the sincere milk of the Word.”

Fancy never once letting me know! I would have walked barefooted to Grimstone (seven miles) to have seen him.

I have many encouragements here among my people, some very blessed marks of the Lord's goodness to me. My chief cause of complaint is the worldliness of my own mind. I long for a ray of joy and gladness, a glimpse of eternal love, nothing else does me any good; I am sick of “rounds of dead service,” forms with men so much esteemed. I desire the first-ripe fruit, I am glad when I can hear the voice of a sinner. *“A sinner is a sacred thing.”*

I think our old friend Mrs. Banner, now in her 95th year, is drawing near her end. She wept much in church the other evening. She said she woke up in the morning with these words: “Christ Jesus came into the world to save sinners,” and curiously enough, I preached from them; this quite broke my heart, for she longed to have them explained, and she said I preached them to her.

With love to all, Yours most affectionately,

*Robert Walker*

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### THE ALL-SEEING EYE

The great astronomer, Mitchell, was one day making some observations on the sun, and as it descended towards the horizon, just as it was setting, there came into the rays of the great telescope, the top of a hill seven miles away. On the hill was an orchard, and in one of the apple trees were two boys stealing apples. One was getting the fruit and the other was keeping watch. But there sat Professor Mitchell, seven miles away, seeing every movement as plainly as if he were on the spot.

So men think and act now as if God's eye could not see them.

*Selected*

**WARNINGS TO YOUNG PEOPLE (III)**

*By John Charles Ryle (1816-1900)*

*Though written 100 years ago, the good Bishop's words are just as true today, and needful – but beware of reading them in a legal way!*

**PLEASURE – ESPECIALLY CARNAL SINS**

Remember, again, if you will cleave to earthly pleasures, they are all *unsatisfying, empty and vain*. Like the locusts of the vision in Revelation, they seem to have crowns on their heads: but like the same locusts, you will find they have stings – real stings – in their tails. All is not gold that glitters. All is not good that tastes sweet. All is not real pleasure that pleases for a time.

Go and take your fill of earthly pleasures if you will, you will never find your heart satisfied with them. There will always be a voice within, crying, like the horse-leech in the Proverbs: “Give, give!” There is an empty place there, which nothing but God can fill. You will find, as Solomon did by experience, that earthly pleasures are but a vain show – vanity and vexation of spirit – whited sepulchres, fair to look at without, full of ashes and corruption within. Better be wise in time. Better write “poison” on all earthly pleasures. The most lawful of them must be used with moderation. All of them are soul-destroying if you give them your heart.

And here I will not shrink from warning all young men to remember the seventh commandment: to beware of adultery and fornication, of all impurity of every kind. I fear there is often a want of plain speaking on this part of God's law. But when I see how prophets and apostles have dealt with this subject – when I observe the open way in which the Reformers denounce it – when I see the number of young men who walk in the footsteps of Reuben, Hophni and Phinehas, and Amnon – I for one cannot, with good conscience, hold my peace. I doubt whether the world is any better for the excessive silence which prevails upon this commandment. For my own part, I feel it would be false and unscriptural delicacy, in addressing



young people, not to speak of that which is pre-eminently “the young man’s sin.”

The breach of the seventh commandment is the sin above all others that, as Hosea says: “takes away the heart” (Hosea 4. 11). It is the sin that leaves deeper scars upon the soul than any sin that a man can commit. It is a sin that slays its thousands in every age, and has overthrown not a few of the saints of God in time past. Lot, Samson, and David are fearful proofs. It is the sin that man dares to smile at, and smoothes over under the names of *gaiety*, *unsteadiness*, *wildness* and *irregularity*. But it is the sin that the devil peculiarly rejoices over, for he is the “unclean spirit”; and it is the sin that God peculiarly abhors, and declares He “will judge” (Hebrews 13. 4).

Young people, “flee fornication” (1 Corinthians 6. 18) if you love life. “Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience” (Ephesians 5. 6). Flee the occasions of it – the company of those who might draw you into it – the places where you might be tempted to it. Read what our Lord says about it in Matthew 5. 28. Be like holy Job: “I made a covenant with mine eyes” (Job 31. 1). Flee *talking* of it. It is one of the things that ought not so much as to be named. You cannot handle pitch and not be defiled. Flee the *thoughts* of it; seek grace to resist them, mortify them, pray against them – make any sacrifice rather than give way. Imagination is the hot-bed where this sin is too often hatched. Guard your thoughts, and there is little fear about your deeds.

Consider the caution I have been giving. If you forget all else, do not let this be forgotten.

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### THREE BAD BARGAINS

Esau, who sold his birthright for a mess of pottage.

Judas, who sold the Lord Jesus for thirty pieces of silver.

The man who gains the whole world, but loses his own soul.

### NO DETERRENT?

When I was a boy I had a wicked temper. My mother often used to say to me: "You will swing for your temper one day!" By this she meant that I would go to the gallows as a murderer. Many a bad dream I had over this. It was always the same dream. I was in the condemned cell with only five minutes to live and what could I do with five minutes? Oh, that dark corridor that led to the death chamber! I had no grace in those days, yet my greatest fear was standing before a Holy God as a murderer. That distressed me.

When I was about seventeen years old, and in the British army, I had a worldly friend who suggested one day that we steal money from a garage as he knew where the money was hid. I said: "What if the young chap turns up?" He replied: "We just 'bonk' him on the head." I said, "What if he dies?" He replied: "He won't." Three things distressed my mind as I went home; firstly, the disgrace I would bring upon my regiment; secondly, the shame I would bring upon my parents; thirdly, going to the gallows and meeting God as a murderer. It was a deterrent.

*Contributed*

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### BIBLE STUDY – FOR THE OLDER ONES

*References are to the first book of Samuel unless otherwise stated.*

This month we consider Samuel, who was a remarkable prophet. He was favoured, as are many of you, with godly parents. Because they had a love to God and His house, this did not free them from trials. We have our Special Services and Annual Meetings, but are we like Elkanah who went up yearly *to worship*, not to meet friends or gossip? (As I have written before, always look well to your motives.) It was a great trial to Hannah that she had no children. In Old Testament days women, especially, wanted a son, so that their husband's name and tribe should continue. (As a spiritual type, the Lord's people, His Church, desire that they shall be "fruitful" and their children shall be born again, for their heavenly Husband's

glory.) In 1. 10 we read Hannah: "... was in bitterness of soul, *and* prayed...." She could have been in bitterness of soul and not prayed! In verse 18 we read of her great faith. After Eli, who was the High Priest, had said: "The God of Israel grant thee thy petition," she did eat and was no more sad. Samuel was not yet born or even conceived, but she believed that the promise spoken by Eli would surely be performed. After Samuel was weaned, in those days probably at about three years old, she kept the vow that she had made in 1. 11 and brought him to the temple to serve there. At that time he was still her only child! However, later on, in 2. 21 we read that she had five more children.

Although Samuel served in the temple (or tabernacle), we read in 3. 7 that he did not yet know the LORD. It is a mercy and privilege to serve in God's house in our various ways, but if we die without knowing the Lord, we shall be lost. Paul writes to the Philippians in 3. 8 of his overwhelming desire to know the Lord. In John 17. 3 the Lord said: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou has sent." (See Gadsby's 771 – may the prayer of verse 3 be yours.) In chapter 3 we read how that three times the LORD called Samuel. After the second time, Eli told him to say: "Speak, LORD; for Thy servant heareth." (Although in verse 10 Samuel omitted the word, "LORD"; was this because he trembled to take the name of the LORD on his lips?) Although Samuel was afraid to tell Eli the solemn words of the LORD, at Eli's command he did so. In 3. 21 we read how the LORD revealed Himself to Samuel. May Gadsby's 990 be your prayer.

We read next of Samuel in chapter 7, more than twenty years later, so he was now a grown man. In that chapter he urged the children of Israel to turn from their idols and to return in repentance to the LORD. As Samuel was a Levite, it was in order for him to offer sacrifices. The LORD then thundered upon the Philistines and Samuel set up a stone "...

and called the name of it Ebenezer, saying, Hitherto hath the LORD helped us.”

Sadly, Samuel’s two sons were not like their father, but took bribes (8. 3). Perhaps it was partly because of that, the people wanted to have a king, but also especially so that they should be like other nations. (Notice their motives.) Later they confessed their sin in this matter. (12. 19)

I am sure that some of you have already found that it is not easy to be different from those that you have to do with at school or university. Samuel was told to make them a king (8. 22). Solemnly we read in Hosea 13. 11: “I gave thee a king in mine anger, and took him away in my wrath.” We have many examples of people being given what they asked for, but the result was not for their good. (See Psalm 106. 15 and Luke 15. 12.)

Although Samuel had been told to make a king, clearly he waited for the LORD to show him who it should be, and in 9. 16 & 17 the LORD showed him who it was. This was confirmed in chapter 10. 21, after the Israelites had again been reproved by Samuel for rejecting God and wanting a king (10.19).

Samuel was now old and grey headed (12. 2). Clearly he had lived an upright life and none could find fault with his conduct. He then told the Israelites that if they feared and served the LORD, obeyed, and did not rebel: “... then shall both ye and also the king that reigneth over you continue following the LORD your God.” But if not, then the LORD would be against them.

If the Lord will, I may write about that solemn man, King Saul, next month. In 13. 13 & 14, and in 15. 23, Samuel was not afraid to reprove King Saul, despite knowing the sort of character King Saul had now become, (16. 2). In 15. 35, Samuel came no more to see King Saul, but mourned for him.

God now sent Samuel to anoint one of the sons of Jesse for a king. Even godly Samuel was deceived by appearances when he looked on Jesse’s eldest son, Eliab, and said: “Surely the

LORD'S anointed is before him." But the LORD said: "... man looketh on the outward appearance, but the LORD looketh on the heart." Jesse had not even thought it necessary to have David present, but Samuel said: "... we will not sit down till he come hither." So at the LORD'S command, David was anointed.

Later in 19. 18 we read how when David was being hunted by King Saul, he fled to Samuel in Ramah and told him all that Saul had done to him.

At last, in 25. 1, we read of Samuel's death and how the Israelites lamented him. In Hebrews 11 he is described among those who through faith subdued kingdoms and had a good report through faith, although they "received not the promise," that is, they did not live to see the fulfilment of the prophecies concerning the coming of Christ.

*R.C.T. Warboys*

---

**"HITHERTO"**

*"Hitherto hath the LORD helped us." 1 Samuel 7. 12.*

When our soul is much discouraged  
By the roughness of the way,  
And the cross we have to carry  
Seemeth heavier every day,  
When some cloud that overshadows  
Hides our Father's face from view;  
Oh, it's well then to remember  
He has blessed us hitherto.

Looking back the long years over,  
What a varied path! And yet,  
All the way His hand has led us,  
Placed each hindrance we have met;  
Given to us the pleasant places,  
Cheered us all the journey through;  
Passing through the deepest waters,  
He has blessed us hitherto.

*L. Oakley*

**LIST OF NAMES**

*The following young people have answered questions during the months January to June 2004. The total number is 342, which is most encouraging, and for which we would thank God.*

Anthony and Fiona Ashby; Abigail and Harry Aston; Daniel and Naomi Aston; Emma, George and Thomas Aston; Matthew and Sarah Aston.

Alasdair, Alexander and Corrine Bailey; Kathryn and Sarah Ball; Joseph Banfield; Joel Bishop; Benjamin, Rachel and William Bos; Abigail, Daniel, Joanna and Nathan Broome; Jennifer Burbridge; Eleanor and Fiona Burgess; Lois and Lucy Burgess; Sophie Buss.

Christopher, Natalie and Nathan Christie; Harriet, Jacob, Martha and Oliver Collins; Jennifer Cooper; Karen, Matthew and Sarah Cooper; Lucy, Ruth and Samuel Cooper; Gillian and Victoria Cottingham; Michael and Sarah Cottingham; Miriam Cottingham; Philip Cottington; Emma and Jessica Cottington; Joanna and Samuel Cottington; Abigail, Hannah and Sarah Crowter; Annabel and Kate Crowter; Jonathan, Richard and Victoria Crowter.

Amy Dadswell; Christine and Esther Dadswell.

Adam and Bethan Field; Esther, Naomi and Rebekah Field; Benjamin Funnell; Joseph, Juliet and Timothy Funnell.

Jennifer Greasley; Oliver and William Green; Stephen and Thomas Green.

Jacqueline, James and Richard Hallier; Edward Hanks; James Hanks; Eleanor and Jonathan Hare; Benjamin, Charlotte, Emily and Thomas Hart; Mary Hart; Joseph, Joshua and Nathanael Hayden; Benjamin and Suzanna Hayden; Andrew, Marcus and Susanna Hickman; Bethan and Rosalind Hickman; Joanna and Thomas Hickman; Peter Hills; Martyn and Willem-Jan Holmwood; Esther Hope; Jeremy Hyde.

Abigail Izzard.

Elisabeth, James, Jonathan, Rebecca, Susanna and William Kerley; Emma, Joanna, Joshua and Marianne Kerley; John and Thomas Kerley; Oliver Kerley; Elizabeth and Harriet Kinderman; Edward, Matthew, Naomi, Richard, Samuel and Timothy Kingham, Elizabeth, Jennifer and Stephen Kingham.

Christopher, Edward and Thomas Large; James, Jonathan and Thomas Lewis; Edward and Joshua Lockey; Megan Lucas; Chloe and James de Lullington.

Murdo Macleod; Abigail, Martha, Philip and Samuel Main; Bernard, Jason and Pauline Main; Hannah McNaughten; Claudia and Florence

Mercer; James and Julia Mercer; Andrew Muddell; Andrew, Edward, Elizabeth, Rebecca, Samuel and William Munns.

Emily Northern.

Anna and Rebekah Pack, Thomas Pack; Annabelle, Thomas and Victoria Palmer; Chloe and Delia Palmer; Helen, Matthew, Priscilla, Rebecca, Robert, Samuel and Sarah Parish; Anna, Chloe and Phebe Parsons; Ruth and Sarah Payne; Elizabeth, John, Mary and Philip Pickles; Jane, Naomi and Robert Pocock; Jonathan Pocock; Lynda and Marianne Pont; Edward Pont; Esther and Lukas Pont, Louise and Nathan Pont.

Bethany and Katie Ramsbottom; Joshua, Oliver and William Rayner; Matthew Rayner; Freddie and Harry Rokison.

Chloe Sadler; Jessica and Rosanna Salkeld; Charles, Edward, Emily and Rosaleen Saunders; Jasmine, Joseph, Thomas and Timothy Saunders; Alexander, Charlotte, Emily and Philippa Sayers; Hannah and Thomas Sebaduku; Bryony Skelton; Christopher, Hannah and Kathryn Smith; Emma and Kate Stearn; Alexander, Emma and Jessica Stevens; Ellen and Rebekah Suckling.

Abigail Thorne; James and Paul Topping; Alison and Andrew Tugwell.

Rachel Vincent.

Joanna, Natalie and Thomas Warboys; Esther and Thomas Wheatley; Ben Wigley; Abigail, Bethany and Charlotte Wilderspin; Rebekah Wilderspin; Joanna, Matthew, Susie and Timothy Wiltshire; Craig, Heidi, Julia and Kelvin Woodhams; Edwin, Hannah, Joseph and Kate Woodhams; Benjamin, Jessica, Louise and Timothy Woodhams; Joanna and Rebecca Woodhams; Lucy Woods.

*Overseas Names:*

Kyle and Miriam Aitch; Jonathan, Joseph and Thomas Bell; Carrie and Dawn Bleeker; Lydia Bleeker; Carina Breure; Michael and Thomas Casper; Jeremy, Luke and Peter Clarke; Jennifer, Marie and Melissa DeVries; Calvin and Kaira Glass; Samantha Gould; Katelyn Kamp; Caleb, Elisabeth and Isaac Knol; Cori, Jeff and John Legemaat; Hannah Linna; Kyle and Thomas Marion; Kelly, Matthew and Thomas Mills; Paul Nowlan; Brian, Danielle, Kelsey, Kendrick, Lindsay and Megan Oudshoorn; Emily and Jonathan Quist; Jamie, Jeffery and Tommy Sarenpa; Andre, John and Valentina Sweetman; Nathaniel TenBroeke; Bethany and Michaela Teunissen; Jessie, Mariah and Matthew Toogood; Christine, Jonathan, Matthew, Naomi, Nathanael and Ruth Townsend; Aaron and Calvin Van Dyke; Dena, Jacob, Julie and Stevie Van Gemert; Benjamin Van Rokel; Julia Van Vugt; Cody and Dylan White.

*May the Lord bless you each with the saving knowledge of the truths you have searched.*

**BIBLE QUESTIONS**

This month's questions are about *some of the sayings in 1 and 2 Samuel*. Sayings 1-5 are to be found in 1 Samuel, and sayings 6-10 in 2 Samuel. Please give the Scripture reference for each answer. Send your answers to the Editor (see page 194 for the address). Please remember to give your name and address and to write the word **ANSWERS** on the envelope.

Who said?

1. "For this child I prayed;..."
2. "Speak; for thy servant heareth."
3. "How can I go? if Saul hear it, he will kill me."
4. "I cannot go with these; for I have not proved them."
5. "I have played the fool, and have erred exceedingly."
6. "What is thy servant, that thou shouldest look upon such a dead dog as I am?"
7. "Thou art the man."
8. "Surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be."
9. "Go tell the king what thou hast seen."
10. "How long have I to live, ...?"

**ANSWERS TO AUGUST QUESTIONS**

*(All the answers are in Luke 18 unless otherwise stated.)*

1. He stood afar off. (.13).
2. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools." (Ecclesiastes 5. 1)
3. Because God is in heaven and we are on earth. (Ecclesiastes 5.2)
4. He would not lift up so much as his eyes unto heaven. (.13)
5. "... for our iniquities are increased over our head, and our trespass is grown up unto the heavens." (Ezra 9. 6)
6. He smote upon his breast. (.13)
7. "Let us lift up our heart with our hands unto God in the heavens." (Lamentations 3. 41)
8. "God be merciful to me a sinner." (.13)
9. Justified. (.14)
10. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1.9)



# *The Friendly Companion*



“LORD, I have loved the habitation of Thy house,  
and the place where Thine honour dwelleth.”  
(Psalm 26. 8).

---

*October 2004*

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

Most of you will be familiar with the parable that Jesus told of the two men who went up to the Temple to pray: the proud Pharisee, who thought he was better than everyone else; and the poor despised publican, who surely must have felt the disdainful look of his fellow-worshipper. It was, however, what God saw in each that mattered, and which determined who should be received. So the publican went home better for coming, whereas the Pharisee went home as self-satisfied as he came, having received no benefit from his visit to the Temple.

There are four things about the publican which show us that he was a real worshipper of God and one who was so received.

*Firstly*, we see that *his feet* had brought him into the Temple. But they would not let him rush boldly to the front, feeling that his sinful life of robbing others had come between him and God. Instead, he stood afar off, probably not mingling with the other worshippers, feeling unworthy to be among them.

*Secondly*, we see that *his eyes* were downcast. He was so ashamed of his sins that he felt he could not look anyone in the face, especially as he thought about the great, holy God he was approaching.

*Thirdly*, with *his hands* he smote (beat) upon his breast. It was there he felt the weight of his sins and it was there he felt he needed the Lord to heal him.

*Fourthly*, with *his lips* he poured out a heartfelt prayer to Almighty God in those well-known words: "God be merciful to me a sinner." A short prayer, but one that God taught him and God answered, for the Lord Jesus tells us that "he went to his house justified (pardoned) rather than the other."

Then the Lord ends His teaching with these words: "For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

"Not the righteous, sinners Jesus came to call."

With best wishes from your sincere friend and Editor.

### OUR FRONT COVER PICTURE

The front cover this month will be familiar to many of our readers. It is the Old Baptist Chapel, Chippenham, which this year remembers two hundred years of God's goodness in its history. It was opened in June 1804.

You will often hear our ministers speak of chapels as "The House of God." Generally speaking, we do not use the term "church" to describe our buildings, because the Bible speaks of the church as a group of believers whom God has brought together, and who have been baptized and sit down together at the communion table, as Jesus commanded.

The word "chapel" refers to the building itself. But in what way can it be called the "House of God"?

Firstly, it was built for the worship of God alone. All that takes place within its walls should be consistent with this object.

Secondly, those who fear God, as they come to the chapel, if they come aright, bring with them a right spirit. The hymn writer puts it like this:

"For Thou, within no walls confined,  
Inhabitest the humble mind;  
Such ever bring Thee where they come,  
And going, take Thee to their home."

Thirdly, it is a place where, if He is present, God is pleased to speak with sinners through His Word, whether it be read, sung or preached.

We should always highly prize the House of God. Our forefathers, oftentimes at great cost, fought for the freedom we now have to worship God as His Word commands. We should always be reverent, remembering that we profess to be in God's presence in a very special way.

Finally, we should be asking ourselves whether we are among those who are true worshippers, who worship Him in spirit and in truth. These are the ones who can say of God's House: "There my best friends and kindred dwell; there God my Saviour reigns."

How solemn if we should be as guilty as Aaron's sons were, who made a mockery of worship and were so severely punished for it.

---

**LETTER TO A YOUNG PERSON EXERCISED ABOUT  
BAPTISM**

Dear J.,

I have seen the letter you wrote recently to your grandfather and read it with much pleasure and satisfaction. You seemed to be exercised about following the Lord Jesus Christ in His commanded ordinances of baptism and the Lord's Supper. Are you thus exercised now? By your letter I judge you have received some divine teaching with regard to your fallen state before God and continual liability to fall into sin. I am very glad it is so with you; may you never lose the sense you feel on those two points. Also, you have received tokens for good, and a little knowledge of Christ. Are you thus moved to desire to be a disciple of His?

Your letter manifests a tenderness with regard to your future walk. May the Spirit of God keep alive that tenderness and increase it. "The fear of the LORD is to hate evil." "Be thou in the fear of the LORD all the day long."

Membership of a church is very solemn. It not only brings a visible union but it also entails very great responsibilities and duties. Read Ephesians 4. 1-32; 5. 1, 2; 1 Corinthians 1. 10; Hebrews 13. 1, 2. Such Scriptures are not to cause a weak member to stumble, but to show how to walk. Then James 1. 5 directs him to the source of supply for everything. If you feel still moved and instructed to follow the Lord, let me know.

May the Lord guide and own us in this solemn matter, give power to wait on Him for a "good supply of the Holy Spirit." Let me have your answer as early as you can, but do not make haste. (Isaiah 28. 16).

Your affectionate well-wisher.

*J.K. Popham*  
Brighton. 1933

**FOR THE VERY LITTLE ONES****A SHIELD**

Have you ever seen a shield? In Bible times soldiers used shields for protection from the arrows or spears of the enemy.

Abram was a stranger in the land of Canaan. The LORD had promised to give him this land; but now, he and his family lived in tents, with enemies all around. The LORD said: "*Fear not, Abram, I am thy shield, ....*" With the LORD's protection, he was very safe. No enemy could harm him by day or night.

Even today, the LORD is a shield to His people. No harm can come to them unless He allows. He also protects them from the arrows of Satan, who is the enemy of their souls.

**QUESTIONS:**

1. What did soldiers use for protection from arrows?
2. Who said: "*I am thy shield*"?
3. From whose arrows does the LORD protect His people?

*Send your answers to the Editor (see page 218 for the address). Remember to give your name and address and to write the word ANSWERS on the envelope.*

**ANSWERS TO SEPTEMBER QUESTIONS**

1. The LORD.
  2. Jesus.
  3. No.
- 

**EDITOR'S POSTBAG**

**JOEL, JONATHAN, KRISTINA, NATALIE, NATHAN and LYDIA YMKER** should have been included in the names that were published in September. First answers to the monthly questions have been received from **HEIDI and JAMES PLAYFOOT**.

*“Fear not,*

*Abram:*

*I am*

*thy*

*shield, ...”*

*Genesis 15.1.*

**BIBLE LESSONS****THE DAY OF ATONEMENT**

Once every year the children of Israel were to keep a solemn fast-day, called the Day of Atonement. On this day, no one was allowed to work. It was a day of rest like the Sabbath Day. Also, they were not to eat anything. The Bible tells us they were to “afflict their souls.” It was a day to think on their sins and be sorry for them.

Early in the morning, the High Priest offered a bullock (young ox) for the sins that he and his family (the priests) were guilty of. He must put off his robes of glory and beauty and wash his body with water. He then put on holy linen garments, which were spotless and white. This was a type of the perfect righteousness of the Lord Jesus.

He took the blood of the bullock, along with a censer full of burning coals and sweet incense, and carried it into the Tabernacle. He passed right through the Holy Place and behind the veil, into the Holy of Holies. This was the only time in the year that he could enter into the presence of God.

The burning incense formed a sweet-smelling cloud over the mercy seat. Then he dipped his fingers in the blood and sprinkled it upon the mercy seat and before the mercy seat seven times. This showed that the High Priest was himself a sinner who needed to seek mercy and forgiveness from God.

When he came out of the Tabernacle, the people knew that God had accepted his offering, so he could now appear for them. How intently the people watched, as the High Priest acted on their behalf. First, two young goats were brought “for a sin offering.” One goat was chosen for the LORD and the other for the scapegoat. These goats were seen as bearing the sins of the people.

The goat chosen for the LORD was slain and its blood brought into the Holy of Holies. Like the blood of the bullock, it was sprinkled seven times upon the mercy seat and before the mercy seat. In the Book of Hebrews we read of the Lord Jesus: “... *by His own blood He entered in once into the holy*



*place, having obtained eternal redemption.”* In the Book of Leviticus we read: “... *for it is the blood that maketh an atonement for the soul.*” When the High Priest came out of the Tabernacle again, he laid his hands on the head of the living goat (scapegoat) and confessed the sins of all the people. He then gave the goat to a “good” man, who led the goat far off into the wilderness, never to be seen again.

In this way, God showed the people that when He forgives sin, He will never remember it again. The people were taught that “*the blood of Jesus Christ ... cleanseth ... from all sin.*” Besides cleansing His people from their sins, the blood of Jesus does something very wonderful. It speaks for them! It is called “... *the blood of sprinkling, that speaketh better things than that of Abel.*”

*You can read about this in Leviticus chapter 16.*

#### QUESTIONS:

1. What was the solemn feast day called?
2. Where was the blood sprinkled? (2 places)
3. How many times was it sprinkled?
4. What was confessed upon the head of the scapegoat?
5. Besides cleansing His people, what does the blood of Jesus do?

*G.L. TenBroeke*

*Please send your answers to the Editor (see address on page 218). Please mark the envelope: ANSWERS. Remember to give your name and address.*

#### ANSWERS TO SEPTEMBER QUESTIONS

- |                    |                     |             |
|--------------------|---------------------|-------------|
| 1. God.            | 2. Burnt Offerings. | 3. Incense. |
| 4. The Lord Jesus. | 5. Strange fire.    |             |
- 

Question: What is the Word of God?

Answer: The Holy Scriptures of the Old and New Testament are the Word of God, and the only certain rule of faith and obedience.

Psalm 119. 140; Proverbs 30. 5; Isaiah 40. 8; 2 Timothy 3. 14-17.

**“DID NOAH REALLY BUILD AN ARK?”**

This may seem a strange title for a subject to appear in the Friendly Companion! It was, in fact, the title of a television programme that was reviewed in a science magazine recently.

The story of Noah and the flood is one that will be well known to many readers, but do you really believe it happened as God says it did? In the article, the writer asserts that the story is regarded as a myth and asks if it could actually be true. We soon see, though, how people, even scientists, without God showing them that His Word is absolutely true, cannot and will not believe it.

The first problem that the scientist had with the story in the Bible is that he thinks it would have taken thirty-five years for Noah and his family to load all the animals. The Bible does not tell us when the ark was loaded with the creatures before the flood, but God has all creation under His control. We only have to read the account of Elijah fed by ravens at the brook Cherith to see this. God brought all the creatures together at the right time.

We then see how blind men can be to the natural world around them. “A flood that engulfed the earth would have left a signature for geologists – yet none has been found,” says the scientist. The evidences of just such a signature can be clearly seen, but this statement shows us how Satan would poison the minds of the nations and get them to “believe a lie” if he can. God flooded the earth because of sin. Satan does not want people to remember this. Neither does he want people to remember that Jesus is coming again one day to judge the earth. Satan is very busy as this time draws near.

What man is very good at doing is putting his own interpretation on Biblical events. The scientist does this by saying that it is possible to build a much more credible version of the story based on a different reading of the Bible, on ancient Babylonian sources that predate the Book of Genesis, and on archaeology and science. Again, we see the hand of Satan in this subtle statement. Whenever you read or hear

someone undermining the Bible or suggesting that something different is much more believable – beware! Satan has always, and ever will, try to make the Book of Genesis no more than a myth. It is the foundation of the Word of God and he hates it.

Then the traditional shape of the ark comes under attack. Many pictures have been drawn of the ark that make it look little more than a house on a boat. This would have been completely unstable in the deluge that occurred. The actual structure of the ark was different to this. It was probably more like a rectangular box that would have been very stable on water. Ship architects have actually built models of the ark in this shape and have testified that it would have been stable in hurricane conditions. The attack on the structure of the ark should come as no surprise either. The ark, with its crew and creature-cargo, is often likened to Jesus and His children. His children shelter in the Ark. The Ark is Jesus. So here we see another attack by Satan. The presenter claims that the ark would have broken to pieces in the deluge. The ark did not break to pieces. Though Satan sought to destroy Jesus, that Ark will never break either.

Next the scientist looked to the number of animals. “Thirty million species of creatures would have needed a fleet of arks!” This statement is an attack on God Himself. Would God, who ordered Noah to build the ark, have made a mistake? No, He knew which creatures were to be preserved and what space was needed to preserve them. There appears to be a subtle inference here though, as if to say, there are many religions in the world today, each is an ark, each is acceptable to God. This is completely wrong. One ark was needed. One Ark is needed for our salvation!

Then there is this amazing statement: “Geologists have also proved that there is not enough water in the world to cover all the continents, then or now.” When the flood came, we read this in Genesis 7. 11: “... the same day were all the fountains of the great deep broken up, and the windows of heaven were

opened.” God did flood the whole earth. Continents were ripped apart, some probably sunk, flooding the earth above.

Those of you who are at school, college or university, may be taught by those who, like this scientist, regard the Bible as being none other than a myth, full of errors and not relevant for today. This is Satan’s way of getting people to forget God, although he knows that one day they will be judged by Him. The Holy Bible is completely true, accurate and relevant for today whether men or scientists believe it or not. When you are told by your teachers and lecturers to ignore and scorn the Bible, ask God to keep you from the errors of their teaching and that He will show you the truths of His Word.

*J.P.S.*

---

### **CALLED BY HIS GRACE**

The following account was given by the late Mr. Pilgrim in the pulpit one Lord’s Day.

“When I was a young boy, the Lord was pleased to call me by His grace. I knew that my mother, in particular, had prayed that this might be so. How I longed to speak to her, and yet something held me back. This state of things went on for some long time. I felt so uneasy about this continuing in this way that I felt the best thing to do was to write her a letter telling her a little of my exercises and how the Lord, I hoped, had shown mercy to such an one as myself. This I did, and then the temptation came. Don’t give your mother this, she knows you well, she won’t believe it, etc. etc. So I tore it up and threw it into the fire.

“In a remarkable way, the Lord showed me that He would intervene and that my mother should receive the letter.

“(In those days of open coal fires, much soot collected in the chimneys, and to save the expense of employing a chimney sweep more than once a year, most housewives swept the lower end of the chimney about once a week with a suitable brush that had a wire handle about five to six feet long. This

brought down quite a quantity of soot from sloping ledges. The operation was called, 'Doing the flues.')

"When my mother swept the flues a few days later, some pieces of unscorched papers fluttered down with the soot. My mother being curious about what they were brushed off the soot and put the pieces together. Of course, she recognised the handwriting and read the contents, which rejoiced her heart.

"I was surprised when she said: 'Thank you for your letter.' This was soon explained. The draught had caught up the papers before they had reached the flames."

*Contributed*

---

### THE STORY OF OUR BIBLE (I)

*A children's address given on 13th June 2004, to the children at Bethel Strict Baptist Chapel, Luton, by the Pastor, Mr. B. A. Ramsbottom, in remembrance of the 400th anniversary of the decision to make the translation which would become the Authorised Version. The style and personal references of the address are left unchanged.*

This afternoon I want to speak especially to our girls and boys but also to our young people and our older friends. Right at the beginning let me say what a wonderful, wonderful thing it is that God has given us a holy Book. We have it in our own language; it can be understood; it sets forth the way of salvation, the way to heaven; and with the Holy Spirit's help we can understand it.

Now then, I want you girls and boys to listen very, very carefully whilst I read to you the first three verses in Genesis. Now listen very carefully.

*in principio creavit Deus caelum et terram  
terra autem erat inanis et vacua et tenebrae super  
faciem abyssi et spiritus Dei  
ferebatur super aquas  
dixitque Deus fiat lux et facta est lux*

Well, there is something wrong, isn't there? There is something the matter. It is in a strange language. It is in a language we do not understand. If we had been living in England a thousand years ago, that would have been the only Bible there was, and it was not a very good one. It was called the Vulgate. It was in Latin. What I have read to you just now is Latin. It was in Latin, and as most girls and boys know, the Bible was written in Hebrew and Greek. So the only Bible in England was this Latin translation. Hardly anybody could understand Latin. There were not many of these Bibles even if they could. Even the priests, most of them could not understand Latin. So people in England just did not know about God. They just did not know the way of salvation. It is said that many of the priests could not repeat the Ten Commandments, or say where they were found, and most of the priests did not know who it was that first taught the Lord's Prayer.

So there were two terrible things. One was, there was a dreadful lot of superstition. People just could not understand this Latin. They had never read the simple stories that we know. So they were fascinated by all kinds of superstition. Down in Gloucestershire you could visit an abbey and they would show you what they said was a vial filled with the blood of Christ. One of the most famous things people went to see was a crucifix. If you put a lot of money down, the face on it smiled. If you did not put much money down, the face on it frowned. There was a church in Reading that had lots of things people used to visit. They had the wing of an angel; they had the spearhead that was used at the crucifixion; they had two pieces of the cross; they had one of Mary Magdalene's bones; and they had James's hand – so these things were supposed to be. We could go on and on. Down in Somerset was a church which among other things had a piece of bread from the first Lord's Supper and it also had a piece of the manger in which Jesus was laid when He was born. People could not read the

Bible. They did not know what was in the Bible. They hardly knew what the name of Jesus meant, so they were fascinated by all these strange, weird, mysterious superstitions. The other terrible thing: there was a dreadful lot of wickedness and immorality.

Over the years there had been odd bits and pieces where people had tried to put some of the Bible into English. Now in the 1300's a man appeared in England, a very wonderful man, a very godly man. His name was John Wycliffe (c. 1330-1384). He was a very learned man, one of the most learned men in England. Also, he was blessed with much of the Spirit of God, and he saw through the evils of the day, and revealed to him was the way of salvation through Jesus. If any of you are ever up at Attleborough, where I know quite a lot of you go, if you take a little journey of about fifteen minutes through the Leicestershire country lanes, you come to the small town of Lutterworth where Wycliffe was the minister and you can see the church where he preached. Wycliffe is known as the *morning star of the Reformation*. Now his great desire was that the Bible should appear in English, so he with his helpers translated it.

So we had a Bible in the 1300's in English, really for the first time. But there were just one or two difficulties. One was that printing had not been invented, so the Bible had to be copied out by hand and it took about ten months to copy out the Bible. Actually, one or two of them are still in existence. If you bought one, it would be about £40 in those days, which would be the same as thousands in our days. It is said that one farmer offered a whole cart load of hay if in return he could have one page of Wycliffe's Bible. But there was another difficulty. It was just a translation of this Latin Vulgate, so it was a translation of a translation. Wycliffe had not got the original Greek and Hebrew. It was a translation of a translation and there were one or two very, very bad mistakes in the Vulgate translation, and Wycliffe, as this was the only

thing he had, reproduced them. Where John the Baptist and the Lord Jesus preached, "Repent," the need of repentance for a sinner to be saved, the Vulgate had translated it: "Do penance," the Roman Catholic "something you had to do," tell your rosary so many times, or go on a pilgrimage to Rome. Wycliffe, having nothing else, translated it into the English, "Do penance." The other example, where the angel appeared to Mary, "Hail, thou that art highly favoured," the Vulgate had it, "Mary, full of grace." Of course, it is Jesus full of grace, not Mary. Wycliffe, having no other, he translated it as it stood. So you have the first English Bible, but it has mistakes in, it is very expensive, and there are not many of them.

So we wait about two hundred years when God raised up a young man down in Gloucestershire named William Tyndale (1494-1536), and really I think William Tyndale was perhaps one of the greatest men who ever lived. Tyndale had a wonderful understanding of Hebrew and Greek, and he had an ambition. Lots of girls and boys have an ambition, something they would like to do. This was his ambition. He said: "I would like to put the Bible into English so simply that the poorest, meanest, most ignorant plough-boy can understand it as well as the learned prelate." So he started putting the Bible into English. To his amazement he did not get any help. When Wycliffe translated his Bible, it was made illegal. Anyone who read it or sold it was put to death. It was the same with Tyndale. He went to the Bishop of London and thought he would help him. The Bishop of London tried to put him in prison. So in the end he had to flee to the Continent where he lived and died. This is why I think Tyndale was one of the greatest godly Englishmen. It is one thing like Whitefield to stand up before thirty thousand people and be admired and adulated by them. But think of Tyndale in a damp, cold cellar from morning to night, working away translating the Bible into English, or in a dusty attic, and hardly being able to leave the house in case he was captured, which at last he was. They



caught him and strangled him and burnt him. So he travelled from country to country until in the end he was martyred. I think perhaps England owes more to Tyndale than anybody else. There is a statue of him on the embankment of the River Thames in England.

So the Bible we have today is very, very similar to what Tyndale produced. He was godly, he was accurate, he was learned and he was helped by the Spirit of God. These Testaments had to be smuggled in. Bales of cloth would come from Holland. In the middle would be some of these Tyndale New Testaments. In the end, the Bishop of London bought as many Testaments as he could and burnt them, but with the money that was paid for them some more, better-produced Testaments were sent to England. Why I say *Testaments*, Tyndale never lived to translate the *whole* of the Bible into English. But the Bibles that followed, especially the Authorised Version, followed Tyndale probably ninety per cent or more than ninety per cent in what he *had* translated.

*(To be continued)*

---

### THE SPANISH ARMADA

When the Spaniards, on the defeat of their invincible Armada, stung with disappointment, and wishing to detract from the honour which our brave defenders had acquired, exclaimed that the English had little reason to boast, for if the elements had not fought against them, they would certainly have conquered us; the enlarged and vivid mind of Queen Elizabeth improved the hint. She commanded a medal to be struck, representing the Armada scattered and sinking in the background, and in the front the British fleet riding triumphant, with the following passage as a motto round the medal: "Thou didst blow with Thy wind, and the sea covered them." It becomes us to say in reference to this, as well as many other national deliverances, "Blessed be the LORD, who hath not given us as a prey to their teeth." *Selected*

**BIBLE STUDY – FOR THE OLDER ONES**

*References are to the 1st Book of Samuel, unless otherwise stated.*

All the people that we have studied so far this year have clearly been children of God, but this month we are considering one who solemnly was not! This is King Saul. Remember that the Scriptures are full of examples, some of which we should endeavour to copy, others are warnings to us lest we should fall as they did.

As we noticed last month, the Israelites sinned in wanting a king in order to be like the nations about them (8. 5). We first read of Saul in 9. 2, that from his shoulders upward he was higher than any of the people. In those days of hand-to-hand combat, physical strength and height were a great advantage in battle. You can read in chapter 9 how Saul's father's asses had strayed, and how Saul and his servant eventually went to Samuel to ask directions (9. 6). Now God had told Samuel the day before that a man would come to him and he was to anoint him king. This he did in 10. 1. In 10. 6 we read how Samuel said: "The Spirit of the LORD will come upon thee," (that is, not the quickening power of the Spirit in the new birth, but a spirit of prophecy) "... and thou shalt be turned into another man" (that is, changed from a rustic uncultured man, to one having kingly majesty). In 10. 9 we read: "God gave him another heart:" (not a spiritual, new heart, or he would not have acted as he did later, but a heart filled with wisdom and courage to deal with the affairs of state, rather than for his father's farm).

What modesty Saul showed when he told his uncle about the asses (10. 16), but not about the matter of the kingdom. And again, when he hid himself, feeling his insufficiency, what a propitious start to his reign!

In chapter 11, when the Ammonites came against the inhabitants of Jabesh-gilead, instead of asking the LORD to deliver them, the men wanted a covenant with their enemies. But Nahash, the Ammonite leader, said he would only agree if

they would submit to being blinded in one eye. How the enemy of our souls likes to blind us to our sins, to his evil devices, and especially from looking to God for help (see 2 Corinthians 4. 4). Being blind in one eye, the Israelites would be less able to resist than they were before! Beware of making a covenant with your enemies, both without and within! It appears that for a time Saul had continued in his rural occupation (11. 5), but when the news came to him: "The Spirit of God came upon Saul," that is, in giving him compassion for the men of Jabesh-gilead, and giving him courage and wisdom to know what to do. And so a great victory took place. By Saul not taking revenge on the Israelites that had despised him (11. 3), (not returning evil for evil), the kingdom was consolidated under him.

Samuel, who by now was old and grey headed, warns the people in chapter 12 of the consequences of not obeying the LORD (verse 15), but through love to the people he said he would continue to pray for them. Although Saul had made a propitious start to his reign, after only two years he began to fall into error. The Philistines had come against Israel, and evidently Samuel had told Saul to wait for seven days until he himself came to Gilgal, but when Samuel's coming was delayed, Saul offered the sacrifice himself, which as a Benjamite he was not allowed to do. When Samuel did come, he prophesied that Saul's kingdom would not continue (13. 14).

In Chapter 15, Samuel told Saul that God had commanded him to utterly destroy the Amalekites, but Saul spared Agag their king and the best of the sheep and all that was good: "...but everything that was vile and refuse, that they destroyed utterly." Saul at first tells Samuel that he had obeyed the LORD's command, but Samuel heard the noise of the cattle, and as we read in Numbers 32. 23: "...be sure your sin will find you out." Saul then blamed the people (15. 21), but Samuel spoke those searching, solemn words: "...to obey is better than

sacrifice ... rebellion is as the sin of witchcraft.” When Saul later went to the witch at Endor, this was a reason given him for his condemnation (28. 7-25). Samuel then, himself, put Agag to death. Incidentally, in the Book of Esther, the great enemy of the Israelites and of Mordecai, was Haman, who was an Agagite, so it appears that one at least of Agag’s children escaped.

In 16. 14 we read how the Spirit of the LORD departed from Saul: that is, he no longer acted with wisdom and prudence in the matters of the kingdom, but the LORD permitted an evil spirit to come on him. Jealousy is an example of such an evil spirit. We read in Song of Solomon 8. 6: “Jealousy is cruel as the grave.” When the women praised David more than Saul (18. 7), he tried to kill David (18. 11). Indeed, almost the rest of his reign seemed devoted to trying to kill David.

When the Philistines again came against Israel, Saul enquired of the LORD, but the LORD answered him not (28. 6): (See Psalm 18. 41). Saul, earlier in his reign, had in obedience to God’s command by Moses, put away the witches and wizards out of the land, but now was left to go to the witch at Endor. By her enchantments, a figure appeared that Saul understood to be Samuel. He asked to be told what he should do (28. 15), and was solemnly told that which would come to pass. In chapter 31. 4 he was left to take his own life.

In conclusion, your attention is drawn to the number of times that Saul said he had sinned (26. 21 etc.). Balaam knew that he was a sinner (Numbers 22. 34), and so did Judas Iscariot (Matthew 27. 4). Yet clearly all three were lost characters! Their conviction was only a natural one, and not of the Holy Spirit. How are you to know which your conviction is? If, like Adam and Eve, you blame someone else for your sins (Genesis 3. 12, 13), then it is only like that of Saul. But, if like the repenting thief, you can say: “And we indeed justly; for we receive the due reward of our deeds” (Luke 23. 41); or like the publican: “God be merciful to me a sinner” (Luke 18. 13);

then your conviction is of the Holy Spirit, and you are born again. Can you sing from the heart Gadsby's 761?

Should sudden vengeance seize my breath,  
I must pronounce Thee just in death;  
And if my soul were sent to hell,  
Thy righteous law approves it well.

Yet save a trembling sinner, Lord,  
Whose hope, still hovering round Thy Word,  
Would light on some sweet promise there,  
Some sure support against despair.

*R.C.T. Warboys*

---

### THE EYE OF GOD

The eye of God! Think of that! Everywhere, in every house, in every field, in every room, in every company, alone or in a crowd, the eye of God is always upon you. "The eyes of the LORD are in every place, beholding the evil and the good" (Proverbs 15. 3), and they are eyes that read hearts as well as actions.

May you all realise this fact. Recollect that you have to do with an all-seeing God – a God who never slumbereth nor sleepeth – a God who understands your thoughts afar off, and with whom the night shines as the day. You may leave your father's roof, and go away, like the prodigal, into a far country, and think that there is nobody to watch your conduct; but the eye and ear of God are there before you. You may deceive your parents or employers, you may tell them falsehoods, and be one thing before their faces and another behind their backs, but you cannot deceive God. He knows you through and through. He heard what you were talking about today. He knows what you are thinking of at this minute. He has set your most secret sins in the light of His countenance, and they will one day come out before the world to your shame, except you take heed.

How little is this really felt! How many things are done

continually, which men would never do if they thought they were seen! How many matters are transacted in the chambers of imagination, which would never bear the light of day! Yes, men entertain thoughts in private, and say words in private, and do acts in private, which they would be ashamed and blush to have exposed before the world. The sound of a footstep coming has stopped many a deed of wickedness. A knock at the door has caused many an evil work to be hastily suspended, and hurriedly laid aside. But oh, what miserable drivelling folly is all this! There is an all-seeing Witness with us wherever we go. Lock the door, draw down the blind, shut the shutters, put out the candle; it matters not, it makes no difference; God is everywhere, you cannot shut Him out, or prevent His seeing. "All things are naked and opened unto the eyes of Him with whom we have to do" (Hebrews 4. 13). Well did young Joseph understand this when his master's wife tempted him. There was no one in the house to see them – no human eye to witness against him; but Joseph was one who lived as seeing Him that is invisible: "How then can I do this great wickedness," said he, "and sin against God?" (Genesis 39. 9).

Young people, I ask you all to read Psalm 139. I advise you all to learn it by heart. Make it the test of all your dealings in this world's business: say to yourself often, "Do I remember that God sees me?"

Live as in the sight of God. This is what Abraham did – he walked *before* Him. This is what Enoch did – he walked *with* Him. This is what heaven itself will be – the eternal presence of God. *Do* nothing you would not like God to see. *Say* nothing you would not like God to hear. *Write* nothing you would not like God to read. *Go* to no place where you would not like God to find you. *Read* no book of which you would not like God to say, "Show it Me." Never spend your time in such a way that you would not like to have God say, "What art thou doing?"

*Selected*

# TOGETHER

**“and they went both of them together.”**

**“so they went both of them together.”**

*(Notes of a wedding address)*

When Abraham and Isaac were called of God to ascend Mount Moriah, in seven ways they were kept *together* by God.

They were *united together* by their mutual love for God and each other.

They *obeyed God's will together* as they went to the place of appointed sacrifice.

They *worshipped together*.

They were *tried together*.

They *trusted together*.

They *continued together*.

They *were delivered together*.

*“My son, God will provide Himself a lamb for a burnt offering.”*

*“And Abraham called the name of that place Jehovah-Jireh: as it is said to this day, In the mount of the LORD it shall be seen.”*

---

# THE DAISY

What hand but His who arched the skies,  
And pours the dayspring's living flood,  
Wondrous alike in all He does,  
Could raise the daisy's purple bud,  
Mould its green cup, its wiry stem,  
Its fringed border nicely spin.  
And cut the gold-embossed gem,  
That, set in silver, gleams within,  
And fling it, unrestrained and free,  
O'er hill and dale, and desert sod:  
That man, where'er he walks, may see  
At every step the stamp of God?

*Selected*

**BIBLE QUESTIONS**

This month's questions are about *REMEMBERING THE SABBATH DAY*. Please send your answers, with Scripture references, to the Editor (see page 218 for the address). Remember to give your name and address and to write the word *ANSWERS* on the envelope.

1. Why did God sanctify the seventh day? (Genesis 2).
  2. Write out Exodus 20. 11.
  3. In what way did a man break the Sabbath Day in Numbers 15?
  4. On what day did God provide the manna for the Sabbath Day in the wilderness?
  5. In what other way did the miracle of the manna differ on the sixth day from that of the other days of the week?
  6. What did Nehemiah command should be done on the Sabbath Day? (Nehemiah 13)
  7. What did Nehemiah threaten to do to those who disobeyed him in this matter?
  8. Who is the Lord of the Sabbath? (Luke 6)
  9. Write out Mark 3. 4.
  10. What does the Word of God call the Christian Sabbath, (the first day of the week)? (Revelation 1)
- 

**ANSWERS TO SEPTEMBER QUESTIONS**

1. Hannah (1 Samuel 1. 27)
2. Samuel (1 Samuel 3. 10)
3. Samuel (1 Samuel 16. 2)
4. David (1 Samuel 17. 39)
5. Saul (1 Samuel 26. 21)
6. Mephibosheth (2 Samuel 9. 8)
7. Nathan (2 Samuel 12. 7)
8. Ittai (2 Samuel 15. 21)
9. Joab (2 Samuel 18. 21)
10. Barzillai (2 Samuel 19. 34)



# *The Friendly Companion*



“He opened the rock, and the waters gushed out;  
they ran in the dry places like a river.”  
(Psalm 105. 41).

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*November 2004*

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

November seems to be a month especially in which *to remember*. In this month, on November 5th, we remember God's goodness to England when the Gunpowder Plot was thwarted so remarkably. Then, on the 11th, we remember the goodness of God and the bravery of the many men and women who have given their lives in war that we might have the freedoms we too often take for granted. It is also in this month that our friends in North America remember in a special way the goodness of God in providing a harvest, on what is called Thanksgiving Day.

The Bible has a lot to say about remembering. In particular there are three commands *to remember* which our readers should never forget.

Firstly: "*Remember the Sabbath Day to keep it holy.*" This command was given to our first parents, Adam and Eve, and is binding on all mankind. My mother used to quote a little verse, which went like this:

"A Sabbath well-spent, brings a week of content  
Whatever may come on the morrow.  
But a Sabbath profaned, whate'er may be gained  
Is a certain forerunner of sorrow."

Secondly: "*Remember now thy Creator in the days of thy youth....*" How often that important word *now* is substituted, at least in young people's actions and older ones' too, by the word *sometime*. One of the minor prophets, (I wonder if you can say which one?) said: "For it is time to seek the LORD," and a New Testament saint said: "It is high time to awake out of sleep." Again, I used to hear older people say, when I was young: "Procrastination (that is, putting off until another occasion) is the thief of time." May God help us to 'redeem the time, for the days are evil.'

Thirdly: "*Remember Lot's wife.*" This is almost the shortest verse in the Bible: (do you know what the shortest verse is?)

But what a momentous verse it is! Through disobedience, Lot's wife, who had been so kindly and firmly brought out of Sodom on its day of judgment, by looking back became a pillar of salt. I expect she thought of some of her family and friends being consumed in the dreadful fire, but she should have been concerned about one thing alone: fleeing to the God-appointed refuge. Jesus said: "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me." What grace God gave Abraham on Mount Moriah to remember Who should come first: God or his dear son, Isaac?

May God help us to lay these three important texts to heart, and then November would be a profitable month for us each.

With best wishes from your sincere friend and Editor.

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### OUR FRONT COVER PICTURE

The attractive fountain, which appears on our front cover this month, is to be found in Hythe in Kent. (*Thanks to young readers in Gravesend and older readers in Brabourne who have brought this to our attention.*) I wonder how many of our Kent readers have seen this fountain? The Scripture verse which can be clearly seen is: "He opened the rock, and the waters gushed out; they ran in the dry places like a river" (Psalm 105. 41).

How welcome must the streams referred to have been to the thirsty Israelites travelling through the desert! In our land, where water is usually so plentiful, it is difficult for us to imagine how important water was to the weary pilgrims. There, in the arid wilderness, life literally depended on it. How good was God to make such a miraculous and continuing provision for His people.

We learn from this, firstly, how good God is to provide for us in our natural needs, day by day. The Lord would not let His people take it for granted, and so sometimes they had to pray earnestly for the Lord to provide, but He never failed

them. He is the same today.

Then we should learn the deeper lesson of the smitten rock. The Bible clearly tells us that the spiritual Rock is Christ. He was smitten by God's Holy Law at Calvary that thirsty sinners might draw mercy from the streams of blood, which He so freely shed. It is these streams we should be most concerned about tasting. All others will cease sooner or later. Jesus said that he that drinketh of this water shall live for ever. May God teach us to thirst after Himself as we read of in Psalm 42. All such thirsting souls are blessed for eternity.

---

### EDITOR'S POSTBAG

*First answers to the monthly questions have been received from ABIGAIL ASTON; SAMUEL BANFIELD; CHARLOTTE AND WILLIAM COTTINGHAM; BETH WIGLEY.*

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### JESUS SAID: "I AM THE WAY"

Some time ago, the pilot of a military plane was forced to parachute into a jungle in south east Asia. How could he possibly find his way out? A local man saw what had happened and came to the pilot's rescue, slashing through the tangled under-bush. The frightened pilot cried out: "Where's the way out?" The rescuer shouted back: "No road! I'm the way! Follow me!" The pilot had to trust the man who led him through the jungle to safety.

In a deeper sense the Lord Jesus is the Way of salvation to His children and they are taught to trust in Him for their safety and deliverance in the same way as the pilot had to rely on his kind deliverer.

---

Question: What things are chiefly contained in the Holy Scriptures?

Answer: The Holy Scriptures chiefly contain what man is to believe concerning God, and what God requires of man.

Ecclesiastes 12. 13-14; Micah 6. 8; 2 Timothy 3. 14-17.

**FOR THE VERY LITTLE ONES****BREAD**

How good a piece of bread tastes when you are hungry! Bread is part of our food every day.

When the people of Israel went out of Egypt, their food was soon gone. They became so hungry! Where could they find food to eat in the desert? The LORD said: *"Behold, I will rain bread from heaven for you."* Every morning it lay upon the ground, and the people gathered as much as they needed. None came on the Sabbath, but twice as much was given on the day before. This bread was called manna. For forty years the LORD fed the people with manna in this wonderful way.

Jesus said: *"I am the Bread of life: He that cometh to Me shall never hunger."* He came down from heaven to give life unto those who believe in Him for salvation. The bread that He gave was His own flesh. *"...be that eateth of this bread shall live for ever."*

**Questions:**

1. What did the LORD say He would rain? (3 words)
2. What was this bread called?
3. Who said: *"I am the Bread of life"*?

*Contributed*

*Send your answers to the Editor (see page 242 for the address). Remember to give your name and address and to write the word ANSWERS on the envelope.*

**ANSWERS TO OCTOBER QUESTIONS**

1. Shields.
  2. The LORD.
  3. The arrows of Satan.
-

*Jesus said:  
“... I am the  
Bread of Life:  
he that  
cometh  
to Me shall  
never hunger.”  
John 6. 35*

**BIBLE LESSONS****THE BEGINNING OF THE NEW TESTAMENT ERA**

My dear young readers,

For some time I have been wondering if we should leave the Old Testament history at some point to begin with the New Testament. It has been nearly eight years since we started and many of you will soon be grown. Having finished with the Tabernacle, the furniture, and sacrifices which taught the people about the promised Saviour, it seems like a good place to change.

After the last book of the Old Testament was written, over four hundred years passed before the events in the New Testament began. Many changes took place during that time in the history of the Jews. For many years the land was under powerful rulers such as Nebuchadnezzar of Babylon, Cyrus the Persian, Darius the Mede, and Alexander of Greece.

The Romans were controlling the land of Israel when the New Testament era began. They were led by an emperor called Cæsar Augustus. Because the Emperor lived in Rome, he appointed some of his generals to rule as kings over different parts of the empire. He appointed Herod to be king over the land of Judæa (formerly Israel).

Herod was very eager to please the Emperor. He passed many laws that displeased the Jews. After many years he found the Jews considered him an enemy. To gain their favour, he ordered the temple to be rebuilt with white marble stones, for it was broken down. The Jews were pleased to have a beautiful new temple. It stood high above the city of Jerusalem and shone brightly in the sunlight.

In this new temple, the priests (descendants of Aaron) offered sacrifices to God every morning and evening, just as God commanded Moses so long before.

One of the priests was a man named Zacharias. His wife's name was Elisabeth. She was also a descendant of Aaron. *"They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."*



Though they loved the Lord and served Him, they had a bitter trial. They never had a child and now they were old. You may remember that Abraham and Sarah had the same trial until the Lord blessed them with their son Isaac.

Because there were many priests, Zacharias would serve by turns. When it was his turn to serve, he would leave his home in the hill country of Judah and go up to Jerusalem. His office was to burn incense before the Lord on the golden altar. Twice each day, at the morning and evening sacrifices, he put coals from the great altar into a censer and went into the holy place alone to offer sweet perfumes upon the golden altar. While he was doing this, the whole multitude of people were outside praying for him and themselves, that God would be pleased to show mercy unto them.

*You can read about this in Luke chapter 1.*

#### QUESTIONS:

1. How many years passed between the Old and New Testaments?
2. Who controlled the land of Israel when the New Testament began?
3. Who was the Emperor?
4. Whom did the Emperor appoint as king over Judæa?
5. What was the name of the priest? What was his wife's name?

*G.L. TenBroeke*

*Please send your answers to the Editor (see address on page 242). Please mark the envelope ANSWERS. Remember to give your name and address.*

#### ANSWERS TO OCTOBER QUESTIONS

1. The Day of Atonement.
2. Upon the mercy seat and before the mercy seat.
3. Seven.
4. The sins of all the people.
5. It speaks for them.

**“FEARFULLY AND WONDERFULLY MADE”**

Why do you have eyebrows? Are they really necessary? The psalmist, who was also King David, said: “I will praise Thee; for I am fearfully and wonderfully made; marvellous are Thy works; and that my soul knoweth right well” (Psalm 139. 14). He could see that every part of him was formed and made by God – even his eyebrows.

We have reason to be thankful to God for our eyebrows as they serve much more than a cosmetic purpose. Those who suffer from alopecia (total loss of body hair) find that without eyebrows the stinging, salty sweat from their forehead runs straight into the eyes, making them sore and red. Wet weather is no better, for they are constantly wiping the rain out of their eyes.

God knew that sin would enter the world when He created man, and as part of his creation gave him eyebrows. After Adam had sinned, God said to Adam: “In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return” (Genesis 3. 19). This was part of God’s curse on man for his sin, but in His mercy God provided a means of relief from the sweat that would run from man’s brows through hard work. We should thank God for these mercies and seek to use all that God has given us to His honour and glory.

But that is not all, for the eyebrows also perform another, quite unrelated function. The position of the eyebrows emphasizes the expressions of the human face, allowing us to distinguish, for example, the smile of happiness from something more sinister. We read a person’s expression almost subconsciously but the eyebrows play a very important part in this.

The function of the eyebrows illustrates a remarkable attribute of the human body that deserves to be better appreciated. It is true that every component, no matter how insignificant, turns out to have some useful purpose, but here

we see an amazing economy of design where the same feature serves two quite unrelated purposes – both protecting the eyes and conveying the authenticity of human emotion.

We are made in God's image. We therefore have a duty of responsibility not to abuse ourselves, as this is offensive to God and mars His creation. We live in a world where, sadly, people do abuse themselves. We see it increasingly all around us and the eyebrows are no exception. We see people that have pierced their eyebrows in their efforts to draw attention to themselves and make some sort of statement. Others resort to injecting fluids into them in order to change their appearance. Some people that have had these injections are unable to raise or lower their eyebrows. This makes it very disconcerting to those talking to them as they can no longer accurately deduce their true mood and have to rely on their actions and speech. There may also be longer-term health problems as a result of these injections. To abuse our bodies like this is heathen and an anti-Christian practice. There is great peer pressure on the young to follow these things. It is hard sometimes to stand out against these things and say why. Perhaps some of our young ones would like to have a different appearance. May God show you that He has made you as you are: nothing is out of place.

There is a true story about a young boy who had an affliction and could not talk like his friends. A minister spoke to him and asked him whether he was resentful about this. The boy took a pencil and paper and wrote: "No." "Why is this?" asked the minister, and the lad wrote again: "For even so Father, for so it seemed good in Thy sight." What he was saying here was that God had made him unable to speak, and that this was God's will, hard though it was. He probably had many questions about it at times, but he was willing to submit to God's will in this. Perhaps you have an affliction and wish that you were without it, or that your appearance was different, but do remember that God has seen fit to give you the body you have and may He give you the same grace as the young boy.

*J.P.S.*

### WORDS FROM LINCOLN

In 1863, in the middle of the Civil War, Abraham Lincoln issued a national Thanksgiving proclamation:

“The year that is drawing towards its close, has been filled with the blessings of fruitful fields and healthful skies. To these bounties, others have been added, which are of so extraordinary a nature, that they cannot fail to penetrate and soften even the heart which is habitually insensible to the ever watchful providence of Almighty God. In the midst of a civil war of unequalled magnitude and severity, order has been maintained, the laws have been respected and obeyed, and harmony has prevailed everywhere, except in the theatre of military conflict.

“Needful diversions of wealth and of strength from the fields to the national defence, have not arrested the plough, the shuttle or the ship. Population has steadily increased, and the country, rejoicing in the consciousness of augmented strength and vigour, is permitted to expect continuance of years with large increase of freedom.

“No human counsel hath devised nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy. It has seemed to me fit and proper that they should be solemnly, reverently and gratefully acknowledged as with one heart and one voice by the whole American people.

“I do, therefore, invite my fellow citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next, as a day of Thanksgiving and Praise to our beneficent Father who dwelleth in the Heavens. And I recommend to them that they do also commend to His tender care all those who have become widows, orphans, mourners or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the Almighty Hand to heal the wounds of the

nation and to restore it as soon as may be consistent with the Divine purposes to the full enjoyment of peace, harmony, tranquillity and union.”

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### BANNER OF LOVE

A boy was once tried by court-martial, and sentenced to be shot. The hearts of his parents were broken when they heard of it. In the home was a little girl, and she had read the life of Abraham Lincoln, then President of the United States of America, and she said: “Now, if Abraham Lincoln knew how my father and mother loved their boy, he would surely not let my brother be shot.” She urged her father to go and intercede, but he said: “No, there is no use in that; the law will have to take its course.”

But the heroic sister was strong in hope, and she took a train from Vermont to Washington; and when she reached the White House the soldiers refused to let her in; but she told her pitiful story and they passed her in. The private secretary was influenced in the same way, and at last she gained an entrance to the president’s room, where he was surrounded with his staff considering certain war items. He saw her and called her to him, and the little one told her story so simply that it brought tears to Abraham Lincoln’s cheek; he sat down and wrote a despatch pardoning the lad.

*Selected*

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### SALT

On hearing a sermon recently on Matthew 5.13: “Ye are the salt of the earth,” it reminded me of something that I read on the back of a box of matches. It went something like this: “Two scientists tried going without salt. After two or three weeks their ability to think and work was seriously reduced.” Salt is a good preservative. We need the “salt of the covenant” (Leviticus 2. 13) to preserve us, lest we “lose our savour” spiritually, and be “good for nothing.”

*A.G.R.*

## THE STORY OF OUR BIBLE (II)

*(The continuation of an address given to the children at Bethel, Luton, by the Pastor, Mr. B.A. Ramsbottom.)*

About this time was a very wonderful invention, nothing whatsoever to do with religion, and that was the invention of printing by Gutenberg in Germany. Gutenberg produced the first Bible that was printed, 1456. Actually, it was the Latin Vulgate. The desire began to spring up, that England might have its own Bible. Germany had its own Bible in German; Luther had produced it. England was beginning to feel very English and felt that it should have the Bible in English. The king was the famous Henry VIII. He was having trouble with the pope. So there was quite a complicated period with all these different Bibles appearing. 1535, Coverdale's Bible appeared. He was not really a translator himself. He used Tyndale, he used the Vulgate, he used Luther, he used one or two others. This was Anne Boleyn's Bible. You remember poor Anne Boleyn, who was beheaded, the wife of Henry VIII. She had her own Bible to read. Two years later there was Matthew's Bible. After Anne Boleyn's death, Henry did not like to use her Bible. And then in 1539, the Great Bible: that was really the first Authorised Version. King Henry VIII was always a bigoted Roman Catholic, but he quarrelled with the pope and decided he was going to have a Bible in every church in England. So this Great Bible was really a combination of all the others with a lot of Tyndale in it. This Great Bible was called that because of its size. It was a very big Bible and these Bibles were chained in the churches because people wanted to read the Word of God so much they would have borrowed them, if not stolen them. Not far from where I lived, in the ancient church at Mitton in the Ribble Valley in Lancashire, there is one of these chained Bibles still there with its chains. This was the Bible which was also known as the Treacle Bible. A lot of these old Bibles were known by strange names, the Treacle Bible because the translation of: "Is there no balm in Gilead; is there no physician there?" was: "Is there no *treacle* in Gilead; is there

no physician there?"

Really, the Reformation in England was through the people gathering together in the churches whenever they had a spare moment, someone climbing up to the chained Bible, reading it aloud, hundreds of people listening, God the Spirit sealing it home on their hearts. On the Continent it was people – Luther, Zwingli, Calvin. In England it was not so much any person, but the Bible. There were all these Bibles appearing. I suppose the one you have heard of most of all is the Breeches Bible. Some of you have been talking to me recently, saying there is an old farmer in Haynes who has a Breeches Bible. In one of the catalogues of second-hand Christian books for sale I received a few weeks ago, there was a Breeches Bible for sale, £3,000. The Breeches Bible was the famous 1560 Geneva Bible. Those who had fled from England to Geneva produced it, and the Geneva Bible, the Breeches Bible, was the favourite of the Reformers, the favourite of the Puritans, the favourite of Shakespeare. If you study Shakespeare at school, when he quotes from the Bible, he quotes from the Geneva. Why it was called the Breeches Bible? Where we have Adam and Eve “sewed fig leaves together, and made themselves aprons,” the Geneva Bible has: they “sewed fig leaves together, and made themselves *breeches*.” The Geneva was popular. It was very small, very cheap. It also had very, very striking notes, strongly Calvinistic, strongly anti-popery.

Let me pause here. Some of you have asked me a question over the years. (I am going right off the point for a moment.) First of all the Bible, any Bible, had no chapters. A Roman Catholic cardinal called Hugo in 1250 divided the Bible into chapters and we still have those same chapters today: still no verses. 1551, an Englishman, Sir Robert Stevens, divided the chapters into verses. We still have the same verses today. The italics we have first appeared in the Geneva Bible, the Breeches Bible, and the margin references did not appear until we had our own Authorised Version.

I suppose you are saying: whatever has this to do with a four hundredth anniversary? Well, you have all heard of the famous Queen Elizabeth, the great Queen Elizabeth I and the days of Sir Frances Drake, Sir Walter Raleigh, the Spanish Armada and so on. When she died she had no children – she was never married – and King James VI of Scotland became King James I of England. Being from Scotland, people thought they would get a lot of favours from him and a petition was put before him. In the end, exactly four hundred years ago, 1604, the new king agreed to meet a number of ministers at Hampton Court Palace. I think many of you, if not most of you, have been there. I remember at one time we had two or three Sunday School outings to Hampton Court Palace. I remember some of our children getting lost in the well-known Hampton Court maze, and I remember a lot of you who are now older, going to see the vine. In former days, Hampton Court was one of the royal palaces. Buckingham Palace had not appeared then. The king met these ministers and the most important thing they decided was that they would have just one version of the Bible, which would be the authentic one instead of these different Bibles, which were still appearing – Coverdale's, Matthew's, the Great Bible, the Geneva, various other ones. So the king agreed, and there was this royal appointment that there was going to be just one Bible.

Now what happened? Fifty-four of the most learned Hebrew and Greek scholars in England were chosen to do the translation, to prepare it. But they did not just start as with a blank page. They had Tyndale and they relied heavily on Tyndale. You will find, if you compare Tyndale and our Bible, that from 1604 they followed Tyndale very, very closely indeed. It was not until 1611 this Bible appeared. In America they always called it the King James Bible. Most Bibles still have a little piece right at the front, a dedication of the translators to King James. In our country we call it the Authorised Version.

*(To be concluded)*



### A STRANGE CONVERSION

Just after James Usher was appointed Archbishop of Armagh in 1642, he was detained in England by an illness which lasted nine months. During the delay, he had a public debate with a popish priest at Drayton, Northants, the seat of Lord Mordaunt, afterwards Earl of Peterborough.

Lord Mordaunt was a zealous Roman Catholic, and wished to persuade his Lady into the pale of the Romish church. He chose a Jesuit, Beaumont (whose true name was Rookwood, and a brother of the one executed for the Gunpowder Treason), to champion his side. His Lady chose Archbishop Usher. The heads of the debate were agreed – transubstantiation, the invocation of saints, of images etc. According to the arrangements, Usher spoke for three days, five hours a day; on the fourth day it was Beaumont's turn as he had chosen – but lo and behold, Lord Mordaunt received a letter from him to say all his arguments had slipped out of his memory, and said he felt it was God's judgment on him for undertaking to dispute without the license of his superior! Lord Mordaunt felt this very deeply, and after some conference with the archbishop, renounced popery, and continued a Protestant to the end of his life. And Lady Mordaunt felt so thankful, she showed the archbishop all the kindness she could to the end of her days.

*Selected*

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### SPOKESMEN OF CHRIST

"I hear that a certain merchant came from London to Saint Andrews in Fife, where he heard first the great and worthy Mr. Blair preach; next he heard the great Rutherford preach. Next Lord's day he came to Irvine, and heard Mr. Dickson preach.

When he came back to London, his friends asked him what news he had from Scotland. He answered that he had very great and good news to tell them. They wondered much what that could be, for he was before that time a man altogether a stranger to true religion. He told them he heard one Mr. Blair

preach at Saint Andrews; and, describing his features and the stature of his body, he said: 'That man showed me the majesty of God' – which was Mr. Robert Blair's peculiar talent. 'Then,' added he: 'I afterwards heard a little fair man preach' – Mr. Rutherford – 'and that man showed me the loveliness of Christ. Then I came and heard at Irvine a well-favoured proper old man, with a long beard' – which was the famous Mr. Dickson – 'and that man showed me all my heart;' for he was the most famed of any man of his time to speak to cases of conscience.

And they say that that Englishman became an excellent Christian. The whole General Assembly of the Church of Scotland could not have given a better character of these three men than that man gave."

*R. Wodrow*

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#### DEALER AXED OVER 'DAY OF REST'

A Christian car dealer is shutting his award-winning showroom rather than open on Sundays. Mark Mitchell said he would prefer to close the Mitsubishi franchise than make his staff work on the Sabbath. But he added that the move was forced on him by the maker, which insisted that he open all weekend. "I'd never force my faith on others, but I see Sunday as a day of rest," said Mark.

The site at Eastham on the Wirral, Merseyside, has won Mitsubishi's dealership of the year, in the past. It will close and staff will be relocated to one of four other showrooms nearby.

A spokeswoman said Mitsubishi required agents to work the same hours as rivals. "We are sad to lose him; he's a good dealer," she added.

*Selected*

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#### ASK AND RECEIVE

It is said of Sir Walter Raleigh that he was always asking favours of Queen Elizabeth I. On one occasion she said to him: "Raleigh, when will you leave off begging?" His reply was: "When your Majesty leaves off giving." How much more so is this true of Him who has said: "Open thy mouth wide and I will fill it."

*Selected*

**BIBLE STUDY FOR THE OLDER ONES**

*References are to the First Book of Samuel, unless otherwise stated.*

This month we consider David, probably the most well-known king that Israel had. After King Saul had rebelled and disobeyed God's command in chapter 15, Samuel was sent to anoint one of the sons of Jesse, the Bethlehemite, but God did not tell him which of Jesse's eight sons it was to be. Even godly Samuel was deceived by appearances (16. 6). Jesse had not thought it necessary to send for David, but it was him that the LORD chose, and commanded Samuel to anoint him to be king.

In chapter 17 the well-known defeat of Goliath by David is recorded. In verse 37 we read how David did not claim it was his skill that killed the lion and bear, but said: "The LORD that delivered me...." Have you noticed that Goliath had not bothered to draw his sword out of its sheath, he so despised David? (verse 51).

After Saul turned against David, we read how David lied to Ahimelech in 21. 1,2. This resulted later in the people of Nob, the city of the priests, being put to death, except for Abiathar the priest.

In chapter 24, while David and his men were hiding in a cave, King Saul came in and David had the opportunity to kill him; indeed it was suggested by his men in verse 4, that it was the LORD's provision. But David knew it would have been wrong for him to kill Saul; this would have been putting his own hand to hastening the fulfilment of the promise given by God in the anointing.

Again, the opportunity to kill Saul arose, and Abishai, David's nephew, (Zeruiah was David's sister), tried to persuade David to allow him to kill Saul, but David would not allow it. (26. 8,9).

But after all this, what weak faith David showed in 27. 1 by *thinking*: "I shall now perish one day by the hand of Saul." In

other words, he was not expecting that the promise given him at his anointing would ever be fulfilled. This was the same man who had put his trust in the LORD when he went against Goliath! David had been preserved from Saul to the present, but unbelief now gained the upper hand. (See Gadsby's 961) By going to Achish the king of Gath, David later almost became involved in fighting the Israelites, (chapter 29). He was chastened, by his family and others being taken captive by the Amalekites, and his people spoke of stoning him, (30. 6). "But David encouraged himself in the LORD his God."

*References are now from the Second Book of Samuel.*

After the death of Saul, David became king over Judah and reigned in Hebron for seven years and six months. After the treacherous death of Saul's son Ishbosheth, David then reigned in Jerusalem for thirty-three years.

In chapter 6 we read how David had a right motive in wanting the Ark to be brought to Jerusalem, but he did not do it in the way laid down in Scripture. In 1 Chronicles 13. 1, he consulted "with every leader," but clearly did not consult the Scripture! The Ark was to be carried by staves placed through the rings of the Ark and carried on the shoulders of the sons of Kohath, who were Levites. Notice in Numbers 7. 9, that the sons of Kohath were not given wagons as were the other Levites. How much easier it was to use a new cart to carry this heavy object! Beware of a "new cart" religion, one that is not a burden and is not scriptural.

We now come to the sad record of David's great fall in chapter 11. God's Word faithfully records the failings of His people, not as an excuse for us to copy them, but rather as a warning to us not to do the same. David's armies had gone to battle but David had stayed at Jerusalem. In 11. 2, he saw a woman washing herself. Bathsheba was not without fault in this matter: she should have had more modesty than to be washing herself where she could be observed. Jesus, in

Matthew 5. 28, said that a man can commit adultery just by lustful looks. David was clearly told in verse 3 that the woman was a married wife. To try and conceal the matter, he sent for her husband, Uriah, to come home, in the hope that the child might be thought to be his. But Uriah refused to go down to his house, (11. 11), even though David made him drunk. So David caused Uriah to be put to death and took the widow, Bathsheba, as his wife. "But the thing that David had done displeased the LORD."

How long after this it was before God sent Nathan to David we are not told directly, but the son is now spoken of as a child, not a babe. I do not think David wrote many Psalms during that period. When Nathan spoke the parable, David's anger was kindled, and he said: "...the man that hath done this thing shall surely die." Nathan said solemnly: "Thou art the man," and prophesied that the child would die and also that which would take place with David's wives.

David was now inspired to write Psalm 51. In that Psalm, which so many of us have had to pray many times, have you noticed that David seems to break off in verse 18 to pray: "...build thou the walls of Jerusalem"? The walls of a city made a clear distinction between those in the city and those outside. David, by his conduct, had acted like other worldly kings: in other words, he had made a breach in the wall and blurred the distinction between the LORD's people and the world of wickedness. Although God forgave him his sin, he suffered from it for the rest of his life. His older sons, Amnon, Absalom and Adonijah knew what their father had done and followed his wrong example. "For whatsoever a man soweth, that shall he also reap."

After at least seven years (13. 30; 13. 38; 14. 28), Absalom rebelled against David. David may have thought God had forgotten about the prophecy, but He had not. How bitter this was, far worse than when Saul tried to kill him; it was now his own son. But the trial was sanctified to David that he did not

rebel against it and said in effect: "Thy will be done" (15. 25,26).

Sadly, we read of another sin of David, when in pride he caused the people to be numbered (24. 2). Notice that Joab, who was a wicked man, reproved David the sweet Psalmist of Israel! (24. 3). It is very solemn when the world can see our sins and we cannot see them ourselves! But David was brought to repent of this sin (24. 17). He would not use in God's service that which cost him nothing (24. 24).

David had desired to build a temple early in his reign (7. 2), but had been told that he could not, and that his son would. Human nature would say: "If I can't build it, I'm not going to help," but we read how David prepared with all his might (1 Chronicles 29. 2). Notice, gold where gold was required, silver for silver, not silver in place of gold. In verse 14 he makes a very important statement: "...all things come of Thee, and of Thine own have we given Thee." Do we realise that our health, loved ones, homes, possessions *and our time* are not really ours but are the Lord's, and to be used in His service and the service of His people? In Acts 5, we read of Ananias and Sapphira, who said they had given all, but lied as they had kept back part for themselves. Even the unprofitable servant in Matthew 25. 25 did not claim the talent as his own. 1 Corinthians 6. 19, 20 are relevant: "For ye are *bought* with a price." What a price that was to redeem our souls!

In 2 Samuel 23, we read of David's last words, (that is, inspired words, as distinct from his commands to Solomon in 1 Kings 1). In verse 5 he said: "Although my house be not so with God..." that is, his elder sons did not fear God, yet he knew that God had made with him an everlasting covenant ordered in all things and sure.

How interesting and instructive is the life of David!

*R.C.T. Warboys*

**“PREPARE TO MEET THY GOD”**

Great God, what do I see and hear!  
The end of things created!  
The Judge of Mankind doth appear  
On clouds of glory seated;  
The trumpet sounds, the graves restore  
The dead which they contained before:  
Prepare, my soul, to meet Him!

The dead in Christ shall first arise  
At the last trumpet's sounding —  
Caught up to meet Him in the skies,  
With joy their Lord surrounding.  
No gloomy fears their souls dismay,  
His presence sheds eternal day  
On those prepared to meet Him.

But sinners, filled with guilty fears,  
Behold His wrath prevailing;  
For they shall rise and find their tears  
And sighs are unavailing;  
The joys of sin are past and gone,  
Trembling they stand before the throne,  
All unprepared to meet Him.

Great God, what do I see and hear!  
The end of things created!  
The Judge of Mankind doth appear,  
On clouds of glory seated.  
Beneath His cross I view the day  
When heaven and earth shall pass away,  
And thus prepare to meet Him.

*M. Luther*

### BIBLE QUESTIONS

This month's questions are about *THE FEAR OF THE LORD*. *Send your answers to the Editor (see page 242 for the address)*. Please remember to give the Scripture references and to write the word **ANSWERS** on the envelope.

1. What two things does Psalm 19 tell us about the fear of the LORD?
2. What is the fear of the LORD the beginning of? (Psalm 111)
3. What five things does the fear of the LORD hate? (Proverbs 8)
4. What is to be found in the fear of the LORD? (Proverbs 14)
5. Write out Proverbs 14. 27.
6. What does the fear of the LORD tend to? (Proverbs 19)
7. Write out Proverbs 23. 17.
8. Of whom was Isaiah speaking when he said that He would be blessed with quick understanding in the fear of the LORD? (Isaiah 11)
9. What is the fear of the LORD said to be in Isaiah 33?

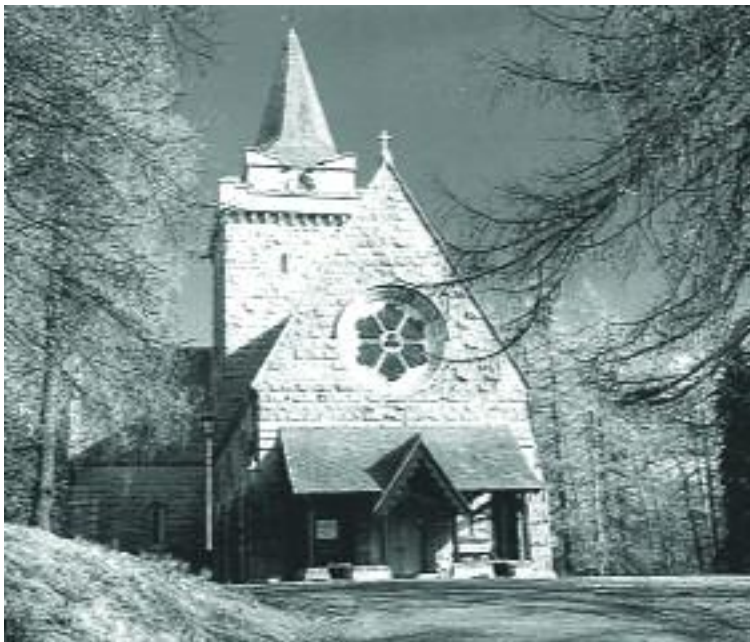
### ANSWERS TO OCTOBER QUESTIONS

*The Editor apologises for omitting the Bible references on questions 4 & 5 last month.*

1. "...because that in it He had rested from all His work which God created and made." (Genesis 2. 3)
2. "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it." (Exodus 20. 11)
3. He gathered sticks on the Sabbath day. (Numbers 15. 32)
4. God gave twice as much on the sixth day as on other days. (Exodus 16. 22)
5. It did not stink nor breed worms as it did when it was kept overnight on the other days. (Exodus 16. 24)
6. Nehemiah commanded that the gates of Jerusalem should be shut on the Sabbath day, and that no burdens should be brought in. (Nehemiah 13. 19)
7. Nehemiah threatened to lay hands on them. (Nehemiah 13. 21)
8. The Son of Man or the Lord Jesus Christ. (Luke 6. 5)
9. "And He saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace." (Mark 3. 4)
10. The Lord's Day. (Revelation 1. 10)



# *The Friendly Companion*



“For there is one God, and one mediator between God and men, the Man Christ Jesus” (1 Timothy 2. 5).

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*December 2004*

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

At this time of the year you will find many people who add to God's Holy Word things that are not spoken there. This is something we should guard against. As an example, we often hear of *three wise men*. Now, nowhere in Matthew chapter 2 does it tell us how many wise men there were. I expect it is because there were three gifts mentioned that many have come to the conclusion that there were three givers, but the Bible does not say so.

What the Bible does tell us about these men is, however, very instructive.

*Firstly*, they were wise, not only naturally, but also spiritually. The Bible tells us that not many naturally wise men are called to know God. Natural wisdom has been a great stumbling block to many, as we read in 2 Corinthians 4. 3, 4, and also Ecclesiastes 3. 11. Read these verses for yourselves, and may we seek not to be left to natural wisdom only. These men had the understanding to realise the precious message of the star in the east. Others just looked on it as another star like the rest in the sky.

*Secondly*, their wisdom made them enquirers and seekers after Christ. What a great distance they travelled, and what a time it must have taken! But to them this was labour and time well spent indeed.

*Thirdly*, their wisdom would not let them rest, until it had been satisfied by seeing the Lord Jesus for themselves. Herod's supposedly wise men knew that Christ should be born in Bethlehem, but they never stirred a step to find Him for themselves.

Many years ago there was a man who lived about ten miles from the famous Niagara Falls. He could hear, even at that distance, the roar of the waters that cascade over the falls, but never in all his days did he go to see them. So many people who hear of the Lord Jesus in the House of God, are like that. Because they lack the wisdom of these wise men, they never

seek until they find the Lord Jesus for themselves.

*Fourthly*, these wise men found the star to be an infallible guide to the Lord Jesus. This points us to God's Holy Word, the Bible, which is an unerring guide to those who have the wisdom from above, as these men did. God's Word is so true that it says in one place: "Let God be true, but every man a liar." We should not be ashamed of this, even though so few believe it to be true.

In the early years of the twentieth century, a young girl was at school learning how to do sums. The teacher gave the class a hard sum to do. The young girl compared the answer with her classmates, only to find that they had all got a different answer to her. So, thinking she must be wrong, she altered hers to the same answer as theirs. When the teacher put the correct answer on the board, the young girl found, to her surprise, that her original answer had been the right one. She learned a very important lesson that day: not to be ashamed to stick to what she felt to be right, even though she might be the only one.

May God give to us the wisdom these wise men had, and may it be our prayer at this time: "We would see Jesus," and may we not rest until we can say with Paul: "But we see Jesus...."

With best wishes from your sincere friend and Editor.

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### OUR FRONT COVER PICTURE

Our front cover this month shows a picture of the beautiful church at Crathie which the Queen regularly attends during her annual stay at Balmoral. What is most remarkable, and we hope not forgotten by the worshippers in this historic church, is that outside at its front is a large stone, unearthed a few years ago, dating back to Reformation times, on which are graven the following Scriptures:

*"But we preach Christ crucified ..." (1 Corinthians 1. 23).*

*"For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2. 5).*

*"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1. 8).*

These verses could well be placed outside every church or chapel where the gospel is professedly preached, as a reminder to us each of what we should be seeking to know as we gather for worship, and as a solemn testimony against any preacher or hearer who seeks to preach or hear another gospel which is not that of the Lord Jesus Christ.

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### IN SEARCH OF NOAH'S ARK

Subject to the approval of the Turkish government, a team of ten explorers will soon climb the 17,820-foot high Mount Ararat, to prove that an object buried in the snow is Noah's Ark. The object was first seen in 1957 by the Turkish air force pilots, but the area was off limits at the time due to the Soviet Union's belief that the explorers were American spies.

It appears that last summer's heatwave in Europe has partially exposed the structure and new satellite photos have helped to pinpoint the location of the Ark.

Explorers have been searching for the Ark since the ban on Mount Ararat was lifted in 1982, but so far no one has been able to locate it. Older photos taken by the CIA and dating back to 1949 reveal something on Mount Ararat that was referred to as the "Ararat anomaly." The anomaly is about 600 feet long, which is close to the description of the Ark in Genesis. Although the original picture was taken in 1949, it was not released until 1995 when it was requested under the Freedom of Information Act. *"And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat" (Genesis 8. 4).*

*With acknowledgements to the Jewish press.*

**FOR THE VERY LITTLE ONES****A PROMISE**

Have your parents promised you something nice? How you look forward to the set time! You believe they will surely keep their promise.

After Adam and Eve had sinned, God promised that one day a Saviour would be sent to take away sin. For a very long time people had been waiting for the Saviour to be born. A promise was given by God the Holy Spirit to Simeon that he would live to see "*the Lord's Christ.*" How eagerly he waited for the time to come! When he was an old man, he was told by the Holy Spirit to go into the temple. Joseph and Mary brought in the baby Jesus while he was there. He knew this Baby was the promised Saviour. "*Then took he Him up in his arms, and blessed God.*" How happy Simeon was to see and hold Him!

Even though a long time may pass, God will never fail to keep a promise. What He has promised, He is "*able also to perform.*"

**QUESTIONS:**

1. Who was promised that he would live to see the Saviour?
2. Where was he told to go?
3. Will God ever fail to keep a promise?

*Contributed*

*Send your answers to the Editor (see page 266 for the address). Remember to give your name and address and to write the word ANSWERS on the envelope.*

**ANSWERS TO NOVEMBER QUESTIONS**

1. Bread from heaven.
2. Manna.
3. Jesus.

*“... what  
He had  
promised,  
He was  
able also  
to perform.”  
Romans 4. 21.*

## BIBLE LESSONS

## A VISION IN THE TEMPLE

One day, while Zacharias was offering incense upon the golden altar, he was surprised to see someone standing at the right side of the altar. Never before had this happened. No one was allowed in the holy place while he offered incense. However, it wasn't a man who appeared there, but an angel sent from God. As Zacharias looked upon the shining figure, he was filled with fear. He had never seen an angel before.

The angel spoke very kindly and told him not to be afraid, for he was sent with a very special message from God. First, he told him that his prayer was heard and his wife Elisabeth would have a son, whom he should name John. This son would bring them joy and many would rejoice at his birth. The many years of sorrow would be forgotten.

I am sure your parents were joyful when you were born. However, Zacharias and Elisabeth had an even greater cause to be joyful. They were told that their son would *"be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb."*

He would have a special work to do. God would use him to turn many of the people unto the Lord. He would *"go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission (forgiveness) of their sins."*

The words of the angel seemed too wonderful to be true. Could it be possible that after all these years, they would yet have a son? Because he and his wife were both old, he asked for a sign, saying: *"Whereby shall I know this?"*

The angel answered: *"I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings."* He told Zacharias that it was a very sinful thing not to believe his words, as they came from God. Because he disbelieved the Word of God, he would be dumb (unable to speak) until the day the baby was born.



While the angel was speaking to Zacharias, the people outside were waiting for him to return. They wondered why he stayed so long in the temple. He had never been this long before. Finally he appeared at the door; but what was the matter? He tried to tell them what had happened by making signs with his hands. Because he was speechless, he could not tell them about the wonderful vision and the words of the angel.

When the days of his service were over, he hastened to his house in the country. What good news he had to tell his wife Elisabeth! Even though he couldn't speak, he made his wife know all about the vision and the promise of a son. How they rejoiced together!

Though his heart was filled with joy, Zacharias was unable to tell others of it for nearly a whole year. How he looked forward to the day when his son would be born; he believed his voice would then return and he would speak again.

*You can read about this in Luke chapter 1 verses 5 to 25.*

#### QUESTIONS:

1. Who appeared at the right side of the altar?
2. What was he sent with?
3. What was Zacharias to name his son?
4. What was the name of the angel?
5. What happened to Zacharias because of his unbelief?

*G.L. TenBroeke*

*Please send your answers to the Editor (see address on page 266). Please mark the envelope: ANSWERS. Remember to give your name and address.*

#### ANSWERS TO NOVEMBER QUESTIONS

- |                             |                         |
|-----------------------------|-------------------------|
| 1. Over four hundred years. | 4. Herod.               |
| 2. The Romans.              | 5. Zacharias; Elisabeth |
| 3. Cæsar Augustus.          |                         |

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#### EDITOR'S POSTBAG

*First answers to the monthly questions have been received from HELEN KERLEY and BENJAMIN SMITH.*

**THE STORY OF OUR BIBLE (III)**

*(The conclusion of an address given to the children at Bethel, Luton, by the Pastor, Mr. B.A. Ramsbottom.)*

One thing most men and women, girls and boys, have never understood: on the front page you will find on all your Bibles, whether they are big or little, "Appointed to be read in Churches." Most people think that means that the king authorised it, it was permitted, it was allowed to be read in churches. But the meaning was completely different. It had to be prepared in such a way, it had to be set out, it had to be arranged, so that it would be very easy, very suitable to read in churches.

Well, you have these fifty-four very learned men. I understand Hebrew is a dreadfully difficult language. These fifty-four men were some of the greatest Hebrew and Greek scholars our country has ever known. They were all different and had all kinds of different views, but every one of them was completely committed to the infallibility and inspiration of Scripture. They wanted to produce an excellent version of the Bible. They were divided into six different groups. Two met in London at Westminster; two of them met in Cambridge; two of them met in Oxford, I rather think at Corpus Christi College, Oxford; so that in the end, after seven years laboriously comparing, re-comparing and discussing, our wonderful version of the Bible appeared in 1611. For years up until recent times this was *the* Bible. Everyone thought of it just as *the* Bible.

Interestingly, apart from anything to do with religion, it has fashioned our English language more than any other book. So many of the expressions we use continually, day by day, come from the Authorised Version of the Bible. Let me just remind you of a few of them. All kinds of people use them, ungodly people, atheists, but they are all from the Bible. Things like this:

to lick the dust;

a man after his own heart;

he fell on his face;

the land of the living;

under the sun;	sour grapes;
from time to time;	pride goes before a fall;
the skin of my teeth;	to stand in awe;
to put words into his mouth;	to rise and shine;
to go from strength to strength;	a fly in the ointment;
to see the writing on the wall;	a drop in a bucket;
the salt of the earth;	the powers that be;
a thorn in the flesh;	

So you might go on and on. Our English language is very, very much moulded by our Bible.

One of the sad things of today is that instead of people referring to *the* Bible as they did years ago, as they still did when I was a boy, as most people still did when I came to “Bethel” as Pastor, now there are all kinds of versions and more and more coming out year by year. What is the fault with these new versions? Two things. It seems that first of all most of them are based on doubtful manuscripts; but secondly, most of the modern translators use what they call “dynamic equivalence,” which means they read a passage and think: “What did that man want to say? What was really in the back of his mind? Well, we will try to put what was in the back of his mind as you and I would say it now.” Our version of the Bible is a strict translation, exactly, word for word, as the original was inspired by the Spirit of God.

You remember that Queen Victoria was once asked by an African prince: “What is the secret of England’s greatness?” And to his amazement she took up a Bible, and it was the Authorised Version, of course. She said: “This is the secret of England’s greatness.”

Now I would like you all to turn with me to John 5. 39. These are the words of the Lord Jesus: “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.” We are wonderfully favoured that we have a Bible in English, accurate, a true representation of God’s revelation, and there we can read the will, the purpose

of God; why He created the world; who God is, Father, Son and Holy Ghost; what our need is as sinners; how we can escape hell; how we can get to heaven; there is a heaven; there is a hell; what is the way of salvation; why did Jesus come? – all of these things. Now the Lord Jesus said: “Search the Scriptures.” What a terrible thing it is if we believe that this is God’s holy, inspired Word and we do not read it! There are some people who will fight to the death for the Bible, the Authorised Version being God’s holy, inspired, infallible Book, but they do not read it. There are some ungodly militant Protestants who would fight, literally fight, that the Bible is God’s holy, infallible Word; but they do not read it; they do not want to read it. “Search the Scriptures.” I hope you girls and boys read a little piece from your Bible every morning or every night, or both. Read it slowly and pray that God will help you to understand it. “Open Thou mine eyes, that I may behold wondrous things out of Thy law,” especially to find salvation there, to find Christ there. A little girl was given a Bible once and she wrote at the front of it:

“Divine Instructor, gracious Lord,  
Be Thou for ever near;  
Teach me to love Thy sacred Word,  
And find the Saviour there.”

Now I pray that it might be like that with our girls and boys and older ones too, each of us: may we “love God’s holy Word, and find the Saviour there.”

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Question: What is God?

Answer: God is a Spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth.  
Exodus 34. 5-7; John 4. 24; 1 Timothy 1. 17 & 6. 15-16; Hebrews 12. 29; Revelation 22. 13

### THE GIRAFFE'S NECK

The tallest animal in the natural world is the giraffe. I expect that most of you have seen giraffes in zoos and safari parks. A male giraffe can grow to about 6 metres tall (about 20 feet). At this height giraffes can reach and eat vegetation higher up trees and bushes, that other animals are unable to reach. Evolutionists claim that giraffes evolved this height, and in particular their long necks, as part of the competition for food amongst other animals.

We will see how this is completely untrue and that God made the giraffes as we see them, from the beginning of creation.

Have you ever thought how blood manages to reach the giraffe's head against gravity, up its long neck? A giraffe needs a very powerful pump to do this. Like us, the giraffe has a heart which pumps blood around its body, but a giraffe's heart can be up to 66 cm long (2.5 feet), much bigger than a human's. But what happens when the giraffe needs a drink? As you know, giraffes have to part their front legs and bend their necks down to reach the water. Now when the giraffe does this, the blood can flow easily down its neck, but with the powerful heart that a giraffe has, the blood pressure is powerful enough to burst all the blood vessels at the base of the brain and so it would die. So why are there giraffes alive today? Did they evolve a solution? Of course not. Dead creatures cannot evolve!

Giraffes have a series of valves in their arteries that act like mini reservoirs and reduce the blood pressure as it flows down the neck when the head is lowered. Then, in front of the brain there is a larger valve that gently expands and acts as a sponge, protecting the brain.

But if we imagine a giraffe at a water hole taking a drink, and a hunting tiger was to appear, the giraffe would need to escape. So it quickly lifts its head and runs away. Now you would expect the giraffe to faint due to a sudden drop in blood pressure and oxygen to the brain. The tiger can now catch it

quite easily, surely? But the little valves, that were acting like sponges, gradually open up, maintaining the blood pressure to the giraffe's brain and so preventing the giraffe from collapsing.

A giraffe needs all of these functions when it is born. Without them it could not drink or escape from predators. Its distinctive features could not have evolved. The giraffe is another example of the handiwork of God. It was created with all the necessary functions for it to be able to live and take its place in the animal world that God intended it to. The blood circulation in a giraffe shows evidence of wonderful design. Evolution does not allow for design. It takes away the honour and glory that is rightly due to our Creator.

The work of the Master Designer can be seen in all creation. At school, Creation is for the most part ridiculed and counted more of a theory than evolution. May you each be helped to see that the world around us has been created, and know that we are accountable to the Creator and give the praise to Him for "His wonderful works to the children of men."

J.P.S.

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### THE TRIUMPH OF FREE GRACE

*Related by George Muller (1805-1898). A remarkable account of how a wicked man was cut down by the power of God's grace in the very act of persecuting his godly wife.*

Between forty and fifty years ago, it pleased the Lord to call by His grace the wife of a farmer at Ashburton in Devonshire, whose husband in consequence became a bitter opposer to her. This opposition was greatly increased when he had reason to believe that she was going to be baptized. The wife, however, thought that on account of his great enmity, she would choose a time for being baptized when he was not at home. A time was therefore chosen when he was to be absent at a fair at Exeter.

The farmer went to the fair, but having learned on Thursday that his wife was to be baptized at eleven o'clock on the next morning, in haste to return he rose early on Friday morning to put a stop to the proceeding. After having ridden several miles, he said to himself: "No, I will not go. Let her do what she pleases; I will not care about her at all;" and he therefore rode back again towards Exeter. But after a while he altered his mind again, and said to himself: "Nay, I will go; she shall not have her own way;" and he rode again towards Ashburton. He pursued his way, and then changed his mind a third time, and turned towards Exeter; but not long after this, a fourth time he had different thoughts, and determined to ride home. Now, however, he remembered that, on account of his having gone backward and forward, and that for several miles, he had wasted so much time that he could not possibly be at Ashburton by eleven o'clock, a distance of more than twenty miles from Exeter. Enraged by this thought, he dismounted from his horse at Halden Common, between Exeter and Teignmouth, cut a large stick out of the hedge, and determined to beat his wife with that stick as long as a part of it remained.

At last he reached his home late in the afternoon, and found his wife had been baptized. In a great rage, he now began to beat her, and continued to do so until the stick in his hand was actually broken to pieces. Having thus most cruelly treated her, her body being full of bruises, he ordered her to bed. She meekly began to undress herself, and intended to go to bed without saying a word; but when he saw her about to go, he said: "You shall not sleep in my bed any more. Go to the children's bed." She obeyed. When now on the point of lying down on the children's bed, he ran into the kitchen, fetched a piece of wood, threw her down on the bed, and was about to begin again to beat her, when suddenly he let the piece of wood fall and went away without saying a word.

The poor suffering wife saw no more of him that evening or night. On the next morning, Saturday, before she had risen,

her husband left the house, and was absent all day until evening. In the evening, the wife gave him to understand, when retiring for the night, that according to his wish she was again going to sleep in the children's bed, when he meekly said to her: "Will you not sleep in your own bed?" She thought he meant to mock her, and would beat her again if she did go into her own bed. As, however, he continued in a meek and kind way to desire her to lie down in her own bed, she did so. All night, from Saturday to the Lord's Day, he lay groaning by her side, turning about in the bed, but having no sleep.

On the Lord's Day morning he rose early. After a while he came to her and said: "My dear, it is time to get up. If you will get up and make the breakfast, I will go with you to the meeting." Still the wife thought he only meant to mock her, and that perhaps he would beat her again when she was on the point of going to the meeting. Nevertheless, she rose, prepared the breakfast, and at last, as he continued meek and kind as before, she made herself ready for going to the meeting. How great was the astonishment and surprise of the people in the small town, where the thing had become known to almost everyone, when arm in arm he walked with his wife to the meeting and entered it himself, a thing which he had never done before!

After the meeting was over, he related before all persons present what had passed in his mind between Exeter and Ashburton; how he had most cruelly beaten his wife; how he had ordered her to go to the children's bed; how he ran into the kitchen to fetch a piece of wood to beat his wife a second time; how he had thrown her for that purpose on to the bed; and how he had already lifted his hand with the piece of wood in it, when there was like an audible voice saying to him: "Why persecutest thou Me?" The piece of wood had then fallen out of his hand, and he had felt instantly that he was persecuting the Lord Jesus. From that moment his soul had become most distressed. He had been sleepless and miserable during the



night, from Friday to Saturday. On Saturday morning he had left the house early, in the greatest agonies of soul, and had been roving about in fields and neighbouring villages all day. He had come home and passed another sleepless night from Saturday to the Lord's Day; and then passed what has been related.

From this time this persecutor became a disciple of the Lord Jesus. He found peace through the blood of the Lord Jesus, by faith in His Name, and walked about thirty years in peace and love with his wife, and adorned the gospel of the grace of God.

Surely the arm of the Lord is not shortened in our days? In a moment He may turn the heart of the greatest persecutor. Think on Paul, think on Manasseh.

“Hail, mighty Jesus! how divine  
Is Thy victorious sword!  
The stoutest rebel must resign  
At Thy commanding word.”

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### **“SET A WATCH, O LORD, BEFORE MY MOUTH; KEEP THE DOOR OF MY LIPS”**

David was a soldier. He is expressing himself pictorially here, using images from martial life. A watchman or sentry was a soldier who was to be found on the walls, and who took heed lest the enemy came near, or anyone who was not supposed to do so should go outside, such as a prisoner. This picture David uses for the mouth and tongue. He compares the mouth to the gates of the city: “Set a watch, O LORD, before my mouth; keep the door of my lips.”

I can name the soldiers needed to watch our tongue and lips. There are four of them. They are: Verity, Charity, Necessity and Wisdom. If any word wants to get out of the door of my lips, let it expect to meet these four soldiers on the way.

Verity always asks whether the word to be spoken is true or not! If not, back he goes!

But if it is true, then a second sentry arrives: charity by name, who asks whether the mouth wishes to speak because love demands it. Even if it involves a question of a reproof to somebody, it must be in love. "Speak the truth in love." If it does not turn out thus, then soldier Charity does not let it pass.

But if it answers the demands of the first two soldiers, a third watchman, Necessity, appears, who asks: "Is it really necessary that this should be said? Must you go outside, or are you just taking a stroll? If you do not go in the name of Necessity, turn back."

But if it is necessary, a fourth lookout arrives, who is called Wisdom. Soldier Wisdom asks whether it would not be better if you said this or that a few hours, a few days, or even a few weeks later.

And only if that which we want to say can meet the demand of these four soldiers may we speak. Thus David prays: "Set a watch, O LORD, before my mouth; keep the door of my lips."

May we each seek the grace that James exhorts: "Let every man be swift to hear, slow to speak, slow to wrath."

*S. Ralesil*

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### THE MISSIONARY AND THE SEAL

Nathaniel, an assistant to the Moravian missionaries in Greenland, when engaged in the seal fishery, being in company with another brother who was yet inexperienced in the management of a kayak (a Greenland boat), he met a Neitsersoak, the largest kind of seal, which he killed. He then discovered his companion on a flake of ice, endeavouring to kill another of the same species, and in danger. He, therefore, left his dead seal, kept buoyant by the bladder, and hastened to help his brother. They succeeded in killing the seal; but suddenly a strong north wind arose and carried off both the kayaks to sea and they could not discover any kayaks in the neighbourhood. They cried aloud for help, but in vain.

Meanwhile the wind rose in strength and carried both the kayaks, and also the piece of ice, swiftly along with the waves. Having lost sight of the kayaks, they now saw themselves without the least hope of deliverance.

Nathaniel continued praying to his Saviour, and thought with great grief of the situation of his poor family, but felt a small degree of hope arising in his breast. Unexpectedly he saw his dead seal floating towards him, and was exceedingly surprised at its approaching against the wind, till it came so near the flake of ice that they could secure it.

But how should a dead seal become the means of their deliverance and what was to be done? All at once Nathaniel resolved, at a venture, to seat himself upon the dead floating seal and go in quest of the kayaks, with the help of his paddle, which happily he had kept in his hand when he joined his brother on the ice. Though the sea and waves continually overflowed him, yet he kept his seat, made after the kayaks, and succeeded in overtaking his own, into which he crept, and then went in quest of that of his companion, which he likewise found. He also kept possession of the seal; and now hastened in search of the flake of ice on which his companion was most anxiously looking out for him. Having reached it, he brought him his kayak and enabled him to secure the other seal, when both returned home in safety. When relating his dangerous adventure, he ascribed his preservation not to his own contrivance, but to the mercy of God alone.

*Selected*

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Rest not in an historical knowledge or faith. If thou do, it will not save thee; for if it would it would save the devils: for they have their literal knowledge and general belief of the Word. Dost thou think it enough to know and believe that Christ lived and died for sinners? The devil and his angels know and believe as much. Labour then to outstrip them, and to get a better faith than is in them.

*Petter on Mark. 1661*

**BIBLE STUDY FOR THE OLDER ONES**

*In January I mentioned that your Editor had asked me to write the Bible Study for twelve months. This is, therefore, my last. Up to the present, we have considered characters from the Old Testament, but this month I want to consider one from the New Testament, especially as it is the time of the year when we remember the birth of Jesus.*

This man is one of whom the Lord said: "Among them that are born of women there hath not risen a greater than John the Baptist" (Matthew 11. 11).

John's coming and his office are foretold in the Old Testament, in Isaiah 40. 3: "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God"; also in Malachi 4. 5, 6, under the name of Elijah. (See also Luke 1. 17).

The details of John's birth are given in Luke 1. His father, Zacharias, and his mother, Elisabeth, were elderly and although Zacharias was praying for a son, he clearly was not expecting an answer to his prayer! The angel said: "... thy prayer is heard" (verse 13), but Zacharias in unbelief raised the objection of his age. (Had he forgotten about Abraham and Sarah having Isaac in their old age?) But Zacharias' unbelief did not stop God fulfilling His word. When you dear young friends pray, are you remembering the words of the Lord in Mark 11. 23? But as Mr. Philpot wrote: "God does not move along tramlines laid down by a worm." (See Isaiah 55. 8, 9.)

In Luke 1. 15 we read "... he (John) shall be filled with the Holy Ghost, even from his mother's womb." In verse 41, when Elisabeth heard the salutation of Mary (already expecting the babe, Jesus), John leaped in his mother's womb. We do not read anything similar, elsewhere in the Scripture. (Jeremiah was told that before he came out of the womb he had been sanctified and ordained a prophet (Jeremiah 1. 5), but this was rather different.)

Zacharias was filled with the Holy Ghost and prophetically said of his son: "And thou, child, shalt be called the prophet of

the Highest: for thou shalt go before the face of the Lord to prepare His ways.”

Nothing is left on record of John's youth, other than that he “... was in the desert till the day of his shewing unto Israel.” As his parents were elderly when he was born, it may well be that he was orphaned early in life.

John the Baptist's message was: “Repent,” and in this sense he is the forerunner of Christ and prepares His way. We must know ourselves as sinners by the Holy Ghost's teaching and repent of those sins, before we shall know Christ as our Saviour.

What humility John showed: “He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose” (John 1. 27).

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world” (John 1. 29). Have you compared John's view of Christ with Pilate's? Pilate said: “Behold the man,” (John 19. 5). Both looked upon Jesus with their natural eyes, yet had a very different view of Him. “What think ye of Christ? is the test” (Gadsby's 1149). The word “world” as in John 3. 16, means the Lord's chosen people in every nation of the world, not the whole of mankind.

Again, John felt his own unworthiness when Jesus came to be baptized, but Jesus said: “Suffer it to be so now: for thus it becometh us to fulfil all righteousness” (Matthew 3. 15). When they came up out of the water, (so they must both have gone down into it), the Spirit of God descended like a dove and lighted upon Christ, and a Voice was heard, saying: “This is My beloved Son in whom I am well pleased.”

John had said of Christ: “He must increase but I must decrease,” and we read of two of John's disciples leaving him and following Christ (John 1. 37).

It would appear that soon after Christ's baptism, John was put into prison by Herod (Matthew 4. 12), and Jesus Himself

began to preach (.17). The reason Herod put John into prison was because he had reproved Herod for taking his brother Philip's wife, Herodias, as his wife (Philip was still alive) and for all the evils which Herod had done (Matthew 14. 3, 4 and Luke 3. 19). It would seem that while he was in prison he came into spiritual darkness and doubt. He sent two of his disciples to Christ saying: "Art Thou He that should come, or do we look for another?" This was the same man who had said: "Behold the Lamb of God, which taketh away the sin of the world"!

"Dream not of faith so clear  
As shuts all doubtings out;" (Gadsby's 312)

Jesus then carried out miracles of healing before these disciples, and then sent them back to John with this message: "Go and shew John again those things which ye do hear and see ...."

The Lord then spoke of John something that may have puzzled some of you: "Among them that are born of women (that is by natural generation), there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matthew 11. 11). Does this mean that John was not a child of God? Of course not. The "kingdom of heaven" refers to the gospel dispensation, not heaven itself. John was not favoured to live on until Christ was crucified, died and rose again. We are more favoured than John in that we read of this as an accomplished fact; John had to look forward to it by faith.

Although Herod had feared John: "... and when he heard him, he did many things, and heard him gladly" (Mark 6. 20), yet at the request of Herodias' daughter, (previously instructed by her mother), Herod had John beheaded in the prison.

His work being finished, so ended the life of this most remarkable man.

*As I wrote in January, I have felt my insufficiency in attempting to write "Bible Study for Older Ones," but I have a*

*particular love to you and concern for your souls. I pray that whoever continues this series next year, may be helped by the Lord, and that His blessing will rest upon those things set before you.*

*R.C.T. Warboys*

We are deeply grateful to the Lord for the help given to M. Warboys during the year. May we each lay to heart the truths that have been brought before us. (Editor)

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### THE LORD JESUS

And was the Saviour once a child,  
A little child like me?  
And was He humble, meek and mild,  
As little ones should be?

Oh why did not the Son of God  
Come as an angel bright?  
And why not leave His fair abode,  
To come with power and might?

Because He came not then to reign  
As sovereign here below;  
He came to save men's souls from sin,  
Whence all his sorrows flow.

And did the Son of God most high,  
Consent a Man to be?  
And did that blessed Saviour die  
For sinners such as we?

And did the Saviour freely give  
His life for sinful men?  
Yes, Jesus died that souls might live;  
Oh, how He loved them then!

*Anonymous*

**BIBLE QUESTIONS**

This month's questions are from Matthew 2. You will need to read the whole chapter before you answer the questions. Send your answers, with the verse references, to the Editor (see page 266 for the address). Please give your name and address and write the word *ANSWERS* on the envelope.

1. Which king was reigning in Jerusalem at the time of Christ's birth, and which king succeeded him?
2. How many times was Joseph warned of God in a dream in this chapter?
3. Give the Old Testament reference of the verse quoted by the chief priests and scribes.
4. Write out verse 10.
5. What treasures did the wise men carry with them?
6. Where was Joseph commanded to take the young Child?
7. How long was he to stay there?
8. What prophecy was fulfilled by this move?
9. How many prophecies of the Old Testament are mentioned in this chapter?
10. Why was Jesus eventually brought to Nazareth?

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**ANSWERS TO NOVEMBER QUESTIONS**

1. It is clean and enduring for ever. (Psalm 19. 9)
2. Wisdom. (Psalm 111. 10)
3. Evil, pride, arrogancy, the evil way and the froward mouth. (Proverbs 8. 13)
4. Strong confidence. (Proverbs 14. 26)
5. The fear of the LORD is a fountain of life, to depart from the snares of death. (Proverbs 14. 27)
6. Life. (Proverbs 19. 23)
7. Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long. (Proverbs 23. 17)
8. Christ. (Isaiah 11. 3)
9. His treasure. (Isaiah 33. 6)



# THE FRIENDLY COMPANION

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Editor: G.D. Buss

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## **OUR MAGAZINES**

It is with a sense of gratitude to the Lord for His great faithfulness and mercy, that we come to the end of another year in the history of the *Friendly Companion*. For all the help given by our typesetter, and proof readers, as well as our contributors, both regular and occasional, we would extend our heartfelt thanks. Also we would mention the kind letters of support and helpful advice which come from time to time, and most of all we would be thankful for the prayerful support which many give that the seed sown might yield a copious fruit in due season. May the Lord bless you each with the saving knowledge of those truths we hold dear.

The prices for 2005 (if the Lord will) can be found on page 266.

"Having therefore obtained help of God, *we* continue unto this day...."

"Brethren pray for us."

G.D. Buss (Editor)