

# *The Friendly Companion*



“My days are like a shadow that declineth.”  
Psalm 102. 11

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*January 2011*

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All correspondence to be sent to the Editor.

Annual Subscriptions inc. postage:

U.K.	U.S.A. & Canada	Australia	Europe (Netherlands)
£12.60	\$34	A\$38	€24.00

All correspondence concerning subscriptions should be addressed to Mr. D. Christian, 5, Roundwood Gardens, Harpenden, Herts. AL5 3AJ.

Volume 137

January 2011

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

How often do we hear the words: "I can't wait..." for something to happen. "I can't wait for my birthday," or "I can't wait to leave school," or sadly, "I can't wait to leave home and be independent." That is, no doubt, what the prodigal son thought! He couldn't wait for his inheritance.

Of course, we all have to wait for many things, but there is a danger that instead of wisely using the present time, we spend our hours only *thinking* about the future, and never making proper *preparation* for it.

As we have now passed into a New Year we are reminded again how quickly our lives do pass away. How many wasted hours we have to look back upon! How many people, in looking back over the years, wish that they had their time over again to use it more wisely than they did! Perhaps that is why Paul said: "Redeeming the time, because the days are evil." He could look back with sadness at the years he spent in hating God's people and trying to destroy the church of Christ. He also reminded the Ephesian believers that they had "in time past ... walked according to the course of this world."

Perhaps some of our readers are looking back over the past year or years with deep regret. "If only I had not done that!" or, "If only I had not said this!"

Is there any remedy for the past? This is a question deeply asked by those who have been awakened by the Holy Spirit to see the folly of their wasted time.

The answer lies in the pure, holy and spotless life lived by the Lord Jesus Christ, which He laid down at the cross. There He, the Just One, laid down His life for the unjust. All the virtue of His life, in which there was not a moment of wasted time, as He always did those things which pleased His heavenly Father, is accounted to the repenting sinner, whilst all the shame of the misspent time of the sinner is borne away by "the Lamb of God which taketh away the sin of the world."

Paul tells us in Romans 3. 25: "Whom God hath set forth to

be a propitiation (*that means the anger of God against sin has been borne by Christ Jesus*) through faith in His blood, to declare His righteousness for the remission of sins *that are past*, through the forbearance of God.”

How wonderful it is to know that God does say: “Their sins and their iniquities will I remember no more!”

Will this make us careless about sin? No! To truly understand these things, by the Holy Spirit, will make us hate sin for what it cost the Lord Jesus Christ to put it away.

But then you might say, what about this year? I know that I cannot live without sinning. This is sadly true and will be so for every year of our lives here below. The wonderful truth is firstly, that the Word of God does say: “where sin abounded, grace did much more abound.” So we should be seeking grace every day that sin may be conquered.

Secondly, the Lord Jesus not only shed His blood for sins that are past, but has made provision for the forgiveness of sins to the end of a believer’s life.

May the words of John’s First Epistle accompany us each through every day of 2011. “If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.”

This is how Enoch walked when it was said: “And Enoch walked with God ....”

May it please God to make many of our readers ‘Enoch’s this year!

With love from your sincere friend and Editor.

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### OUR FRONT COVER PICTURE

The picture shown on our cover this month is of an unusual sundial on the bank of the River Thames in London. In the days before clocks and watches became common, a sundial was the main means of telling the time. Of course, they could not function in the hours when there was no light from the sun, so they could not tell the time at night! The shadow on the dial moves round as the earth’s position relative to the sun,

changes during the daylight hours.

The only mention of a sundial in the Bible is during the reign of King Hezekiah, when, miraculously, God caused the sun to return by ten degrees on Ahaz's sundial. Ahaz was the father of Hezekiah and it was no doubt put in the garden of the palace during his reign. What a wonderful sign it was from God that the shadow on the dial should go backwards by ten degrees, to assure Hezekiah that he would live fifteen years longer. This shows that God has all things in His control, and even the laws of nature are subject to His sovereign decree. He can alter them if it is for His honour and glory to do so.

The Psalmist said: "My days are like a shadow that declineth." So it is with us. The shadow of the day of our life declines slowly but surely, just as the sun's shadow goes over the dial.

Another way of telling the time was by an hourglass. This was usually a glass bottle in two parts; a narrow tube connecting the top with the bottom. It was so designed that the sand in the top would take exactly an hour to pass through to the lower part. I expect you have seen egg timers, which are, of course, a smaller version of the hour glass, designed to show when an egg should be ready to eat after boiling, usually three minutes in England. (Those who know something about physics will know that the time to bring to the boil depends on the altitude.)

It was the hourglass that was in Samuel Rutherford's mind, when he said:

"The sands of time are sinking;  
The dawn of heaven breaks."

It was as if he was watching an hour glass emptying out the last few grains of sand into the bottom.

None of us knows how much more sand there is to run through our hourglass!

"Quickly do the moments pass;  
Soon the sand runs through the glass.  
Time, ere long will cease to be:  
Then! O then! Eternity."

O what trifles we pursue;  
Something's set before us new;  
After it we vainly fly,  
Little thinking: "I must die."

O that boys and girls were wise,  
Open Lord, their closed eyes;  
Bring with power this Scripture home:  
"Flee from wrath, the wrath to come."

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### **"OPEN THY MOUTH FOR THE DUMB"**

One of the lessons God taught Moses at the burning bush was that He made the dumb and the deaf, and that He had the ability to open closed mouths and stopped up ears. The following true account reminds us of this lesson.

In the early 19th Century, a minister by the name of Mr Sharp was the pastor of a congregation in Brighton. Although he preached almost all the year for his people, every year he reserved one month to go and preach to congregations which had no pastor. One year when he came to the end of his annual tour, he was overwhelmed with thankfulness for God's gracious help in preaching and His care over him in travelling many miles in His name, bringing him back safely to his own family and people.

Such was his love for the Lord that he determined that he would preach from a text which suited his present feelings. Having armed himself with such a verse, he went into his chapel vestry and knelt down and asked God's blessing on the service, soon to begin, but did not ask for a text as he was sure he had one!

When he came out of the vestry to go up the pulpit stairs his text left him and all the sweet meditation he had, vanished from his mind, so now all was darkness and confusion! He could not think of a single chapter from which to take a text, and so after the first hymn was over, he decided that he would pray to the Lord. Prayer being over and still without a text, he was nearly at his wits' end, as the second hymn was sung. What was he to do?

Suddenly into his mind, with some power, came the words from Proverbs 31: "Open thy mouth for the dumb in the cause of all such as are appointed to destruction."

He had just time to find the text and he stood up to preach having had no previous meditation. He opened his mouth and preached with God's special help to this special case, the dumb, and those who are appointed to destruction. Having finished his sermon and the last hymn sung, the benediction pronounced, the congregation quickly dispersed. One man however remained, a complete stranger to the minister. This is what he said: "Perhaps, Sir, you will think it strange what I am going to say; but it is no less strange, that the Lord has brought me nearly 200 miles to hear the sermon you have preached tonight. I have known the Lord, I trust, for years (or rather have been known of Him,) and have many times enjoyed sweet union and communion with Him; but, in process of time, much darkness and distress of soul came on, to such a degree, that it brought me to the brink of despair, and my feeble body to the brink of the grave. Such a hold it had on me that I nearly lost the use of my speech, and became, as it were, a dumb man. I had doctors and consultants one after another, but they were all of no value as they did not understand my case, nor could any one but He who ordered it. At length my doctor said to me very pressingly: 'You must go to Brighton and try what Brighton will do for you. You will be a dead man if you stop here.' So, on his advice I left home, and reached Brighton this afternoon. Whilst I was looking for lodgings I saw a few people coming into this chapel, and thinking that I might hear the truth preached, I turned in. The Lord has met with me, and restored my soul, and opened my mouth, as you can hear. I can now talk, whereas I was nearly dumb when I entered this place. As I have obtained all I needed in coming to Brighton I shall return home tomorrow."

The joy and relief of this man must have been something like that which Zacharias experienced, when at last his mouth was opened at the birth of John the Baptist.

*Editor*

*FOR THE VERY LITTLE ONES***GOD GIVES WISDOM**

Oh how many details Moses was told about the tabernacle! It was where God would dwell with them. Every part must be made exactly right. Moses was given the pattern, but he did not do all the work himself.

God called a man named Bezaleel to make the tabernacle. He was from the family of Judah. God said: *"I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship."* And God chose another man named Aholiab to help him.

God put in their hearts **wisdom** about gold and silver and brass. They understood how to cut and set stones and engrave them. They were given special knowledge for carving wood and weaving. The hearts of other men were stirred up to **come and help** make the tabernacle. They were also given wisdom.

Then all these wise men began to work: *"according to all that the LORD had commanded."* When the Lord has a great work to be done, He calls men to do it and gives them wisdom.

**QUESTIONS:**

1. Which two men did God call to make the tabernacle?
2. What did God put in their hearts? (1 word)
3. What were the hearts of other men stirred up to do? (3 words)

*Please 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 tabernacle.
2. The mercy seat.
3. The Lord Jesus.

*Contributed*



*“Them hath  
He filled with  
wisdom of  
heart, to work  
all manner  
of work.”*

*Exodus  
35. 35.*

**BIBLE LESSONS****ENCOURAGEMENT TO PRAY**

No doubt, many of you have been encouraged by your parents to pray. It is right that they should teach you to do so. People who have the fear of God in their hearts are often asking: *"Lord, teach us to pray."* This was the very request the disciples asked of Jesus. Even the Apostle Paul said: *"We know not what we should pray for as we ought."*

Often when a poor troubled soul tries to pray, he is discouraged by Satan's temptations and accusations against him. Thus, Jesus related two parables about prayer to encourage His disciples.

He began by saying that: *"Men ought always to pray, and not to faint"*; meaning, they should pray as often as they can and not give up, but rather persevere in prayer. The Apostle Paul exhorted that men should: *"Pray without ceasing."*

Jesus told of a judge in one city who did not fear God and had no compassion for his fellow man. What an awful judge he was! In that city was a widow lady who had a persecuting adversary. She was poor and helpless, with no one to give her counsel. When she told her case before the judge, he felt no sympathy for her. He paid no attention to her. Everything appeared hopeless! What was she to do? She simply kept coming to him. Finally the judge grew weary of her continual coming and delivered her from her adversary. Although he felt no compassion for the widow, he delivered her so he would be rid of her. Then the Lord said: *"And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily."* The Lord will never weary of those who earnestly pray unto Him.

In the second parable Jesus told of two men who went up to the temple to pray. What a striking difference in the way they came to the temple! The one, a Pharisee, came with great pomp to be seen of men. No doubt, he was wearing certain religious garments so that everyone would know he was a Pharisee. The second man was a publican. You may remember that the

publicans were despised by the people, especially the Pharisees. He did not want to be noticed by others. He felt so miserable and so guilty that he was ashamed of himself.

Even more striking was the spirit in which they came. The Pharisee was so pleased with his life and his religion that he was sure the people all admired him. Most of all, he thought that God was pleased with him. How proudly he started his prayer: *"God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican."* He thought other men were far greater sinners than himself, especially this publican whom he saw across the way.

But he was not yet finished with his prayer! He thought he must tell God what he had done: *"I fast twice in the week, I give tithes of all that I possess."* Now he was finished; but did he really pray? Did he ask for God's presence, like Moses? Did he ask for wisdom, like Solomon? Did he ask for teaching, like David? Or did he ask to be remembered, like Nehemiah? Oh, no: he asked God for nothing! He only told the Lord how good he thought he was.

Now if we could have listened very closely in the temple that day, we would have heard a thumping sound coming from some obscure place in the temple. It was coming from the publican. What was he doing? He was smiting his hands upon his breast. What a strange action! His heart was so heavy because of his guilt. His head was bowed as a sign of his grief. His eyes were moist with tears. He felt so unworthy to come into the temple. Nor did he look around on others to compare himself with them.

But what of his prayer? It was nothing like the prayer of the Pharisee. It was very short, but it was spoken from the depth of his heart: *"GOD BE MERCIFUL TO ME A SINNER."*

God despised the prayer of the Pharisee, but He accepted the prayer of the publican. Jesus concluded this lesson on prayer by saying: *"...for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."*

*You can read about this in Luke chapter 18 verses 1 to 14.*

**QUESTIONS:**

1. What ought men always to do? (6 words)
2. What did the unjust judge grow weary of? (3 words)
3. Who will the Lord never weary of?
4. Where was the prayer of the publican spoken from?
5. What was the prayer of the publican? (7 words)

*Please 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. Lazarus.            | 2. Crumbs. | 3. Dogs |
| 4. Heaven. The angels. | 5. Mercy.  |         |

*G. TenBroeke*

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**THE SEVEN PIPPINS**

There was once a boy named William. He was on the whole a bright lad, but every now and then his memory seemed to fail. Therefore his father tried to think of a plan to help William to remember not to forget.

It was a very hot and dry summer. At the back of the house in which William lived was a small orchard. There was one tree which was a special favourite of the family: it was known as a "Blenheim Orange."

On one very hot Sunday afternoon, William's father and the minister were sitting in the orchard, just before going to the Sunday school in the village. Unaware of their presence on that seat, William said to himself: "Oh, I am so tired of Sunday!"

After school, William's father and the minister returned to the pleasant seat in the orchard, and said to the children: "Who wants to hear a story?" All were intently listening at once to a parable. Children, young and old, are very fond of parables.

The parable, told to the children, was of a kind man, who had some very rich golden apples hanging upon a tree. A poor man was passing by the house of the owner, and he stopped to admire this beautiful apple tree. He counted the ripe golden

pippins: there were just seven of them. The rich owner could afford to give them away; and it gave him so much pleasure to make this poor man happy, that he called him, and said: "My friend, I will give you a part of my fruit." So the man held out his hand, and received six of the apples. The owner had only kept one for himself.

Do you think the poor man was grateful for the kindness? No, indeed: he wanted the seven pippins all for himself! And at last he made up his mind that he would watch his opportunity, and go back to the orchard, and steal the other apple.

"Did he do that?" asked William very indignantly. "He ought to have been ashamed of himself. And I hope he was punished for stealing that apple."

"How many days are there in a week, William?" said his friend.

"Seven," said William, blushing deeply, for now he began to understand the parable. And he felt an uneasy sensation at his heart, as conscience began to whisper to him: "I am angry with the man who wanted the seventh apple; and ought not a boy to be ashamed of himself who is unwilling on one day in seven, to lay aside his amusements? Ought he not to be reprov'd if he will not remember the Sabbath day to keep it holy?"

Children, don't you think William was right?

*Selected*

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Godfrey of Boulogne, first king of Jerusalem, (*though he did not use the title of "king,"* crowned 22nd July 1099 AD) refused to be crowned with a crown of gold, saying that it became not a Christian to wear a crown of gold, where Christ for our salvation wore a crown of thorns."

*John Trapp*

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#### EDITOR'S POSTBAG

*First answers to the monthly questions have been received from LUKE MOL; ELSIE OKKEN and VALERIE PROL.*

**“KEPT BY THE POWER OF GOD”**

*This account is very timely as we heard (in October 2010) of a submarine beached off the Isle of Skye.*

*In this extract from Mr. Bradford's (late Pastor of Matfield) autobiography, he tells of some remarkable experiences and deliverances on board a submarine during the First World War. He saw a position that was vacant in the Submarine Service, and continues ...*

Well, I applied and was accepted for “navigating duties in the Submarine Service,” and was appointed to *H.M.S. Dolphin*, the Submarine Depot ship at Portsmouth.

After a three weeks' course on the Gyroscopic Compass, a mariner's compass used particularly on submarines, I was appointed to the Submarine J.2. There were six of these vessels and they were the latest and largest type of submarine in the service, and great things were expected of them, but they proved to be most unseaworthy and most sluggish in diving and coming to the surface.

I well remember the first time we proceeded into the Solent on trials. We had on board the Admiral of the Portsmouth Dockyard and not a few high officials. Our Commander was full of zeal and intended to show the virtues of his vessel. Proceeding along at a good speed in our exercising area, the order was given to “dive” but to the bewilderment of our Captain and the Dockyard Officials nothing happened, when, suddenly, instead of going down at a graceful angle, she stood on her head! This could have been very dangerous, but mercifully we were able to get her on even keel and back into the Dockyard. I did not realise then, as I do now, that the Solent might have been my “watery grave.” Well, after a good deal of investigation and trials, we were pronounced seaworthy and were given orders to proceed to the submarine base at Blyth (Northumberland) for patrolling duties in the North Sea and Baltic.

I never spoke to my Commanding Officer about prayer, but somehow I cannot think he was altogether a stranger to this, for the following reason. When possible on a Lord's Day, he

would take his vessel to the bottom of the sea and then hold a brief service from the Prayer Book, and always this prayer:

“O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea, who hast compassed the waters with bounds until day and night come to an end, be pleased to receive into Thy Almighty and most gracious protection the persons of us Thy servants and the Fleet in which we serve. Preserve us from the dangers of the sea and from the violence of the enemy, and that we may return in safety to enjoy the blessings of our land, and with a thankful remembrance of Thy mercies to praise and glorify Thy holy name, through Jesus Christ our Lord, Amen.”

To me this was a help, although at that time only for the preservation of my life which was dear to me, but with no concern for the danger of my soul.

When in port we were not idle and would proceed out of harbour for exercise. This chiefly consisted in making a dummy attack on one of our destroyers. During one of these attacks, the destroyer approached too close to us, altered his course to avoid us and crashed into our bows making a deep hole through which the water rushed in, flooding our fore compartment and taking us down to the bottom. We tried to surface by blowing all our ballast tanks, but to no avail, our forepart was stuck in the mud. Was this the end? Surely in some respects our position was akin to Jonah's: “For Thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all Thy billows and Thy waves passed over me” (Jonah 2. 3).

We reversed our engines in the attempt to suck ourselves out of the mud, but she remained fast. If having one's mind up unto God is praying, then I prayed. The hours passed; we could not use our engines much more as the battery would be exhausted and our lights would fail. Our only hope seemed to be that the changing tide would shift the mud in which our fore part was buried, and this, through the mercy of God is just

what happened! Six long, awful hours had passed and hope seemed to be at its lowest. Suddenly the vessel seemed to quiver from stem to stern, there was a sucking noise, and then we realised the tide (God's) was doing her work. Once more full speed astern on the engines, and then Oh! Who can describe the experience as she released herself, rose to the surface and leapt out of the water! Surely God "vomited" us out of the water as in Jonah 2. 10. I think I was as near to tears of joy as a man could be and full of deep gratitude.

*D.E. Bradford*

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### THE FAITH OF A GALLEY SLAVE

In the sixteenth century, one of the ways in which a large ship was driven, was by the use of galley slaves. These men, usually convicted of some crime, were sentenced to do a term of imprisonment on wielding the oars in company with other criminals, often with the lash on their backs, if they let up at any time. The conditions on the galley deck were appalling and many men never lived to see the end of their time on board.

One day, one of these boats came off the east coast of Scotland, near the town of St Andrews (a place well-worth visiting for all who love the history of the Reformation and also the Covenanting times). One of the rowers was particularly weary, and worn with the toil of rowing, seemingly not far from death.

One of his fellow prisoners asked him if he knew the town they could see from the boat.

"Yes," replied the weary galley slave, "I know it well. I see the steeple of the church where I first preached the gospel of Christ to the honour and glory of God. I know that to you I seem weak and not likely to live much longer, but I know that I shall not depart from this life, until I have glorified the name of Christ Jesus again in the same place."

The galley slave was John Knox. According to the faith God had given him, he was eventually freed and when he returned to Scotland he wielded the Sword of the Spirit to great effect in his beloved land.

*Adapted*



**“NOW MAY ISRAEL SAY”**

Psalm 124 is one of the Songs of Degrees. It is said that the Israelites occupied their time when travelling the long distances to the Temple each year by singing these short psalms.

It was the year 1582, when the fires of persecution were very hot against those who preached the truth in Scotland. A godly minister, John Durie, had been imprisoned by the enemies of the truth. Remarkably, in answer to the prayers of the Lord's people, he was unexpectedly released.

As he came near to the great city of Edinburgh, he was met by about two hundred of his friends. This number grew and grew until by the time he entered the long High Street there were as many as two thousand people thronging him!

As they moved up the High Street they began to sing the metrical version of Psalm 124 which begins:

“Now Israel may say, and that truly,  
If that the Lord had not our cause maintained ...”

It goes on to say:

“But bless'd be God, who doth us safely keep,  
And hath not giv'n us for a living prey...”

In those days, the singing of the four parts, soprano, alto, tenor and bass, was much more common in Scotland than it is now, and as they sung the psalm with great solemnity, they were deeply moved as well as those who looked on in wonderment.

One of their chief persecutors was said to have been more alarmed by what he saw and heard in Edinburgh that day than at anything he had seen elsewhere in Scotland!

Such is the power of the witness of the truth when the Holy Spirit is present.

*Editor*

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**SIR ROBERT PEEL'S PRAYER**

*Copy of a prayer found in the private drawer of the late Sir Robert Peel's dressing case after his sudden death, July 1850:*

"Great and merciful God, Ruler of all nations! Help me daily to repair to Thee for wisdom and grace suitable to the high office whereto Thy Providence has called me.

Strengthen, O Lord, my natural powers and faculties, that the weighty and solemn interests with which Thy servant is charged may not guilty suffer through weakness of body and confusion of mind. Deign, I beseech Thee to obviate or correct the ill effects of such omissions or mistakes in my proceedings as may result from partial knowledge, infirmity, or judgment, or unfaithfulness of any with whom I may have to do.

Let Thy blessings rest upon my sovereign and my country. Dispose the hearts of all in high stations to adopt such measures as will preserve public order, foster industry and alleviate distress. May their religion flourish and peace be universal. Grant that, so far as may be consistent with human weakness, whatever is proposed by myself and others for the public good may be viewed with candour, and that all wise and useful measures may be conducted to a prosperous issue.

As for me, Thy servant, grant, O merciful God, that I may not be so engrossed with public anxieties as that Thy Word should become unfruitful in me, or be so moved by difficulty or opposition as not to pursue the narrow way which leadeth me to life. And O, most gracious Father, if, notwithstanding my present desires and purposes, I should forget Thee, do not Thou forget me, seeing that I entreat Thy constant remembrance and favour only for the sake of our most blessed Advocate and Redeemer, Jesus Christ; to whom with Thee and the Holy Spirit be glory for ever. Amen."

*Sir Robert Peel introduced the police force to London. This is why policemen have often been called Bobbies.*

*Editor*

**A GENERATION IGNORANT OF THE KING JAMES BIBLE**

*The following article appeared in a national daily newspaper recently and is very timely in this year when the 400th Anniversary of the Authorised version of the Holy Scriptures is being recognized.*

“More than half of younger people have never heard of the King James Bible, a survey shows. 51% of under-35's did not know what the Authorised Version was, compared with 28 % of over-55's.

The Authorised King James version which is 400 years old this year, took the English language round the world and is thought to be the biggest-selling book ever.

It was prepared on the orders of King James I to correct flaws and political problems left by existing translations and provide one that would unite religious factions.

And it provided the language with hundreds of well-known phrases such as, “let there be light.”

A spokesman for the King James Bible trust, which commissioned the poll, said: ‘There has been a dramatic drop in knowledge in a generation. Yet this is a work which was far more influential than Shakespeare in the development of modern English.’ He said that the Book should be taught by schools in English, history and religious education classes.

Labour M.P. Frank Field said: ‘It is not possible to comprehend fully Britain’s linguistic or religious development without an understanding of this great translation.’”

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**AN OLD ALPINE CUSTOM**

For many years, when many true Christians lived in the Piedmont and Savoy areas of the Alps, a lovely custom was followed every evening. In this area, scattered among the alpine valleys, were many shepherds, whose only way of communicating quickly with each other was to use the alpine horn. At the end of each day, as the sun was setting, the shepherd whose home was highest up the mountain would

take his alpine horn and using it as a trumpet, would cry to the valley below: "Praise God, the Lord!" As each of the shepherds on the mountainside heard the call, they too would take up the same cry. For about fifteen minutes the valleys echoed to the sacred cry: "Praise God, the Lord," until the last echo died away in the far distance.

*Editor*

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*"And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand" (Genesis 39. 3).*

No doubt Potiphar was intrigued with this foreigner, this Hebrew servant (verse 17). He was watching and observing his every move. Obviously Joseph must have talked, but his testimony appeared to be more through his behaviour, not his beliefs – his works, more than his words. Whatever Potiphar saw in Joseph was a reflection of God Himself.

Someone else was looking also (see verse 7), but she had a completely different set of eyes. Think no one is watching us? At work, at home, at play? Think again!

*N. Craig Funston*

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

### **PRAYERS OF THE BIBLE (I)**

This year we would like to look at some of the prayers of the Lord's people in Holy Scripture. So by way of introduction we will just look at the teachings in God's Holy Word on the subject of true prayer.

The Lord Jesus Christ instructs us: "that men ought always to pray, and not to faint" (Luke 18. 1). The eternal God in His infinite mercy has appointed a way for poor sinful fallen man to approach unto Him. Paul in his letter to Timothy gives us instruction as to how and by whom we can approach to the living God, (there is only one true living God): "For there is

one God, and one Mediator between God and men, the Man Christ Jesus" (1 Timothy 2. 5). In his letter to the Ephesians he teaches us that in true prayer the glorious trinity of Persons in the Godhead Father, Son and Holy Spirit are involved: "For through Him we both have access by one Spirit unto the Father" (Ephesians 2. 18). We can only approach to God through the Mediator, Jesus Christ. We can only truly pray as the Holy Spirit gives us prayer.

The Lord Jesus Christ gives us the following teaching concerning prayer and approaching the eternal God: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11. 9-13).

In the Gospel of John, the Lord Jesus instructs us in the following way concerning prayer: "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out" (John 6. 37). Those that were chosen before the foundation of the world by God the Father were given to His only begotten Son, Jesus Christ, to redeem. Also: "No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day" (John 6. 44). The eternal God sends His Spirit into the hearts of these chosen and redeemed souls and draws them to Jesus Christ. He makes Jesus Christ attractive to them and by doing so draws them away from everything else. This is well expressed by Jeremiah the prophet: "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not

stumble: for I am a Father to Israel, and Ephraim is My firstborn” (Jeremiah 31. 9). Again in John 6 we are instructed: “And He said, Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father” (John 6. 65).

In Paul’s letter to the Hebrews it is revealed to us that the Lord Jesus Christ, after suffering, bleeding and dying for the sins of His people, rose from the dead and then bodily ascended into heaven. This is a precious doctrine that the apostle seeks to reaffirm throughout this letter. Now he shows us that because we have such a glorious, Almighty High Priest, who sits upon the glorious throne of grace and fully understands by personal experience the temptations and trials of His people, we should seek to come to Him in prayer: “Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Hebrews 4. 14-16).

(To be continued)

*J.R. Rutt*

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### BIBLE QUESTIONS

*This month the questions are based on BIBLE ARITHMETIC. Younger children need only do five questions. Please give references for questions 6 to 10 and send your answers to the Editor (see Page 2 for the address). Remember to give your name and address and write the word ANSWERS on the envelope.*

1. What should we seek which makes rich, and of which it is written: “He addeth no sorrow with it”? (Proverbs 10. 22)
2. “David’s heart smote him after that he had numbered the people.” What did he ask God to take away? (2 Samuel 24. 10)

3. Which king said: "Divide the living child in two"? (1 Kings 3. 25)
4. What did Jesus say, by which it was evident that He was "making Himself equal with God"? (John 5. 18)
5. "I know that, whatsoever God doeth, it shall be for ever." What comes next? (Ecclesiastes 3. 14)
6. Find two verses which warn against adding to or subtracting from God's Word. (Deuteronomy 4; Revelation 22)
7. What eight things does the Apostle Peter say should be added together in the life of a Christian? (2 Peter 1)
8. What "can never take away sins" (Hebrews 10) and who was "manifested to take away our sins"? (1 John 3)
9. Which two men, in going to make war, divided their armies into three companies? (Judges 7 & 9)
10. What four things were kings of Israel commanded not to multiply to themselves? Which king disregarded this and brought sorrow upon himself and the land of Israel as a result? (Deuteronomy 17, 1 Kings 4 and 11)

### ANSWERS TO DECEMBER QUESTIONS

1. An axe head.
2. "The sun stood still in the midst of heaven, and hasted not to go down about a whole day."
3. Shadrach, Meshach and Abed-nego.
4. The ravens brought him bread and flesh, morning and evening.
5. The children of Israel. The Egyptian army.
6. Elisha. (2 Kings 13. 20-21)
7. The "lord on whose hand the king leaned." He was trodden underfoot in the gate. (2 Kings 7. 17-20)
8. The healing of Naaman's leprosy. (Luke 4. 27)
9. The waters were made drinkable. (Exodus 15. 23-25; 2 Kings 2. 21-22)
10. Three times. (1 Kings 18. 38; 2 Kings 1. 10 & 12)

*Contributed*

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**TEACH US TO NUMBER OUR DAYS**

(Psalm 90. 12)

So teach us to number our days  
That we to Thy footstool may fly;  
Learn humbly to walk in Thy ways,  
And our hearts unto wisdom apply.

So teach us to number our days,  
As quickly they pass one by one,  
That we new 'Ebenezers' may raise,  
Ere our life's little journey be done.

So teach us to number our days,  
That each may be spent in Thy fear;  
Thy promise to him that obeys,  
Dear Lord, make increasingly dear.

So teach us to number our days,  
That we Thine own footsteps may trace;  
While Thy providence richly displays  
Thy wisdom, Thy power, and Thy grace.

So teach us to number our days,  
That, come sorrow, temptation, or pain,  
Thine own precious promise "always,"  
May be spoken again and again.

So teach us to number our days,  
That, should they be many or few,  
Thy blessing, as time here decays,  
May rest on our hearts as the dew.

So teach us to number our days,  
That we of Thy mercy may sing;  
May join a glad chorus of praise  
To Jesus, our Saviour and King!

*1886 Gospel Magazine*



# *The Friendly Companion*



“The sting of death is sin ... but thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

1 Corinthians 15. 56-57

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*February 2011*

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All correspondence to be sent to the Editor.

Annual Subscriptions inc. postage:

U.K.	U.S.A. & Canada	Australia	Europe (Netherlands)
£12.60	\$34	A\$38	€24.00

All correspondence concerning subscriptions should be addressed to Mr. D. Christian, 5, Roundwood Gardens, Harpenden, Herts. AL5 3AJ.

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

I quite expect you are familiar with the time when your father or mother may call you to do something, and you may need calling twice, or even more times! You wish you had not heard them call! Sadly we are not as swiftly obedient as the angels in heaven who do God's bidding without asking any questions!

It is very interesting to notice that there are *seven* people in the Bible, and *one* place, of which we read that God called their name twice when He spoke to them. When we see a word repeated twice by God it is usually for emphasis, such as: "*Verily, verily,*" which Jesus often used when saying something of special importance as He did when speaking of the sheep in John 10.

Think of the following cases:

*Saul, Saul*, was called twice when he was converted on the Damascus Road.

*Samuel, Samuel*, was called twice by God the final time, when he was called to serve the Lord in the temple.

*Moses, Moses*, was called twice to make him aware of God's holiness at the burning bush.

*Abraham, Abraham*, was called twice to deliver Isaac from his father's knife.

*Simon, Simon*, was called twice when he was warned about falling into temptation.

*Martha, Martha*, was called twice when she was lovingly reproved by the Lord Jesus.

*Jacob, Jacob*, was called twice when God blessed him (Genesis 46). Notice how quickly he said: "Here am I"!

Finally when the Lord Jesus stood over against Jerusalem and mourned over the city, He said: "*O Jerusalem, Jerusalem* ,..."

One of the godly Puritans, Thomas Watson, once said that God has two calls. One is the outward call of the gospel, which men hear with their natural ears whenever the gospel is preached. The other is the inward call, which is when the Holy

Spirit makes the call effectual in the heart of a sinner. The first one may make men outwardly seem a Christian, but only the inward one can make a real Christian.

All of our readers have heard the outward call. But I wonder how many have known the inward one and so have been called twice! May the prayer taught to Samuel when called, be ours: "*Speak, Lord, for Thy servant heareth.*"

With love from your sincere friend and Editor

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### MR POUNDS' TEN POUNDS AND HIS OLD SUIT

*The late Rex Pocock of Manningford Chapel, Wiltshire, related this account to me of his late father, Mr. A.L. Pocock and Mr. A.H. Pounds, Pastor of Bexley Strict Baptist Chapel for nearly fifty-one years.*

Many years ago a godly deacon at Studley Chapel in Wiltshire, Mr. Arthur Pocock, noticed that the minister, Mr. Arthur Pounds, was wearing a very old worn-out suit on a visit to preach one Lord's Day. On the Monday when Mr. Pounds was returning home, Mr. Pocock gave him ten pounds to buy himself a new suit. On his next visit to Studley, Mr. Pounds was still wearing his old suit as before. Mr. Pocock said: "I thought I gave you ten pounds to buy yourself a new suit." Mr. Pounds replied: "Yes, but I met somebody that was worse off than I was, so I gave him the money." On the Monday morning Mr. Pocock, to make sure that Mr. Pounds had a new suit and not give the money away again, took the old minister into Chippenham and had him measured for a suit, which he paid for.

*A.G. Randalls*

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### EDITOR'S POSTBAG

*First answers to the monthly questions have been received from JESSICA ALDRIDGE; JOEL LUCAS and LEWIS MACPHERSON.*

## OUR FRONT COVER PICTURE

### Stinging Nettles

Through His servants the prophets, and by His Son Jesus Christ, the Lord God has spoken at times in parables. His parables use natural things to illustrate Divine truth. To confirm His Word and bring it powerfully into their hearts, the Lord sometimes still speaks to His people in a parable by some natural thing in their lives. All around us in nature and in the events in our lives, there are parables: "Day unto day uttereth speech, and night unto night sheweth knowledge" (Psalm 19. 2). We each need the Lord to do for us what He did for His disciples: "... and when they were alone, He expounded all things to His disciples" (Mark 4. 34).

A few years ago I believe the Lord showed me a parable as I was working on my allotment garden. As I paused for a rest and looked around me, I noticed that the man working on the next allotment was on his hands and knees, hand-weeding his seedbed. He had a difficult task, for all over it there were little stinging nettle plants. The first lesson from this was when I remembered that the previous year he had left the weeds to go to seed. Now he was reaping the consequences of that neglect, for many of those seeds had now grown into weeds. If we are not given the grace of faith in Jesus Christ, by which alone sin is overcome, we become like the field that Solomon saw: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down" (Proverbs 24. 30,31). Sins that are not overcome by grace, grow and produce 'seeds' which very quickly germinate so that sin is multiplied. May we be given grace to recognise sin, to feel the evil of it, to seek of the Lord to slay it for us, and not give up seeking till He does so by applying to us all the benefits of the sin-conquering sacrifice of His Son. We each have wicked natures that love sin and desire that what we call 'little sins' may be spared. If we are allowed that, one day we shall reap the consequences of our folly.

As I watched that man working on his allotment, I was surprised to see that he was pulling up all those stinging nettles with his bare hands. I expect you know from your own experience that you only have to touch a stinging nettle to get stung, and this can be quite painful, especially on the fingers which have extra sensitive nerve endings. Curious to know how this man could do what he was doing, I walked over to speak to him. I asked him: "How can you bear to do that with your bare hands – aren't you getting stung?" His reply was: "I have been stung so many times that I do not feel it any longer." Immediately I saw and felt the deeper solemn truth in what he had said. That is just how it is with each of us, unless the Lord in mercy makes us different by His grace. The sting of the nettles represents the sense of guilt and the realisation of the consequences of sin when it is felt in the conscience. All people have this. Even those who have not the grace of God "shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another" (Romans 2. 15). Our nature is so corrupt and deceitful that left to ourselves we find a 'remedy' for the sting of a guilty conscience – we harden ourselves against it, and soon we have been stung and hardened ourselves so many times we do not feel it any more. This begins very early in life. The young child that tells a 'little' lie or says something unkind to a brother or sister or disobeys their father or mother may feel very guilty to begin with. But unless the conviction is of the Holy Spirit, they never come to God in confession, asking Him to forgive them and to keep them from sinning. On following occasions of sin, when conscience works, it is with a decreasing feeling of guilt. False comfort is taken from the fact that God has not inflicted some terrible judgment upon them, or from some presumption of God's pardon, and so the sense of sin is gradually diminished. Meanwhile, greater and greater sins are committed till in some cases the most awful things are done with no feeling of guilt or remorse.

There is only one remedy for this. The person needs the new heart and the new spirit that the Lord promises to give to His people. If they have previously been given this, they need it renewed as David prayed in Psalm 51. 10: "Create in me a clean heart, O God; and renew a right spirit within me." David had become very hardened so that he did not feel guilt concerning the awful sins he had committed, but God in great mercy saved him from this by convincing him of his sin with the words: "Thou art the man." Now he felt the sting of his sin, because God had come to him and made him feel it. When God comes in this way to His people, He comes not only to wound with the grace of conviction, but to heal with the grace of pardon.

This brings me to something else I have observed over the years regarding stinging nettles. Very often, where nettles grow, so do dock plants. If you are stung by a stinging nettle, a dock leaf moistened with water (or saliva) and placed upon your skin can counteract the sting, relieving the pain. In creation God causes the dock to grow near to the nettle to illustrate that where He makes a sinner feel stung by sin, the remedy is not far away, as the Holy Spirit goes on to point the sinner to Jesus Christ whose sin-atonement blood is the only completely effectual remedy. But just as the dock leaf must be applied to the sting to receive the benefit, so the blood of Jesus Christ must be applied to the heart and conscience wounded by sin for the benefit to be felt. We cannot do this ourselves, it can only be done by the Holy Spirit who reveals Jesus Christ to the stung sinner by living faith. The Lord promises to give the Holy Spirit to them that ask Him (Luke 11. 13). The alternative is awful, for the sting of death is sin. If we are not pardoned through Christ's sacrifice, we must suffer the sting of death for ever.

*T.J. Pocock*

*FOR THE VERY LITTLE ONES***GOD GIVES WILLING HEARTS**

The children of Israel were walking through a desert land. Where would they get the things needed to make a tabernacle? Moses told the people: *"Whosoever is of a willing heart, let him bring it, an offering of the LORD."* How quickly the people obeyed! *"And they came, both men and women, as many as were willing hearted,"* and brought their offering unto the LORD. Those who had gold or silver or brass, brought it for the tabernacle. Others were stirred up to bring blue, and purple, and scarlet, and fine linen. Still others gave skins of goats and rams and badgers. Some people freely gave wood or jewels. Others willingly brought oil or spices. They brought their offerings unto the LORD until there was *"much more than enough"* for all that was to be made.

In this wonderful way the tabernacle was built. God gave the pattern to Moses. He gave the people willing hearts to bring the things needed. Then He gave wisdom to do the work.

**QUESTIONS:**

1. Out of a \_\_\_\_ heart they were to bring an offering. (1 word)
2. Who came with their offerings? (4 words)
3. Who did they bring their offering unto? (2 words)

*Please send your answers to the Editor. (See page 26 for the address.) Remember to give your name and address and to write the word ANSWERS on the envelope.*

**ANSWERS TO JANUARY QUESTIONS**

1. Bezaleel and Aholiab.
2. Wisdom.
3. Come and help.

*Contributed*



*“... for God  
loveth  
a cheerful  
giver.”*

*2*

*Corinthians  
9. 7.*

**BIBLE LESSONS****LITTLE CHILDREN AND A YOUNG MAN COME TO JESUS**

Many strange and striking events filled the days of the Lord Jesus as He went about, telling of the kingdom of God. In each case the Lord brought forth some very practical and humble lessons.

In one place, the women of the city came with their children and infants, desiring that Jesus might put His hands on them and pray for them. However, they were stopped and told to go away. Were the Pharisees at fault again, trying to keep people from Jesus? No, the Pharisees could not be blamed this time. It was the disciples of Jesus who stood in the way of the women. Perhaps they thought their Master was too busy to be bothered with such things. After all, there were far more important matters to be concerned with than holding little children.

The Bible tells us that Jesus was very displeased with His disciples. He beckoned the mothers to come near with their children. The disciples must step aside with shame. What a humbling lesson for them! Then Jesus said: *"Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God."* But the lesson was not over. Oh, no; for what Jesus said next was far more humbling: *"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."*

What did Jesus mean? Very simply, it was this: A child cannot help himself. He cannot provide for himself. He needs everything to be done for him. Thus the Lord teaches His people: *"Without Me ye can do nothing."* They need the Lord to do everything for them.

After the mothers and their children, Jesus was met with a most striking case. A young man was running. You may think that there is nothing striking or unusual about that, for young men are often running. That is true, but this young man was running to Jesus, not from Him. As he came near, he kneeled down before Jesus. Unlike so many who found their way to Jesus blocked or at least hindered, this young man met with no opposition in his coming.

What did he want from Jesus? He asked: "*Good Master, what shall I do that I may inherit eternal life?*" What a good request! Jesus first asked why he had called Him good? He reminded him that: "*There is none good but One, that is, God.*" This young man thought Jesus was a man like himself; a very good man, perhaps even a prophet, whose life and teaching were an example to others. He did not know that Jesus was true Almighty God.

Jesus then continued, saying: " ... *if thou wilt enter into life, keep the commandments.*" What a strange statement! Was Jesus now beginning to teach that fallen men could somehow keep God's HOLY LAW and merit eternal life? No, that is impossible!

Quickly the young man asked Jesus which commandments he especially must keep. Sadly, he did not know his own heart and the exceeding greatness of God's LAW. Jesus began to mention a few of the commandments: "*Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.*" As Jesus was speaking, the young man listened carefully and then answered: "*All these things have I kept from my youth up: what lack I yet?*" This young man must have been a very good boy while growing up and a very good example to others as well. Perhaps that is why he was made a ruler, though a young man.

Mark tells us that: "... *Jesus beholding him loved him.*" This means that the Lord felt pity for the young man; although he was so sincere, there was something solemnly lacking. Jesus could see right into his heart. Faithfully He told the young man: "*One thing thou lackest; go...sell whatsoever thou hast, and give to the poor, ... and come, take up the cross, and follow Me.*"

These words grieved the young man, and he went away very sad, for he had great possessions. Although Jesus did not mention the commandment: "*Thou shalt not covet*", He brought to light how the young man's heart coveted his riches more than God, more than eternal life.

*You can read about this in Matthew chapter 19 verses 16 to 30, Mark chapter 10 verses 17 to 30, and Luke chapter 18 verses 18 to 30.*

**QUESTIONS:**

1. What did the women of the city want Jesus to do? (9 words)
2. Who stood in the way of the women?
3. Who came running to Jesus?
4. What did he want to inherit?
5. What did the young man covet more than God?

*Please send your answers to the Editor. (See page 26 for the address.) Remember to give your name and address and to write the word ANSWERS on the envelope.*

**ANSWERS TO JANUARY QUESTIONS**

1. To pray and not to faint.
2. Her continual coming.
3. Those who earnestly pray unto Him.
4. The depth of his heart.
5. "God be merciful to me a sinner".

*G.L. TenBroeke*

---

**THE MARBLE STATUE**

When Napoleon marched after the retreating Russians as far as to Moscow in 1812, he took with him a marble statue of himself, crowned with laurel, which he intended to erect in the most conspicuous position in the city. This was to make it known to Russia and to the world that he was the great Napoleon, the world's mighty conqueror.

God, however, the ruler of nations, had decreed otherwise. In His providence He had designed that that piece of marble folly should become the property of Russia. Instead of being crowned at Moscow, he had to retreat through the deep snows, leaving 175,000 brave French soldiers scattered along the route. For years, in the Kremlin Museum, visitors were shown that marble statue, to illustrate the vanity of selfish pursuits and mad ambitions.

*Selected*

### THE UNWISE BUILDERS

On one of my Monday walks in spring, I came to a hamlet near to which was a spinney of tall elms and other trees. Hearing a considerable clatter above my head, I looked up, and saw a colony of rooks, busily engaged in building their new nests. This, of course, at that season of the year, was not unusual; but my eyes were open as well as my ears. It was not long before I saw that several of the elms had each a piece of the bark chipped off by the axe; and each was marked by a number in red. This meant that these trees were intended to be cut down for sale.

On closer inspection I found that the rooks were using all the trees thus marked, as well as the others; and building their homes in trees that so shortly would fall under the woodman's axe.

Thought I, I have been as foolish as those birds, and even more so, because I know better. I have built my hopes in many a tree beneath the skies, instead of fixing them in the throne of God. I have set my affection on things below, well knowing that a storm may come at any moment to blow my nest down, or the hand of death to cut the tree down in which my nest is built.

But many lessons are only learned in the school of disappointment and sorrow. And how still more sad is the lot of those who have no hope for the life that is beyond this! Is the reader such a one? Are you building your hope for eternity on things that will be burned up or cut down? Yours is indeed the greatest folly: for it concerns eternity as well as time. Remember that "he builds too low who builds beneath the skies"; and that even if you escape the storms of life, there is the axe of death at the end.

*Selected*

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If you have a desire in your heart that God will give you His grace, that desire springs from grace in your heart.

*M. Shayler*

### USE OF THE INTERNET

*(The following article is from our friends in Holland and Canada. The Internet has grown phenomenally over the past ten years, so that it has become a common tool both at school and also in many homes too. It is very useful for transmission of facts but also there is enormous potential for harm as ungodly and immoral material is so easily accessed. In Canada, the USA and Holland, Internet filters are available which prevent much harmful material from being displayed on an Internet browser. Caylix, mentioned in the article below, is an Internet filter available in Chilliwack, Canada. Kliksafe is one widely used in Holland. Although Internet access in schools in the UK is filtered, provision for home users is sparse – at least in the way it is done from a Christian perspective in other countries. Some filters based abroad, such as Opends, work fairly well. This discussion amongst teenagers, which took place at a Christian school in Canada, brings to the fore many of the issues involved, which also face young people elsewhere. Ed.)*

“Boys and girls, take a seat behind the computers. You know what to do.”

The day has just started for Grade 7 [this would be year 8, ages 12-13 in the UK]. Mr. Van Wingerden has led in prayer and read a portion of God’s Word. While the computers start up, classmates are socialising.

“I found a mint computer game on the Internet! It’s the coolest thing, man!” Eric looks excitedly at his neighbour, Stephan. “I’m going to try if I can get it here, too!” he whispers.

A little later a crude expression resounds through the classroom. It is Eric’s voice: “Blocked! How lame!” Others join him: “That’s Caylix for you!”

“At home we have the same thing. Never should have invented it,” Jasper calls out.

Mr. Van Wingerden deliberately lets the discussion go on for a while. But he listens closely. Will there be any one who dares to say something positive about Caylix? Just a minute, here comes Corne. Plucky fellow, to stand up to the class at this age.

“What’s wrong with trying to shield yourself from all the filth on the Internet?” Corne looks Eric straight in the eye.

"I think they treat us like little children. I wasn't looking for filth, and Caylix still blocks it," Eric replies.

Several students join in, mostly very negative: "I have the same problem at home all the time! It's hopeless!" But Corne does not back down: "I agree that at times it is very annoying, but you have to sacrifice something for your principles."

"Ha! Principles! Buddy here wants to become a minister!" Eric looks scornfully at his classmate.

Now Mr. Van Wingerden steps in.

"Students, return to your seats, please. Leave the computers alone for a bit."

The room quickly quietens down once everyone is seated.

"I overheard the discussion and purposely let it go on for a while. I heard many opponents of Caylix and only one supporter who defended himself excellently. That is courageous! Eric, it is wrong to make fun of people who do not agree with you. That is not the way we treat each other at this school. I think you have something to say to Corne afterwards."

"But let us talk about the subject of the discussion. First, as a school we use a filter. Ultimately, you come to school to learn, not to play games. That is why we made the game-sites inaccessible. It is not Caylix which does this, but the school. Does everyone understand this?"

Several students nod. This is emphatic language.

"Secondly, Corne is correct when he says that there is a lot of filth to be found on the Internet. And, sadly, this filth is sought after too much."

Mr. Van Wingerden looks around through the classroom. Some boys lower their eyes. Does he detect some uneasiness in Eric's eyes? "But besides all the rubbish available on the Internet, there are also blasphemous, discriminating, and criminal sites. Wouldn't you agree with me?"

Mr. Van Wingerden's voice sounds a little less forceful now. His anger about how Corne was treated has disappeared. Questioningly he looks at the boys and girls. Hands are raised. Stories are started. "Recently I Googled something for school.

The keyword I entered brought the most terrible things to my screen!" "At home we have Family net, but you would be surprised what makes it through that filter." "Our computer lets you watch all the television programmes, even those in the middle of the night."

Mr. Van Wingerden hears this and much more.

"Boys and girls, you have heard what can come to us by means of the Internet. What is the Internet actually?"

The class is silent as the boys and girls think for a moment. Then some raise their hands.

"Adrian?" "Dangerous." "Anna?" "Tempting."

"Undeniably! Of course, the Internet is also very convenient. It can be used for the collection of good and useful information. We need to look at this problem in perspective. Nevertheless, the Internet also poses a great danger. Many programmes are sinful. Most of you have encountered this. And why would you say the Internet is tempting as well, Anna?"

It remains quiet for a moment. Everybody is thinking seriously.

Nobody thinks it self-righteous when Anna answers: "Because we are inclined just to look for the evil."

"Exactly, boys and girls. That is not something you only hear in church. This is everyday reality. Does anybody know a better expression for 'Tempting'? You can find it in a prayer."

Neal raises his hand: "Lead us not into temptation."

"Right, Neal! And how can we pray that, if we do not do anything to evade the temptation on the computer as much as possible? We have the means and are therefore duty bound to use them. At this moment Caylix has the best filter."

It is quiet in the classroom. Everybody is thinking about those last sentences. The Internet presents a source of great temptation in homes. Yet it is often necessary to have it. Many of us cannot evade the necessity of Internet at home. However, then it is your duty to use the means to make the temptation as slight as possible. The class understands and agrees with the essence of the point. Nevertheless ...



"But Sir, in the future we are going to be using open Internet in the work force. Don't we have to learn how to act responsibly with the Internet?"

"That is fact. However, more and more businesses use Internet filters, and there is almost always sharp control. The manager can see exactly what sites you visit. It happens regularly that a supervisor has to reprimand an employee who is doing something other than their work. By the way, you can practise self-control with Caylix as well, as it is not 100% safe either.

"Mr. Van Wingerden, did you know that with certain programmes you easily could get around all filters?"

"Yes, I knew that. What do you think about that?"

Annette doesn't have to think very long. "It's shameful!" she calls out. "Whoever does that shows they cannot be trusted!"

"You deceive your parents like that! They seek your well-being and you ..."

Mr. Van Wingerden cuts in: "Boys and girls, you might know much more than I, but it is clear that terrible things happen. Children and teens watch movies full of sin, and search for the filthiest sites available. The computer is in their bedroom, the door is locked, and they do not open the door, even for their parents. Their parents' pleading and talking has no effect. Their consciences are hardened and completely indifferent to everything. Oh, please obey your parents, boys and girls, also when it involves responsible computer use."

"God's people by grace have learnt to know their own evil heart. These people do not trust their own self any longer. If they truly have a renewed heart, they want to stay as far away as possible from all evil. Many would prefer not to have a computer or Internet at all. Sadly this is often not possible." For a moment it is very quiet.

The bell rings. The bags are packed and the computers are turned off. Though the class did not accomplish what it set out to accomplish, the lesson was a valuable one. One that has led to much contemplation.

*Article adapted from The Schild series*

**TRUTH VERIFIED**

*"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12. 24.*

How true it is that Satan has blinded the eyes of those that believe not! Thus, many infidels try in their blindness to prove the Word of God untrue, but while *they* stumble and fall, the Word for ever remains the same – unalterable, unchangeable truth.

About the year 1854, an atheist called upon me, and disputed the Bible upon this very text, and scornfully ridiculed the idea of a corn of wheat dying in the ground, to become fruitful. I could only withstand him upon the ground of faith, fully believing that God's words are true. This unbeliever afterwards took his own life, and thus destroyed the life which God had given.

A short time since, I was staying with a farmer on a large farm in Cambridgeshire, and our conversation turned upon the growth of corn. He kindly explained to me the truth of this text, and said that, when the grain was sown, a thickish root about two fingers long came forth, which soon withered, perished and entirely rotted off; then, when it was dead, there came forth another root, which shot straight down into the earth, and according to the length of that root, was the height of the stem. Now, if that first root does not perish, which sometimes (but not often) is the case – yet, if it does so happen, the stem is always barren, and entirely fruitless. The Lord's Word stands for ever firm. *His knowledge is perfect.*

*A.B., Chelsea (The Sower, 1883)*

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We may afford to be ignorant of much, but we cannot afford to be ignorant of Christ.

*J.H. Gosden*

## TWO HUNDRED YEARS AGO

It was on the eve of the French invasion of Russia. Flushed with victories, and hitherto unconquered, Napoleon poured his half-million of veteran warriors into the dominions of the Czar, whom he confidently hoped to crush beneath his feet, as he had already crushed the other kings and queens of the Continent. Alexander met the crisis with heroic courage and unalterable firmness, but he was fully aware of its peril. "All faces gathered blackness," even the two Empresses, his mother and his wife, implored him to make peace, or to allow them to flee from the country.

The night before he quitted his capital to join the army, a lady of the Court entered while he was with his ministers, and, after apologising for her unseasonable visit, placed a paper in his hand, which she entreated him to read, saying he would find true comfort there. He thanked her, and put it in his pocket, but did not think of it again until three nights afterwards when he lay down to rest for the first time. In removing his coat, he found the paper; and glancing at it, saw that it was a copy of Psalm 91. Later, being unable to sleep from weariness, he soon called his chaplain, and asked him to read for him. Strangely enough, the chaplain made use of Psalm 91, and the Emperor, impressed by the coincidence, listened to the words as though they were the voice of God Himself speaking to his heart. Truly from that hour he said of the Most High: "He is my Refuge and my Fortress: my God; in Him will I trust."

God answered his faith, and gave him the victory over all his enemies. Snow and ice, and piercing cold fulfilled the Divine will, and the magnificent host of the invader was overwhelmed by a destruction unsurpassed since the angel of the Lord smote the sleeping thousands of Sennacherib (see also Page 36). The conqueror proved his gratitude by showing mercy to the conquered. Alexander sought out the miserable remains of the French army, had the sick and wounded carefully tended, and fearlessly exposed himself to the perils of infection in visiting

the hospitals where typhus fever, in its deadliest form, was raging amongst them.

After peace was proclaimed, an attempt was made to assassinate the Czar in Paris. But the fear of death had no power to disturb him. "Be calm and tranquil," he said to those around him. "God is present. He keeps me. I do not fear what man can do against me. Pray for me," he said at the time to his godly friends. "Do not pray that I may be guarded from the evil that man can do unto me. I have no fears upon those grounds. I know I am in the hands of God, but pray that I may be strengthened against the evil influence of this place." Some surprise was expressed at his ready forgiveness of one who had wronged him deeply: "Am I not a disciple of Christ?" he said. "Have I not the Gospel in my heart?" I know only *that*, and I think if any one were to compel me to go a mile with him, I would willingly go with him twain."

This faith stood the test of time, and the trials and temptations of his position which was perhaps the most difficult in which a human being could be placed.

After his return to his own country he did much good; he had the New Testament translated into the language of his people, and favoured and promoted its circulation throughout his wide dominions, and he was a large-hearted helper of missionary work, both amongst the heathen and amongst the Jews, in whom he took a special and most kindly interest. To a young Protestant missionary whom the Englishman, Dr. Way, brought to see him, he said: "You are young now, but if, after a long life of labour, you have only been used by God to bring one sinner to Christ, you will have caused enough to rejoice and to praise Him throughout eternity."

*Selected*

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It is a poor, poor life to live without the Lord.

*J.H. Gosden*

*BIBLE STUDY FOR THE OLDER ONES***PRAYER (II)**

It is usually very instructive to look at the first reference to a subject in Holy Scripture. The first reference to prayer in the Old Testament is found in Genesis 4: "And to Seth, to him also there was born a son; and he called his name Enos: **then began men to call upon the name of the LORD**" (Genesis 4.26). They began to feel their need as poor lost sinners and no doubt by the Holy Spirit's inward teaching began to worship the Lord Jehovah. The Lord has always had upon earth a little remnant that by His grace are led and taught to worship Him in Spirit and in truth. It can be said of each one of this remnant as it was said of Saul of Tarsus: "Behold he prayeth."

The Lord's servant Job lived during the time of the patriarchs before the giving of the Law, and it is recorded in the Book of Job how they came together for divine worship, no doubt gathered together by the Holy Spirit, the same as the Lord's people are today, except with far less light than we have in these gospel days. "Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them" (Job 1. 6).

This is very instructive: where the LORD works, so will Satan. Also in chapter 2 we read: "Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD" (Job 2. 1). Satan will do everything possible to hinder the Lord's people in coming to prayer and in meeting together for divine worship. When they are gathered together He will come among them, but God by His Spirit is far greater than Satan. When the Lord was anointing and appointing Joshua the high priest we read that Satan was there: "And He shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" (Zechariah 3. 1-2 ).

The first reference to prayer in the New Testament is found in Matthew 5: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, **and pray for them which despitefully use you, and persecute you**" (Matthew 5: 44). How instructive this is in these gospel days: the gospel of Jesus Christ is a gospel of love, of kindness, of compassion and those people who experience the love of God in Jesus Christ show the same love to others. The Lord Jesus goes on to teach us in the sixth chapter: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him" (Matthew 6: 6-8).

(To be continued)

*J.R. Rutt*

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### BIBLE QUESTIONS

*This month the questions are about the APOSTLE PAUL. Younger children need only do five questions. Please give references for questions 6 to 10 and send your answers to the Editor (see Page 26 for the address). Remember to give your name and address and write the word ANSWERS on the envelope.*

1. Before Paul was sent as an Apostle he was called by another name. What was it? (Acts 13. 9)
2. The Lord Jesus spoke to him from heaven whilst he was on the way to Damascus. What did Jesus say? (Acts 9. 4)
3. What was the 'venomous beast' which attacked Paul in Melita (Malta)? (Acts 28. 3-4)
4. Which king said to Paul: "Almost thou persuadest me to be a Christian"? (Acts 26. 27-28)
5. Paul and Silas were put in prison at Philippi. What did they do at midnight? (Acts 16. 25)
6. What was the inscription on the altar Paul found at Athens? (Acts 17)

7. To which Jewish sect did Paul belong, and what was the difference between them and the Sadducees? (Acts 23)
8. What was the name of the young man who fell asleep while Paul was preaching? (Acts 20). What happened to him?
9. Paul was once very grieved when a girl followed him, shouting out words which were completely true. Why do you think Paul was grieved, and what did he do? (Acts 16)
10. Which saying of the Lord Jesus did Paul quote, which is nowhere mentioned in the four Gospels? (Acts 20)

### ANSWERS TO JANUARY QUESTIONS

1. The blessing of the LORD.
2. "I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly."
3. Solomon.
4. Jesus had said that God was His Father.
5. "Nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before Him."
6. Deuteronomy 4. 2; Revelation 22. 18 & 19
7. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. (2 Peter 1. 5-7)
8. The sacrifices offered by the priests (Hebrews 10. 11); The Lord Jesus (1 John 3. 5)
9. Gideon, Abimelech. (Judges 7. 16; 9. 43)
10. Horses, wives, silver and gold. (Deuteronomy 17. 16-17) Solomon. (1 Kings 4. 26; 11. 3)

*Contributed*

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The story of Elizabeth Wheatenhall, daughter of Mr. Anthony Wheatenhall, of Tenterden in Kent, who died when she was nearly ten years old, is very memorable. Having being brought up by her aunt, the Lady Wheatenhall, she was not much above eight years old when she could say all the New Testament by heart. On being asked where any words were, she could immediately name book, chapter and verse.

*Adapted from John Trapp, 1647*

**THE AIRMAN'S PRAYER**

*Visiting Bamburgh Castle, Northumberland recently, we found this poem displayed on one of the castle walls. It was written by Eric Impey the day before he died in his Liberator bomber over Warsaw, while delivering supplies to the Polish uprising in that city. Lieutenant Impey was twenty-five years of age. After packing his personal belongings, he sat down to write this prayer. Early the next morning, 17 August 1944, he left for Warsaw, never to return. He is buried in Krakow Cemetery.*

My God, this night I have to fly,  
And, ere I leave the ground,  
I come with reverence to Thy throne,  
Where perfect peace is found.

I thank Thee for the life I've had,  
For home and all its love;  
I thank Thee for the faith I have,  
That cometh from above.

Come with me now into the air,  
Be with me as I fly;  
Guide Thou each move that I shall make  
Way up there in the sky.

Be with me at the target, Lord,  
When danger's at its height;  
Be with me as I drop my load,  
And on the homeward flight.

And should it be my time to die,  
Be with me to the end;  
Help me to die a Christian's death –  
On Thee, God, I depend.

Then as I leave this mortal frame,  
From human ties set free  
Receive my soul, O God of Love,  
I humbly come to Thee.

*Submitted by Trevor Scott*



# *The Friendly Companion*



“Blessed is the people that know the joyful sound:”  
Psalm 89. 15.

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*March 2011*

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All correspondence to be sent to the Editor.

Annual Subscriptions inc. postage:

U.K.	U.S.A. & Canada	Australia	Europe (Netherlands)
£12.60	\$34	A\$38	€24.00

All correspondence concerning subscriptions should be addressed to Mr. D. Christian, 5, Roundwood Gardens, Harpenden, Herts. AL5 3AJ.

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

The year 2011 is a very important year for us to remember because it is 400 years ago this year, that the Bible we use and love, was first published in 1611. It all began with a conference at Hampton Court some years before, in 1604, where representatives of the Protestant denominations met with those of King James I (VI of Scotland) to see if it were possible to get a common version of the Bible which all would be happy to use. The outcome was that in 1611 the King James Authorised Version of the Bible, with which we are all so familiar, came into being. It was authorized by King James and so it bears that name.

This Bible has sold more copies than any other book in the whole of the history of the world, and even today when there are so many other different versions, it is still the most accurate of all the versions in the English language. Under the hand of God it has done untold good throughout the English speaking world.

To be able to have in our hands a Bible is a wonderful privilege, as it is to know that it is a faithful translation of the original texts as given by God the Holy Spirit.

Our freedom to handle this should never be taken for granted. There are places in the world even today, where to possess a Bible is an offence which could lead to fines, imprisonment or even death. When William Tyndale first translated the Bible into English so that "the boy following the plough could read it," the Roman Catholic Church burnt every copy they could lay hands on and eventually caught him and martyred him. They wanted to keep the people in ignorance of the Bible so they could retain their hold over them. Only the priests were allowed to read it and that was in Latin which very few of the general public would have known. There has always been opposition to the truth and especially to faithful versions of the Word of God, but every attempt to suppress the spread of the Word of God has always failed in the end.

Satan's first question to Eve was to cast doubt on what God had said, and then to follow it with a downright lie! But when the Lord Jesus Christ, God's Son, was being tempted of the devil, He answered him three times with the words: "It is written," to which Satan had no answer.

Over the generations since the King James Authorised Version was first published, many corrupt versions of the Bible have been printed, a large number of which cast doubt on many of the fundamental points of the faith once delivered by God to the church. This is Satan's persistent attack on the Word of God, all the while trying to pose the same question: "Hath God said?"

If we are to be able to resist such attacks, from all quarters, we need the Holy Spirit to write the Word of God in our hearts, in an indelible way. David could say in Psalm 119: "Thy Word have I hid in mine heart, that I might not sin against Thee." He also prayed like this: "Open Thou mine eyes, that I may behold wondrous things out of Thy Law."

As we use and read this wonderful Book may this be our constant prayer; and as God is pleased to answer it so it will be written in our heart, bringing eternal life.

With every best wish from your sincere friend and Editor

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### OUR FRONT COVER PICTURE

The American Revolution was a time of tremendous significance in the building of a great nation. The picture on our cover this month (kindly taken by Miss Isabel Macpherson) shows the Liberty Bell which is to be found in Philadelphia, Pennsylvania. It was cast by a firm in London for Philadelphia and has inscribed on it words from Leviticus 25 verse 10: *"Proclaim Liberty throughout all the land unto all the inhabitants thereof."*

It was rung when the Declaration of American Independence was proclaimed and has since become a national symbol of the struggle for liberty and as it says in the

explanation at the side: *"The Liberty Bell is a symbol of the American Revolution. It is a symbol of liberties gained and a symbol of liberties denied."*

What a day of rejoicing it must have also been to the slaves in the Deep South to know they were free at last. It is those who know what bondage is who most appreciate liberty!

The liberties which so many of us enjoy both here in Great Britain as well as in the United States and elsewhere, should never be taken for granted. Our freedom of worship in particular has been bought at a great cost. Many of our forefathers laid down their lives that we should be able to meet in God's name without fear.

There is, however, an even greater liberty of which the Lord Jesus Christ speaks: *"If the Son therefore shall make you free, ye shall be free indeed"* (John 8. 36).

Like our friends in America, we are each proud of our freedoms, just as the Jews were to whom the Lord was speaking. But they said that they never were in bondage to any man because they were Abraham's children. There is a well-known song in England which says: "Britains never, never, shall be slaves."

However is this really true? Sadly we are all born as slaves to sin, and there is much evidence in our society of slavery to pleasure, money, drugs, drink and sport. These things seem to rule so many people's lives, occupying their minds and time to such an extent that there is no room for God, which is as the Devil would have it, whose slaves sinners really are.

The truly free people in the earth are those whose eyes have been opened to see the slavery of the Devil's service and have been led by the Holy Spirit to the Lord Jesus Christ, who by His precious blood, sets sinners free from the curse of the law and the dominion of sin and Satan. To them the sound of the "gospel bell" which proclaims liberty, is a joyful sound. David says: *"Blessed is the people who know the joyful sound."* I wonder how many of our readers truly know this joyful sound?

**FOR THE VERY LITTLE ONES****GOD CHOOSES PRIESTS**

The children of Israel had to come to the tabernacle to worship God. Those who ministered at the tabernacle were called priests. God chose Aaron, the brother of Moses, to be the high priest. The sons of Aaron were also chosen as priests. The family or tribe of Levi was chosen to help them in caring for the tabernacle. Before all the people, Moses anointed Aaron and his sons with holy oil. They were set apart to serve God.

The work of the priests was to offer sacrifices for the sins of the people and to offer their gifts unto God. They kept the golden lamp burning and offered sweet perfume, called incense. Beautiful garments were made for Aaron. Upon his shoulders and over his heart were precious stones engraved with the names of the tribes of Israel. He wore a special hat called a mitre with a gold plate over his forehead. Engraved on it were the words: *"HOLINESS TO THE LORD."*

Aaron was a picture or type of the great High Priest who was to come, the Lord Jesus Christ. Jesus *"offered Himself"* for the sins of His people. He bears their names upon His heart.

**QUESTIONS:**

1. Who was chosen to be the high priest?
2. Which tribe was chosen to help care for the tabernacle?
3. What did the priests offer for the sins of the people?

*Please send your answers to the Editor. (See page 50 for the address.) Remember to give your name and address and to write the word ANSWERS on the envelope.*

**ANSWERS TO FEBRUARY QUESTIONS**

1. Willing.
2. Both men and women.
3. The LORD.

*Contributed*

*“But Christ  
being come  
an High Priest  
... by a  
greater and  
more perfect  
tabernacle ...”  
Hebrews 9. 11.*

**BIBLE LESSONS****THE DEATH AND BURIAL OF LAZARUS**

Once there was a home in the little town of Bethany where two sisters, Martha and Mary, and their brother Lazarus lived together. They loved each other, and what is more, they all loved the Lord Jesus. Jesus was always a welcome guest. What a blessed home it was! Could anything disrupt the happiness in such a home? Yes, it could, and it did.

One day Lazarus became so sick that it seemed certain that death would follow. Although Martha and Mary did all they could for him, his condition grew worse. Oh, if only Jesus was nearby! But He was in another city. Quickly they sent a message to Jesus: *"He whom Thou lovest is sick."* How this must have affected the heart of Jesus! The Bible tells us that: *"Jesus loved Martha, and her sister, and Lazarus."* Surely He would hurry back to Bethany to help them.

However, after Jesus heard the message, He stayed another two days in the same place. As Lazarus grew weaker and weaker, you can imagine how Martha and Mary must have reasoned with each other. Why was Jesus taking so long to come? Would He be too late? They must have often gone to the window to see if Jesus was coming down the road. Finally Lazarus took his last breath and died.

Even after death, they might hope that if Jesus would yet come, He could bring him back to life. After all, He had restored the daughter of Jairus and the son of the widow of Nain. The hours passed without any sign of Jesus coming. Their neighbours and friends came to prepare the body for burial, as the Jews always buried their dead the same day. Martha and Mary followed the body to the tomb with broken hearts and flowing tears. Finally Lazarus was laid in a dark cave and a stone rolled upon it.

Perhaps the sisters wondered if Jesus really understood how urgent their message was. Oh, but He did! Upon hearing the message, Jesus said: *"This sickness is not unto death, but for*



*the glory of God, that the Son of God might be glorified thereby.*" Jesus was saying that this death was not permanent.

Finally, Jesus said to His disciples: *"Let us go into Judæa again."* The disciples looked at their Master almost in disbelief. Had He said Judæa? Quickly they reminded Him how the Jews tried to stone Him there recently. Jesus said unto them: *"Are there not twelve hours in the day?"* He was telling them that He must do the work of His Father while He was in the world. Part of that work was to teach His people the great truth of the RESURRECTION.

He told His disciples that their friend Lazarus was sleeping and He must go and awake him. His disciples could not understand. They answered: *"Lord if he sleep, he shall do well."* Jesus then told them plainly that Lazarus was dead. What strange words Jesus then spoke unto them: *"And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him."*

The disciples had to be taught about the resurrection, as well as Martha and Mary. They must see that Jesus had power to raise one from the grave. Very shortly He would raise Himself from the grave, and He knew very well how hard it would be for His disciples to believe it.

When the disciples saw that He was determined to go to Bethany, one of them (Thomas) said to the rest: *"Let us also go, that we may die with Him."* These were words that truly expressed their love to Jesus, but they would soon learn how weak that love was.

*You can read about this in John chapter 11 verses 1 to 16.*

#### QUESTIONS:

1. What message did the sisters send to Jesus? (6 words)
2. After hearing this, how long did Jesus stay in the same place?
3. What did Jesus say this sickness would be for? (4 words)
4. What great truth must Jesus teach the people?
5. What must the disciples see that Jesus had power to do? (5 words)

*Please send your answers to the Editor. (See page 50 for the address.) Remember to give your name and address and to write the word ANSWERS on the envelope.*

### ANSWERS TO FEBRUARY QUESTIONS

1. Put His hands on them and pray for them.
2. The disciples.
3. A young man.
4. Eternal life.
5. His riches.

*G.L. TenBroeke*

---

### NATIONAL DAYS OF PRAYER IN WORLD WAR II

It is largely forgotten today how much the nation of Great Britain trusted God during the last war. United in adversity and never once contemplating defeat, King George VI called everyone to National Days of Prayer at the crucial times listed below:

#### 1. Dunkirk

Crowds flocked to church to pray for the men stranded on the beaches and Churchill ordered every available sea-going vessel across the Channel, hoping to snatch 30,000 back. A miracle occurred as the water became as calm as a millpond, enabling even the smallest crafts to set sail, and a heavy storm grounded the Luftwaffe. Hitler then inexplicably halted his advance and within ten days more than 335,000 Allied military personnel were rescued.

#### 2 and 3. Battle of Britain

The German objective was to destroy the RAF and its airfields.

(a) A Day of Prayer was called at the height of the Battle on Sunday August 11th, 1940, and the King made an appeal to all young people to pray especially for the equally young pilots. Many responded, (*bappily as it was the Sabbath, Ed.*) resulting in abandoned tennis courts and playing fields. During the following week, Spitfires and Hurricanes shot down 180 Nazi bombers.

(b) On August 30th, 1940, 800 enemy aircraft filled the skies intending to destroy key RAF airfields. By September 6th the

situation was dire and defeat in the air seemed inevitable. The King therefore called another Day of Prayer on September 8th when churches were full to bursting. That week 185 German planes were shot down and Goering gave up his assault. By September 15th Churchill was able to declare victory in the air.

#### **4. Planned Invasion of Britain**

The next Day of Prayer was called by the King on March 23rd, 1941, during a period of heavy bombing in London. He was unaware it was the actual date planned by Hitler for the invasion! German ships were soon blown off course and the Fuehrer changed his entire plans, switching instead to an invasion of Russia.

#### **5. North Africa**

The fifth Day of Prayer was called in September 1942 when the British Eighth Army had been driven back to the borders of Egypt by Rommel's Afrika Korps. General Montgomery was appointed as the Eighth Army Commander and led British forces to the significant victory of El Alamein when Rommel was on leave and enemy fuel supplies from Rome failed to arrive on time. The battle was a turning point in the war.

#### **6. Italy defeated**

A Day of Prayer was called on September 3rd, 1943, the fourth anniversary of the declaration of war on Germany. Italy surrendered to the Allies within twenty-four hours and Mussolini was assassinated.

#### **7. D-Day and beyond**

The seventh Day of Prayer was called in Spring 1944, for all military personnel. The poor weather hindering the D-Day offensive suddenly relented and fine weather on June 6th allowed the Normandy invasion of France and Europe to begin, during which time far fewer lives than expected were lost.

Unbelievers will always remain sceptical but Christians believe God responded directly to the National Days of Prayer and caused miracles to happen, eventually leading to Victory in Europe on May 8th, 1945.

*Copied from "This England" Winter 2010*

### TOPSY-TURVY

A colourful doll took Granny's notice as she walked through the market. It was dressed in cotton, patterned in red apples with a clean white pinafore, a matching head scarf turban and had a black face. The doll was called *Topsy-Turvy* and had been hand sewn by the American lady behind the stall. She told Granny to look carefully at the doll as it had a surprise! As she carefully examined the doll, there, underneath the full skirt was another doll, upside down and this time with a white face! *Topsy-Turvy* was really two dolls in one and there was an old, old reason for this. In the 1800s, black children, because they were slave children, were not allowed to play with white children who were the families of their owners. But the little black girls liked to play with white dolls and that was not allowed either, so when the master came into sight they would pull the skirt over the white doll and play with the black doll so they would not get into trouble.

It is hard to understand today what a dreadful thing slavery was and even more, how cruel the actual slave trade was. Black people were transported from their homes in Africa to the West Indies and America. In fact, the market where the doll was sold was in the city of Charleston, the main entry port for thousands of slaves who were sold and then immediately put to work on the plantations nearby. While some slaves were looked after well, in reality they were the property of their owners and had almost as few rights as domestic animals.

The end of slavery within the British Empire was brought about by a group of concerned and determined men. One was William Wilberforce, a prominent Christian social reformer. Another was John Newton the well known evangelical minister and writer of the famous hymn "Amazing Grace."

John Newton spent the first part of his life as a slave trader, latterly as captain of boats which sailed the "triangle voyages," as they were called. On this route, goods were carried to Africa, exchanged there for slaves, who were then shipped across the Atlantic to plantations in the Caribbean or America. The boats

came back to Liverpool laden with sugar, cotton, rice and rum. On the journey the slaves were badly treated, being closely confined in filthy dark holds of the ships for weeks at a time, and many died. Today it seems unbelievable that so many thousands of human beings could be treated in such a way, but the truth was that they were seen as goods to be bought and sold for profit rather than people made in God's image. Slavery was so widespread and acceptable in the 18th century that even prominent Christians and the State church did not detect the evil it was. One of the most profitable plantations in the Barbados, dependent on slave labour, was owned by the Church of England and operated by its missionary arm, *The Society for the Propagation of the Gospel in Foreign Parts*.

John Newton was dramatically converted during a storm at sea and eventually became a famous Evangelical preacher in the city of London. Yet even he did not at first realise the evil of the system of slave trading. It was nearly thirty-four years after retiring from being captain of the slave ships that he openly supported the anti-slavery movement. In 1788 he published a powerful pamphlet, *Thoughts on the African Slave Trade* in which he began by apologising for "a confession which comes too late ... It will always be a subject of humiliating reflection to me, that I was once an active instrument in a business at which my heart now shudders."

Slavery still exists in parts of the world, though thankfully it has long been illegal in Christian-based Western cultures. There are some references to slavery in the Bible, as slavery has a long history. In fact there is one book in the New Testament which was written to a Christian believer whose slave had run away. It is called *Philemon*. See if you can discover what the Apostle Paul is urging the slave owner to do. And if you do ever come across a black *Topsy-Turvy* doll, perhaps she will remind you how dreadful the slave trade was and how it took many years for men of conscience to pass laws which banned the system.

*"The Explorer" March 2006*

### A STRIKING ANSWER TO UNITED PRAYER

It is beyond dispute that God not only hears the prayers of His children for both gracious and providential favours; but that He answers the prayers of nations for national blessings. It would be a matter for great joy if our once favoured country would humble itself before Almighty God for its national sins in times of national trouble, and call upon Him for a return of His favour.

It is well known that wheat has many enemies, both animal and vegetable. Each wheat-growing country also has its own peculiar pests. In the state of Minnesota, USA, in 1876, a small insect, resembling a locust, but locally called a "grasshopper," was so prevalent as to seriously reduce the crop of wheat at harvest. As these insects laid multitudes of eggs, it was feared that in the following year the harvest might suffer to an even greater extent.

An early examination of the ground in April 1877, confirmed these fears. It was found that the earth was full of the larvæ of the insect pests, and that a warm spring, followed by favourable weather, would mean ruin to the crops.

The Governor of the state appointed April 26th, 1877, as "a day of fasting and prayer; and urged the people, in the shadow of the locust plague, whose impending renewal threatens desolation to the land, to humbly plead, for the efforts we make in our defence, the guidance of the Hand which alone is able to stay the pestilence that walketh in darkness, and the destruction that wasteth at noonday."

The Governor's proclamation, from which the above extract is quoted, caused much comment. Some even ridiculed it; others made their varying comments. On the Lord's Day previous, it was read from the pulpits, and ministers exhorted the people to assemble for prayer on the day appointed.

The 26th April arrived, shops and other places of business were closed, the church bells announced the hour of service and, deeply impressed by the unusual character of the occasion, to which the unusual quiet of the day contributed,

the people of all denominations went to their places of worship, and there prayed fervently to the Almighty for help and succour against the threatened devastation of their wheat crop, which, at that time, was of vital importance to the welfare of the struggling farmers, who had suffered severely from grasshoppers the previous year.

*And now a strange thing came to pass.* Not one of all the people who prayed could have had the smallest expectation that God would answer their united prayer as He did.

On April 27th, the day following the day of prayer, the sun shone over the entire State, bright and clear, and with extraordinary heat. The warmth was like midsummer. It penetrated the moist earth and there found the larvæ of millions upon millions of grasshoppers. Stimulated and quickened by the heat, the infant enemies of wheat came through the earth and crawled about the surface in countless myriads, enough to destroy not only the crop of Minnesota, but that of the entire northwest. The visitation of the year previous was nothing compared with the vast army of crawling locusts which now came forth from the earth. The farmers saw nothing but certain ruin. The minds of men were troubled. The newspapers were filled with letters asking what was the use of prayer.

But now, mark! For a few days this unseasonable heat continued; and then on one evening it suddenly turned cold, and during the night there was severe frost. This killed the hatched grasshoppers, and also the larvæ still in the earth. In a few days the warmth returned; but the pests had gone, and the wheat crop was saved.

This plain record of a well known fact reads like some of the similar incidents of Scripture, and proves beyond all question that God answers prayer. For many years there were very few grasshoppers seen in Minnesota.

*Selected*

**WHAT IS NOT WANTED***By the late Bishop Ryle*

I feel no sympathy with those who want to tamper with the Bible. I want no alteration there, neither addition, nor subtraction, nor abridgment. It is all given by inspiration, all equally, all thoroughly, all perfectly. A new Bible is not the want of our times. I feel no sympathy with those who say we want a new gospel. The old evangelical system is not worn out, as some say. There is not the slightest necessity for the new lights, the broad views, the kinder tone of theology, the gentler interpretation of texts, which some are pressing on our attention. We want nothing but the old truths boldly, fully, affectionately preached. A new gospel is not the want of our times.

“Should all the forms that men devise  
Assault my faith with treacherous art,  
I’ll call them vanity and lies,  
And bind the gospel to my heart.”

---

**Bishop John Charles Ryle** (May 10, 1816 – June 10, 1900) was the first Anglican bishop of Liverpool. Ryle was born at Macclesfield, and was educated at Eton and at Christ Church, Oxford, where he was Craven Scholar in 1836.

After holding a curacy at Exbury in Hampshire, he became rector of St. Thomas’s, Winchester (1843), rector of Helmingham, Suffolk (1844), vicar of Stradbroke (1861), honorary canon of Norwich (1872), and dean of Salisbury (1880). However, before taking the latter office, he was advanced to the new see of Liverpool, where he remained until his resignation, which took place three months before his death at Lowestoft. His appointment to Liverpool was at the recommendation of the outgoing Prime Minister, Benjamin Disraeli.

*Selected*



**AN EIGHT-MILE LONG PRAYER**

*(William Gadsby once related the following incident from his early spiritual experiences in prayer. His honesty, in this vital matter of approaching a holy God, is a lesson to all who would truly seek the Lord.)*

“When I lived in a village eight miles from Coventry many years ago, I used on the Lord’s Day to go to the prayer meeting at seven o’clock in the morning. I was frequently asked to pray. I felt myself so wretched, such a poor shut-up creature, that I dared not venture. One morning I set off pretty early to Coventry, and as soon as I left the village I began to make a prayer. Oh the cursed pride of my fleshly mind! I thought what a pretty prayer I had made: that if they called upon me I should be ready. When I got there, they called upon me. I attempted; but alas, all my prayer was gone, all went to ruin! I can compare myself to nothing else than a man attempting to rob an orchard, but the boughs were too high for him. All went to ruin, and there I was left alone; the Lord would not let me come in this way.”

---

**DOES SCRIPTURE FORBID GIRLS AND WOMEN TO PUT THEIR HAIR IN PLAITS?**

This question has arisen from the words in 1 Peter 3. 3-4, where we read: *Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”*

This verse does not forbid the plaiting of the hair. If that were so, then he also forbids the putting on of clothes which would be entirely unscriptural. While it is evident from Paul’s teaching in 1 Corinthians that women should have their hair long, so as to draw the proper distinction between them and men, Peter’s words are to be understood in this way: a Christian girl or

woman should not seek to draw attention to herself in the way she dresses, but should rather seek that more grace be given in her soul that “the beauty of the Lord be upon her.”

Apparently it was the height of the fashion in Peter’s day for the women to plait gold with their hair. Not only was this extravagant but also unbecoming for those who profess the name of Christ. The people of God should not be ‘fashion setters.’

*Editor*

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### *BIBLE STUDY FOR THE OLDER ONES*

#### **PRAYERS OF THE BIBLE (III)**

##### **Abraham**

Let us look at the first recorded prayer of the Bible and very fittingly this was the prayer of the LORD’s faithful servant, Abraham. The Holy Spirit terms him: “The father of us all” Romans 4. 16: that is: all that have faith, Jew and Gentile. His name at birth was Abram; meaning: ‘the father of height,’ but after God called him out of Ur of the Chaldees, the LORD changed his name to Abraham; meaning: ‘the father of a multitude.’ “Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee” (Genesis 17. 5). In Isaiah, Abraham is called ‘the friend of God.’ Do we have God as our Friend? Abraham was great in faith, a man of faith is always a praying man, true faith is a faith “that worketh by love.” Because he lived by faith, it was “counted ... to him for righteousness” (Genesis 15. 6). David the sweet Psalmist of Israel testified: “I love the LORD, because He hath heard my voice and my supplications” (Psalm 116. 1).

In Genesis 12 we read that he “called upon the name of the LORD,” at Bethel; also in Genesis 13, he “called on the name of the LORD,” again at Bethel. On both of these occasions there was an altar: the Spirit of the Lord was teaching him that his acceptance with God was not in his own works but through the

sacrifice of Jesus Christ.

But then in Genesis 13. 18 we find him at Hebron. He dwelt at Hebron for many years: this is why he was called Abraham the Hebrew and subsequently the children of Israel were called Hebrews.

In Genesis 15 we have the first recorded prayer in the Holy Scriptures. Abram was enquiring of the LORD concerning the promise He had given him, that in him and through his seed all the nations of the earth would be blessed. We are taught here that through prayer we have communion with God. God spoke to Abram and Abram speaks to God: "After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir" (Genesis 15. 1-3). Abram was sorely tried regarding God's promise and the LORD answered his prayer immediately with sacred promises which confirmed the previous one. Then is recorded the memorable words: "And he believed in the LORD; and He counted it to him for righteousness" (Genesis 15. 6). Abram received a glorious righteousness by faith, that is, the righteousness of Jesus Christ. He knew Him as Jehovah Tsidkenu, the LORD our righteousness. The living child of God has sweet spiritual intercourse with God in prayer and meditation. "For through Him, (Jesus Christ,) we both have access by one Spirit unto the Father" (Ephesians 2. 18).

Abram prays again: "And he said, Lord GOD, whereby shall I know that I shall inherit it?" (Genesis 15. 8). Now the LORD instructs him to lay sacrifices on an altar and then a fire from the LORD consumes the sacrifices: these sacrifices and this altar typify the sacred sacrifice of Jesus Christ on the cross of Calvary. The apostle instructs us: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean,

sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Hebrews 9. 13-14). The blood of Christ is called "the blood of the everlasting covenant." Was this one of those occasions of which Christ said: "Abraham saw My day and was glad"? "In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Genesis 15. 18).

The Apostle Paul refers to this great trial of Abraham's faith: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be" (Romans 4. 13-18).

My dear young friends may it be our chief concern to have the same precious faith as Abraham that we may be of that same spiritual seed through Jesus Christ.

(To be continued)

*J.R. Rutt*

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Clothes and company do oftentimes tell tales in a mute but significant language.

*Thomas Brooks*

### BIBLE QUESTIONS

*This month the questions are about THINGS TURNED UPSIDE DOWN. Younger children need only do five questions. Please give references for questions 6 to 10 and send your answers to the Editor (see Page 50 for the address). Remember to give your name and address and write the word ANSWERS on the envelope.*

1. What does God turn upside down? (Psalm 146. 9)
- The next four questions are examples of the answer to question 1.*
2. Haman was a wicked man who intended to kill Mordecai. What happened instead? (Esther 7. 10)
  3. Some wicked men tried to kill Daniel by having him thrown into a lions' den. What happened to Daniel and what happened to the men who accused him? (Daniel 6. 22-24)
  4. Joseph's brothers thought to get rid of him, but God overturned their evil intentions. What did Joseph himself say about it years later? (Genesis 50. 20)
  5. Herod put Peter in prison, being determined to kill him. What happened to Peter? What happened to Herod? (Acts 12. 11, 23)
  6. In Isaiah 29 God speaks of the folly of those who try to hide what they do from God. Write out the first part of the next verse.
  7. God confounds, (turns upside down) the wise and mighty things of the world. What does He use to do it? (1 Corinthians 1)
  8. Who listened to a man telling a dream about a "cake of barley bread," that came up to a tent and turned it upside down? (Judges 7)
  9. Of whom was it said: "These that have turned the world upside down are come hither also"? (Acts 17)
  10. Which godly man in the Old Testament had everything in his life turned upside down, yet was abundantly blessed afterwards with "twice as much as he had before"?

### ANSWERS TO FEBRUARY QUESTIONS

1. Saul.
2. "Saul, Saul, why persecutest thou Me?"
3. A viper.

4. King Agrippa.
5. They prayed and sang praises unto God.
6. "TO THE UNKNOWN GOD." (Acts 17. 23)
7. Pharisees. "The Sadducees say there is no resurrection, neither angel, nor spirit, but the Pharisees confess both." (Acts 23. 6-8)
8. Eutychus. He fell down through a window and was taken up dead. (Acts 20. 9)
9. Paul was grieved because the attention was being focussed on the apostles rather than the Gospel they declared, and God was not glorified. Paul commanded the evil spirit to come out in the name of Jesus.
10. "It is more blessed to give than to receive." (Acts 20. 35)

*Contributed*

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### THE TIDE

How strong is the mighty ocean,  
With the ebb and flow of the tide;  
The rolling, crashing breakers  
On which the great ships ride!

The gently lapping wavelets  
Upon the sandy shore;  
The foaming waves and billows  
That fret with a raging roar.

They say the moon controls the tide,  
At least, that's what we're told.  
But God who has made all things well  
Does everything control.

So let us praise Jehovah God  
Who does for us provide  
The years and months and seasons,  
And the ebb and flow of the tide.

*V. Burgess*

# LIST OF NAMES

*The following young people have answered questions during the months July – December 2010. The total number is 288, for which we would thank God.*

Harry and Maia Aldridge; Jessica, Megan and Tom Aldridge; Naomi Aston.

Alasdair Bailey; Josiah, Lily and Noah Barker; William Bos; Abigail, Daniel, Joanna, Nathan and Samuel Broome; Jemima and Phebe Burden; Kezia and Olivia Burgess; Jonathan and Nicolas Burton; Jennifer and Sophie Buss.

Bethany, Elizabeth and Victoria Chapman; Christopher Christie; Anna-Louise Clark; Ruth and Samuel Cooper; Alice, Charlotte, Katy and William Cottingham; Annie and Lucy Cottingham; Freddie Cottingham; Alicia, Emma and Jessica Cottington; Grace, Jacob and Zach Cottington; Abigail, James, Rebecca, Sarah and Thomas Crowter; Annabel, Elsie, Esther and Kate Crowter.

Esther and Louise Dadswell; Henry, Joanna, Jonathan, Nicholas and Peter De Vogel.

Bethan Field; Esther and Rebekah Field.

Edward and Ella Green; Oliver and William Green.

James Hanks; Eleanor, George and Jonathan Hare; Emily Hart; Cornelia, Joseph, Joshua, Luke and Nathanael Hayden; Andrew, Marcus and Susanna Hickman; Benjamin, Heidi, Rosalie and Thomas Hickman; George Hickman; Katharine Hills; Harvey, Henry and Sophie Hook; Eleanor Hope; Joseph Hydon.

Abigail and Joshua Izzard.

Emily Janes; Edward and Thomas Jarman; David and George Jempson; Henry Johnson.

Helen and Marianne Kerley; John and Thomas Kerley; Rebecca and William Kerley; Edward, Matthew, and Naomi Kingham; Stephen Kingham.

Christopher, Edward, Thomas and William Large; Joel and Megan Lucas; Chloe and James de Lullington.

Benjamin Main; Harriet and Lewis Macpherson; Claudia Mercer; James Mercer; David and John Munns.

Amy and Emily Northern; Freya Northern.

Anna, Jonathan, Rebekah and Simeon Pack; Rachel and Susanna Pack; Estella Palmer; Elysia and Sophia Parish; Joseph, Matthew, Priscilla, Robert and Sarah Parish; Elisabeth and John Pickles; Heidi, James, Joseph and Katie Playfoot; Robert Pocock.

Emily Ramsbottom; Jessica and Oliver Raymond; Alexander Rayner; James Rice; Susanna Risbridger; Joseph Rosier; Ruth Rosier.

Chloe, John and Karen Sadler; Jessica, Rosanna and Timothy Salkeld; Charles, Emily George and Harry Saunders; Ethan and Samuel Saunders; Jasmine Saunders; Joseph and Stephanie Saunders; Clementine and Maria Sayers; Rachel Scott; Hanna, Isobel and Thomas Sebaduka; Chloe and Jessica Seymour; Eloise and Ethan Starkey; Emma, Kate and Matthew Stearn; Alexander, Emma and Jessica Stevens; Ellen Suckling.

Harry, James and Jemima Tarbin; Elisabeth, James and Paul Topping; Alison and Andrew Tugwell.

Joanna, Natalie and Thomas Warboys; Beth Wigley; Emma and Joshua Wigley; Bethany, Caleb, Cordelia, Francesca, Jemima, Kitty and Nathanael Wiltshire; Joanna Wiltshire; Abigail, Edwin, Hannah, Joseph, Kate, Lucy and Matthias Woodhams; Benjamin, Ellen, Jessica, Louise, Timothy and Thomas Woodhams; Sophie Woodhams; Chloe and Lucy Woods.

*Overseas Names:*

Evan Baum; Jonathan Bell; Calvin, Dennis and Kira Glass; Kayla Marie and Walter Hoogmoed; Katelyn Kamp; Aaron and Phoebe King; Caleb and Isaac Knol; Jeff Legemaat; Hannah Linna; Kelly, Matthew and Thomas Mills; Jacob, Joseph, Savannah and Thomas Mol; Luke, Rachel and Shelley Mol; Elsie and Lenny Okken; Danielle, Kelsey and Megan Oudshoorn; Valerie Prol; Emily and Jonathan Quist; John, Luke and Sandra Seymour; Abigail, Bethany, Kaitlyn and Michaela Teunissen; Duane Ulietstra; Arlicia and Marilene Van de Munt; Amanda, Dena, Fred, Jacob, Julie, and Steven Van Gemert; Benjamin, Danielle and John Van Vugt; Laura Wesdyk; Cody, Dylan and Tyler White; Jana Wildy; Aaron, Andrew, Carolyn, Kristina, Leah, and Nathan Ymker.

---

Our forgiving of others will not procure forgiveness for ourselves; but our not forgiving others proves that we, ourselves, are not forgiven.

*John Owen*



# *The Friendly Companion*



“Then opened He their understanding,  
that they might understand the Scriptures.”  
Luke 24. 45

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*April 2011*

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All correspondence to be sent to the Editor.

Annual Subscriptions inc. postage:

U.K.	U.S.A. & Canada	Australia	Europe (Netherlands)
£12.60	\$34	A\$38	€24.00

All correspondence concerning subscriptions should be addressed to Mr. D. Christian, 5, Roundwood Gardens, Harpenden, Herts. AL5 3AJ.

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**OUR MONTHLY MESSAGE**

Dear Children and Young People,

As you go through life it is certain that you will meet with disappointments. For one reason or another, things we had hoped for do not happen and sometimes things we hoped would not happen do come to pass! Job said: "The thing which I greatly feared is come upon me" (Job 3. 25). The important point is to realise, as Job did, that even these disappointments are in the hands of an all-wise God who cannot make a mistake. Job said again: "For He performeth the thing that is appointed for me: and many such things are with Him" (Job 23. 14).

Job learned that Disappointment is His appointment, and in the end he found that God knew what was best for him.

So it was at the tomb when Mary Magdalene and others went early on the first day of the week, hoping and expecting to take their last view of the sacred body of the Lord Jesus Christ, they were grievously *disappointed*: "an empty tomb"! However, it was not long before the *disappointment* was seen to be *His appointment*, when Mary saw the risen Saviour at her side.

The children's hymn, below, so beautifully sets this forth.

"Mary to the Saviour's tomb  
Hasted at the early dawn,  
Spice she brought and sweet perfume;  
But the Lord she loved was gone.  
For a while she lingering stood,  
Filled with sorrow and surprise,  
Trembling while the crystal flood  
Issued from her weeping eyes.

But her sorrows quickly fled  
When she heard His welcome voice;  
Christ has risen from the dead,  
Now He bids her heart rejoice.  
What a change His Word can make,  
Turning darkness into day!

Ye who weep for Jesus' sake,  
He will wipe your tears away.

He who came to comfort her,  
When she thought her all was lost,  
Will for your relief appear,  
Though you now are tempest-tossed.  
On Himself your burden cast,  
On His love your thoughts employ;  
Weeping for awhile may last,  
But the morn will bring you joy."

It may be that some of our readers are living with deep disappointments. May the empty tomb give you encouragement to believe that by His appointments, God will bring some better thing than what you think you have lost.

With every best wish from your sincere friend and Editor.

---

### OUR FRONT COVER PICTURE

What an unusual name for the street sign shown on the front cover this month: "SERMON LANE"! We wonder how this street got its name. Perhaps it is a very long street like the sermon preached by Paul, in Acts 20, where we read a young man called Eutychus fell into a deep sleep and toppled down from the "gallery" and was taken up for dead. But Paul went down and by the grace of God a mighty miracle was wrought in the name of the Lord Jesus Christ, and the young man revived and was healed. I expect he never forgot that sermon, even if he could not remember the text!

Sometimes you might hear of a sermon which you were not able to be present to hear: you wish you had been present when you heard of the text and perhaps of the blessing that some received in listening.

There is one sermon, which one has often wished could have been heard. That is the sermon preached by the Lord Jesus Christ to the two disciples on the road to Emmaus. They

did not recognise the Preacher, but they did recognise the preaching, as “beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself” (Luke 24. 27). As the journey was about seven and a half miles (12 km), it must have taken them some time, probably about two hours, and most of that time would have been spent listening to this wonderful sermon. The time passed so quickly that they found themselves at Emmaus and wished for the sermon to carry on! I wonder if you have ever wished for the minister to carry on preaching! To our shame we have to say that when we were young, very often the word “Amen” was the most welcome word of the sermon! But we trust that in our own heart and that of many of our readers, God has made a difference. What made this sermon so precious? We read that the two disciples said: “Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?” It seems that the love of Christ filled their hearts, and they forgot all their sorrow, as they saw, in the Scriptures: “no man save Jesus only.”

If God is pleased to bless our hearts like that, then like the two on the road to Emmaus, we know from our own experience that the Lord Jesus is risen again, because we feel the power of His resurrection in our hearts.

May the Lord Jesus draw near to many of our readers in their way and make “Sermon Lane” a real place of real blessing to them.

---

As a thorn in the hedge is a fence, but an offence in the midst of the garden; so sin in the memory may do well to humble us and keep us from relapsing, but it is a grievance in the conscience. Hence Austin, after he had received assurance of forgiveness, blessed God that he could now call his sins to mind without being affrighted at them, but not without being ashamed and sorry for them.

*Arrowsmith*

**FOR THE VERY LITTLE ONES****GOD DWELLS AMONG THE PEOPLE**

At last all the work for the tabernacle was done. Every part was made just as the LORD had commanded. Moses put the tabernacle in the middle of the camp, where all the people could see it. This was where God would *“dwell among them.”*

Moses finished setting up the tabernacle and put the court around it. *“Then a cloud covered the tent ..., and the glory of the LORD filled the tabernacle.”* God said the tabernacle would be *“sanctified”* by His glory. That meant it would be set apart and made holy by His presence.

Although they could not see Him with their eyes, the cloud was a sign to the children of Israel that God was present with them. When they camped, the cloud was upon the tabernacle; at night the cloud appeared like fire.

God said that He would meet with the children of Israel at the tabernacle and speak to them through His servant Moses. The LORD’s people want Him to meet with them when they come to worship, and to speak to them through His servants. They want Him to dwell among them.

**QUESTIONS:**

1. In what part of the camp did Moses put the tabernacle?
2. Then what covered the tent? (2 words)
3. What filled the tabernacle? (5 words)

*Please 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. Aaron.          | 2. Levi. | 3. Sacrifices. |
| <i>Contributed</i> |          |                |

*“And I will  
dwell among  
the children  
of Israel,  
and will be  
their God.”*

*Exodus  
29. 45.*

## BIBLE LESSONS

**JESUS RAISES LAZARUS**

The house of Martha and Mary was probably full of people, for many of the Jews came from Jerusalem to comfort them. Jerusalem was an easy journey of two miles from Bethany. However Jesus, the one Friend who alone could comfort them, was not there.

At last a message came to the sisters that Jesus was coming. While Mary calmly sat in the house waiting, Martha was too restless to wait. She hastened to meet Jesus. How she poured out her heart! *"Lord, if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee."* Poor Martha was unable to see that it was very God who stood before her.

Jesus spoke words of comfort to her: *"Thy brother shall rise again."* Martha answered: *"I know that he shall rise again in the resurrection at the last day."* What wonderful words this brought from the Saviour! ***"I AM THE RESURRECTION, AND THE LIFE: he that believeth in Me, though he were dead, yet shall he live."*** Jesus asked Martha if she believed this. She answered: *"I believe that Thou art the Christ, the Son of God, which should come into the world."* Yet Martha did not really understand what Jesus meant when He said that He was *"the resurrection."*

Quickly she left Him and ran to tell Mary that Jesus had come and called for her. Mary rose with haste and went out to Jesus, who was still where Martha had met Him. The Jews that sat with Mary followed her, thinking that she was going to the grave to weep.

When Mary met Jesus, she fell at His feet. With tears flowing down her cheeks, she cried the very same words as Martha: *"Lord, if Thou hadst been here, my brother had not died."* When Jesus saw her weeping and the Jews also, He was so affected that the Bible tells us: ***"JESUS WEPT."*** When the Jews saw His tears, they said: *"Behold how He loved him!"* However, Jesus did not weep because Lazarus was dead. Oh



no; it was seeing the sorrow that sin brought and the power of unbelief in the people that made Him weep.

What reproach they cast upon Jesus even as they made their way to the grave! They reasoned among themselves that though Jesus had opened the eyes of the blind, He was unable to keep Lazarus alive. This caused Jesus to groan within Himself.

When they came to the cave, Jesus said: *"Take ye away the stone."* Martha began to protest, saying: *"Lord, by this time he stinketh: for he hath been dead four days."* The Jews believed that by the third day the body began to decay.

Jesus reproved her, saying: *"Said I not unto thee, that, if thou wouldst believe, thou shouldest see the glory of God?"* Martha dare not answer further. They then removed the stone as Jesus had commanded.

How the eyes of the people must have been fixed on Jesus! What was He going to do? Would He enter into the cave to touch the body, as He did to the daughter of Jairus? The multitude was hushed as they watched. First, He lifted up His eyes toward heaven and prayed: *"Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of (or for) the people which stand by I said it, that they may believe that Thou hast sent Me."* Perhaps you remember that most of the Jews did not believe that God had sent Him. It was as if He was saying to the people, if God answered this prayer, it must be because God had sent Him.

Immediately Jesus cried with a loud voice: *"LAZARUS, COME FORTH."* What a sight filled their eyes as Lazarus came shuffling out of the tomb, bound hand and foot with grave clothes! He was a picture of every sinner called out of the grave of sin and unregeneracy.

The Lord commanded further: *"Loose him, and let him go."*

*You can read about this in John chapter 11 verses 17 to 44.*

**QUESTIONS:**

1. What did Jesus tell Martha He was? (7 words)
2. How long had Lazarus been dead?
3. What did Jesus do when He saw Mary and the Jews weeping?
4. With what kind of voice did Jesus cry at the grave? (3 words)
5. What was the last command that Jesus gave at the grave?

*Please 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. "He whom Thou lovest is sick."
2. Two days.
3. The glory of God.
4. The Resurrection.
5. Raise one from the grave.

*G. L. TenBroeke*

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**"YOU CAN'T RUB IT OUT"**

"Robbie, don't write there," said a father to his son, who was writing with a diamond on the window.

"Why not?"

"Because you can't rub it out."

Did it ever occur to you that you are daily writing that which you cannot rub out? You made a cruel speech to your mother the other day. It wrote itself upon her loving heart and gave her pain. It is there now, and hurts her when she thinks of it. You cannot rub it out.

You whispered a wicked thought one day in the ear of your playmate. It wrote itself on his mind, and led him to do a wicked act. It is there now; you cannot rub it out.

All your thoughts, all your words, all your acts, are written on the book of memory. Be careful! The record is very lasting; you cannot rub it out.

*Selected*

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**EDITOR'S POSTBAG**

*First answers to the monthly questions were received from ARCHIE GUDGEON and SAMUEL HINDESS.*

### AN ACCOUNT OF LADY JANE GREY

Lady Jane Grey (1537-1554) remains one of the most compelling and tragic figures in Tudor history. Royal blood ran in her veins through her grandmother, Princess Mary Tudor, which heritage brought her to the scaffold in 1554. Jane had been named heiress to the English throne in her great-uncle Henry VIII's will, but only if his son Edward and daughters Mary and Elizabeth died without issue. But Edward ruled for just six years and his ambitious advisor, John Dudley, was determined to remain in power. To that end, he persuaded Edward to write his own will and leave the throne to his gracious cousin, Jane Grey. Although just fifteen at the time, she was known for her faith and learning; it was this religious devotion, which persuaded Edward to alter the succession. Deeply religious himself, he could not leave the throne to his Roman Catholic sister, Mary. Jane was quickly to wed to John Dudley's son and crowned Queen of England in July 1553, but she ruled for just nine days, trapped and unhappy. Mary Tudor claimed the throne with great popular support and Jane was imprisoned in the Tower of London. Her subsequent execution was a political necessity for Mary Tudor. Despite her youth, Jane met her end with great dignity and courage.

As a young teenager, Lady Jane appears as a well-taught child of God, and a fervent Bible Protestant, an example to our young readers. Here is an example of her knowledge of the Truth in Christ Jesus:

"I think that at the supper I neither receive flesh nor blood, but bread and wine; which bread when it is broken, and the wine when it is drunken, put me in remembrance how that for my sins the body of Christ was broken, and His blood shed on the cross ... I ground my faith upon God's Word, and not upon the church ... The faith of the church must be tried by God's Word, and not God's Word by the church; neither yet my faith" (Jane Grey to John Feckenham, 1554).

The young Jane was dismayed by the cowardice of Dr.

Harding, a former chaplain at her parents' home of Bradgate, and her first tutor, who joined other Protestant chaplains in renouncing his Protestant faith by becoming a Roman Catholic once again. She wrote him a strongly worded letter expressing her shock. Her abhorrence at his denial of the Protestant faith is evident in this passage:

"I cannot but marvel at thee and lament thy case, who seemed ... sometime the unspotted spouse of Christ, but now the unshamefaced lover of Antichrist; sometime my faithful brother, but now a stranger and apostate; sometime a stout Christian soldier, but now a cowardly runaway. Yea, when I consider these things, I cannot but speak to thee, and cry out upon thee, thou seed of Satan. Oh wretched and unhappy man, what art thou but dust and ashes? And wilt thou resist thy Maker that fashioned thee and framed thee? ... Wilt thou refuse the true God, and worship the invention of man, the golden calf, the whore of Babylon, the Romish religion, the abominable idol, the most wicked mass?"

*A. G. Randalls*

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### **"THE MILKY WAY"**

When we look up at the sky on a clear, bright night, and see the stars there, the thing that we think about first is the great number of them. It looks as if there was no end to them; and yet there are only a few thousand that can be seen with the naked eye. But if we take a small telescope and look at them, we shall see a good many more. If we take a larger telescope we shall see more still. And the more powerful the telescope is that we look through, the greater is the number of stars that we shall see.

If you go out-of-doors some fine, bright night, and look up at the sky, you will see, stretching right across the heavens, something that looks like a thin, long, narrow cloud. It is called: "The Milky Way." If we could look at this through a very large telescope, we should find that what looks so much like a cloud to our naked eyes, is really a great multitude of stars.

There are so many of them, and they are so far off from us, that when we look at them, the light that shines from them seems all to mingle together, so as to appear like a bright cloud. It is just the same when we see a large building illuminated. There is a great window in front of the building. It is filled with lights. If we stand close to it we can see each light. But if we go a long way off and then turn round to look at it, it will seem as if the light from the different lights had all united to make one great blaze. And it is just so with the stars in "the Milky Way." It is a great cloud of stars. There are millions on millions of stars in that one cloud or company.

And then there are a great many other clouds of stars as large as that in other parts of the heavens. Each one of those clouds has, it may be, as many millions on millions of stars in it as there are in "the Milky Way." And when we come to put these all together, oh, what a multitude of stars they make!

You know Methuselah lived to be nearly a thousand years old. Yet if we could live to be as old as Methuselah was, and if we should spend all the years of that long life both night and day in doing nothing else but counting, we should not begin to find out how many stars there are. And this is the reason why, when God wishes to speak in the Bible of things that are very numerous, He says they are "as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." There are so many stars that it is impossible for us to count them. Nobody in the world can tell how many there are. But God can tell! The Bible says: "He telleth the number of the stars; He calleth them all by their names" (Psalm 147. 4). As the shepherd of a flock knows the names of his sheep; as the teacher of a class knows the names of his pupils; as the father of a family knows the names of his children, so God, who made this great multitude of stars, knows the name of every one. And He takes as much care of each star as though He had only that one to think about.

*From "Nature's Mighty Wonders," by Dr. Newton*

### “UNUSUAL BIBLES”

It is intriguing to note that some mistakes occurred in translations of the Bible over the years.

For example, the Great Bible became known as the “Treacle Bible” because of its translation of Jeremiah 8. 22: “*Is there no balm in Gilead?*” was translated, “*Is there no treacle in Gilead?*”

Later on the Geneva Bible which came from Switzerland under the influence of Calvin and Zwingli, was known as the “Breeches Bible.” Instead of Adam and Eve sewing “*aprons*,” it states they sewed to themselves “*breeches*” in Genesis 3. The Geneva Bible was very popular because it was also very cheap and the notes it contained were very anti-popery and strongly Calvinistic which the Puritans liked.

During printing of later editions of the Authorised Version mistakes were sometimes made. For example: in one print run the word “not” was omitted from the Seventh Commandment, to read: “*Thou shalt commit adultery!*” This was named the “Wicked Bible.” A few copies are still in existence.

Another Bible was called the “Religious Bible” because instead of the word “*rebellious*” the printers put “*religious*” in Jeremiah 4. 17, to read: “*Because she hath been religious against Me, said the LORD.*”

Another Bible was called the “Idle Shepherd Bible” because it rendered Zechariah 11. 17 as “*Woe to the idle shepherd*” and not “*idol*.” The “Discharge Bible” was so called because of an error in 1 Timothy 5. 21. It read, “*I discharge thee before God,*” instead of: “*I charge thee.*”

And yet another edition rendered Ezekiel 47. 10 as: “*and it shall come to pass that the fishes* (rather than *fishers*) *shall stand upon it.*” This was called the “Standing Fishes Bible.”

The worst error of all appeared in 1807 when a printer mistakenly put “*purge your conscience from good works,*” rather than “*dead works*” as it should be in Hebrews 9. 14.

Editor

### **A DAY IN THE LIFE OF A JOHN TALLACH STUDENT (Ingwenya Mission School, Zimbabwe)**

1. “Prr, prr,” goes the shrill whistle: it is 5.00 a.m. and time to wake up ... we have to rush to the Dining Hall at 5.50 a.m. for breakfast. We eat a nutritious porridge with peanut butter and afterwards worship is conducted by the Boarding Master. Today we sang the first four verses of Psalm 110 in our native language, Ndebele, read Mark 15 and prayed.
2. Soon after breakfast we go back to the dormitories and pack our books and by 7.10 a.m. we are seated in the school hall waiting for assembly to begin. Here the Headmaster tells us about any events which may take place during the day. We again sing a Psalm, this time in English, and repeat the Lord's Prayer with the day pupils and teachers present.
3. After assembly we run to the classrooms in anticipation of the first lesson. Lessons start at 7.20 a.m. and we have four, forty-minute periods before tea break. We learn a lot of subjects including Biology, History, Geography and English. Today during our computing lesson the teacher gave us an assignment on slides. Our slides were printed blue and had many colourful pictures, for example, the Victoria Falls.
4. At 10.10 a.m. we go for tea in the Dining Hall where we are served with four slices of bread and tomatoes. After tea, lessons continue until 1.10 p.m. at lunchtime. The prefect prays before and after we eat lunch: a traditional meal of sadza and sour milk or cabbage and then an orange.
5. After lunch we go to our manual work which involves the general cleaning and tidying of the classrooms, dormitories and grounds. Boys do most of the hectic physical labour, for example, clearing the sports fields whilst the girls clean windows or sweep floors. We loathe this part of the day! The girls would prefer to rest and the boys would prefer to play – their favourite games are basketball and soccer.
6. The afternoon session begins soon after manual work, at 3.00 p.m. Some classes continue with lessons which have not been covered in the morning session, whilst others finish up

assignments.

7. Our main meal is at 5.00 p.m. This is our favourite part of the day because we have meat to eat and everyone loves meat! Our meal ranges from sadza with kapenta, mince, chicken, beef, pork or boerewors. Everyone enjoys this time and we like to chat together noisily even though we are supposed to keep quiet during meal times.

8. At 6.15 p.m. the evening studies begin and we have to go back to the classrooms. This is when we finish up all our assignments and do a bit of studying. At 7.55 p.m. we go for our light supper which is warm milk, three slices of bread and an egg or a banana, mmm yummy!

9. From here we go to the dormitories and this is when we have some time to ourselves. We chat about lessons or something funny a teacher has said. We do a little bit of washing and then hop into bed and read a book until 9.00 p.m. when the Boarding Master and the Matron switch off the lights. Once lights are off we have to be quiet! Shh, shh!

*Scope Student Magazine 08.09.2010*

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### THE HERO AND THE HEN

About four hundred and fifty years ago there were terrible times in France. A religious war was going on, and all over the country there were battles and sieges, and many cruel things were done, and a great many good people lost their lives. No one knows all the misery it caused, for often a family would be divided, part being Roman Catholic, who believed in the Pope, and a portion Protestant, who did not believe in the Pope at all.

After a while hostilities ceased, and a hollow peace was patched up between the contending parties. Hollow enough and false it was indeed, on one side. The Huguenots, as the Protestants were called for many years, now numbered some of the bravest and noblest men in France among their chiefs. Two or three of the royal family were inclined to their principles, but their most devoted adherent was the grand admiral, Gaspard de Coligny. He was now about sixty years



old, a grey-headed, grave, benevolent nobleman, who, you would think, could have had no enemies. But the godly Coligny, who at one time had saved France in a great battle, had two bitter and deadly enemies. One of these was the Duke of Guise, a reckless young nobleman of twenty-two; the other was the queen-mother, Catherine de Medici, a selfish and ambitious woman of fifty-five. These two persons, with several other Roman Catholic leaders, devised a horrible plot, by which they hoped to get rid of Coligny, and, at the same time, strengthen Roman Catholicism. This was nothing less than to organise a band of soldiery, and at a stated time, when everybody was unsuspecting and asleep, let them loose upon the population with orders to slaughter all the Huguenots they found.

Everything was favourable for carrying this horrible scheme into action, and one summer night, August 25th, 1672, the massacre of St. Bartholomew began. It was a fearful time. Men, women and children were killed. Nobody was spared unless he was a Roman Catholic, and wore a cross on his hat and arm. Almost the first person killed was Coligny. He had been shot at and wounded two days before, by someone who evidently meant to kill him. The admiral was already ill with a sort of fever before he had been wounded. When the first alarm was heard, his chaplain, M. Merlin, was with him, reading the Scriptures. A number of people rushed into the chamber, announcing that the courtyard was full of soldiery.

"Say me a prayer, M. Merlin," said Coligny. "I commit my soul to the Saviour."

In a few minutes the mob was heard coming up the stairway.

"Save yourselves, my friends!" cried the admiral. "You will have time. As for me, they will only shorten my life a few days."

The good clergyman and others ran upstairs and escaped from the house through the roof. Each fled a different way. Merlin, with his Bible under his arm, clambered over the roofs of houses in the direction of Louvre. In attempting to jump from one to another in the darkness, his foot slipped, and he

fell several feet, lodging in a hayloft.

He was not hurt by the fall, and when he saw where he was, he concluded that it was a providential accident, and was thankful at having stumbled upon this place of safety. No one would ever think of looking for him there. The Lord had guided his footsteps. But it was a long time before he ceased to tremble. On every side could be heard the cries of the brutal soldiers: "Kill, kill the Huguenots!" It made him shiver to think of the wicked work that was being done. M. Merlin had kept his Bible with him as he had fled, and, as he laid there in the hayloft, we can imagine him turning over the pages and comforting himself with the precious promises in the sacred Word.

The hours passed slowly, and he began to grow hungry, but did not dare to leave his retreat for fear of discovery, which, of course, meant death. Starvation stared him in the face if he remained there. However, he preferred to trust God's mercy rather than man's.

As he lay there, exhausted and almost helpless, M. Merlin heard a light rustling upon the hay, like some object stepping carefully over the loft. Had his enemies tracked him thither, and were they coming to capture him? He glanced fearfully out from beneath the hay with which he had covered himself. He felt greatly relieved to see only a hen that was evidently hunting for a nest. Soon everything was quiet again. The secretive fowl retired after a while as stealthily as it had appeared, not even making a cackle, much to the fugitive's relief.

"Surely," thought M. Merlin, "the Lord is feeding me, for He hath sent His fowls to provide for His servant," and he crawled very carefully out of the hay and crept to the nest, which was near by. In it were three shining white eggs. He broke the shells of two and ate them, leaving one for a nest egg, hoping that the hen would come again.

The hen did come again the next day, sure enough, and laid another egg, much to M. Merlin's great joy and need, for he was very hungry. Three days he remained concealed in the

hayloft, and each day his friendly visitor laid an egg for his dinner. This was all the food he had, but it saved him from starvation. On the night of the third day, he managed to escape safely away, and found a sure haven in the house of a friend. He lived many years after this, but I do not think he every forgot how a hen once was the messenger of heaven to bring comfort and relief in a time of great tribulation.

*The Sower 1889*

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### WHAT IS GOD?

An ancient king once asked a famous poet, Simonides, a question. It was this: "What is God?"

The poet asked for a day to consider his answer, to which the king gave permission.

The next day Simonides returned and asked for another two days to consider the question. After this he asked for yet four more days and then after that, eight more days.

The king was now beginning to get exasperated as he thought that at least by now the poet should have some idea of an answer.

"Why do you keep asking for more time?" he demanded.

The answer came: "The more I think of God, the more I realise how little I know of Him."

He came to realize the truth of two Scriptures:

"Canst thou by searching, find out God? Canst thou find out the Almighty unto perfection?" (Job 11. 7).

One day the late Mr. J.K. Popham, a former Editor of this magazine, sat in his study intending to meditate on Hebrews chapter 1. After three hours he had not got beyond the first word of the chapter: "God."

Although it is impossible for fallen mankind to understand and explain God, it is a wonderful mercy to be taught to know Him. The Lord has promised that 'all His children would do so, from the least unto the greatest.'

May Paul's prayer be ours: "That I may know Him."

*Editor*

**“FOR EIGHTY-SIX YEARS I HAVE SERVED HIM”**

Polycarp was a Christian in the early church who had faithfully followed Christ Jesus for many years. At last he was arrested and brought before the Roman Emperor, Domitian. Lots of people gathered to watch his trial, some who were glad to see him arrested, others out of curiosity, and no doubt some who had deep sympathy for the old man who had lived an exemplary life.

Having heard the accusation against him that this man was a Christian, the Emperor challenged Polycarp: “Curse Jesus Christ and I will set you free.” Everyone in the court room became breathlessly quiet as they waited for the answer.

Without hesitation the answer came. “For eighty-six years I have served Him, and He has never done me any wrong. How then could I curse my God and Saviour?” Neither the threat of death by fire nor being thrown to the lions, could move Polycarp. Eventually he was burnt to death, dying triumphantly, looking unto Jesus.

*Editor*

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**“EL-SHADDAI”**

*“I am the Almighty God”*

“And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before Me, and be thou perfect.”

*The following is extracted from Matthew Henry’s Exposition of Genesis 17. 1.*

By this name, *I am the Almighty God*, God chose to make Himself known to Abram, rather than by His name *Jehovah*, Exodus 6. 3. He used it to Jacob (Genesis 35. 11). They called Him by this name: (Genesis 28. 3; 43.14; 48.3). It is the name of God that is mostly used throughout the Book of Job, at least the discourses of that book. After Moses, *Jehovah* is more frequently used, and this, *El-shaddai*, very rarely; it bespeaks the almighty power of God, either: (1) As an avenger, from the Hebrew word, *He laid waste*, so some; and they think God took this title from the destruction of the old world (i.e. *the*

*Flood*). This is countenanced by Isaiah 13.6; Joel 1.15. Or, (2) As a *Benefactor*, Hebrew, *sh*, who, and *day*, *sufficient*. He is a God that is enough; or, as our old English translation reads it here very significantly, *I am God all-sufficient*. Note, the God with whom we have to do is a *God that is enough*.

(1) He is enough in Himself; He is self-sufficient; He has everything, and He needs not anything.

(2) He is enough to us, if we be in covenant with Him: we have all in Him, and we have enough in Him, enough to satisfy our most enlarged desires, enough to supply the defect of everything else, and to secure to us a happiness for our immortal souls. See Psalm 16. 5,6; 73.25.

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#### BIBLE STUDY FOR THE OLDER ONES

#### PRAYER (IV)

#### Abraham's Intercessory Prayer

When the LORD was preparing to destroy Sodom and Gomorrah, He revealed to Abraham his intention in Genesis 18. We read in Ps. 25: "The secret of the LORD is with them that fear Him." So we find with Abraham the friend of God: "And the LORD said, Shall I hide from Abraham that thing which I do?" (Genesis 18. 17). Then in verses 20-21 we see how the LORD was considering the solemn sinful immorality of the Sodomites and was making diligent search and preparing for terrible judgments to be poured upon them. My dear beloved young friends: SIN HAS CONSEQUENCES: God does not wink at sin, He will solemnly judge it. "And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, I will know" (Genesis 18. 20-21).

Remember that Lot, Abraham's nephew, lived in Sodom. When the angels left Abraham for Sodom and Gomorrah we read: "And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD. And Abraham drew near, and said, Wilt thou also destroy the

righteous with the wicked?" (Genesis 18. 22-23). The dear man of God was interceding for Lot and his family. What a wonderful example we have to follow with our own families. If we see them in moral or physical danger, how we need to pray for them. Lot was in both moral and physical danger by living in a city and among a people ripening for the terrible judgments of the Almighty.

Let us notice the importunity of this man of God as he presses his case with the LORD. If there be fifty righteous; then, forty five; then, forty; and so on. The sad and solemn truth is that there were not many righteous persons in those cities, but we must notice that the LORD still heard Abraham's prayer and before the fire and brimstone rained down from heaven and destroyed those cities together with the wicked inhabitants, the LORD sent His angels to deliver Lot, his wife and daughters from the city. We are instructed by the Apostle James: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5. 16).

The Lord Jesus, in John 17, prays for all His church, His bride, His beloved. This is our glorious example. He Himself teaches us: "And He spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18. 1).

(To be continued)

J.R. Rutt

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### BIBLE QUESTIONS

*This month the questions are about PARABLES – stories with a hidden meaning and application. Younger children need only do five questions. Please give references for questions 6 to 10 where necessary and send your answers to the Editor (see page 74 for the address). Remember to give your name and address and write the word ANSWERS on the envelope.*

1. We read of a parable of a rich man with many flocks and a poor man who had one ewe lamb. Who spoke this parable and to whom? (2 Samuel 12. 1-3)

2. What did the wise virgins have which the foolish virgins did not in Matthew 25. 1-13?
3. Jesus spoke a parable about an unjust judge. What was His purpose in telling the parable? (Luke 18. 1)
4. In the parable of the Pharisee and the publican, what did the publican pray? (Luke 18. 13)
5. In the parable of the sower, what three things did Jesus say “choke the Word” in the case of the seed which fell among thorns? (Mark 4. 7, 18-19)
6. Why did Jesus speak to those around Him in parables? (Mark 4)
7. In the parable of the tares of the field (Matthew 13), the servants wanted to go and “gather up” the tares. Why did the owner of the field not think it a good idea?
8. What did a man find which caused him to sell all that he had to buy it? (Matthew 13) Who do you think this represents?
9. Ezekiel spoke a parable about a great eagle taking the highest branch of the cedar. What did the eagle represent? (Ezekiel 17. 3,12)
10. Who spoke a parable about the trees choosing the bramble bush as their king? Who did he imply was the bramble?

### ANSWERS TO MARCH QUESTIONS

1. The way of the wicked.
2. Haman was hanged on the gallows he had prepared for Mordecai.
3. God shut the lions’ mouths to prevent them from hurting Daniel; his accusers were all killed by the lions.
4. “Ye thought evil against me; but God meant it unto good.”
5. Peter was delivered from the prison by an angel; Herod suffered a lingering death, being eaten of worms. (Acts 12. 11, 23)
6. “Surely your turning of things upside down shall be esteemed as the potter’s clay.” (Isaiah 29. 16)
7. Foolish things; weak things. (1 Corinthians 1. 27)
8. Gideon. (Judges 7. 13)
9. Paul and Silas. (Acts 17. 4-6)
10. Job. (Job 42. 10)

*Contributed*

**THE OLD, OLD STORY**

Tell me the old, old story  
Of unseen things above,  
Of Jesus and His glory,  
Of Jesus and His love;  
Tell me the story simply,  
As to a little child,  
For I am weak and weary,  
And helpless and defiled.

Tell me the story slowly,  
That I may take it in –  
That wonderful redemption,  
God's remedy for sin.  
Tell me the story often,  
For I forget so soon;  
The 'early dew' of morning  
Has passed away at noon.

Tell me the story softly,  
With earnest tones and grave;  
Remember! 'twas for sinners  
That Jesus came to save.  
Tell me the story always,  
If you would really be,  
In any time of trouble,  
A comforter to me.

Tell me the same old story,  
When you have cause to fear  
That this world's empty glory  
Is costing me too dear.  
Yes, and when that world's glory  
Is dawning on my soul,  
Tell me the old, old story:  
'Christ Jesus makes thee whole.'

*A. C. Hankey*



# *The Friendly Companion*



“Except the LORD build the house,  
they labour in vain that build it.”

Psalm 127. 1.

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*May 2011*

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All correspondence to be sent to the Editor.

Annual Subscriptions inc. postage:

U.K.	U.S.A. & Canada	Australia	Europe (Netherlands)
£12.60	\$34	A\$38	€24.00

All correspondence concerning subscriptions should be addressed to Mr. D. Christian, 5, Roundwood Gardens, Harpenden, Herts. AL5 3AJ.

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

As I write this monthly message the terrible events in Japan are unfolding as the effects of the Tsunami are becoming clearer by the hour and also the threat of nuclear explosion from the power plants. Our thoughts are with that stricken nation and our prayers are that this may be a means in God's hand of turning many of the rescued to God.

It is sad that as these events are reported, no leader in any part of the world recognizes the hand of God in this. They acknowledge the power and force of nature, but to say that there is the Creator over it all is something they will not either believe or acknowledge.

What lessons would God have the earth to learn from these events?

Firstly, we should remember that this earth will not last for ever. It reminds us of what the Lord Jesus said would take place in the last days. There will be earthquakes, famines, wars and rumours of wars. Men's hearts will fail them for fear. These things tell us that the Second Coming may not be far away.

Secondly, we must remember that the Lord Jesus Christ warned His own generation when great catastrophes had taken place. The Pharisees were apt to say how wicked those who perished must have been to suffer such calamities from God's hand. The Lord Jesus said that it was not because they were greater sinners than others but the voice of God was: "Except ye repent, ye shall all likewise perish." So we should remember that though our nation is spared many of these natural disasters, it is not because we are less wicked as a people, rather that we should take heed and seek the grace that Nineveh had when it repented at the preaching of Jonah.

Thirdly, as we see the pictures of the floods rolling in and washing away entire cities, we are reminded of the Flood in Noah's day. The scenes must have been similar, as at that time the whole earth perished, except for the miracle of "eight human souls" shut in by God in the ark. They were warned

over the one hundred years it took Noah to build the ark in their very midst.

Finally, the well-known words of Psalm 46 bring comfort to those whose trust is in the Lord Jesus Christ, the sinner's Refuge. One would have thought that the psalmist was witnessing a Tsunami as he wrote: -

*"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"*

It will be a great mercy if we are possessors of this faith in the troubling scenes of our times, and even more so when the Lord shall return, as He surely will.

With best wishes from your sincere friend and Editor

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### OUR FRONT COVER PICTURE

The landmark shown on our front cover is well known all over the world. It is, of course, St. Paul's Cathedral, London, which was completed three hundred years ago this year, in 1711.

We are indebted to an article by H Mount, in *The Daily Telegraph* on February 28th 2011 for many of the interesting facts below.

It was designed by Sir Christopher Wren, who also was responsible for the building of fifty-one other churches in London!

St. Paul's was the first triple-domed cathedral to be built in the world since the one finished in Istanbul, Turkey, in 537. The plans for St Paul's Cathedral were conceived during the reign of Charles 2nd but it was not until the reign of Queen Anne, a decided Protestant, that it was finally completed.

This was to be the first large church to be built in England since the Reformation, and Sir Christopher wanted it to be distinct from the churches which had been built during the

Roman Catholic domination of religion in England. In other words, it was to be distinctly Protestant. This was something, no doubt, that Queen Anne was particularly satisfied with when it was at last completed in her reign as queen.

Wren's main concern, to quote from his own words: "that in our reformed religion it should seem vain to make a parish church larger than all that are present can both see and hear. The Romanists may build larger churches; it is enough if they hear the murmur of the mass (*the false name given to the communion service. Ed.*), and see the elevation of the host (*the name erroneously given to the bread of the communion. Ed.*), but ours are to be fitted for auditories (*that is so that the congregation could hear the Truth being preached Ed.*)." This was, of course, in keeping with the Reformation principles that the preaching of the Word of God was to be central to worship. So the unique circular design enabled the huge congregations to see the preacher from whatever place they stood or sat, whilst the acoustics which resulted from the circular design gave the best opportunity for all to hear. This was, of course, before the days of amplification systems and the technology we are used to in our day.

During its early years, there were many good and gracious men who preached the truth in the new cathedral, but no doubt the doctrines of the present day clergy would have been disliked by both Sir Christopher Wren and his Queen, Anne.

*Editor*

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### THE APOCRYPHA

Many of our readers will have heard of the Apocrypha. This was included in the first editions of the 1611 translation, but was later excluded. These fourteen books were written by the Jews between the closing of the Old Testament in Malachi, and the opening of the New Testament with Matthew. They are not divinely inspired and should not be considered as part of the divine revelation of God's truth to man.

*Editor*

**FOR THE VERY LITTLE ONES****GOD SENDS FIRE**

After the tabernacle was put up, Aaron and his sons were “*sanctified*” or set apart as priests. Then Aaron, the high priest, made a sin offering upon the altar for himself and the people. “*And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat.*” The fire from God showed that He accepted the offering. When the people saw it, “*they shouted, and fell on their faces.*”

The fire that God sent was never allowed to go out. Every day the coals were carefully saved. They were used to burn all the other offerings and the incense. Even when the people journeyed, the live coals from the altar were carried with them.

One day Nadab and Abihu, two of the sons of Aaron, “*offered strange fire before the LORD*”. They did not use the fire from God to burn incense, and He was angry with them. He sent fire upon them and they died. What a solemn warning it was! All things must be done in the way God commands.

**QUESTIONS:**

1. What kind of offering did Aaron make upon the altar? (3 words)
2. What did God send to show that it was accepted? (1 word)
3. What did Nadab and Abihu offer? (2 words)

*Please 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 APRIL QUESTIONS**

1. In the middle.
2. A cloud.
3. The glory of the LORD.

*Contributed*

*“The fire shall  
ever be  
burning upon  
the altar;  
it shall never  
go out.”  
Leviticus  
6. 13.*

*BIBLE LESSONS***THE JEWISH COUNCIL DETERMINES TO KILL JESUS**

For some time the Jews sought to kill Jesus because they thought He had broken the Sabbath by commanding an impotent man at the pool of Bethesda to take up his bed and walk. He had also angered them by saying that God was His Father.

The raising of Lazarus out of the grave became the turning point for the Pharisees, Sadducees, and the high priest. Because this wonderful miracle took place so near Jerusalem, the news of it travelled fast through the city and surrounding countryside. It seemed to be the only thing that people were talking about.

Further, when Jesus returned to Bethany, a great number of the Jews went out to see Him, and just as much, they wanted to see the man whom He had raised from the grave. Thus, the Pharisees and the chief priests consulted how they might put Lazarus to death also.

The Jews had long been asking Jesus to show them a sign from heaven. He had performed many miracles in healing the sick and in feeding the multitudes. For the third time Jesus had raised one from the dead: the daughter of Jairus was raised very shortly after she had died; the son of the widow of Nain was raised while they were carrying him to the grave; Lazarus was raised after lying in the grave four days. What a sign from heaven! Who but God has power to perform such a miracle?

Did you know that you also need to be raised up? As Lazarus lay dead in the grave, you lie dead in trespasses and sins. You cannot raise yourself. Your father and mother cannot raise you, nor can any minister raise you from this awful state. Only the Lord can impart life into your soul. May the Lord help you to ask Him for this.

What effect did this sign have on the Jews? Many of them believed on the Lord Jesus, but sadly the chief priests and the Pharisees hardened their hearts against Him. They quickly gathered for a meeting and called a council to discuss what action they should take. This great council was in a difficult



position. They could not deny that a marvellous miracle had taken place. Would they at least acknowledge that Jesus must be of God to perform such a miracle? Oh, no: they could not do that! They said: "...*this Man doeth many miracles.*" See what term they use: "*This Man*"; as if to say that He is only a man, no matter what miracle He might do. Oh the hardness of their hearts! Such miracles could never be done by a mere man!

Further, they said: "*If we let Him ... alone, all men will believe on Him: and the Romans shall come and take away both our place and nation.*" They were afraid that the people would make Jesus a King. Then the Roman army would come and put down such an uprising by destroying their temple and removing them from their city.

Finally, their leader spoke up. It was the high priest named Caiaphas. He told the council that it was better for one man to be put to death, so the nation might be spared. What did he mean? He meant that it would be better to have Jesus put to death than to lose their nation. The rest of the council quickly gave their consent. From that day the high priest, along with the Pharisees, sought for a way to have Jesus put to death.

What Caiaphas said was really true, though not in the way that he meant it. He said it with enmity in his heart against the Lord Jesus. Along with the Pharisees and other leaders of the Jews, he had a long controversy with Jesus. They despised His teaching and His rebukes against them. Yet, God the Father had determined that Jesus must die for His people, both Jews and Gentiles.

*You can read about this in John chapter 11 verses 45 to 54.*

#### QUESTIONS:

1. What were the Jews asking Jesus to show them? (4 words)
2. What do you lie dead in?
3. What can only the Lord impart into the soul?
4. Who did Caiaphas say should be put to death that the nation might be spared? (2 words)
5. Who had determined that Jesus must die for His people?

*Please 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.* G. L. TenBroeke

### ANSWERS TO APRIL QUESTIONS

1. "I am the Resurrection, and the Life".
2. Four days.
3. He wept.
4. A loud voice.
5. "Loose him, and let him go."

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### "I DON'T DESERVE THAT MEDAL"

*"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Psalm 91. 1.*

A nineteen-year-old American soldier, who had been awarded a medal for bringing in a large group of Japanese prisoners, single-handed, during World War II, tells his own story:

"I want someone to know that I don't deserve that medal. It happened this way. I was captured by the Japanese, with five of my pals. We were marched through the jungle with bayonets at our backs. I had to see my comrades one by one killed and mutilated. I said the twenty-third Psalm. I said the Lord's Prayer. Die I must, but I determined not to let my captors see my fear. Trembling from head to foot, marching in mud up to my ankles, with a bayonet sticking in my back, I began to whistle the way I used to when I was a small boy and had to go through a dark street. So I whistled:

"We gather together to ask the Lord's blessing;  
He chastens and hastens His will to make known:  
The wicked oppressing cease then from distressing,  
Sing praises to His Name, He forgets not His own.

Suddenly, I became aware that someone had joined me in my whistling – it was my Japanese captor! He, too, was whistling the hymn. Soon I felt his gun fall back into place. He walked beside me then, and suddenly I jumped when, in perfect English, he said to me: 'I never cease to wonder at the magnificence of Christian hymns.' And a few minutes talk revealed that the Japanese soldier had learned English in a

mission school to which I had contributed in my Sunday School days. The Japanese boy spoke of the war and how the Japanese Christians hated it! We both agreed on the power of Christianity, and what would happen if people really dared to live it; and then we began to talk of our families and our homes. Finally, at the suggestion of the Japanese, we knelt in the mud and prayed for suffering humanity around the world, and for His peace 'which passeth all understanding,' among men on earth.

When we arose, he asked me if I could take him back as a prisoner to the American headquarters. He said that it was the only way that he could live up to his Christianity, and thus help Japan to become a Christian nation; and on the way back he found in various fox-holes other Japanese Christians, and they joined me. I shall never forget the hope and joy that came into their eyes as my friend unfolded to them, one by one, how we found each other, and why and where they were being taken. All the way back, we talked of the Christian religion. When we neared camp, by mutual agreement they put on poker faces and sombre looks, and I, gun in hand, marched them into camp. So you see, I don't deserve a medal for the most wonderful experience in my life."

*Congressional Record*

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If you visit Castle Combe in Wiltshire, one of the most beautiful villages you could ever see, you should take a visit to the local church. Sadly it is in the hands of those who try to copy the errors of Rome, but one interesting thing to be seen is a large clock which has no face to it. This means that you can see the many cogs and wheels all working in different directions to make the hands go round at the correct speed to give an accurate time.

In many ways the sixty-six books of the Bible: thirty-nine of the Old Testament, and twenty-seven of the New Testament, are like the cogs and wheels of the clock, all working together to give an accurate revelation of the mind of God in His Word.

*Editor*

### USING THE INTERNET

*(The following helpful article has been sent by a young friend from Wisconsin, as a further thought on the use of the Internet)*

“Chandra!”

Calling her sister’s name, Ellie runs into the family room. “Can we play a game?”

“Not now,” mumbles Chandra, barely hearing the excited request as she stares intently at the computer screen. “I’m busy.”

Ellie’s face falls. Disgusted, she walks up to her sister. “What do you *do* on there all the time? You never play with me anymore!”

Irritated now, Chandra turns. “Ellie, quit bothering me! Mom and Dad said we could go on this website.”

“Well, I know we’re allowed to go on it, but – you’ve been on there for an hour and a half now! Can’t we do something else?”

But Chandra has already turned back to the computer. Ellie stares for a second, then shrugs her shoulders and walks off dejectedly, ready to spend yet another evening by herself.

A few hours later, Mom is sleeping soundly. Suddenly, she wakes up. Quickly she glances at the clock – 11:00 p.m. Definitely not time to get up yet. Ready to roll over, she turns – but what’s that? A light shining from under the door?

Better check it out. She gets up, following the light to the family room.

There sits Jack, rapidly clicking his mouse as his eyes follow something on the computer screen.

“Jack! What are you doing up?”

After a couple more clicks, Jack turns to his mother, holding his headphones away from his ears. “What?”

“I said, what are you doing up? It’s 11:00 at night!”

Jack’s jaw drops. “Really?” He glances at the lower corner of the computer screen. Yes, it really has been several hours since he went on the Internet. Wow, that game was addicting!

Do these scenes sound familiar? Almost everyone has

experienced the temptation to waste time while on the Internet. This information source contains a wealth of reading material and activities designed to suit many different interests – all just a couple of clicks away. It is easy to spend hours on a single website without even realizing it.

“What’s the big deal?” some might ask. “I’m not doing anything objectionable.” True, but when time on the Internet begins to take priority over family life, sleep, and even the Lord, then it is time to re-evaluate our Internet habits.

Perhaps many think: “Well, I don’t really spend *that* much time on the Internet, compared to some other people I know.” That may be true. But to see how much time you *really* spend, try this. For one week, keep track of exactly how much time you spend on the Internet – including instant messaging. Every day, write down the total number of minutes. You can even make two columns – one for time spent on the Internet out of necessity (at school, for example) and one for additional time spent on the Internet. At the end of the week, add up the total number of minutes (or hours). You may be surprised to see the results!

But someone else might say: “I’m trying to cut down on my Internet time. But it’s so hard – I sit down to do something, and before I know it, I’ve been on there for an hour or more!” It is certainly challenging to cut down on Internet time. However, perhaps these tips will be helpful.

Keep the purpose in mind. When you sit down to use the Internet, ask yourself: “Why am I going on the Internet?” Then, stick to your purpose (write it down if necessary). Do not click on anything that will distract you from it.

Set a time limit. Check the time when you go on the computer. Set a time limit that is appropriate for the task at hand. When the time is up, close the window before you have time to think about it.

Pray for help. Ask the Lord to help you spend your time wisely, not only while on the Internet but throughout the day. “Redeeming the time, because the days are evil” (Ephesians 5. 16).

Wasting time is always a temptation, but on the Internet exceptionally so. It would be a great blessing if the Lord would give us grace to spend our time truly serving Him. "So teach *us* to number our days, that we may apply *our* hearts unto wisdom" (Psalm 90. 12).

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### **"THY WORD HAVE I HID IN MINE HEART"**

On the Eastern side of Turkey is to be found the small province of Armenia. Sadly this has been over the centuries influenced by the teachings of Islam and Roman Catholicism so that true believers have found the profession of their faith very costly. Many years ago something happened in a village, which sadly is still happening in various parts of the Middle East: a whole village was being forcibly compelled to convert to Islam, under threat of death from armed men. Among the terrified villagers was an old woman of one hundred years old. Clutching her Bible to her heart, she refused to deny the Lord Jesus Christ. Angrily, one of the soldiers snatched her beloved treasure from her hands, to tear it to pieces. The old Christian quietly said: "You can tear the Bible out of my hands, but you can never tear it out of my heart!"

We should be thankful for the freedom we still have to read the Bible without fear. But the day may come when we are confronted as this woman was for her faith. May we seek and be given the same grace as she showed so openly.

It is sad to record that only recently, a man of Armenian origin in England, who had been instrumental in getting thousands of Bibles into Armenia, suddenly passed away. May the Lord yet appear for His people in Armenia.

*Editor*

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### **EDITOR'S POSTBAG**

*First answers to the monthly questions have been received from* **EDWARD DADSWELL, LILY RAMSBOTTOM and NICHOLAS SAYERS.**

**A TRANSLATION DEFENDED**

Izaak Walton, in his “Life of Bishop Sanderson,” makes mention of one incident in connection with Dr. Kilbye:

“Dr. Kilbye was a man of so great learning and wisdom, and so excellent a critic in the Hebrew tongue, that he was made a Professor of it in his university; and was also so perfect a Grecian, that he was by King James appointed to be one of the translators of the Bible; and that this Doctor and Mr. Sanderson had frequent discourses, and loved as father and son.

The Doctor was to ride a journey into Derbyshire, and took Mr. Sanderson to bear him company; and they, resting on a Lord’s Day with the Doctor’s friend, and going together to that parish church where they then were, found the young preacher to have no more discretion, than to waste a great part of the hour allotted for his sermon in exceptions against the late translation, of several words, (not expecting such a hearer as Dr. Kilbye,) and showed three reasons why a particular word should have been otherwise translated.

When evening prayer was ended, the preacher was invited to the Doctor’s friend’s house, where after some other conference, the Doctor told him that he might have preached more useful doctrine, and not have filled his hearers’ ears with needless exceptions against the late translation; and for that word for which he offered to that poor congregation three reasons why it ought to have been translated as he said, he and others had considered all of them, and found thirteen more considerable reasons why it was translated as now printed.”

It was to the credit of the young preacher that he humbly received the gracious rebuke given to him by a father in Israel. But how rare is such humility and gracious submissiveness today. We hear preachers on occasion displaying their smatterings of Hebrew and Greek, deriding the King James Bible, and declaring how it ought better to have been rendered! It is good at such times to call to mind the rebuke of Dr. Kilbye and the “thirteen other considerable reasons” why it was translated as it now is in the King James Bible.

*D. Allen (The Jewel in the King’s Crown)*

### DIVINE ACCURACY

One of the great principles to remember about the Holy Bible is its accuracy. We believe that every sentence, word and letter is divinely inspired, and thus it is absolutely essential that the Bible we read reflects this accuracy by translating faithfully and exactly from the original manuscripts. This, we believe, is what the King James Authorised Version of Holy Scripture set out to do when it was first commissioned in 1604, and later published in 1611.

The following true incident illustrated the importance of just one letter being vital to the meaning of a document.

Once, in the United States of America, there was a dealer who had ordered a valuable shipment of goods from a firm in New York. In order to receive this order, he had to give a reference to accompany his promise of payment when the invoice would be received. To do this, he referred the company to a firm in Chicago with whom he had had financial dealings in the past. So the New York Company sent a telegram to the named firm in Chicago asking them to confirm that this man was credit-worthy and that he could be relied upon to pay his dues when presented with the invoice.

Quickly a reply was received from Chicago which read as follows:

*"Note good for any amount."*

Having received such a favourable reply, all of the goods were shipped at once to the dealer. However, when the invoice was presented, no money was ever paid! When the New York firm probed into the matter they discovered that an error of just one letter in the telegram had been made. It should have read:

*"**Not** good for any amount."*

On account of this small but vital error, the firm lost many thousands of dollars.

So it is with the Word of God. Just one letter or syllable can make a vital difference to its meaning. This is why such care



was taken when the Bible we love was first translated, and we believe that the Lord in His great goodness did give a measure of wisdom to the translators to give us the true meaning of His Word in our language.

*Adapted*

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### GOD'S WORLD

Whilst in the countryside in early February after the harshness of the last winter, I saw two daisy flower heads welcoming me as I walked through a meadow. Those daisy plants had been kept all through the severe cold weather. They were in the open on an exposed hillside with no man to care for them. If we have "so called" cultivated flowers in our gardens and tubs, how we take care of them by covering them up in extreme cold and windy conditions, but these two daisies had had none of this careful treatment by man.

It is God who preserves His creation. One godly man said: "If creatures could support and preserve themselves, they would be independent of God, which cannot be so. There is one King, God over all, upon whom all depend."

As we look on the world, we see much disorder and chaos among the nations of our world, but we must always remember:

(1) God has "laid the foundations of the earth, that it should not be removed for ever" (Psalm 104. 5) for, "The LORD hath made all things for Himself" (Proverbs 16. 4).

(2) In these days we hear much of what man can do: indeed much of what is done in the scientific field truly amazes us. Another godly man said: "If you go into a court of law and you take notice of the order, manner, and the discipline of the way in which the business of the court is managed, then one must conclude that such order is made by an intelligent being. Is this not so with this world in which we live?"

*Contributed*

### **THE 400th ANNIVERSARY OF THE AUTHORISED VERSION A DEFINITIVE TRANSLATION OF THE WORD OF GOD (1)**

Four hundred years ago, on the 2nd May in the year 1611, a new translation of the Holy Scriptures was made available to the public, having been printed in London by Robert Barker “Printer to the King’s most excellent Majestie.” From that day onwards the Word of God in the English language was destined to go forth, ultimately to the far corners of the earth, and to be read and cherished by countless thousands throughout succeeding generations.

It has been encouraging to observe the public interest that this 400th Anniversary has created. The BBC News website has published a number of glowing reports; it is praised by linguists for its excellent style, recognised as having been highly influential by historians, and even recommended by the well known atheist Richard Dawkins, who goes as far as to say that “anyone who has not read the King James Bible is in some small way a Barbarian.”

On Lord’s Day 9th January, Radio 4 dedicated a total of six hours airwave time to readings from the Authorised Version, and during the same month gave a three-part history of its background, translation and subsequent international influence.

The Royal Mint has issued a commemorative £2 coin displaying the text: “In the beginning was the Word,” and the Royal Mail is expected to produce a 400th Anniversary stamp.

A number of organisations, such as the King James Bible Trust, have dedicated themselves to this commemorative year, making the sensible suggestion that churches return to its use in their services, whilst Westminster Abbey is to hold a special Thanksgiving Service (to be attended by the Queen, God willing) later this year.

The Trinitarian Bible Society has arranged twenty special lectures to be given at key locations such as Oxford, Cambridge and London: places where the six teams of eight learned men painstakingly laboured. Details of these meetings are available

on their website: [www.trinitarianbiblesociety.org](http://www.trinitarianbiblesociety.org) In addition, many requests are flooding in for commemorative meetings to be held in churches, public halls and even the House of Lords!

### **Its influence**

The influence of this very valuable translation has been immense. It has helped to standardise English spelling, stabilise the language, and still moulds the character of everyday speech as was observed by the Archbishop of Canterbury in his New Year message. Who has not heard of “A law unto themselves,” “All things to all men,” “The blind leading the blind,” “Fuel for the fire” and many more (with slight adaptation) which are in common use? David Crystal, considered to be the world’s greatest authority on the English language, in a recent study has identified 257 expressions from the King James Version (KJV) still in popular use. Many of these did not originate with the King James translators, but are found in earlier versions such as the Geneva Bible, the Bishop’s Bible, Coverdale’s Bible and primarily Tyndale’s pioneering translation work. However, it was the KJV that popularised them and embedded them in people’s minds.

Over the last four centuries, it has been read aloud week-by-week in churches (and for the majority of that time, day-by-day in cathedrals), memorised in homes and Sunday schools, and used as a textbook from which children have learnt to read. It has been the Bible for the preacher, the pastor, the evangelist and the missionary. It has been read, loved and meditated upon by people from all walks of life, from the pauper to the American President. It has been the means of carrying the English language far and wide so that English is the most widely spoken language, understood by nearly one-sixth of the world’s population.

Four hundred years is a long time! For any translation to be so widely used, so dearly loved, and so greatly blessed of God throughout the English-speaking world, it is only fair to conclude that it must, of necessity, have special qualities.

*Contributed*

*BIBLE STUDY FOR THE OLDER ONES***PRAYERS OF THE BIBLE (V)****Jacob**

Abraham had a grandson, the son of his beloved Isaac. Isaac's wife Rebekah bare him twins, Esau and Jacob. The LORD revealed to Rebekah, before these sons were born, that although Esau would be born first, yet he would serve the younger, Jacob. So, in the providence of God, it was. We see the sovereignty of God in the affairs of men as the Apostle Paul clearly opens to us in the Romans: "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated" (Romans 9. 11-13). How separating and solemn to poor sinful man is the absolute sovereignty of the eternal God.

The time comes in the life of Jacob, under the direction of his father and mother, that he leaves home to find a wife. We read in Genesis 28 that "he lighted upon a certain place," no doubt appointed by God. Here, as he was sleeping, he dreamed and the LORD appeared to him in the dream. He saw a ladder reaching up to heaven. This ladder represents Jesus Christ the only Mediator between God and man. Ascending and descending on the ladder were heavenly messengers, and the LORD Jehovah stood above it. I have no doubt that Jacob had given to him a realisation that the LORD was in control of all his circumstances, and not only so, but the LORD speaks a precious promise to him: "And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with

thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of" (Genesis 28. 13-15).

Not only did he realise the sovereignty of God, but also His holiness, His majesty. Listen to what he said: "And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven" (Genesis 28. 16-17). Because of this appearance of the LORD to him, he vowed that if the LORD brought him home again in peace, then he would serve the LORD. Little did he realise that it would be twenty years before he would return again to this place, but return he did, at the LORD'S appointed time. "My Word shall not return unto Me void..."

### **Jacob returns**

On Jacob's return from Padan-aram with his wives and children, he prays to be delivered from his brother Esau who had vowed to kill him. This is a prayer for protection, for deliverance and with it he pleads God's own promise to him and his own unworthiness of the Lord's mercies. As the godly Puritans put it: 'he traded with the promises, he reminded God of His Word to him.' "And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for

multitude” (Genesis 32. 9-12). May the Lord give us this same spirit of prayer in all our circumstances.

Jacob was to go more deeply into this pathway, when he was left alone. Sometimes the Lord brings us into lonely, isolated pathways to make us more earnest in prayer.

Look at the Lord’s servant Jonah when he was completely isolated in the belly of the whale: “And said, I cried by reason of mine affliction unto the LORD, and He heard me; out of the belly of hell cried I, and Thou heardest my voice. For Thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all Thy billows and Thy waves passed over me. Then I said, I am cast out of Thy sight; yet I will look again toward Thy holy temple” (Jonah 2. 2-4). We see here the spirit of faith in Jonah: “Yet will I look again...” Then the LORD delivered him.

But let us return to Jacob by the brook Jabok: “And Jacob was left alone...” Maybe you feel isolated and alone. My dear young friends, may it be with you as it was with Jacob: “and there wrestled a Man with him...” We are instructed in Hosea that this Man was the LORD of Hosts: “He took his brother by the heel in the womb, and by his strength he had power with God: yea, he had power over the Angel, and prevailed: he wept, and made supplication unto Him: He found Him in Bethel, and there He spake with us; even the LORD God of hosts; the LORD is his memorial” (Hosea 12. 3-5). This Man or Angel is none other than Jesus Christ the Son of God, the LORD of Hosts. HE, wrestled with Jacob, HE humbled Jacob. My dear beloved friends, the path of faith is crucifying to our flesh. But the wonderful thing is that this poor sinful man, by the grace of God, prevailed in prayer. It is recorded in those well known words; “... I will not let Thee go, except Thou bless me.” The LORD of Hosts in the Person of His Son still enables poor sinners to prevail with Him in prayer. Jacob was completely delivered from Esau, the lion was turned into the lamb.

(To be continued)

*J.R. Rutt*

**BIBLE QUESTIONS**

*This month the questions are about NEHEMIAH. Younger children need only do five questions. Please give references for questions 6 to 10 where necessary and send your answers to the Editor (see Page 98 for the address). Remember to give your name and address and write the word ANSWERS on the envelope.*

1. Nehemiah heard some news that made him very sad. What did he do? (Nehemiah 1. 3-4)
2. King Artaxerxes saw that Nehemiah was sad and asked what he wanted. What did Nehemiah ask for? (Nehemiah 2. 5)
3. When God leads a man in dependence upon Him to begin a good work, there are sure to be enemies. Who were the three main enemies which Nehemiah had? (Nehemiah 2. 19)
4. Nehemiah soon had many willing helpers, and began to build the wall of Jerusalem, but the enemies mocked. What did Sanballat say (first five words)? (Nehemiah 4. 2)
5. How long did it take to build the wall? (Nehemiah 6. 15)
6. After the wall was built we read of an occasion when the people "went their way to eat, and to drink ... and to make great mirth." Why were they glad? (Nehemiah 8)
7. What evil had Eliashib the priest done which grieved Nehemiah? (Nehemiah 13)
8. What did the men of Tyre bring to sell on the Sabbath day, and what did Nehemiah do to stop them? (Nehemiah 13)
9. Of whom was it said that there was "no king like him, who was beloved of his God"? Who caused him to sin? (Nehemiah 13)
10. Only once do we read of a pulpit in the Bible. Who was in it (or on it) and what was he reading from?

**ANSWERS TO APRIL QUESTIONS**

1. Nathan spoke the parable to King David.
2. The wise virgins took oil in their vessels with their lamps.
3. "That men ought always to pray, and not to faint."
4. "God be merciful to me a sinner."
5. The cares of this world, the deceitfulness of riches, the lusts of other things entering in.

6. "That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." (Mark 4. 12)
7. Because they would pull up the wheat with them. (Matthew 13. 29)
8. "One pearl of great price." The Lord Jesus. (Matthew 13. 45-46)
9. The King of Babylon. (Ezekiel 17. 3,12)
10. Jotham, Abimelech. (Judges 9. 7-20)

*Contributed*

---

### **GOD IS IN HEAVEN**

God is in heaven, Can He hear  
A little prayer like mine?  
Yes, that He can; I need not fear:  
He'll listen unto mine.

God is in heaven. Can He see  
When I am doing wrong?  
Yes, that He can: He looks at me  
All day and all night long.

God is in heaven. Would He know  
If I should tell a lie?  
Yes: though I said it very low,  
He'd hear it in the sky.

God is in heaven. Does He care  
Or is He good to me?  
Yes; all I have to eat or wear,  
'Tis God that gives it me.

God is in heaven. May I pray  
To go there when I die?  
Yes; all who seek Him shall one day  
Dwell with Him in the sky.

*Ann Taylor (1782-1866)*



# *The Friendly Companion*



“Yet your Heavenly Father feedeth them.  
Are ye not much better than they?”

Matthew 6. 26

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*June 2011*

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All correspondence to be sent to the Editor.

Annual Subscriptions inc. postage:

U.K.	U.S.A. & Canada	Australia	Europe (Netherlands)
£12.60	\$34	A\$38	€24.00

All correspondence concerning subscriptions should be addressed to Mr. D. Christian, 5, Roundwood Gardens, Harpenden, Herts. AL5 3AJ.

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

I expect all of you know what a cliff is! Those of you who live in England will know of Beachy Head in Sussex or the White Cliffs of Dover, whilst those who may live in Scotland may well have seen the Kilt Rock on the Isle of Skye near which the highest waterfall in the British Isles is to be seen.

Did you know that the Bible mentions a particular cliff, the Cliff of Ziz? You can read about this cliff in 2 Chronicles 20, where good King Jehoshaphat was attending a national prayer meeting, which he had called, when he heard that several nations had already invaded his land, Judæa, and were intent on conquering this tiny nation. When the good king had finished praying, a man called Jahaziel was moved by the Holy Spirit to deliver a message to the king and his people that the LORD would fight for them and that they would not even need to fight in this battle. He also told them just where the enemies had gathered – the Cliff of Ziz.

There are several lessons that can be drawn from 2 Chronicles 20, but the one that we would draw your attention to is this.

Because God is God, He is everywhere present, and there is nowhere that He is not aware of what is taking place. This is true of all the events on the face of this earth and of all the thoughts that pass through your minds and ours.

God has given us two verses in Scripture to remind us of this:

“The eyes of the LORD are in every place, beholding the evil and the good” (Proverbs 15. 3). The LORD knew the right and the wrong of what was taking place at the Cliff of Ziz.

“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 Lord knew what He would do for His servant Jehoshaphat, at the Cliff of Ziz.

The effect of both of these Scriptures should give us each food for thought.

On the one hand, how solemn it is that we can never hide ourselves or anything from the eye of God. It is this thought which should make us consider another verse in Proverbs: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28. 13).

But on the other hand, how wonderful to think that God is ready to help sinners whenever they cry, and wherever they are. Hagar found this to be true when the Lord showed her she must go back to her mistress, Sarah: "And she called the name of the LORD that spoke unto her, Thou God seest me: for she said, Have I also here looked after Him that seeth me?" (Genesis 16. 13).

So you see that this knowledge that God sees us should make us careful of how we act, speak or think! but also should encourage us that He knows our path and sees those things which we cannot see and is ready to appear for those who trust in His name.

May we each remember what God can do at the Cliff of Ziz!

With best wishes from your sincere friend and Editor.

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### OUR FRONT COVER PICTURE

There is something of historical interest to the picture of the robins in their nest on our front cover this month. The parents have built their nest in a teapot. If you ask what is special about that, the answer is that the teapot was one which had once been used at Shaftesbury Avenue Chapel (affectionately known still as Gower Street Memorial Chapel by older friends) for many years. No doubt, it provided many cups of tea to those who attended the Annual Meetings, year by year, as well as Committee members who met there for their quarterly meetings. Now it resides in a garden in Wiltshire, and has been made good use of by these robins.

How wonderful it is to see the hand of the Creator, who gave the instinct to these tiny birds to build their nest, and to provide for their young. The Lord Jesus Christ uses this as an encouragement to His children. Reminding His disciples of

how God cares for the sparrows, one of the most common of birds, and also feeds the ravens, He says: "Your Father knoweth what things ye have need of."

Then we think of the beautiful words in Psalm 84. Here the psalmist says: "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even Thine altars, O LORD of Hosts, my King and my God." God's people often feel as unworthy as a common sparrow, and as restless as a swallow, but when they find a resting place in the work of Jesus in living and dying for sinners, they have found a home for their soul! And just as in the picture and in the psalm, the parents were looking for a place to rear their young, so godly, praying parents desire that their children should also find a resting place on that one altar of Christ's suffering and death. May it be the desire of each one of our readers too, just as it was David's.

---

### HOW DO FLYING FISH FLY!

It is well known that many birds can dive under water, such as the kingfisher or sea-eagle, but it is not so well known that some species of fish can fly in the air above the water! Just as birds use what is called aero-dynamic lift to glide, so fish use the same method over quite long distances.

Researchers have found that the lift-to-drag ratio for these fish is exceptionally good, and that they can glide as efficiently and sleekly as petrels and sea-ducks.

It has been recorded that on some occasions these fish maintain great stability and are able to fly for over 40 seconds, for up to 400 metres, reaching a speed of 70km/h.

This is another example of the master design of the Creator, who on the fifth day of creation created the marine life of which these remarkable creatures are one example. Their design is exactly suited to both swimming and flying, because this is what almighty God intended that they should be capable of doing.

*Details taken from an article in Creation Volume 33(2) 2011*

**FOR THE VERY LITTLE ONES****GOD SEARCHES THE HEARTS**

At last the children of Israel came up to Canaan, the land God promised to give them. Twelve men, one from each tribe, were sent as spies to search the land.

After forty days the spies returned with some wonderful fruits of the land. But ten of the spies gave *“an evil report.”* They said the people of Canaan were too strong for them. They lived in great walled cities, and there were giants among them. Two of the spies, Joshua and Caleb, gave a good report. They said it was *“an exceeding good land”* and they should not be afraid. With God’s help, they were *“well able to overcome it.”*

The children of Israel believed the evil report of the ten spies. They wept and wanted to go back to Egypt. They forgot the sorrows of Egypt. They also forgot the promises of God and the help He had already given them.

The spies searched the land, but the Lord searched the hearts of the people to see if they believed His word. Because of their unbelief, they were sent back into the wilderness. For forty more years they would wander about, until all those aged twenty years and over had died. Only Joshua and Caleb and those under the age of twenty would be able to enter Canaan.

**QUESTIONS:**

1. What kind of report did ten of the spies give?
2. What kind of land did Joshua and Caleb say it was?
3. Why were the people sent back into the wilderness?

*Please 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. (Contributed)*

**ANSWERS TO MAY QUESTIONS**

1. A sin offering.
2. Fire.
3. Strange fire.

*“I the  
LORD  
search  
the  
heart.”  
Jeremiah  
17. 10.*

## BIBLE LESSONS

## ON THE WAY TO JERUSALEM

The yearly Passover feast was approaching once again. A great multitude of people was making its way to Jerusalem. Among them were Jesus and His disciples. Usually this was a joyous time for the Jews, but this time the disciples were troubled and afraid. They knew that the chief priests and Pharisees had given a commandment that if anyone knew where Jesus was, they must tell them, so they could take Him and put Him to death. The Bible tells us that the disciples were “*amazed.*” Why did their Master insist on going to Jerusalem? Indeed, the Passover feast was a very special time. By it they were reminded of the wonderful protection from the destroying angel given to their fathers through the blood of the Passover lamb. However, the disciples thought it was far better to stay away from Jerusalem at this time. They did not understand that all that the Passover represented was to be fulfilled by the Lord Jesus at this Passover season.

While they walked along, Jesus took His disciples apart from the multitude to tell them what would take place after they arrived in Jerusalem. He began by saying: “*...the Son of man shall be betrayed unto the chief priests ... and they shall condemn Him to death, And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again.*”

How plainly Jesus spoke! But did the disciples understand what He said unto them? No, indeed not. The word “*betrayed*” should have filled them with great fear. It suggested that someone who was close to Him, someone who followed Him, would become a traitor. A traitor is one who betrays the trust and friendship of another and joins with his enemies. But who would do such a thing? Could one of His twelve chosen disciples act such a part? Sadly this word had little effect upon them and likewise the words: “*condemn Him to death.*” Perhaps they thought their Lord was mistaken. After all, could an innocent man be condemned to death? As



yet, they did not understand that Jesus had come to bear the sins of His people. Thus they were unable to receive the word that He spoke.

The disciples still thought that Jesus was going to set up a kingdom on earth. Two of them, James and John (who were brothers), desired a very honourable position in such a kingdom, even to sit at His right and left hands. We wonder if they were afraid to ask for such a favour themselves, as they had their mother ask Jesus for them. How they must have waited for His answer! Would He grant their request? No: Jesus reproved them in His answer: *"YE KNOW NOT WHAT YE ASK"*. He told them that it was not His to give: *"but it shall be given to them for whom it is prepared of My Father."*

The Bible tells us that the other disciples were very displeased with James and John. Perhaps they cast angry looks at them. Yet, Luke tells us in his gospel that each of them was guilty of the same fault, because they reasoned together over which of them should be the greatest in the kingdom. How wonderful that Jesus would use this event to instruct them further! He told them that kings and leaders of this world exalt their friends to high positions, but it would not be so among the followers of Jesus. What humbling words He spoke to them: *"Whosoever will be chief among you, let him be your servant: Even as the Son of man came ... to give His life a ransom for many."*

*You can read about this in Matthew 20 verses 17 to 28, Mark 10 verses 35 to 45, Luke 18 verses 31 to 34 and John 11 verses 55 to 57.*

#### QUESTIONS:

1. For what feast were Jesus and the disciples going to Jerusalem?
2. What would the chief priests condemn Him to?
3. What had Jesus come to bear for His people?
4. With what answer did Jesus reprove James and John? (6 words)
5. What did the Son of man come for? (8 words)

*Please 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 sign from heaven. | 2. Trespasses and sins. |
| 3. Life.               | 4. One man.             |
|                        | 5. God the Father.      |

*G.L. TenBroeke*

---

### TREASURES IN THE GOSPEL STANDARD BAPTIST LIBRARY (1)

The Gospel Standard Library contains many thousands of books, ranging from Greek and Hebrew Bibles, through scholarly expositions on, and historical and geographical backgrounds to the Scriptures, as well as biographies, sermons, magazines, and many other categories. One of the books available to borrow is the “Line by Line Index to Gadsby’s Hymnbook.” It is most often used by ministers and deacons who have to choose several hymns for every service. But ministers and others find it very useful too when preparing to preach, or to write an article, when perhaps a few words of a hymn come to mind, but they cannot remember how it starts. Maybe you have not come across this book, but I guess there is a copy in every chapel, and in the study of every minister. I too have a copy, and often find it helpful when a few words come to mind, but I cannot think of the whole hymn. No doubt this is the case with many others.

Have you ever wondered how this was produced? I have found some fascinating clues in the Gospel Standard Library safe, where special records, valuable items, and rare copies are kept. Let me tell you the story, as far as I have been able to work it out. There are at least two strands to the story – perhaps more.

The first clue I discovered is a set of four ruled ledgers about 12 x 6 inches, closely written in very neat handwriting, listing alpha-



betically every line in Gadsby's hymnbook. An inscription in the front of the first reads:- *From Miss Nugent! Being her own work, a work of unexampled patience. Never allow this work to be destroyed, for it is unlikely that any person could be found to begin, continue, and persevere, to complete another such index. If this index is copied, please let the name of Miss Nugent appear as having compiled it. After my decease, kindly put this index in the Gospel Standard Library for safe custody. Signed Frank L. Gosden 1948*

Who was Miss Nugent, I wondered, and how did she come to make this great effort? She was one of a large family of whom 5 daughters and one son survived to adulthood, though 2 other siblings died in infancy between 1878 & 1879. Her father was Pastor at Balham for 36 years, but when he died in 1922, her mother moved to Wadhurst to live with two daughters, Esther and Florrie, who ran a needlework shop in Sparrows Green, and attended Hanover Chapel, Tunbridge Wells. Their mother died in 1930. A sister, Ruth had been baptised in the river at St. Ives, Huntingdon in 1898, aged 22, and another sister Grace ran a guest house in Ramsgate, whilst the fifth sister Barbara lived in Mayfield. Church records show that Miss Esther was baptised by Mr. John Newton at Hanover in 1913. A friend tells me Esther was only about 4 feet 6 inches tall, in fact, all the sisters were diminutive! During World War



II Esther and Florrie had two young children billeted on them, evacuated from London, where bombing was so dangerous. They cared for them for several years, even making clothes for them. Miss Florrie died in 1944, but one girl was so grateful that she kept in touch with Miss Esther until she died in 1956, and attended the funeral. Esther was an extrovert, and sometimes intimidated people unwittingly, but she obviously had a very kind heart. She learnt to drive before the war, but because of her size had to have the car adapted so she could reach the pedals. Mr. Gosden bravely took her out whilst she

was learning, though he found it rather nerve-racking! Another friend remembers Esther teaching the little ones in the Sunday School at Hanover, and lent me a Sunday School Outing photograph from which I have enlarged a rather hazy picture of the lady.

It was perhaps during one of the driving lessons that Mr. Gosden remarked how useful it would be to have all the individual lines of Gadsby's Hymns listed alphabetically – it would save such a lot of time searching. Well, Miss Nugent took this to heart, and went to work, out of love to her friend. It took her several years, I believe, and she wore out three hymnbooks! This was a long while before computers were in almost every home, so there was no automatic sorting – every line had to be written down, and I imagine there must have been an enormous number of sheets of paper, with perhaps arrows in every direction re-arranging the order of entries. But eventually, a “fair copy” was made, and the four precious books were presented to an amazed and very grateful Mr. Gosden, who used them for many years.



But my story doesn't end with Esther – next month I will unravel the second strand of the saga of the Line by Line Index.

*M. Stonelake*

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### THE ASCENSION OF JESUS

When Jesus, who died for sinners, was risen from the dead, He appeared first to Mary Magdalene, afterwards to Peter, and then to the disciples, when they were gathered together. Eight days afterwards, He entered the room where His disciples were gathered together. Then He appeared to seven of His disciples as they were fishing on the Sea of Galilee. He also appeared to two of them as they journeyed to Emmaus. He showed Himself likewise to above five hundred brethren at once. He

was on the earth forty days after His resurrection, and showed Himself alive again, after His passion, by many infallible proofs.

As the appointed time of His ascension drew near, He assembled His disciples for the last time, and told them to wait at Jerusalem for the promised baptism of the Holy Ghost, and then they were, beginning at Jerusalem, to go into all the world, and preach the gospel to every creature. He led them out as far as to Bethany, and while He talked with them as their loving Friend, He all at once began to rise from the ground.

They looked after Him with wonder and love as He rose above their heads. They watched His rising until a cloud received Him out of their sight. What a wonderful sight was now hidden from them!

He ascended to heaven as a Conqueror of all His foes. It is therefore said, when He ascended on high, He led captivity captive. All those enemies that had made the people of God captive were now led captive by the conquering Jesus. No doubt, a multitude of the heavenly host attended Him to heaven in His ascension. The Bible tells us that when He drew near to the pearly gates of heaven, His holy attendants cried: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." They were answered from within with the question: "Who is the King of glory?" To which question His holy attendants answered: "The LORD strong and mighty, the LORD mighty in battle." Again they cried: "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Again the cry was heard from within: "Who is the King of glory?" and was answered with: "The LORD of hosts, He is the King of glory" (Psalm 24. 7-10).

Heaven's gates opened to receive Him. He entered there a *Conqueror* of all His people's foes, and as *Heir* to a kingdom He had now come to receive. A *Priest*, ever living to make intercession for those who come unto God by Him. A *Forerunner*, to be followed by all His ransomed people; and an *Advocate*, to appear in the presence of God for His people.

J.K.P

### THE EXCELLENCY OF THE AUTHORISED VERSION

The translators were six groups of God-fearing men of outstanding linguistic ability and each of them held a high and unshakeable view that the Hebrew and Greek text they were using was the infallible Word of God. They firmly believed Proverbs 30. 5, that indeed: "Every word of God is pure." This influenced their whole approach to their translation method. Instead of merely translating the thoughts, ideas and concepts found in the original tongues by trying to find English equivalents (i.e. the modern day "dynamic equivalence" approach), they faithfully sought to translate, wherever possible, word-for-word (i.e. "formal equivalence"). What better way to convey the mind of God than to use the very words He Himself inspired?

With original language Scriptures at their disposal, diligently comparing with former translations, each man carefully laboured on a given passage. This would then be discussed and agreed on, followed by one of the team reading the translation aloud. They were anxious that it might not only be accurate but that it should read well (as the title page reminds us: "Appointed to be read in Churches"). Comments and observations would be followed by changes where necessary. The work would then be passed to each of the other five companies, and finally a foremost scholar was chosen from each group to act as a final revision committee. Thus each word, verse and chapter was thoroughly examined at least fourteen times before being finally issued in printed form.

One area which seems to attract heavy criticism today is its use of the pronouns *thee* and *thou* etc. This, in fact, is one of its great strengths for it provides a necessary distinction between the plural and singular pronouns. By 1611, the singular pronouns, *thee*, *thou*, *thy* and *thine* had fallen out of use in polite speech and had been replaced by *you*. This can be seen by the Epistle Dedicatory to King James at the front of an Authorised Version Bible, where the King is addressed as *you*. Thomas Lounsbury, Professor of English Language at Yale

University (d.1915), researched the word *you* and found that it was first used as a singular pronoun as early as the late 13th century. So by 1611 (300 years later), it was well-established in use. However, the King James translators used the older pronouns (*thee* and *thou* etc) on the grounds of accuracy and faithfulness, distinguishing the contrasts between plural and singular found in the Hebrew and Greek manuscripts. This should not be a matter of indifference, for our understanding and interpretation is affected if the word *you* is used regardless. For example: Paul, in his letter to Philemon, frequently changes from singular to plural. In the opening verses he sends greetings to Philemon, Apphia and Archippus: “and to the church in **thy** house” (singular, Philemon’s house). In the next verse he says: “grace to **you**” (plural, not only Philemon, but Apphia, Archippus as well as the other members of the church). In the following verse, Paul reverts back to the singular and addresses Philemon alone: “I thank my God, making mention of **thee** in my prayers” (verse 4 on down to verse 21). In verse 22 Paul goes back to the plural: “But withal prepare me also a lodging: for I trust through **your** prayers I shall be given unto **you**.” Paul anticipated by faith that, through the prayers of Philemon and also the whole membership of the church, he would be one day found among them. There is also a further interchange of pronouns in the concluding verses. The distinction is there in the original inspired languages; we need to be able to see it in English if we are to understand clearly who is being addressed.

Through meticulous attention to detail, the result was not the English of the ‘man in the street’ at that time, but Biblical English. It was English that was influenced by the delicate shades of meaning found in the Hebrew and Greek texts and painstakingly fashioned into beautiful English of its own, using primarily down-to-earth Anglo Saxon words and, where possible, words of only one or two syllables. This has stamped a “timelessness” upon this translation, making it both

memorable and highly-regarded as the “Noblest monument of English prose.”

The King James Bible is the most published book in history. Estimates vary enormously, but possibly as many as six billion copies have been produced. Today it is still in great demand. The Internet search engine Google claims that 450,000 searches are made for King James Bibles each month, (sadly, only 10% of that figure is from the UK). At the present time it comes just below the NIV in sales figures; however, this could change as the present NIV text is to be replaced.

Above all, a Divine stamp of approval is clearly seen, as the Word has been preached, read, taught, memorised and meditated-upon throughout the English-speaking world, countless souls have been saved and believers fed with the Bread of Life sent down from heaven. And more than this, the Lord is still using it for the conversion of sinners and for the edification of His people.

Just forty-seven men, gifted with spiritual insight and great scholarly ability, have been made a blessing to numerous parts of the world! To borrow a phrase from a very different context: “Never before has so much been owed by so many to so few.”

Above all, to God be the glory.

*G. Chewter (TBS Speaker)*

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The Bible is none other than *The voice of Him that sitteth upon the Throne!* Every book of it – every chapter of it – every verse of it – every word of it – every syllable of it – (where are we to stop?) – every letter of it – is the direct utterance of the Most High! Well spake the Holy Ghost by the mouth of the many blessed men who wrote it. The Bible is none other than the *Word of God*: not some part of it more, some part of it less; but all alike, the utterance of Him who sitteth upon the throne: absolute, – faultless – unerring , – supreme!

*Dean Burgon*



**A YOUNG BELIEVER – Mr. Gerrit Schuit**

It was 2005. A young professing man from the United States of America was visiting Chesley in Canada. There he met a wise old Christian, who was not as sure of the young man's salvation as he was himself. The young man soon got the message. "Don't worry, I do love the Lord," he insisted. The older man replied: "But does the Lord love you?" It was a wake-up call. The young man returned home, questioning the truth of his hope. Not long after, he came to a true and saving acquaintance with Christ. It was something new, something he did not have before. And he needed it, for although young, he died within a year. He testified that he had "lived proudly on faith and works for salvation until 2005," but "fled to Jesus alone for refuge, January 2006."

The older man died a month later. We believe that they are both in glory now, enjoying the Saviour in whom they trusted with "like precious faith." The older man was Gerrit Schuit, longtime elder of the Free Presbyterian Church of Scotland in Chesley. His faithful dealing with the young man was typical. Christianity was a serious matter to Gerrit Schuit. He spent a lifetime making his own calling and election sure, and in these days of shallow religion, he was determined to help others do the same. We can still hear his voice as we write, saying: "If the beginning is wrong, everything will be wrong." How true! Start a journey in the wrong direction, and you will just get farther and farther away from your intended destination. The start must be right. That meant real regeneration by the Holy Spirit producing true faith in Christ and repentance towards God. This is how the Saviour dealt with Nicodemus when He insisted: "Ye must be born again."

Saving grace came early to young Gerrit. Conviction of sin began at four years old. He was often seen weeping at night, troubled more by his original sin – the imputed guilt of Adam's first sin and the corruption of his whole nature – than by his actual transgressions. In The Netherlands of those days, it was his rare privilege to hear only the true gospel, as expounded by

Dominé Paauwe and a layman called Melisen, along with read sermons from the old English and Scottish divines. Not for him the delusion preached and accepted by so many, that mere conviction was salvation. Like all the elect, he was better taught. Nothing but faith in Christ could bring rest, for only then would he be justified. But finding Christ came neither quickly nor easily, so his mother's conversion when he was eight years old came as a great encouragement.

*F.P. Magazine April 2011*

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### UNCTION

Those of us who are older can remember the late Mr. F.L. Rowell, sometime pastor at Linslade, Rochdale and of Evington. He was one of the most naturally gifted and eloquent preachers of his generation. Even before the Editor was called by grace, he can remember being enthralled by his preaching at "Jireh" Chapel, Tenterden, at the Sunday School Anniversary services, which were usually held in May each year.

One day this loved minister was due to preach at one of our chapels. When the deacon went into the vestry to pray with him before the service, he found Mr. Rowell pacing up and down in the vestry. This he continued to do, even whilst the deacon asked for the Lord's favour and blessing on the service. The deacon was rather perplexed that a minister with such gifts and ability as Mr. Rowell, should be so distressed before preaching and he told him so. The reply from God's servant was this: "I realise that God has given me a natural gift in preaching, which is attractive to many. I am so burdened that I be not left just to a natural gift, but that the living amongst God's people may be fed, and that unction, which only the Lord can give, should be granted."

In a day when natural gifts are much applauded, we would be well advised to take to heart what the Lord's dear servant felt. It is unction in the ministry which should be looked for. That and only that will produce any lasting fruit and bring honour and glory to the Lord.

*Editor*

**SEEMING TO BE CRUEL TO BE KIND**

In the days before the invention of the motorcar, travelling long distances in the USA was often by stagecoach. One day when the winter in Western Montana was at its bitterest cold, a lady was travelling some distance in a stagecoach. However, she was not dressed suitably for the bitter conditions, having only light clothing. The driver was very worried lest she should freeze to death. He went as fast as he dared go, to make the journey shorter in time, and at the same time he kept calling to her to make sure that she did not fall asleep, as that would have been fatal.

After a while she ceased to answer. What did he do? He stopped the horses, and went to the woman and roughly dragged her onto the frozen ground! This rough treatment partly roused her. He then climbed back into the stagecoach and rushed on ahead leaving the woman lying by the side of the road.

As soon as the lady realised that she had been left behind, she started to yell and to scream, and began to run after the disappearing stagecoach. After a few minutes the driver stopped and when she had caught up with him, he let her back into the coach. The frantic running had set the circulation going in the woman's body, and now she was fully alert. This seemingly cruel action of the driver was in fact a blessing in disguise as it saved her from dying from the extreme cold.

This reminds us that sometimes God seems to deal harshly with His children, but the motive behind it is all of love. Paul says: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel" (Philippians 1. 12).

*Editor*

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**EDITOR'S POSTBAG**

*First answers to the monthly questions have been received from NATHAN PACK.*

### SERMON LANE

Further to the article in the April *Friendly Companion*, a friend has sent some further interesting details which shed some light on the unusual name of this street in London. It probably gained its name from the family of Sarmoner who held property there, as a deed of 1278 confirms. It was probably originally called Sarmonerslane which became, over the years, contracted to Sermon Lane, as it now reads.

However, some believe its name has its origin as being the place of sermons being preached in the Middle Ages. St. Paul's Cathedral, which is nearby, was of great religious importance in those days, and many names of the streets around were called by names relating to the cathedral. Apparently at the end of each day, the great cathedral would shut its doors, and the Dean and Chapter, and all who worked in the cathedral, would proceed as a procession along the streets accompanied by the choir, on their way to their home. At certain points along the way they would stop. At one place they would repeat the Apostles' Creed. This street was called Creed Lane. Thus when they came to Sermon Lane a sermon would be preached, whilst at Amen Corner a loud "Amen" would be said. The Dean and Chapter lived at Amen Court.

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### BIBLE STUDY FOR THE OLDER ONES

#### PRAYERS OF THE BIBLE (VI)

##### David's Prayer (1)

King David was referred to in Holy Scripture as: "the man after God's own heart," and as we would expect, a man renowned for prayer. Spiritual men and women are praying people. We only have to peruse the Book of Psalms; the majority are the Psalms of David.

The prayer of David that I will draw your attention to is found in 2 Samuel 7. This chapter commences: "And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies; that the king said unto Nathan the prophet, See now, I dwell in an house of

cedar, but the ark of God dwelleth within curtains" (2 Samuel 7. 1-2). [This is the first appearance of Nathan the prophet in Holy Scripture. He became a very close companion and advisor to King David, a deeply spiritual man who maintained a close walk with his God: how fitting for David to have such a companion.] David was now established by the LORD in his kingdom, fulfilling the anointing of Samuel some thirteen or fourteen years before. He, in deep gratitude to the LORD for His wonderful mercies, desires to build an house for God. How truly we see the truth of the Apostle James' statement: "Faith, if it hath not works, is dead, being alone." We have a beautiful record of this in David's Psalm 132: "LORD, remember David, and all his afflictions: how he swore unto the LORD, and vowed unto the mighty God of Jacob; surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the LORD, an habitation for the mighty God of Jacob" (Psalm 132. 1-5). We see a holy zeal fills the soul of David. This Scripture refers to David bringing up the Ark of the Covenant from Kirjath-jearim to Jerusalem, but it serves to show us the lively active faith of the man after God's own heart.

Nathan at first advised David to do all that was in his heart until the LORD directed him to speak to His servant that this was not His will. David for a long season had this deep exercise of soul to build an house for God at Jerusalem, but we do not read that he sought direction and certainly received no direction from the LORD to do this. How we need to be careful that we seek the mind of the LORD in any matter especially to do with the house of God. David had a good desire to do a very good thing, but, it was not the mind of the LORD. How we need to pray: "Shew me Thy ways, O LORD; teach me Thy paths." Just because it is a good thing does not mean that it is the Lord's will.

Nathan rehearsed before him the LORD's word and promises concerning his son that would arise after him, how he would

be a man of peace. "Solomon" means peace: no doubt named in faith. Solomon would build a magnificent house for the LORD at Jerusalem. But in these promises of the LORD to David is a clear word of prophecy concerning the Lord Jesus Christ who would be born of the seed of David. His kingdom would be a kingdom of peace and it will stand forever. Let us look at those precious promises to David in Psalm 89: these promises relate to David's greater Son, Jesus, the Son of God, manifest in the flesh. "I have found David My servant; with My holy oil have I anointed Him: with whom My hand shall be established: Mine arm also shall strengthen Him. The enemy shall not exact upon Him; nor the son of wickedness afflict Him. And I will beat down His foes before His face, and plague them that hate Him. But My faithfulness and My mercy shall be with Him: and in My name shall His horn be exalted. I will set His hand also in the sea, and His right hand in the rivers. He shall cry unto Me, Thou art My father, My God, and the Rock of My salvation. Also I will make Him My firstborn, higher than the kings of the earth. My mercy will I keep for Him for evermore, and My covenant shall stand fast with Him. His seed also will I make to endure for ever, and His throne as the days of heaven" (Psalm 89. 20-29 ). How glorious! How precious!

*(We hope to further consider this prayer in our second part next month, if the Lord will.)*

*J.R. Rutt*

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### BIBLE QUESTIONS

*This month the questions are about DREAMS. Younger children need only do five questions. Please give references for questions 6 to 10 and send your answers to the Editor (see Page 122 for the address). Remember to give your name and address and write the word ANSWERS on the envelope.*

1. What did Jacob dream about at Bethel? (Genesis 28. 12)
2. God appeared to King Solomon in a dream; what did God say to him? (1 Kings 3. 5)

3. Who dreamed, but couldn't remember what he had dreamed, and yet expected others to be able to tell him? (Daniel 2. 1-6)
4. Who dreamed about seven thin cows eating up seven fat cows? (Genesis 41. 4)
5. Who were warned of God in a dream and "departed into their own country another way"? (Matthew 2. 12)
6. "Behold, this dreamer cometh." Who was "this dreamer"? (Genesis 37)
7. Who said: "I have suffered many things this day in a dream because of him," and to whom was she referring? (Matthew 27)
8. God warned the children of Israel against a (false) prophet and "dreamer of dreams." What were they to do, even if what he said came to pass? (Deuteronomy 13)
9. A hungry man dreams he has eaten, but awakes still hungry; a thirsty man dreams that he drinks, but awakes still thirsty. What does God liken this to? (Isaiah 29)
10. To whom did God say in a dream or vision, "Fear not to go down into Egypt", and to whom did He say, "Flee into Egypt"?

### ANSWERS TO MAY QUESTIONS

1. Nehemiah wept, mourned, fasted and prayed to God.
2. Nehemiah asked the king to send him to Judah to rebuild it.
3. Sanballat, Tobiah and Geshem.
4. "What do these feeble Jews?"
5. Fifty-two days.
6. Because they had understood the words (of the Law of Moses) which had been explained to them. (Nehemiah 8. 12)
7. Eliashib had prepared a room in the temple for Tobiah the Jews' enemy. (Nehemiah 13. 4-8)
8. Fish and all manner of ware. Nehemiah shut the gates of the city on the Sabbath day. (Nehemiah 13. 16-19)
9. Solomon. "Outlandish women." (i.e. foreign, from heathen nations). (Nehemiah 13. 26)
10. Ezra was reading from the "Book of the Law of Moses." (Nehemiah 8. 1-4)

*Contributed*

**AN ASCENSION HYMN**

On Olivet a little band  
    Around their risen Master stand:  
And after charge and blessing giv'n,  
    He passeth from them into Heav'n.

Wistful their eyes, but angels twain  
    Cheer them with glorious words: "Again  
One day shall Jesus even so  
    Return as ye have seen Him go."

Till then in Heav'n He doth remain,  
    True God, at God's right hand to reign,  
True Man, at human woes to grieve,  
    True God, almighty to relieve.

For every soul who feels the need,  
    He ever lives to intercede,  
Presenting there within the veil  
    A sacrifice that cannot fail.

Our heav'nly great High Priest He stands:  
    By piercèd feet, and piercèd hands,  
By bleeding brow and riven side,  
    He lives to plead for whom He died!

Whom have we, Lord, in Heav'n but Thee?  
    Like ships safe moored on stormy sea  
Our souls in peril, with Thee there  
    Find anchorage of hope and prayer.

Set loose from earth, and evermore  
    Fast bound to that eternal shore.  
So all our life and love shall be,  
    Ascended Master, hid with Thee!

*Anon*



# *The Friendly Companion*



Nevertheless He left not Himself without witness,  
in that He did good, and gave us rain from heaven,  
and fruitful seasons, filling our hearts with food and  
gladness.” Acts 14. 17

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*July 2011*

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All correspondence to be sent to the Editor.

Annual Subscriptions inc. postage:

U.K.	U.S.A. & Canada	Australia	Europe (Netherlands)
£12.60	\$34	A\$38	€24.00

All correspondence concerning subscriptions should be  
addressed to Mr. D. Christian, 5, Roundwood Gardens,  
Harpenden, Herts. AL5 3AJ.

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

To those of us who live in the rural parts of Great Britain, the sight of horsemen and hounds has not been an uncommon sight, until quite recently, when the hunting of foxes with hounds was prohibited in large measure. It is not for us to discuss at this time the merits or otherwise of foxhunting with hounds, although it has to be said that those who fear God have found that the company it engenders is not that which a child of God feels to be at home in.

We would, however, remind our readers of a simple truth which the horsemen of our day, and those who rode in Bible days, had in common. They usually saddled their horses, or more usually their asses, if they were to ride for any distance. The great exception to this is, of course, the dear Saviour who rode into Jerusalem on an ass. For a saddle, He had clothes lent by His followers. (This was the only time we read of Him riding. At all other times He walked.) How often did our Lord borrow from His friends when in need as the Man Christ Jesus! He borrowed a boat from Peter; five loaves and two fishes from a young lad; and a tomb from Joseph of Arimathæa. Here we have an example of His humility, condescending to be dependant upon the charity of others, borrowing an ass and colt, and clothes to sit on, even though He made and owns the world and all in it. The words of the Lord Jesus: "The Lord hath need of them," made their owner willing to lend them freely to the Saviour in His hour of need.

Amongst several examples of men saddling their asses we have two very contrasting pictures.

In Genesis 22 we have God's servant Abraham, rising early, saddling his ass and taking his only son Isaac, to offer him for a burnt offering on Mount Moriah. The faith in God and obedience of Abraham to God's command stands out as one of the most pre-eminent examples of trust in God when faith is tried to the uttermost. In measure he was treading a similar path to that which the Lord Jesus Christ would take when He

rode into Jerusalem to do His Father's will, yet knowing that there would be no voice from heaven to stay the sword of justice, as there was to be for Isaac.

How different is the case in Numbers 22, where we read of Balaam who saddled his ass, ready to go and curse God's people if God had given him permission. His behaviour stands out in the Word of God as an example of rebellion which eventually led to his eternal ruin.

When we 'saddle our ass' each day, are we setting out like Abraham to follow God's commands or are we like Balaam who in his heart despised God's commands?

"Them that honour Me I will honour, (*like Abraham*) and they that despise Me (*like Balaam*) shall be lightly esteemed" (1 Samuel 2. 30).

With best wishes from your friend and Editor.

---

### OUR FRONT COVER PICTURE

The beautiful field of wheat on our front cover reminds us of the changing seasons and God's faithfulness in sending seedtime and harvest each year. The following article interestingly shows the various months which were observed during Bible times and reminds us of the continuing passage of time and ourselves with it.

#### Months and seasons in Bible Times

The six seasons into which, at an early period, the year was divided, are set forth in Genesis 8. 22: "Seed time and harvest, and cold and heat, and summer and winter." This mode of division is found among the Arabs and other eastern people in the present day.

The ancient Jews called the months by their numbers; as first month, second month, etc. But after they left Egypt, they had two courses of months; one the *civil* year, or that by which they regulated the events of every-day life; and the other the *sacred* year, by which they regulated their holy feasts.

Each month began with the first day of the new moon, and

the year consisted of twelve moons, comprising three hundred and fifty-four days, eight hours. To make their course of twelve months agree with the natural year, a month was added once in two or three years, called *Ve-adar*, which was inserted next after the month *Adar*. This *civil* year began on the first of *Tisri*, when it was supposed the world was created. The *sacred* year began on the first of *Abib*, or *Nisan*, Exodus 12. 2.

1. *Abib*, or “green-ear,” called also *Nisan*, consisted of thirty days; it answered to part of our March and part of our April. It was the early spring of the year. The feasts of the Passover, and of Unleavened Bread, took place from the 14th to the 21st. On the 16th, a sheaf of the new barley was presented in the Temple, and prayers were offered for rain to make the grain swell. The latter rain usually began to fall, and Jordan overflowed its banks, from the thawing of snow on Mount Lebanon.

2. *Iyar*, or *Zif*, that is “brightness;” twenty-nine days, answering to parts of our April and May. Two fasts were kept this month, one in the memory of the death of Eli, the other of the death of Samuel. The rain now commonly ceased, and the weather became bright and cheerful, though there were at times strong whirlwinds. Barley was cut this month, and wheat began to ripen.

3. *Sisan*, or *Sivan*; thirty days; answering to parts of our May and June. The Feast of Pentecost, called also the feast of weeks, was kept on the 6th. Towards the end of the month the harvest was over, and loaves made of the new grain were offered as first fruits. From the middle of this month to the month *Ab*, heat greatly increased; people slept in the open air. The “morning cloud” was seen early in the morning, but quickly passed away, and not a cloud was seen for the rest of the day.

4. *Thammuz*; twenty-nine days; answering to parts of our June and July. On the 17th, a fast was kept on two accounts; for the breaking of the tables of the law, and for the capture of

Jerusalem. This month was the time when early figs ripened.

5. **Ab**; thirty days; answering to parts of July and August. The month is not named in the Bible. A fast was kept in memory of the death of Aaron, and another to commemorate the burning of the Temple. Heat was now very great; no rain fell; dews were heavy; herbage generally dried up, and rivulets became dry.

6. **Elul**; twenty-nine days; answering to parts of August and September. A fast was held on the 22nd, in memory of the Israelites being destroyed, Numbers 16. 41. The finest grapes were now found on the vines. In this month the ground was burnt up, and drought mostly prevailed. No waters were found in the pools and smaller streams: hence the name "**Elul**," or "nothing worth."

7. **Tisri**, or **Ethanim**; thirty days answering to parts of September and October. A fast was kept this month, as a memorial of the sin of erecting the golden calf; the great day of atonement was on the 10th, when the people bewailed the sins of the year. The feast of tabernacles began on the 15th. It was also the feast of the in-gathering of all the fruits of autumn. Booths were made of branches of trees, on house-tops, and in every place of the city, in which people dwelt for a week. This feast was also called "The great Hosanna." On the 1st day of this month the *civil* year commenced, and was made known by the sound of silver trumpets. From the middle of this month to the middle of *Chisleu* was the usual time for ploughing and sowing seed. The weather was often cloudy and rainy.

8. **Bul**, or **Marchesvan**; thirty days; answering to parts of October and November. A fast was held on the 6th, to commemorate the putting out of Zedekiah's eyes. The leaves of the trees now began to change, and signs of autumn appeared on every side. The "early rain" commenced this month. Wheat and barley were sown; and this was the time of getting in the remains of the vintage.

9. **Chisleu**; thirty days; answering to parts of November and December. The burning of Jeremiah's roll was commemorated

by a fast on the 7th, and on the 25th was a feast for the dedication of the third temple. Winter commences, trees lose their foliage, and snow begins to fall on the mountains.

10. **Thebeth**, or "**Miry**"; twenty-nine days; answering to parts of December and January. On the 10th was a fast, as a mourning for the siege of Jerusalem. Snow and hail storms were common, and as the season advanced, travelling in the mountains was attended with much danger, Matthew 24. 20. Grass and herbs spring up after the rains.

11. **Sebat**, or **Shevet**; thirty days; answering to parts of January and February. Corn is still sown; and the weather, which at the beginning of the cold season is cold, gradually becomes warm. The winter fig is found on the trees, though they are stripped of their leaves.

12. **Adar**; twenty-nine days; answering to parts of February and March. On the 17th a fast was kept in memory of the death of Moses; and on the 14th and 15th was held the feast of Purim, or "lots," to commemorate the deliverance of the Jews from the cruel designs of Haman: see the Book of Esther. This was called the "month of blossoms," from the great variety and beauty of the early flowers now in full bloom; in particular the blossoms of the almond tree were very beautiful.

*Selected*

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The Bible is like an immense orchard, where many and various sorts of trees are to be found, from which may be gathered a great variety of fruit. For we have in the Bible rich consolations, doctrines, instructions, counsels, warnings, promises, and threatenings. In this orchard there are no trees from which, by shaking, we shall not obtain some fruit.

*Luther*

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#### EDITOR'S POSTBAG

*First answers to the monthly questions have been received from DANIEL ROSIER, NATALIE and ZACHARY SPORTE.*

*FOR THE VERY LITTLE ONES***GOD JUDGES**

One day three men named Korah, Dathan, and Abiram rebelled against Moses. They, along with two hundred and fifty princes, accused Moses and Aaron of making themselves rulers. They thought they had just as much right to be the leaders. They were really rebelling against God, who had chosen Moses to go before them and Aaron as the high priest.

On the next day all the people stood before the LORD at the door of the tabernacle. Aaron and Korah and the princes took censers with incense. Dathan and Abiram refused to come. How angry God was with the rebels! Moses warned the people to get away quickly from the tents of Korah, Dathan, and Abiram. *"And the earth opened her mouth, and swallowed them up"* (Numbers 16. 32). These men and all who were with them went down alive into the pit, along with their goods. The rest of the people fled at their cry. A fire from the LORD also burned up the princes who stood by the tabernacle with censers.

What a solemn warning it was! Some took heed, like the children of Korah, and did not die. Others rebelled again the very next day and died by a great plague.

**QUESTIONS:**

1. What were Moses and Aaron accused of doing? (3 words)
2. Who were these men really rebelling against?
3. What did the earth do (at God's command)? (7 words)

*Please 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. An evil report.
2. An exceeding good land.
3. Because of their unbelief.

*Contributed*



*“Shall not  
the Judge  
of all the  
earth do  
right?”*

*Genesis  
18. 25.*

## BIBLE LESSONS

## BLIND BARTIMÆUS

As Jesus and His disciples, along with the multitude, made their way towards Jerusalem, they came to the city of Jericho. Perhaps you remember that Jericho was the city where the walls fell down flat before Joshua and the children of Israel. They were commanded to destroy all the people except Rahab and her family. Many years later the city was rebuilt in the days of Ahab, king of Israel.

By the time they had reached Jericho, the multitude had grown to a very great number. You can imagine what a lot of noise they made as they walked along together.

When they came to the gate of the city, a lonely figure sat by the side of the road begging. His name was Bartimæus. What a poor thing he was! But why was he begging? Could he not go to work and earn a living as others did? No: that was impossible, because he was blind. Every day he was led to the highway where he sat and asked for alms (money) of the people that passed by. Whenever he heard footsteps approaching, he would cry out, hoping someone would have compassion and give him a little money.

One day as he sat listening, he heard the sound of many footsteps. There seemed to be a lot of commotion and ever so many voices. What did it mean? As the multitude came near, he asked what was happening. They answered him: *"Jesus of Nazareth passeth by."*

No doubt, Bartimæus had heard of the wonderful things that Jesus had done and how He had cured so many. He had made the lame to walk and the deaf to hear. He had even opened the eyes of others who were blind. Perhaps for a long time he had hoped that Jesus would come to his city. Now, at last, He was coming.

Bartimæus forgot about the alms and began to cry out: *"Jesus Thou Son of David, have mercy on me."* He tried to lift up his voice above the tumult of the multitude. Did you notice that he did not say: *"Jesus of Nazareth"*? He called Him the

*“Son of David.”* He believed that Jesus was the promised Messiah.

Many in the multitude ordered him to be quiet. To them the blind man was just a nuisance. Why did he have to make such a commotion just when the great Prophet of Nazareth was passing by? They rebuked him sternly. What must poor blind Bartimæus do? Everything seemed against him! The Bible tells us: *“... he cried so much the more, Thou Son of David, have mercy on me.”*

Above all the noise of the multitude, Jesus heard the cry of Bartimæus. Was He offended by him, as the multitude was? No, indeed not! How wonderful to read: *“And Jesus stood still, and commanded him to be called.”*

What a hush must have come over the multitude as Jesus stood still and commanded the blind man to be brought to Him! Those near the blind man now spoke words of encouragement: *“Be of good comfort, rise; He calleth thee.”* Bartimæus stood up at once and cast aside his garment (coat) and was led to Jesus.

Jesus said to him: *“What wilt thou that I should do unto thee?”* Bartimæus answered: *“Lord, that I might receive my sight.”* Jesus then said: *“Receive thy sight: thy faith hath saved thee.”* Immediately the eyes of the blind man were opened. For the first time light entered his sightless eyes. The first object he saw must have been the Lord Jesus. What did he do as soon as he had received his sight? The Bible tells us that he: *“... followed Jesus in the way.”*

*You can read about this in Matthew chapter 20 verses 29 to 34, Mark chapter 10 verses 46 to 52, and Luke chapter 18 verses 35 to 43.*

#### QUESTIONS:

1. What was the name of the blind beggar?
2. What did he call the Lord Jesus? (3 words)
3. What did he ask Jesus to have on him?
4. What did he do when ordered to be quiet? (6 words)
5. What did he do after he received his sight?

*Please 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. The Passover.
2. Death.
3. Their sins.
4. "Ye know not what ye ask."
5. "To give His life a ransom for many."

*G. L. TenBroeke*

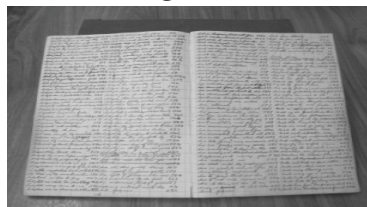
### TREASURES IN THE GOSPEL STANDARD BAPTIST LIBRARY

#### (2)

During my research into Miss Esther Nugent's work on the Line by Line Index, I discovered that someone else had been doing the same thing, though neither knew of the other.

Mr. Alfred Hughes, born in 1927, began to preach just before his 21st birthday, and very soon felt the need of such an index. By the time his wife-to-be met him in 1950, his index was already under way. He kept a hymnbook on his desk at the office at work, and in spare moments carried on the index. His work at Sheerness Royal Dockyard eventually diminished, and when it closed he was transferred to the Ministry of Public Buildings and Works at Chatham.

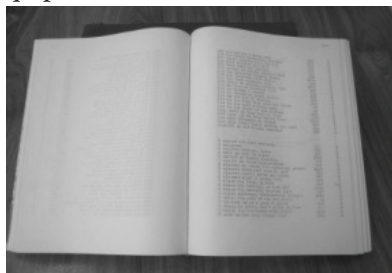
Mr. Hughes and his wife, a secondary school teacher, spent several years working on and cross-checking the index, and finally he transcribed it all into a large hard-cover notebook – 272 pages of closely written script – for his own personal use. However, he realised that others could also benefit from this labour,



if it could be published. So they bought a new typewriter, and Mrs. Hughes set about typing the lines in full, together with a title page. This was submitted to the Gospel Standard Trust in 1980 for consideration as to publication, and the typescript was modified to obliterate words unnecessary for the alphabetical order, so reducing the cost of typesetting.

Various difficulties were encountered over presentation, costs and quantity, but Mr. Hughes pressed for 1,000 copies to be printed at his own expense, the money to be reimbursed as it came in from sales. Mr. Hughes and Mr. Walter Christian did the proof-reading in February 1982, and found many errors which needed correction, so adding to the cost. However, printed copies were finally ready for sale that May. Sadly, no acknowledgement of Mr. & Mrs. Hughes' work appeared, although Mr. Alfred Levell did remark later that it had been "an opus magnum for which the rest of us will ever be grateful."

During this time Mr. Hughes was suffering from a throat condition which culminated in removal of his larynx. He learnt the technique of oesophageal speech, and was able to preach using simple public address equipment. He was taken to be with the Lord in June 2007, and Mrs Hughes has kindly donated their hand-written work to the library, and supplied a photograph of her husband.



That is not quite all. I have since discovered two copies of the Line by Line Index, that were typed on 597 pages of very thin paper bound in hard-back. Mr. Jim Hart tells me that there were four copies in all, and we think the typing was done by Mrs. Grace Starkey. Mr. Robert Kinderman did the binding. The title page reveals these were copied from Miss Nugent's original handwritten work in 1958.

No doubt, there were many who felt the need of such an

index, and I am wondering if any other original “opus magnum” exists. It would be most interesting to know.

How technology has revolutionised such projects! Miss Esther would have been amazed! Now the whole of the Gospel Standard Magazine has been put on to DVD, and every article indexed individually. God has given mankind enquiring minds and intelligence to develop great advances in communication – not always used for good. But we are thankful for such facilities when they can be used to His honour and glory, and for the help of His people.

*M. Stonelake*

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### DOVEDALE TO MILLDALE

On my recent visit to the Peak district, I visited a place called Dovedale. With its wonderful views and natural beauty came a spirit of sweet meditation, I trust given from God.

My friend and I agreed to walk the three miles to Milldale and then return. It was on the way there that my thoughts opened up as follows:

On either side of us were great high hills so that we were walking through a valley. Through the valley was a single path that led to Milldale and running alongside the path was a flowing river. It was as if the path represented the narrow way and the river as God’s grace and love.

There were many other paths that branched off from the one that we were following, but they *did not* lead to Milldale and they *did not* continue beside the flowing river. At the beginning of the path we were walking very close to the river and at one point had to walk in it. To me this was like the born again believer’s first steps in the path to heaven – living in the blessed experience of God’s presence so near and his love overflowing in the heart.

As the path went on, it became much harder. But, if we were to reach our destination, we had to keep going –up and down countless steps, across bridges, through muddy patches and over rocky hills. At the time, though, the river was flowing

alongside us. Sometimes we could not see it but could hear it, and at other times it seemed to have disappeared altogether, but we knew it must still be there – just like God’s love and presence.

It was after climbing a number of steps that I commented to my friend how useful a map of the path would be so that we could see what we were up against next. This reminded me of the fact that our future is wisely hidden from us and we have no knowledge of the difficulties ahead in our lives. How kind God is to us in this!

After a while the path seemed to become much easier and smoother again. We forgot about our desire for a map and the hard terrain we had just passed over. It was not until we reached the next rocky hill we had to climb that I remembered it again. How often when things are smooth and relatively easy in life do we forget prayer and lose the felt need of a wise and gracious Guide. We soon settle down in ease and make our own plans.

Well, we eventually reached Milldale and were impressed with its beauty. The walk was worth the end result although it had been difficult in places. The sweetest thing to me was the ever-flowing river alongside us. It did not matter how hard or easy the journey was the river was always there, whether we took notice of it, or not. When we came to two paths that crossed, following the river was the only way whereby we knew that we were still going the right way. What an example of God’s eternal love to His people and His precious blood marking out the way to heaven.

“His track I see, and I’ll pursue,  
The narrow way, till Him I view.”

A.W.

---

If you rightly know sin, you will long to rightly know the Saviour.

*Rev. H. Cartwright*

### THE WHITECHAPEL BELL FOUNDRY

*(Further to the article in the March issue about the Liberty Bell, a reader has kindly forwarded some more interesting facts.)*

Although the history of this bell foundry can be traced back to its origins in the City of London to master founder Robert Chamberlain of Aldgate in 1420, the foundry “at the sign of the three bells” in Whitechapel was established by Robert Mot in 1570 at a site on the north side of Whitechapel Road, just outside Aldgate. The company moved to larger premises at the present site on the south side of Whitechapel Road in 1738. Originally built as a coaching inn called the Artichoke, the buildings date in part from 1670. The façade has changed little in three centuries, the distinctive wood grained shop front entrance and original window shutters lend a timeless quality to the premises in an area that has altered out of all recognition around them.

There are perhaps twenty-five bell foundries now left in the world, and the Whitechapel foundry is one of the few whose core business remains the casting of bells. Some of the world’s most famous and historic bells were made here – two bells cast by Robert Mot for Westminster Abbey in 1583 are still in use today as service bells, the Abbey therefore being Whitechapel’s oldest known continuing customer. In 1752 a single bell was cast and shipped to America for the state house in Philadelphia – this later became known as the Liberty bell, though this was recast in the USA from the metal of the original. In 1976, the company cast a bell as the gift of the people of the United Kingdom to the people of the United States of America on the occasion of their Bicentenary, the bell bears the inscription: “Let Freedom Ring.” Following the terrorist attack on New York on 9/11, the foundry was commissioned to cast a bell as a symbol of unity between the people of the City of London and the City of New York, and this was presented to Trinity Church, Wall Street, on the first anniversary of the attack.

Big Ben, probably the most famous bell in the world, was cast here in 1858.



### **AUGUSTE'S FIRST SERMON**

More than two hundred years ago, there was born in a village called Laheycourt in France, the firstborn son of a Roman Catholic family. In fact, everyone else in the village was also of that religion. He was named Auguste and, no doubt, his loving parents were very proud of him and they sought to bring him up in their religion, sadly knowing of none other. His father was a farmer, and no doubt thought that his son would grow up to follow in his footsteps and carry on the tradition of farming in the family. But it was soon evident that Auguste was not strong enough for the hardships of farm life of those days.

Having been sent to the local school it soon became evident that he was a clever lad, and had his parents allowed, could have gone on to study at university, but this never crossed their minds. As soon as he was thought to be old enough, he was sent to work. The local shoemaker agreed to take Auguste on as his apprentice. So shoemaking became his trade.

As Auguste grew older, he thought he would like to go further afield, the quiet village life not being stimulating enough for his active mind. So with his parents' permission, he left the well-known streets of his village and loved ones and travelled to a place called Bar-le-duc, which was the nearest large town. Here Auguste searched for another position and no doubt because of the kind watchful care of the God he knew not of yet, he found a very suitable master who had a workshop for shoe making. Auguste stayed with this man for a whole year.

Whilst he was there, he noticed a difference in the whole atmosphere of the home and workplace. The people were all very friendly, and many of them came from neighbouring Germany. Auguste soon found that his master and these workers shared the same faith. But it was not the Roman Catholic religion he had been brought up to revere: it was the Protestant faith which he had been taught to despise and even hate. He could not, however, escape this new influence although he still attended the local Roman Catholic Church, because whilst they worked at shoemaking, his fellow workers

would sing psalms and hymns which over time became familiar to him. His master noticed that Auguste was listening to the words and resolved to make a present of a New Testament to him, which Auguste received with pleasure, his curiosity having been stirred up to know what these Protestants really believed. Of course, he had been brought up not to question what the Church and priests said, and so it never occurred to him that he should need a Bible. The year soon being up, the time came for Auguste to move on. On his last Lord's Day, he was persuaded to go to the Protestant Church where they held a prayer meeting in the evening. To his great surprise, Auguste found that he was prayed for personally, something he had never known before.

The next day, Monday, Auguste set off to the local railway station to catch a train towards Paris, where he hoped to get further work and experience. To his surprise, all of his fellow workmen and his master came and saw him off. They all bid him farewell with deep feeling, as they had grown to love the lad, even though he was not a Protestant. His master gave him much good advice, and then just as he was about to get into the train he said: "There is a verse in your New Testament which I am going to mark, which I hope will be a kind of motto for your future life. It is this: 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.' You will find it in James 1. 5. I shall pray that God will plant this word in your heart." Auguste was very moved at this kindness.

Auguste had a plan to eventually live near Paris, but before he had enough means to do that, he needed to find work on the way, so he stopped at a town where he soon found work as a shoemaker. Moving on in this way every few months, he eventually came to a village not far from the great city of Paris, where he decided that he would make his home.

Now Auguste was not only a proficient shoemaker by now, but also he was very interested in reading. So often on a Saturday, which was his day off, he would walk into Paris and

browse amongst the many bookshops from which he purchased books to read at his leisure.

One day during the long hot summer, Auguste was returning from one of his trips to Paris, and feeling tired he sat down to rest on the steps of a church. As he sat there, the familiar sound of the psalms and hymns he had been so taken up with at Bar-le-duc, wafted out into the street. Peeping in through the doors, he realised that this was a Protestant Church like the one he had been taken to when at Bar-le-duc. There were no crosses, or images, and neither was there the strong smell of incense which he had experienced so often in his own church.

After the singing ended, he noticed that the minister was about to preach. Should he stay, or should he not? His priest would be angry to see him there. However, his heart was secretly moved to stay and listen. To his amazement, the Pastor got up and read his text: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." Auguste immediately recognised these words and leaned forward eagerly to hear what the minister would say about them. As the truth about our solemn ignorance of God and His ways were declared by God's faithful messenger, Auguste came to know himself as God knew him to be: a guilty sinner.

He left the church a changed man. Now he had an urgent desire to know the wisdom which is from above. The Holy Spirit moved deeply and incessantly in his heart for many weeks until he was led to see his need met in the Person and work of the Lord Jesus Christ, who "is made unto us [His people] wisdom, and righteousness, and sanctification, and redemption." Being born again, Auguste's life soon began to show the change that comes when a sinner is 'translated from the kingdom of darkness into God's marvellous light.'

Auguste wanted his friends at Bar-le-duc to know of his newfound joy and so he wrote to the Protestant minister there. In his letter he spoke of a desire that God had put into his heart to tell to others of the Saviour he had so recently found. But there

were so many obstacles. Was this the Lord's will? If so, what about his lack of education? Should he stifle these desires or work with them? Of course, when the Holy Spirit is in a matter then He will bring to pass what He wills and remove all seeming hindrances in His own time and way. It was not long before the Lord showed Auguste the way ahead, but it was not the way he expected. He became seriously ill and for many weeks was unable to work for a living. When, in answer to prayer, God gave him his health back, he returned to his home village to recover. No doubt his family were glad to see him back, but what of the change in his heart and life? Would they be glad to see that! One pleasure Auguste had was that of visiting regularly the minister in Bar-le-duc where he had first met with God's people that memorable Lord's Day evening. The minister, recognising that God might indeed have a work for this young lad, invited him to stay at his home where many happy and profitable hours were spent reading and praying over the Word of God.

Whilst staying at the Pastor's house, news reached them of the death, in a nearby village, of a Protestant man. His dying request had been that his Pastor should take the service. However, just at this time the Pastor, himself, was ill and unable to take the service. What was to be done? After prayerfully thinking it through, the Pastor, in agreement with his elders, said to Auguste: "You must go and take this service for me, as I am too ill to take it." The custom was to pray in the home of the bereaved family first, and then preach a sermon at the graveside.

In great fear and much trembling, Auguste went out to preach his first sermon! He had never imagined he would start like this as a minister. At a graveside! The man who had died was a very lonely man. He was the only Protestant in the village. His wife, whom he had married when young, was devoted to the Roman Catholic Church and brought his three children up to worship with her. She had died some years previously, so his mother-in-law had kindly come to care for

the children, the eldest of which was only sixteen. But sadly she was a woman who hated the very sight of the Bible so loved by her daughter's husband. Just before he died, the man had urged each of his children to read the Bible for themselves. Knowing all this, Auguste was required to preach his first sermon here! Before leaving the house for the graveside, he prayed most kindly and earnestly for each of the family now orphaned, the hostile relatives looking on disdainfully.

When they reached the grave, they found the whole village waiting. No doubt, there was much sympathy for the sad band of mourners, and also some curiosity to see how a Protestant funeral was conducted. The Holy Spirit enabling him, Auguste was greatly helped to set before the villagers the truth concerning sin and salvation, and the grace of God in Christ Jesus which saves sinners. They had never heard the gospel before. So it was a new experience in different ways for both the preacher and his congregation! The old grandmother, however, was enraged and on their return to the house, she threw the Bible into the fire. But God had sent an arrow into the hearts of the children, and also some of the villagers. It was not long before they were seen at the services at Bar-le-duc, listening intently to the Pastor and now also to Auguste, who was now convinced that he should become a minister of Jesus Christ. The man whom Auguste buried had relations who were of the Protestant faith and they came and took the family into their own home where they could worship according to their newly awakened consciences.

Such are God's ways and how past finding out they are!

*Adapted from a true story by Damaris*

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

#### **PRAYERS OF THE BIBLE (VII)**

#### **David's Prayer (2)**

Last month we considered the background to the prayer of David in 2 Samuel 7. Let us now consider David's posture: "Then went King David in, and sat before the LORD, and he

said, Who am I, O Lord GOD? And what is my house, that Thou hast brought me hitherto?" (2 Samuel 7. 18). David went into the sanctuary and sat before the LORD. It seems to me that he had a deep sacred sense of divine favour resting upon his soul, so he sat before the LORD, resting in the presence of the Almighty. How sacred when the Lord brings us there. Now, as David reflects on the LORD's words to him, he is deeply humbled under a feeling of the great goodness of the LORD to him, a poor insignificant sinner. "Who am I?" "What is my house?" The grace of God known and experienced in the soul will always humble. One of the hymn writers says:

"Why me, why me, O blessed God,  
Why such a wretch as me?  
Who must for ever lie in hell,  
Were not salvation free."

This deep sense of unworthiness and amazement flows from the grace of God in the heart, as John Newton said:

"Amazing grace how sweet the sound,  
That saved a wretch like me."

What so humbled David was that the LORD had brought him hitherto, delivered him from all his enemies, and settled him in his kingdom at Jerusalem; but even more had spoken of his son who would reign in his stead, who would build a magnificent temple to the LORD at Jerusalem. I think the thing that humbled David most is that in these promises the glorious Messiah is spoken of, who would be born of the seed of David. This was all according to the divine purposes of free grace; "For Thy Word's sake, and according to Thine own heart, hast Thou done all these great things, to make Thy servant know them. Wherefore Thou art great, O LORD God: for there is none like Thee, neither is there any God beside Thee, according to all that we have heard with our ears" (2 Samuel 7. 21-22). How precious when the heart is filled with a deep sense of humility and love, as David declares: "He hath inclined

His ear unto me, therefore will I call upon Him as long as I live” (Psalm 116. 1-2).

One thing we must notice is that David did not sit back and do nothing: he fully accepted and fell under the LORD’s word unto him, but he immediately set about gathering together the materials for Solomon his son to build the house of the LORD. The LORD showed him where that temple was to be built, and the dimensions of the building, etc. This is recorded in 1 Chronicles 28 & 29. My dear young friends: “Faith, if it hath not works, is dead, being alone” (James 2. 17). David is a wonderful example of this doctrine.

(To be continued)

*J.R. Rutt*

---

### BIBLE QUESTIONS

*This month the questions are about MONEY. Younger children need only do five questions. Please give references for questions 6 to 10 and send your answers to the Editor (see Page 146 for the address). Remember to give your name and address and write the word ANSWERS on the envelope.*

1. In what unusual place did Jesus tell Peter he would find a piece of money? (Matthew 17. 27)
2. Jesus spoke about a poor widow who gave all she had to the temple treasury. How much was it? (Mark 12. 42)
3. How many sparrows could be bought for the money in question 2? (Matthew 10. 29)
4. Who were terrified when they discovered money in their sacks? (Genesis 42. 27-28)
5. What did the Apostle Paul say is “the root of all evil”? (1 Timothy 6. 10)
6. What did Isaiah exhort the thirsty to come and buy “without money”? (Isaiah 55)
7. Who was spoken to very severely by the Apostle Peter because he thought the gift of God could be bought with money? (Acts 8)
8. For how much money did Judas Iscariot betray the Lord Jesus? (Matthew 26)

9. To whom was "large money" given to persuade them to tell a lie? (Matthew 28)
10. On two occasions in the Old Testament money was collected to repair the temple; in each case the money was not reckoned when delivered to those who "dealt faithfully." Under which two kings were the repairs carried out? (2 Kings)

### ANSWERS TO JUNE QUESTIONS

1. Jacob dreamed of "a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."
2. "Ask what I shall give thee."
3. Nebuchadnezzar.
4. Pharaoh.
5. The wise men who came to worship the Lord Jesus as a Baby.
6. Joseph (Genesis 37. 19).
7. Pilate's wife, referring to the Lord Jesus. (Matthew 27. 19).
8. The children of Israel were not to hearken to the prophet but to put him to death. (Deuteronomy 13. 1-5).
9. "The multitude of all the nations that fight against mount Zion." (Isaiah 29. 8).
10. Jacob (Genesis 46. 3); Joseph (Matthew 2. 13).

*Contributed*

---

### AIRBORNE FORCES PRAYER

May the defence of The Most High  
Be above and beneath,  
Around and within us,  
In our going out and our coming in,  
In our rising up and in our going down,  
Through all our days and all our nights, until the dawn,  
When the Sun of Righteousness shall rise with healing in His wings,  
For His people throughout the world;  
Through Jesus Christ, our LORD,

AMEN



# *The Friendly Companion*



**A Water Trough at Bourne Hill Gardens, Salisbury, Wiltshire**

**“A righteous man regardeth the life of his beast:  
but the tender mercies of the wicked are cruel.”**

**Proverbs 12. 10**

---

*August 2011*

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All correspondence to be sent to the Editor.

Annual Subscriptions inc. postage:

U.K.	U.S.A. & Canada	Australia	Europe (Netherlands)
£12.60	\$34	A\$38	€24.00

All correspondence concerning subscriptions should be addressed to Mr. D. Christian, 5, Roundwood Gardens, Harpenden, Herts. AL5 3AJ.

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

Because of the need to get the copy of the *Friendly Companion* to the printers, our Monthly Messages have to be written several weeks before our readers actually read them! So, if the Lord will, by the time this magazine reaches you, those of us who live in the Northern Hemisphere, (that is, north of the equator!) will be enjoying our summer. We hope it is not too cold, however, for our friends in the Southern Hemisphere who will now be in their wintertime! What a wonderful balance God has ordered for our planet so that over the period of a year each part of the globe experiences the benefits of the sun, not like the moon for example, which has one side always in the night and the other always in the sun.

When we come to summer time, then many of us look forward to vacations, or holidays when we can rest a while from the busy lives which we are called to live. The Lord Jesus Christ once said to His disciples: "Come ye apart and rest awhile." He knew that they needed rest for their minds and bodies. Yet He, Himself, never took a rest in one sense as He was always doing and fulfilling the will and business of His Heavenly Father.

Some years ago, a young minister was rushing around during the week prior to his annual-vacation, determined to leave no outstanding letters or business to worry him while he was away. In the midst of all this haste the Lord quietly drew near and said: 'Could the Lord Jesus lay aside any of His burdens at any time whilst He was here below, with the cross always before Him?' This quiet, loving rebuke brought a different spirit and the busy minister realized that there were some burdens he would take away with him and bring back also, but also that the Burden-bearer understood His path better than he did.

"Cast thy burden upon the LORD, (not throw it away!), and He shall sustain thee."

Another minister's example that I trust none of us would

follow: whilst catching the ferry for the Kyle of Lochalsh from Skye, where he had a parish, he was heard to say: "No more praying for three weeks." If we can leave our religion behind us like that when we go on holiday or indeed at any other time, it is worthless! To those who fear God, a vacation without Him would be a miserable time altogether. And who knows what need there might be for prayer whilst you are away. Matters may arise which need the Lord's gracious help, and there is always the need for that prayer every day: "Lead us not into temptation, but deliver us from evil."

To those who are away at this time and those at home, may the Lord bless and keep you each.

With every best wish from your sincere friend and Editor.

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### OUR FRONT COVER PICTURE

Following the article in an earlier issue of the Friendly Companion on the text: "Open thy mouth for the dumb..." one of our older readers has pointed out the existence of a trough in Bourne Hill Gardens, Salisbury, Wiltshire, which bears this text as an inscription.

The trough was originally installed by the Metropolitan Drinking Fountain & Cattle Trough Association, whose aim, no doubt, was to ensure that cattle travelling by road to and from Salisbury market would be able to quench their thirst during what was often several miles of walking, before cattle-lorries were introduced to transport the animals. What a kind thought this trough was for these beasts! The Word of God says that "a righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel" (Proverbs 12. 10).

If we have grace in our hearts it will not only affect the way we behave towards God and our fellow men, but also how we treat God's creatures. What a sad example was that of Balaam, who mercilessly beat his ass, which would not proceed any further as the angel of the Lord stood in the way. Balaam would not open his mouth for the dumb animal except to

curse it, but the angel did. Strangely enough the dumb animal spoke, no doubt under the influence of the angel, and in the conversation showed wisdom which Balaam lacked. What a solemn reproof!

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### GENERAL MONTGOMERY OF ALAMEIN AND THE SIXTY-EIGHTH PSALM

*Murdoch Campbell, a Scottish minister who lived during the two great wars, relates the following interesting account in one of the many books he wrote:*

There was a Scotsman by the name of Donald Morrison who lived through the two great wars, and those who were engaged in the conflicts of those terrible years had a constant place in his prayers. So also had those on whose shoulders lay the burden of guiding the nation through its many perils.

In this connection he used to tell of a certain night, when after a season of prayer he retired to rest, and as he slept he had a dream. In this dream he saw a very alert-looking soldier who asked him to read from a Bible which he was holding in his hand. The portion of Scripture which he desired Donald to read was Psalm 68 which begins with the words: "Let God arise, let His enemies be scattered." Donald read the Psalm, after which he handed the Book back to the soldier.

Shortly afterwards news came that the British Forces had attacked the German Army, and that on General Montgomery's instructions, the battle-cry of the armies of Britain was the exact words quoted above. Donald carried such a vivid impression of the soldier in his dream, that when he afterwards saw a picture of him, he immediately recognised him as General Montgomery of Alamein.

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### EDITOR'S POSTBAG

*First answers to the monthly questions have been received from DANIEL CHAPMAN and ELOISE STARKEY.*

*FOR THE VERY LITTLE ONES***GOD PROVIDES A REMEDY**

After years of wandering in the wilderness, the children of Israel were *“much discouraged because of the way.”* They spoke against God and His servant Moses. They even complained about the manna God had given them to eat.

The LORD sent fiery serpents to bite the people and many of them died. Then the people confessed: *“We have sinned,”* and asked Moses to pray for the serpents to be taken away. Instead of taking them away, God provided a **remedy** or cure for those who were bitten. He told Moses to make a serpent out of brass and put it high above the people on a pole. When any who were bitten looked upon the serpent of brass, they were made well. No matter how near death, all who looked would live.

In this way God was showing a greater lesson. Sin, like the bite of the fiery serpents, causes death. But God has provided a remedy in His dear Son, the Lord Jesus. He died upon the cross and rose again for the sins of His people. All who look to Him alone for salvation will have eternal life.

**QUESTIONS:**

1. What did the LORD send to bite the people? (2 words)
2. What did the people confess? (3 words)
3. What did God provide for those who were bitten? (2 words)

*Please 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. Making themselves rulers.
2. God.
3. Opened her mouth and swallowed them up.

*Contributed*

*“Look unto  
Me, and be  
ye saved,  
all the  
ends of  
the earth.”*

*Isaiah 45. 22.*

## BIBLE LESSONS

## ZACCHÆUS

Opening the eyes of Bartimæus was indeed a wonderful miracle in which the power of God was clearly seen. Yet this power would also be seen in another remarkable event in the same city. Jesus was still making His way to Jerusalem to be crucified. On the way out of Jericho, Jesus and His disciples were thronged by a great multitude of people.

A man named Zacchæus wanted to see who Jesus was. The Bible tells us that he was very rich and that he was *“the chief among the publicans.”* Most of the people despised him because he had obtained his riches by abusing his position as a tax collector for the Roman government. Although he had never seen Jesus, he had heard many wonderful things about Him. Perhaps he had even heard that Jesus was called: *“... a friend of publicans and sinners”* and that He would eat and drink with them. We wonder if he heard that Matthew had left his position as a publican to follow Jesus of Nazareth. Whatever it was that drew him, his desire was to catch a glimpse of this Jesus who even befriended publicans.

As Zacchæus approached the road where Jesus was to pass, he found there were crowds of people. What a disappointment! Zacchæus was a very short man, and thus he was unable to see Jesus because of all the people in front of him. Must he give up and return home? No! Instead, he ran farther ahead where a sycamore tree stood by the side of the road. These trees had low branches, so even a short man like Zacchæus could climb up. What a view he had! He could look right over the multitude and see Jesus very clearly.

When Jesus reached the place, He looked right up into the tree and saw Zacchæus. Jesus then called to him: *“Zacchæus, make haste, and come down; for to day I must abide at thy house.”* What a wonder! Jesus not only knew his name, but He was also going to his home! Zacchæus quickly climbed down and with great joy received the Lord Jesus into his house.



The multitude was stunned. They could not understand why Jesus would go with such a wicked man. Did He not know what a sinful man he was? Indeed, He did know all about Zacchæus. A little later He said: *"For the Son of man is come to seek and to save that which was lost."*

We are not told what Jesus said to Zacchæus on the way to his house or after they arrived there. We do know that Jesus opened his heart so that he became ashamed of all he had done. As much as the Jews despised him for what he had done, Zacchæus despised and hated himself even more. His covetous, greedy heart was now broken. He said: *"Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."* He would give back four times as much as he had taken.

What a change had taken place in the heart and life of Zacchæus! Jesus explained it so simply: *"This day is salvation come to this house."* The power of Satan over Zacchæus was broken. You may remember how Jesus cast the devils out of Mary Magdalene, the Gadarene, and others. He did just the same for Zacchæus. The words Jesus spoke to His disciples were also true for Zacchæus: *"If the Son shall make you free, ye shall be free indeed."*

*You can read about this in Luke chapter 19 verses 1 to 10.*

#### QUESTIONS:

1. Who was Zacchæus chief among?
2. What did he do so that he could see Jesus?
3. When Jesus saw Zacchæus, what did He tell him to do? (5 words)
4. For what was the Son of man come? (9 words)
5. What had come to the house of Zacchæus?

*Please 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.*

*G.L. TenBroeke*

**ANSWERS TO JULY QUESTIONS**

1. The Passover.
  2. Death.
  3. Their sins.
  4. "Ye know not what ye ask".
  5. "to give His life a ransom for many".
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**GOD'S SEAL**

How precious is God's Word to us. We call it the Scriptures, the Holy Bible. Perhaps you have read or heard of people who say that God's Word means more to them than their daily food and drink. To a person who has not been given a true understanding of what is written in our Bible, this must seem a very foolish thing to say. For what is written are God's kind and gracious words to sinners: that is to those who feel in their hearts something of God's greatness and holiness, and their unholiness and waywardness, for that is what sin is.

So what about God's Word to the sinful inhabitants of this world? "How do we know that it is true?" you might ask. Recently I saw a very old document written out as dictated by one of our early kings, Henry II. This document was a Deed giving a group of people the right to own land and build upon it. But what made it genuine? What gave it authority? What gave this document power was a large round piece of hard wax about 7cm in diameter. The wax had the king's seal impressed upon it and was fixed to the Deed with silk cords. No one could dispute or argue, or tell those people they could not build: they had the evidence of the king to show they were right.

And so it is with our Bibles: they do not have a large external wax seal upon them to prove they are God's Word to us. They have something far more wonderful: they have God the Holy Spirit coming to a poor and needy sinner and showing and teaching his mind and heart that this Word is for him. It is a very special and personal work. The record of the Bible is that in the days of the Lord Jesus, many heard, and, so sadly, many just ignored Jesus' Word and even drove Him away from them.

So to have God the Holy Spirit apply the Bible to us, to give us a seal of authority, is a very wonderful thing.

There are many wonderful evidences which show to us that it is God's Word: the very fact that it has been preserved from the very beginning of time itself; kept when men have sought to burn it; corrupt it with false teaching, mock it; threaten death to those who owned it, yet still we have it today: what a miracle of God's grace to sinners.

*Contributed*

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### THE PEARL OF GREAT PRICE

Some years ago, a diamond merchant sent some expensive diamonds to a trader in India. As they were very expensive, he wrapped them each separately with great care. When he came to the largest of them, he took some waste paper out of the basket at his side. This proved to be pages from an old Bible.

Eventually this precious cargo reached the Indian trader who, on opening up each diamond, at last came to the largest of all. As he unwrapped this gem, it was not the beauty of the diamond that struck him, but the words on the wrapping: "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" (John 3. 16).

He read and re-read these precious words, and the chapters which had been used to wrap the diamond. As he read, the Holy Spirit opened his eyes to see the necessity of being a believer in the Lord Jesus Christ to be saved, and he was given saving faith. This new found treasure meant infinitely more to him than the natural worth of the diamonds. Rejoicing in this newly found knowledge; he told others in his village, many of whom also had their understanding enlightened by the Holy Spirit.

Some years later, a missionary arrived in the village, expecting to find nothing but idolatry, when to his amazement he found a group of humble believers who had already found the Pearl of great price!

*Selected*

### CUCKOOS

A recent report on research by Cambridge scientists on cuckoos at nearby Wicken Fen, makes interesting reading. The cuckoos there lay their eggs in the nests of reed warblers. The female cuckoos hide in the trees and, once the reed warblers have laid their eggs, they swoop down and replace a reed warbler egg with a cuckoo one. The whole raid takes about ten seconds. The cuckoo is much larger than the reed warbler but the cuckoo egg is only a fraction larger than the reed warbler egg, which it closely resembles. The researchers experimented with eggs of different sizes and colours to see which the reed warblers were prepared to accept. Other British cuckoos exploit different species, such as meadow pipits and dunnocks, and lay eggs of different colours.

Once the egg has hatched, the cuckoo chick turns all the reed warbler eggs or chicks out of the nest and prevails on the reed warbler parents to feed it. Its call sounds like a nest full of young reed warblers, and this stimulates the parents to keep fetching food for the greedy intruder which has killed their offspring. Soon the chick is far larger than they are and they have to stand on its back to reach its mouth. Eventually it outgrows the nest and moves to a nearby perch but still the parents act as its slaves. The adult cuckoos migrate back to southern Africa in July, but the fledglings remain until August or September. At this point, never having seen another cuckoo in their lives, they, too, fly to southern Africa, identify themselves as cuckoos, find a mate, and return to Wicken Fen the next spring.

The whole account is so astonishing (and there are many other remarkable details, such as the cuckoo chicks recognising the alarm call of the reed warbler) that one feels that it instantly disproves the theory of evolution. How could such amazing complexity develop by chance? But somehow the scientists refuse to see this, and throughout their work they dutifully and frequently pay tribute to the “marvels of evolution.” Their folly in this respect is matched only by that of the reed warbler parents. No matter how absurd the

situation becomes, both parties resolutely refuse to admit that they have been deceived.

The behaviour of the cuckoo is clearly a consequence of the curse on the earth pronounced in Genesis 3. 17-18. It shows us the murderous and deceitful ingratitude of sin, and the same cuckoo spirit is, by nature, in every one of us in our desire to have everything without cost in this world, and in the opposition in our hearts towards the Lord and His Anointed. Men expect God to feed them while they hate and oppose everything that is His.

DWBS

*Slightly adapted from Free Presbyterian Magazine June 2011*

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#### WHY PARABLES?

On more than one occasion the Lord Jesus Christ explained why He taught many times by way of parables, especially when preaching to a mixed multitude. Read for yourselves Matthew 13. 10-17 where He told His disciples why it is that He did so.

- a) *Firstly*, it was a fulfilment of prophecy as in Isaiah 6. 9.
- b) *Secondly*, it was an indictment of the unbelief and a judgment upon the generation to whom He first preached. They were left to the hardness of their hearts, but not without warnings which left them without excuse. See Matthew 11. 20-24.
- c) *Thirdly*, it was to show that to understand the things of God, something other than a natural understanding is needed. He has not left it to the wise and prudent, but has revealed it unto babes. See Matthew 11. 25-27.
- d) *Fourthly*, it was to show that the honour and the glory must be given to God, wherever the truth of God is revealed. It is all of grace. See 2 Corinthians 4. 3-7.
- e) *Fifthly*, It was to encourage all those who, feeling as ignorant as babes in the great matter of salvation, should ask wisdom of Him: "that giveth to all men liberally, and upbraideth not." See James 1. 5.

*Editor*

### THE APOCRYPHA

In 1599, before the King James Bible translation was begun, King James said this about the Apocrypha: *"As to the Apocrypha books, I omit them because I am no Papist (as I said before) ..."* *"Is it a small corrupting of the Scriptures to make all, or the most part of the Apocrypha of equal faith with the canonical Scriptures ...?"*

The Hampton Court Document (1604) concerning the Apocrypha and the Church of England states: *"The Apocrypha, that hath some repugnancy to the canonical Scriptures, shall not be read...."*

However, King James agreed to include the Apocrypha in the 1611 Authorised Version to appease the Roman Catholic Church but it was placed, as in the Geneva Bible, between the two testaments.

#### Today's Bibles

It is claimed by some historians that the Apocrypha was omitted from some early copies of the Authorised Version. During the 17th and 18th centuries Protestants lobbied for the complete removal of the Apocrypha from the Bible and in 1825 the British and Foreign Bible Society agreed. From that time on, the Apocrypha has been eliminated from practically all English Bibles (Roman Catholic Bibles being excepted). Today we simply define the Apocrypha as "books included in the Septuagint and Vulgate but excluded from the Jewish and Protestant canons of the Old Testament."

The Apocrypha contains statements which contradict the "canonical" Scriptures such as prayers for the dead and sinless perfection. They support several doctrines of the Roman Catholic Church.

#### *The doctrine of purgatory:*

2 Maccabees 12. 43-45: '2,000 pieces of silver were sent to Jerusalem for a sin-offering ... Whereupon he made reconciliation for the dead, that they might be delivered from sin.'

*Salvation by works:*

Ecclesiasticus 3. 30: 'Water will quench a flaming fire, and alms maketh atonement for sin.'

Tobit 12. 8-9, 17: 'It is better to give alms than to lay up gold; for alms doth deliver from death, and shall purge away all sin.'

*Mary was born sinless (immaculate conception):*

Wisdom 8. 19-20: 'And I was a witty child and had received a good soul. And whereas I was more good, I came to a body undefiled.'

**Observation**

No apocryphal book is referred to in the New Testament whereas the Hebrew canonical Old Testament is referred to many many times.

**Because of these reasons, the Apocryphal books are only considered as ancient documents illustrative of the manners, language, opinions and history of the Jews in those times.**

**They are not books for doctrine or Spiritual teaching.**

**The sixty-six books of our Bible are sufficient for us for doctrine, reproof, correction and instruction in righteousness. May the Lord bless His Word to us in power, in the Holy Ghost and in much assurance.**

*G. Hadley*

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### SEEKING AND ELECTION

The written Word declares: "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart" (Jeremiah 29. 13). Whoever thinks himself an elected person, and does not seek, as God requires, with all his heart, will find himself most dreadfully confounded. And such as seek with all their heart, yet doubt of their election, will find at length that God is their covenant God in Christ. And when by seeking they have found Him so, they will some time be made to see that grace alone, electing grace, did give them both the will to seek, and the power to find.

*Berridge*

**“REVEALED UNTO BABES”**

It is a wonderful thing that real religion is not dependent on the natural intellect of the wisdom of this world. God is as able to reveal the deepest of truths to the most simple-minded person, which those of greater natural mind cannot comprehend. Did not the Lord Jesus say that He thanked His Father because He had hid these things from the wise and the prudent and had revealed them unto babes?

There was once in Scotland, a young lad who had no natural intellect at all. Indeed he could hardly speak any words to be understood by his family and those who knew him. However, when he lay dying, it is recorded that he said: “What can I see? What can I see? I can see One, and the One is Three. Three-in-one and One-in-Three! And all the Three are all for me.”

How wonderful that the deep mysterious doctrine of the Trinity should have been revealed so clearly to one so destitute of natural reason. “Out of the mouth of babes and sucklings Thou hast perfected praise.”

*Editor*

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*“But He knoweth the way that I take: when He hath tried me, I shall come forth as gold.”*

*Job 23. 10.*

A letter was sent to the question page of a gardening magazine. It asked how best to get a bush to flourish and bear fruit, when it had not done so, despite much care and attention. The answer given was: “You are too kind to it. Put it where it will be a bit stressed and it will flower and fruit.” Sometimes the Lord allows us to pass through times of stress so that we will become more dependent on Him and emerge better able to glorify Him and be a blessing and help to others. If you have current troubles, perhaps He is accomplishing this in you!

*Brian Powlesland*



**“HE MUST NEEDS GO”**

The following incident is related by Cornelius Sharp, some time Minister at Bodle Street and Ninfield Chapels in Sussex. He was born in London in 1816, and lived there for some years, preaching among the Independents. He was eventually baptised at the Dicker Chapel in 1862, by William Tiptaft.

“I remember going to Farnham, in Surrey, to preach, where I went once a month, for about two years, and the services were morning and evening. Some friends asked me to go in the afternoon to preach in a little chapel on the common, which application I refused several times. As it was so near to Farnham, I thought that if any person felt a desire to hear me preach they might come there. At last I was prevailed upon to go; and when I had done preaching a very old woman came to me, and said: ‘The spot on which this chapel is built was formerly a dunghill, and many years ago Mr. Huntington came here to preach. The dunghill was his pulpit; and I went out of curiosity to hear him, having heard that a coal-heaver was coming to preach. He took for his text: “The Master is come, and calleth for thee,” and the Lord was pleased to arrest me by the words, and afterwards effectually brought me to know Him for myself. This day the work has been confirmed by your preaching.’

“A friend afterwards asked me to take tea with him, and we walked nearly three miles together. His conversation drained me completely dry. When we arrived at his house he said to his wife: ‘I have brought a good man to take tea with us, and will you go to Farnham and hear him preach tonight?’ The poor woman looked up, and said: ‘How can I go, and leave these ten children?’ But her eldest son replied: ‘Mother, if you will go, I will stay at home and mind the children, and I will put the horse in the cart, so that you may ride.’ We went together. I was greatly tried, because I had no text; but going down a hill I got out to walk, and then poured out my request to the Lord, and He brought these words sweetly to my mind: ‘Who is this coming up from the wilderness, leaning on her

Beloved?’ I felt power and light attend the words, so I got into the cart and rode on; but as I was alighting near the chapel my foot slipped, and I fell on my back into the gutter. However, I went into the chapel just as I was, for there was no time to clean the mud off, and preached from the above words. After I had done, this poor woman, with tears in her eyes, came into the cottage where I was, and, as near as I can recollect, said words to this purport: ‘I have reason to bless the Lord for sending you round to our house to tea. The last two years I have nearly been in despair, having lost the sweet testimony I received at that time, under Mr. Philpot, when I was brought out to rejoice in the Lord my Saviour, and I thought I should never lift up my head again; but tonight the Lord has been pleased to renew the testimony.’

“This greatly cheered me, for I feared the text and subject were all gone, through the fall I sustained. This circumstance ended my ministry at Farnham; from what cause I never knew. I have often found, when the Lord has been pleased to use me for any special work, I have been removed when it was done. I am well satisfied that when God has ordained a man for any particular work, no other man can do it. The time, place and circumstances are fixed by Jehovah. Peter was to go to Cornelius; Philip was to go into the desert to the Eunuch; Paul was to go to Lydia; Mr. Huntington was to go to the dung-heap; and I was to go to Farnham; and the divine historian says there was ‘a needs be’ for Christ to go to Samaria, to gather together His people, who were ‘hid in holes and rocks in the earth.’”

*Friendly Companion January 1978*

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QUESTION: How are the elect made partakers of the redemption by Christ?

ANSWER: The elect are made partakers of the redemption by Christ in the effectual application of it to them by His Spirit.

Zechariah 4. 6; John 3. 27 & 14. 26; 1 Corinthians 2. 10 & 6.

11; Ephesians 2. 1; Colossians 2. 13.

### THE OX-GOAD

This goad is an indispensable accompaniment of the plough. The upper end, with its pointed prick, serves instead of rein and lash to guide and urge on the lazy ox. The other end, fashioned like a chisel, is used to clean the earth and weeds from off the share, and to cut the roots and thorns that catch or choke the plough. It was to sharpen this part of the goads that the Philistines permitted the Jews to have a file in the early days of Saul (1 Samuel 13. 21).

The references to the goad in the Bible are numerous and interesting. Solomon says that “the words of the wise are as goads” (Ecclesiastes 12. 11) to guide and keep in the right path (or furrows), and to stimulate the indolent to exertions. Our Lord, in His address to Saul, says: “It is hard for thee to kick against the pricks” (Acts 9. 5) – a proverbial expression, taken from the action of an unruly ox, which, when pricked by the goad, kicks back in anger, and thus wounds himself more deeply.

Commentators on this passage have collected many examples of the use of this exact figure by classic authors. The proverb is exceedingly expressive, and conveys a most important lesson. The ox kicks back against the goad with which it has been intentionally pricked in order to bring it into the right path. To kick back, therefore, is to rebel against him who guides. This is the very lesson which our Lord intended, and in the case of Saul of Tarsus, a very effectual one.

*Thomson's "Land and the Book."*

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QUESTION: How does the Spirit apply the redemption by Christ to the elect?

ANSWER: The Spirit applies the redemption by Christ to the elect by working faith in them, and thereby bringing them to a knowledge of their union to Christ in effectual calling.

John 6. 29 & 16. 8-15; 1 Corinthians 1. 8-9; Ephesians 2. 8-10 & 3. 17-19; Philipians 2. 13; 2 Timothy 1. 9; Hebrews 3. 1.

### A POOR MAN'S WISH

"I asked a student what three things he most wished. He said: 'Give me books, health and quiet, and I care for nothing more.' I asked a miser, and he cried: 'Money, money, money.' I asked a pauper, and he said: 'Bread, bread, bread.' I asked a drunkard and he loudly called for strong drink. I asked a multitude around me, and they lifted up a confused cry in which I heard the words: 'Wealth, fame and pleasure.' I asked a poor man who had long borne the character of an experienced Christian. He replied that all his wishes could be met in Christ. He spoke seriously, and I asked him to explain. He said: 'I greatly desire these three things:

1. That I may be *found in* Christ.
2. That I may be *like* Christ.
3. That I may be *with* Christ.'

I have thought much of his answer, and the more I think of it the wiser it seems."

*Copied by the late Gideon Clark  
Friendly Companion February 1978*

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### BIBLE STUDY FOR THE OLDER ONES

#### PRAYERS OF THE BIBLE (VIII)

#### Hezekiah, King of Judah

King Hezekiah was an eminently godly man and as with all true godly people he was a man of prayer. In his life we see the truth of Cowper's well known hymn:

"God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm."

His father Ahaz was an ungodly king who completely changed the forms of divine worship in the house of God. Hezekiah immediately set about restoring the true worship of

the LORD in Jerusalem. What a wonderful influence one man can have upon a whole nation. The children of Israel kept the Passover, through the good offices of Hezekiah, in a way that had not been done since the days of David and Solomon his godly forefathers. The fruit of this was that the children of Israel had great joy; the godly in the land were strengthened and the Lord was glorified.

May it be our desire to be a godly gracious influence in our families, in our churches and in our communities. How can this be! By living by faith in Jesus Christ, holding fast to His Word, and living according to its holy commandments and precepts, and above all knowing the love of God in Jesus Christ and living in our dealings with all men according to that spirit of love and grace. Unless, like Hezekiah, we are born again and live by faith in Jesus Christ we cannot live this life.

Now the Lord was pleased to sorely try King Hezekiah. How we see the truth of that word: "The LORD trieth the righteous." The great power at that time was the Assyrian Empire; they continually afflicted the children of Israel and Judah. During Hezekiah's reign the Assyrians besieged Jerusalem with an army of one hundred and eighty-five thousand men, an overwhelming force. This is recorded in the Second Book of the Kings and also in Isaiah chapters 36-38. Sennacherib king of Assyria sent his Captain, Rabshakeh to overcome Hezekiah; he blasphemes the name of the LORD and belittles the holy God of Israel. What did Hezekiah do? "And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD. And Hezekiah prayed unto the LORD, saying ..." (Isaiah 37. 14-15). What a wise man. May we learn from his good example. Instead of rushing forward, he takes it to the LORD in prayer. He appeals to the Almighty power of Jehovah, the divine sovereignty of Jehovah, and the LORD that dwelt between the Cherubims, the special covenant Redeemer and Deliverer of Israel. He reminds the LORD of the impotence

of all other gods in the face of the one true God. Then he pleads with the LORD to exert that power on their behalf. "O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even Thou alone, of all the kingdoms of the earth: Thou hast made heaven and earth. Incline Thine ear, O LORD, and hear; open Thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that Thou art the LORD, even Thou only" (Isaiah 37. 16-20).

"The effectual fervent prayer of a righteous man availeth much." The result of this prayer was that one hundred and eighty-five thousand men died overnight and Rabshekeh was slain by his sons. In chapter 38 of Isaiah at the same time as these events, Hezekiah was sick unto death. We read Hezekiah turned his face to the wall. What does this mean? He turned away from all human help and looked alone to the LORD. Sometimes the Lord brings us into such severe troubles that the only One we can look to is HIM. Then we have this short but effective prayer: "O LORD, I am oppressed; undertake for me." LORD take complete control of me and of my circumstances. The result – the LORD sent and healed him. What a God, what condescension, what mercy! My beloved friends, we worship the same God. This period in Hezekiah's life, when many trials met together is called in Scripture: "The day of Jacob's trouble." The LORD brings His children into such things to show His mighty power and His wonderful loving kindness to His people.

(To be continued)

*J.R. Rutt*

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### BIBLE QUESTIONS

*This month the questions are about WHY JESUS CAME. Younger children need only do five questions. Please give references for questions 6 to 10 and send your answers to the Editor (see Page 170 for the address). Remember to give your name and address and write the word ANSWERS on the envelope.*

1. What did the angel say to Joseph that Jesus would do? (Matthew 1. 21)
2. What did the Apostle Paul say was "a faithful saying and worthy of all acceptance"? (1 Timothy 1. 15)
- 3-5. What did Jesus Himself say He had come for? Three answers please. (Luke 5. 32; Luke 19. 10; John 10. 10)
6. Jesus said He came to do His Father's will. What was His Father's will? (John 6)
7. Jesus said He would lay His life down. For whom? (John 10)
8. What did Jesus say on the cross to show that the purpose of His coming was accomplished? (Three words). (John 19)
9. "Wherefore He is able also to save them to the uttermost that..." Who is Jesus able to save to the uttermost? (Hebrews 7)
10. Read John 6. Write down as many different answers as you can find to the question: "Who are those who come to the Lord Jesus?"

### ANSWERS TO JULY QUESTIONS

1. A fish's mouth.
2. Two mites, which make a farthing.
3. Two.
4. Joseph's brothers.
5. The love of money.
6. Wine and milk. (Isaiah 55. 1)
7. Simon the sorcerer. (Acts 8. 18-23).
8. Thirty pieces of silver. (Matthew 26. 15)
9. The soldiers who guarded the grave of the Lord Jesus. (Matthew 28. 12)
10. Jehoshaphat (2 Kings 12. 15) and Josiah (2 Kings 22. 7)

*Contributed*

**ALONE WITH MY BIBLE**

Alone with my Bible, how meet to prepare  
For the conflicts of life, by a season of prayer;  
My spirit shall rise every hindrance above,  
And I bathe with delight in God's ocean of love.

Alone with my Bible, alone with my God,  
As I trace out the steps that my Saviour hath trod,  
The light of His Spirit here beams on my soul,  
As I seek to press on to the Heavenly goal.

Alone with my Bible, what glory divine  
On the page of the Gospels doth ceaselessly shine!  
How oft in mine ear do the promises ring,  
Confirming my trust in my Saviour and King!

Alone with my Bible, here too may I learn  
With wisdom, the teaching of truth to discern;  
A conscience illumined with light from on high  
Will guard from the snares that around us may lie.

Alone with my Bible, thus may I draw near  
To the footstool of grace, with no rising of fear;  
The Saviour who died to redeem me from sin,  
My heart, by His Spirit, will quicken within.

Alone with my Bible, here Heaven I view,  
The hope of whose glory my strength shall renew;  
The waters of life that here ceaselessly flow,  
My spirit refresh as no fountain below.

Alone with my Bible, no friend do I need  
To open the meaning of truths that I read;  
For Jesus is near with instruction unbought,  
And truly He teaches as never man taught.

Alone with my Bible, what mercies untold  
These pages of God's inspiration unfold!  
With blessings unnumbered, a limitless store,  
With God and my Bible my cup runneth o'er.

*Written by a Reservist at the Front, and sent home to his widowed sister.*



# *The Friendly Companion*



“For every beast of the forest is Mine,  
and the cattle upon a thousand hills.”  
Psalm 50. 10.

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*September 2011*

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All correspondence to be sent to the Editor.

Annual Subscriptions inc. postage:

U.K.	U.S.A. & Canada	Australia	Europe (Netherlands)
£12.60	\$34	A\$38	€24.00

All correspondence concerning subscriptions should be addressed to Mr. D. Christian, 5, Roundwood Gardens, Harpenden, Herts. AL5 3AJ.

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

No doubt all of you will have heard of Martin Luther, one of the great men used of God to bring about the Protestant Reformation. Many interesting facts about Luther's early life and conversion are left on record. His early life was very harsh, being forced to sing and beg for food to keep alive during one harsh winter. Although a quick thinking lad, he was nevertheless caned twenty times in one day at school, the teacher mistakenly thinking that this was the surest way to get knowledge into his head! However Martin found that the Holy Spirit was a wiser and more understanding teacher, whose truths were written in his heart.

Being brought up in the Roman Catholic religion, Martin believed that it was the church which had the power of salvation: so to obey the church in all things was the answer to every perplexity he had about his soul's eternal welfare. Whilst in Rome, and feeling increasingly the weight of a guilty conscience over his sins, he enquired what should he do to be saved? The answer the priests gave was that he should go and seek out Pilate's Staircase. This flight of stairs was supposed by the Roman Catholic Church to have been miraculously transported from Jerusalem, and it was claimed that if anyone climbed this staircase on their knees and at the same time repeated various prayers to Mary and the saints, then, when they reached the top step they would have full forgiveness. So great was Martin's desire for forgiveness that he felt he would do anything to obtain it, if possible. So he set off to the staircase and began to climb the steps one by one on his knees, all the while repeating the prayers he had been told to say. However when he was only a part way up, a voice from heaven sounded like thunder in his heart: *"The just shall live by faith!"* At the sound of this unexpected interruption, Martin stood up, and at the same time divine light flooded into his soul. He saw that it was not by anything he could do that sin would be forgiven, but only by trusting in that which Another has done,

even Jesus Christ, God's Son. Like the jailor in the Acts of the Apostles, he had the answer to his deep question. "*What must I do to be saved?*" the answer being: "*Believe on the Lord Jesus Christ, and thou shalt be saved.*"

The Holy Spirit led Martin to put his complete trust in Christ for salvation, and to cease from all the evil and superstitious customs which, far from leading him to forgiveness, were the greatest hindrance to his finding it! It was this turning point in Martin Luther's life which proved to be the fire which ignited the Reformation in Europe.

Dear young friends, unlike Martin Luther, most of you have had the wonderful privilege of having the truth set before you from your earliest days. But like Martin Luther you need to be taught by the Spirit the same truth that he was so clearly taught. As another gracious man so aptly put the matter for himself,

"Upon a life I did not live,  
Upon a death I did not die,  
Another's life, Another's death,  
I hang my whole eternity."

We sometimes sing in worship:

"His word is this poor sinners, hear;  
'Believe on Me and banish fear;  
Cease from your own works, bad or good,  
And wash your garments in My blood.'"

May you seek that these great truths be written in your hearts by the Spirit and then whatever else may come into your life as it unfolds, it shall be well.

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 CARISSA YMKER.*

## **OUR FRONT COVER PICTURE**

### **THE LOST BULL**

When I was eighteen and had recently started working for my Dad on our family farm, I decided I would very much like to gain some experience in dairy farming. On our own farm we really specialised in producing arable crops, such as wheat, barley and sugar beet, and did not have any grassland at all. My minister told me of a farm on an island on the west of Scotland with dairy cattle where he said I would be welcome to stay for a while. He very kindly made arrangements for me to go and stay there for a fortnight in June 1970. Now up to that point in my life, I had never really travelled very far, and the thought of travelling four hundred miles or so to a place and people that I had never met before, filled me with a sense of nervous excitement. One evening, though, with my case packed, I set off for the Isle of Arran, by train. I now faced a fifteen-hour journey, travelling via Peterborough, up the eastern side of our country towards Edinburgh and then westwards to Glasgow, where I would have to change trains. My travelling time would have been reduced if I had travelled via London, but I did not want to pay £15 for a ticket, when a £12 one would take me to the same place. In any case, the travelling was for me part of the holiday, so a longer journey did not bother me.

On arriving in Glasgow, I faced a two-hour wait for another connection and passed the time munching an apple or two. It was here I first heard people speaking in real Scottish accents, and this made me wonder if I would ever be able to interpret what the people on the remote Island of Arran would say to me! Quickly the time passed though, and I found myself on a train bound for the port of Ardrossan where I could catch the ferry to Arran. The journey across the water took fifty minutes, and as the views of the mountains and hills of Arran came into view, with the cattle grazing contentedly, I thought of the verse that says: "For every beast of the forest is Mine, and the cattle upon a thousand hills" (Psalm 50. 10).

The main port of Arran is called Brodick and here a well-

worn bus took me across one of the two roads that cross the island to Balmichael Farm, where I was to stay with Mr. Colin Currie. Mr. Currie had inherited the farm from his father and it was one of the larger farms of Arran. Here there was much grassland which supported the beautiful herd of Ayrshire cows kept for milk production. On a bleak hill towards the sea some hardy Blue Greys were kept as suckler cows for rearing calves and with them grazed a large Hereford bull. There were also sheep on the farm.

I was soon made to feel very much at home on the farm. Mrs. Currie cooked excellent food and I became part of a team working with Michael and Ronald, who were employees here. I started work very early in the morning, and after helping with the milking and then enjoying a good breakfast, joined Michael for a long walk to check the animals upon the hill. This took us up to coffee time. One day, whilst making our daily check on things, we found to our dismay that the large Hereford bull had broken through a weak part of the fence and, although all the cows were still grazing, he appeared to have fled over the hills and gone far away. We spent some time looking around and listening and then felt we should report back to Balmichael so that neighbours could be alerted.

Now on Arran there is a good atmosphere between farming folk, and several offered to help to look for the lost bull. However, in spite of helpful, willing hands, two days actually passed before we found the animal in question. As one who was so much enjoying the beautiful scenery of Arran, two days spent hunting high and low, passed away blissfully for me, although I was concerned about the damage this animal might cause. When he was actually tracked down, he was found at the bottom of a deep ditch with his head well and truly stuck between the trunks of two large trees. He did not appear to have broken any bones and mercifully the ditch only contained about two feet of water.

As word passed round to those involved in this little

adventure, that the much sought-for animal was now found, the next question was, how would we free the naughty fellow? Someone suggested calling in the slaughter men and having him cut up for the table, but as Mr. Currie had paid around £800 for him, this suggestion did not go down very well. It was therefore decided that a large chain saw must be sought so that one of the trees could be cut down. One of the farmers on the island said that he would loan his saw for this operation. It was actually my job to collect a tractor from the farm and a long rope, so that we could ensure that as the tree was almost ready to fall, it would come away from the bull to prevent injury. As I sat on the tractor with the rope held taut and my foot feathering the clutch ready to move forward at first command, I prayed much that this operation would be successful. After several minutes cutting, which seemed to last an age, the drone of the chain saw suddenly stopped and someone shouted: "Pull, Raymond," and this large tree came crashing to the ground. Immediately I switched off the tractor and anxiously ran back to see if the bull was now able to free itself. Already Michael and Ronald were encouraging the bull to climb out by gently pulling on its halter. We were all so thankful and amazed to find that still it had the strength to haul itself out, though as its back feet left the ditch, it did stagger a little. Somewhat ironically, as it paused for breath, it seemed to stare at the chain saw almost with an expression of appreciation. "That was your saviour, old boy," Michael called out, as we stood now all very relieved at the end of two days of anxious suspense.

As I started to help clear up the tackle and take it back to the farm, I thought about what a wonderful Saviour the LORD JESUS is. Surely as human beings, we all have broken out, not from a paddock, but from the restrictions that God first of all put upon our first parents, Adam and Eve. As a result, we have brought great distress upon ourselves through sin, and if left to ourselves, we can never escape the awful consequences of displeasing God and should be left to perish eternally. How

amazing, though, that the LORD JESUS saw our plight as sinners and came to earth to take a body like our own, though without sin, and then die and be punished for the sins of those who, by His saving grace, trust in Him. As I thought about that bull, now safe and out of danger because of a chain saw that became its deliverer, I could not but be amazed at such a wonderful heavenly Saviour I have, who has dealt with all the consequences of all my wrongdoing. I wonder, is JESUS CHRIST your Saviour too?

*R. Chaplin*

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### PRAYING FOR OTHERS

Sometimes God's servants get very discouraged. They may meet with much opposition, or sometimes it seems that however much they preach, no good seems to be done. So they are ready to faint. Martin Luther, of whom we spoke in our Monthly Message was, one day, very cast down. He seemed to be as lonely as Elijah was when he complained: "*I, even I only, am left; and they seek my life, to take it away*" (1 Kings 19. 10).

Like many of God's servants when they are depressed, Martin decided he would take a walk out of the city into the beautiful countryside around. He wandered along a quiet country lane, and eventually came across a small hut in which someone was evidently living. He could hear a voice. Someone was talking out in a loud tone. Suddenly he heard these words: "Oh Lord. Spare Thy faithful servant, Martin Luther, from wavering and giving up on account of the fear of man. Grant him grace to preach Thy Word in its fulness." Without thinking, Martin Luther fell on his knees and echoed the prayer of the man in the hut.

He never went inside but passed on, but now in a different spirit. He thanked the Lord for the wonderful encouragement God had given him in that man's prayers. It had just the same effect on him as it did David when Jonathan strengthened his hand in God at a time when he was ready to faint.

*Editor*



### **RENEWABLE ENERGY FROM HORNETS?**

The humble hornet is turning out to be more complex than anyone ever imagined. Scientists from Tel Aviv University have discovered that the Oriental Hornet can generate electricity from the sun.

They found that the yellow and brown stripes on the hornet's abdomen produce a photo-voltaic effect. What happens is that the brown shell has grooves in it that split sunlight into diverging beams. The yellow stripe has pinhole depressions in it containing a pigment called xanthopterin. The pinholes trap the light and the pigment converts the light into electricity. Scientists are now looking into ways of developing a renewable source of energy by learning from the hornet.

There seems no end to these new and astonishing discoveries as man is learning that the creation is much more complex than evolutionists might have ever imagined – testimony to the wisdom and power of the Creator.

*Renewableenergyworld.com. 7 January 2011*

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### **AMAZING NEW BRAIN FACTS**

A study by Stanford University researchers using new imaging techniques has announced stunning results. Stephen Smith, the study's senior author, is cited as claiming that they had found that the brain's complexity is beyond anything they had imagined, "almost to the point of being beyond belief." In our cerebral cortex alone, it turns out that there are over 125 trillion synapses. That is "about how many stars fill 1,500 Milky Way galaxies." Each one of these connections also functions like a microprocessor. Each synapse in turn, it is now clear, contains about 1,000 molecular switches of its own. The conclusion? "A single human brain has more switches than all the computers and routers and Internet connections on Earth."

The more we find out about the intricacies of creation, the more unlikely it is that it is all the result of natural processes, with no designing intelligence.

News.cnet.com, 17 November 2010

**FOR THE VERY LITTLE ONES****GOD FIGHTS FOR ISRAEL**

The children of Israel were almost at the end of their long journey. Only the land of the Amorites lay between them and Canaan. Moses asked Sihon, king of the Amorites, to let them go through his land. Instead of letting Israel pass, he went to fight against them with a great army. Perhaps he thought he could easily destroy them. But the Lord gave the children of Israel a great victory over Sihon. He gave the cities of the Amorites to Israel.

When Og, king of Bashan, saw what Israel had done, he and all his people came against them. Og was one of the giants, and the cities of Bashan had high walls, gates, and bars. But the Lord said to Moses: *"Fear him not: for I have delivered him into thy hand, and all his people, and his land...."* God fought for Israel against Og and gave the cities of Bashan to them.

God fought for Israel against these two mighty kings and gave them their lands. The people of Canaan were filled with fear; but the children of Israel were given courage for the battles ahead of them. The Lord still fights for His people against their enemies.

**QUESTIONS:**

1. What did Moses ask Sihon to let them do? (4 words)
2. What was Og, the king of Bashan, one of? (2 words)
3. What did the Lord say to Moses? (First 3 words)

*Please 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. Fiery serpents.
2. We have sinned.
3. A remedy.

*Contributed*

*“... for the  
LORD your  
God He  
shall fight  
for you.”*

*Deuteronomy  
3. 22.*

**BIBLE LESSONS****A CERTAIN NOBLEMAN AND HIS SERVANTS**

Although the people murmured when Jesus went to the house of Zacchæus, they did not depart from Him. They still hoped that when they reached Jerusalem, Jesus would set up the kingdom of heaven here upon earth.

Once again, Jesus used a parable to teach them what the kingdom of heaven was like. *“A certain Nobleman went into a far country to receive for Himself a kingdom, and to return.”* Before departing, he called his ten servants and gave them each a pound (a gift) and commanded them to: *“Occupy till I come.”* Of course, by the Nobleman, Jesus was referring to Himself. The far country that He went to is heaven. There He is still waiting for His kingdom to be complete. There are still poor sinners who must be born again and confess their sins and seek the Saviour.

While Jesus waits in heaven, the greater part of the people on earth is saying: *“We will not have this Man to reign over us.”* They would rather have the world and its sinful pleasures. What a sad condition! The things of earth mean more to them than the things of God.

Did you notice those three words Jesus said: *“... AND TO RETURN”*? He will come again, just as He said, to the dismay of all who despise Him and to the joy of all who wait for Him.

Perhaps you are wondering how He is to receive His kingdom if He is in heaven. The parable tells us that He called His servants and gave them pounds (or gifts) to be occupied with while He was away.

The servants are those ministers whom He calls and anoints to preach the gospel. What a great responsibility they have! No wonder the Apostle Paul asked: *“Who is sufficient for these things?”* Surely no man is sufficient of himself, but God will give them each a pound or gift.

What grace they need to *“occupy”* those gifts given to them! The word: *“occupy”* means: to use, to trade with, or to be exercised with. What are these pounds or gifts that ministers

are to be occupying? One such pound is the Word of God. They are called to study it, to search through it, and to preach it. By the Word of God they must warn the sinners, encourage the seekers and comfort the saints.

Another pound or gift is prayer. What a wonderful gift this is! What gain there is to be received by it! Through prayer they receive understanding of the Scriptures, help to preach the Word of God, and blessings for the people.

But, oh that day when the Lord returns! He calls those servants to give an account of what they have gained. The first servant came and said: *"Lord, Thy pound hath gained ten pounds."* Did you notice that he did not say: *'I have gained ten pounds'*? The servant knew it was the Lord's pound in the beginning, and with the Lord's blessing, it had gained. The second servant also said: *"Lord, Thy pound hath gained five pounds."* These servants were very humbled and filled with amazement to see the increase the pounds (or gifts) had obtained. What words of comfort the Lord spoke to them: *"Well done, thou good and faithful servant!"*

Sadly, another servant came and confessed that the pound given to him had gained nothing. What was the matter? Was the pound that he received not good? No, the fault was with the servant. He did not occupy the pound. How solemn when ministers fail to preach the Word of God and pray over it! They allow many other things to take the place of preaching. The Lord commanded that the pound should be taken from him and given to those who had been faithful to occupy the pound given to them.

*You can read about this in Matthew 25 verses 14 to 30 and Luke 19 verses 11 to 27.*

#### QUESTIONS:

1. Who was the nobleman referred to in the parable?
2. What was the far country he went to?
3. What was given to the ten servants?
4. What were they commanded to do with it? (4 words)
5. What are two of the pounds (gifts) that ministers receive?

*Please 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. The publicans.
2. He climbed up a tree.
3. "Make haste and come down".
4. "To seek and to save that which was lost".
5. Salvation.

G. L. TenBroeke

---

### PROVIDENCE: PRESERVATION OF LIFE

#### John Knox

This celebrated Scotch reformer had many surprising escapes from the malicious designs of his enemies. He was accustomed to sit at the head of the table in his own house, with his back to the window: on one particular evening, however, he would neither himself sit in his chair, nor allow any one else to do so. That very night a bullet was shot in at the window purposely to kill him; it grazed the chair in which he usually sat, and made a hole in the foot of the candlestick.

#### Dr. Gill

In the year 1752, this eminent man had a memorable escape from death in his own study. One of his friends had mentioned to him a remark of Dr. Halley, the celebrated astronomer, that close study preserves a man's life by keeping him out of harm's way; but one day, after he had just left his room to go to preach, a stack of chimneys was blown down, forced its way through the roof of the house, and broke his writing table, in the very spot where a few minutes before he had been sitting. The doctor very properly remarked afterwards to his friend: "A man may come to danger and harm in the closet as well as in the highway, if he be not protected by the special care of Divine Providence."

### MISJUDGING!

Francis Covell was the honoured pastor of our chapel at West Street, Croydon. He was greatly loved by his people, and saw great prosperity at this chapel of which he was the founder. One godly man went to hear him, and seeing how loved he was, and the peace which reigned at West Street, ventured to suggest that Mr. Covell had nothing to cause him sorrow, being a child of God with heaven before him and such pleasant circumstances. Mr. Covell did not immediately reply, but instead took his friend home and showed him into a room where he saw Mr. Covell's grown-up son, who was nevertheless so mentally disabled that he was totally unfit for any form of work at all. "Here is my thorn," said Mr. Covell. How careful we have to be in making judgments about others' paths.

*Editor*

---

### FOUR BOOKS TO BE READ

Godly John Newton in his letters, which are very profitable, once answered a question. He was asked for advice by a young man on what books he should read and what books he should try to gather in his library. John Newton replied: "Whatever else, there must be four books that you read. You may read others, but you *must* read these four books.

These are the four books – first of all the Word of God, the Bible. What of the other three?

The second, the book of creation which reveals the goodness and glory of God.

The third, the book of providence in which the mysteries and wonderful and gracious dealings of the Lord are seen.

The fourth, the book of the heart – first read your own heart to see the sin, ruin and corruption there, and also seek to be able to find something else there: 'Christ in you the Hope of Glory.'"

Whatever books we read, may we not be left strangers to these four books.

*B.A. Ramsbottom*

### FREEDOM TO WORSHIP

We should be thankful to God that He has still preserved our freedom to worship according to the Scripture, for our generation. Those of earlier generations were not so favoured as we are. During the 17th century, there was much persecution of the non-conformists who wished to worship independent of the national church. Despite this, because they loved the truth, large congregations would gather in secret to hear God's servants preach.

One of the ministers was a man named Thomas Jollie who lived at a place called Windmond House in Hampshire. Attached was a meeting house to which he had access from a door which was cut in two, which in turn opened onto a staircase. From this staircase, Thomas would preach to large congregations, the top half of the door folding down to serve as a desk for his Bible. As soon as word came that informers were on their way, Thomas would pull a string which would raise the top of the door to its full height and hide him, leaving the congregation apparently without a minister! So when their enemies found them they could not accuse them of any wrongdoing.

Other congregations found equally unique ways of gathering together: not only in caves and woods, but one congregation even gathered on the rocks at low tide.

These godly people did not come under the reproof of Proverbs 22. 13, where we read: "*The slothful man saith, There is a lion without, I shall be slain in the streets.*" May we take every opportunity of hearing the Word preached whilst we have the freedom to do so. It may be that the day is not far away when we might need the same courage, and ingenuity to be able to worship as our forefathers did.

*Editor*

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The verdict of history attests the enduring character of the Word of God.



**STILL SEASONABLE**

The following is an extract from an unpublished letter from Mr. J. C. Philpot to Mr. H. Hercock, dated Stamford, March 17th, 1843.

“How contrary to all the preceptive parts of the New Testament, and all the words and all the examples of the blessed Lord, is everything bitter, contentious, and self-exalting! Men, even good men, often err under the idea of boldness and faithfulness, and mistake the fire of their own spirit for the fire from heaven that came down upon the altar. I have had the spirit myself, and know from experience that there is neither dew nor unction of the Spirit attending it. The carnal fire dries up all such heavenly dew. And I know from experience that a tender conscience cannot go into the sanctuary of the Lord’s presence with this unholy fire burning in the heart, or carried in the hands. It is far better to be censured unjustly ourselves than to pass harsh and unfounded judgments upon others. And it is, I believe, a part of a Christian’s cross, and one branch of his inward suffering with, and conformity to, Christ, to be misunderstood and misrepresented. Jesus was said to have a devil, and to be mad, was called a glutton and a winebibber, and was crucified as a blasphemer. Thus He was misunderstood and misrepresented; and the servant is not greater than his Lord, but must fill up that which is behind of the afflictions of Christ. If you feel your conscience bearing you witness, such charges may pain, but cannot harm you.”

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*BIBLE STUDY FOR THE OLDER ONES***PRAYERS OF THE BIBLE (IX)****Ezra, the scribe**

This dear man of God was raised up to help and guide the children of Israel at the time of their return from the seventy years captivity in Babylon. It could be that you sometimes wonder why Ezra, Nehemiah and Esther come before the Book of Psalms as they relate to a far later period in the history of

Israel. The reason they are placed here in Holy Scripture is because they are books of history not prophecy. After these books of history come the books of poetry, Job to Solomon's Song, and then from Isaiah, books of prophecy. I would like you to read the prayer of Ezra found in chapter nine from verse five to the end.

Let us notice his posture: "I fell upon my knees." Why? Because he was in great heaviness because of the sins of the children of Israel. The effect it had on him: "I am ashamed and blush to lift up my face to Thee, my God." Then a very moving confession of sin and unworthiness. Then he acknowledges the wonderful mercy of the LORD in sending deliverance from captivity: a little reviving grace shown to them by God in spite of all their provocations and sins: "A nail in His holy place." Ezra must be referring to Isaiah and the sacred prophecy concerning Eliakim and more deeply of Christ: "And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken it" (Isaiah 22. 21-25).

The Lord Jesus was nailed to the cross of Calvary bearing all the sins of His people from the smallest to the greatest and that burden was cut off. "Their sins and iniquities will I remember no more." And, "For the transgression of My people was He stricken." He is also a Nail in a sure place as being the eternal

Son of the Father, appointed and anointed by Him to redeem the church from all her sins. Again Isaiah prophesies: "Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My spirit upon Him: He shall bring forth judgment to the Gentiles" (Isaiah 42. 1). O! how secure is the church of Christ, chosen by the Father, redeemed by the Son, sanctified by the Holy Spirit. How glorious is this nail in a sure place.

What really burdened Ezra was that the children of Israel now had many mixed marriages to heathen husbands or wives. The dear man pleads with his God to separate them. My dear young friends, ever bear this in mind that we are not to be unequally yoked together with unbelievers, and remember the Word of God: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Corinthians 6. 14-18). In the last chapter of Ezra and of Nehemiah it is recorded how they had to separate from the heathen; so must we.

(To be continued)

*J. R. Rutt*

### **BIBLE QUESTIONS**

*This month the questions are about BREAD. Younger children need only do five questions. Please give references for questions 6 to 10 and send your answers to the Editor (see Page 194 for the address.) Remember to give your name and address and write the word ANSWERS on the envelope.*

1. In answer to a temptation of the devil, Jesus said: "Man shall not live by bread alone, but..." What follows? (Matthew 4. 4)
2. When Jesus taught His disciples to pray, what did He say they should ask for "day by day"? (Luke 11. 3)
3. Luke tells of two people who were joined by the Lord Jesus whilst on a sorrowful journey, but they did not know Him. When did they realise who He was? (Luke 24. 30, 31, 35)
4. If a son asks his father for bread, what did Jesus say his father would *not* give him? (Luke 11. 11)
5. David said: "I have been young, and now am old." Yet there was one thing he had never seen. What was it? (Psalm 37. 25)
6. What is the first mention of bread in the Bible – part of the curse due to the sin of Adam and Eve? (Genesis 3)
7. God said to Moses: "Behold, I will rain bread from heaven for you." What name did the children of Israel give to the 'bread'? (Exodus 16)
8. In speaking to the Jews, Jesus said: "Moses gave you not that Bread from heaven." What did Jesus say was the true Bread from heaven? (John 6)
9. In John 6, what did Jesus say He was, each time starting, "I am ..."? (Four references).
10. Who took dry and mouldy bread with them in a successful attempt to deceive those of whom they were afraid?

### ANSWERS TO AUGUST QUESTIONS

1. "Save His people from their sins."
2. "Christ Jesus came into the world to save sinners."
3. "I came not to call the righteous, but sinners to repentance."
4. "The Son of man is come to seek and to save that which was lost."
5. "I am come that they might have life, and that they might have it more abundantly."
6. "...that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. ...that every one which seeth the Son, and believeth on Him, may have everlasting life." (John 6. 39-40)
7. His sheep. (John 10. 15)

8. "It is finished." (John 19. 30)
9. Those that "...come unto God by Him." (Hebrews 7. 25.)
10. a) All that the Father gave to the Lord Jesus.  
b) Those that the Father draws.  
c) Those that have heard and learned of the Father.  
d) Those to whom it is given of the Father.  
(John 6. 37, 44, 45, 65)

*Contributed*

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**"A LITTLE CHILD SHALL LEAD THEM"**

**(A true story)**

T'was Sunday and a hurricane  
Was blowing fierce and wild,  
As sadly through the window gazed  
A fragile little child;  
A tiny child, not six years old  
With eyes of blue and hair of gold.

The storm increased. The little maid  
At length began to cry:  
Her loving father standing near  
Enquired the reason why:  
"To Sunday School I want to go,  
Dear Daddy, and it's raining so."

"Poor little one, but never mind  
We'll have a school at home,"  
He answered, and the little maid  
Thus cheered and bright became;  
Clapped both her hands, and said with glee:  
"You must the Superintendent be –

Then, Daddy dear." "Alright," said he,  
"Just tell me what to do,  
For I have never been, you see,  
To Sunday School, like you.  
But now it's time dear, to begin."  
"Well, first of all we sing a hymn."

The hymn was chosen, and the man  
By strange emotions wrung  
To please the child, went through each verse,  
And when the hymn was sung:  
“Now Daddy, you must pray,” she said,  
And bowed her little golden head.

The man was silent: never had  
He felt such shame before.  
“He pray?” He could not frame a word,  
His heart was very sore,  
And lifting up her golden head:  
“Daddy, why don’t you pray?” she said.

“My darling child,” with pain he said,  
“Your father cannot pray:  
He cannot; p’raps your mother will?”  
She quickly answered: “Nay.”  
So bending low her little head:  
“Then I must pray instead,” she said.

“Dear Lord: please bless our Sunday School,  
And every preacher, true,  
Let all the little ones grow up  
To love and serve Thee, too.  
Bless every one of us this day,  
And teach my daddy how to pray –

Amen,” she rose. O little child,  
That simple prayer of thine  
Has pierced thy parents’ careless heart  
With its pure faith sublime:  
And they are plunged in deepest grief,  
Roused by their little daughter’s faith.

Yes, little child, that prayer of thine  
Has reached the Father’s throne.  
Thy parents never will forget  
The Sunday School at home  
When God was pleased to touch each heart  
And pierce it with conviction’s dart.

Nor will they e'er forget the day  
 When God in wondrous love  
 Washed all their guilt and sin away  
 In His most precious blood,  
 And took away their anguish wild  
 And led them by a little child.

*Mabel J.S. Gooch*

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### LIST OF NAMES

*The following young people have answered questions during the months January – June 2011. The total number is 286, for which we would thank God.*

Harry and Maia Aldridge; Jessica, Megan and Tom Aldridge.

Alasdair Bailey; Josiah, Lily and Noah Barker; William Bos; Abigail, Daniel, Joanna, Nathan and Samuel Broome; Jemima and Phebe Burden; Kezia and Olivia Burgess; Jonathan and Nicolas Burton; Jennifer and Sophie Buss.

Bethany, Daniel, Elizabeth and Victoria Chapman; Christopher Christie; Anna-Louise Clark; Ruth and Samuel Cooper; Alice, Charlotte, Katy and William Cottingham; Annie and Lucy Cottingham; Freddie Cottingham; Alicia, Emma and Jessica Cottingham; Grace, Jacob and Zach Cottingham; Abigail, James, Rebecca and Thomas Crowter; Annabel, Elsie, Esther and Kate Crowter.

Edward Dadswell; Louise Dadswell; Henry, Joanna, Jonathan, Nicholas and Peter De Vogel.

Bethan Field; Esther and Rebekah Field.

Edward and Ella Green; William Green; Archie Gudgeon.

James Hanks; Eleanor, George and Jonathan Hare; Cornelia, Joseph, Joshua, Luke and Nathanael Hayden; Andrew, Marcus and Susanna Hickman; Benjamin, Heidi, Rosalie and Thomas Hickman; George Hickman; Katharine Hills; Samuel Hindess; Harvey, Henry and Sophie Hook; Eleanor Hope; Joseph Hydon.

Abigail and Joshua Izzard.

Emily Janes; Edward and Thomas Jarman; David and George Jempson; Henry Johnson.

Helen and Marianne Kerley; John and Thomas Kerley; Rebecca and William Kerley; Matthew, and Naomi Kingham; Stephen Kingham.

Christopher, Edward, Thomas and William Large; Anna and Joel Lockey; Joel and Megan Lucas; Chloe and James de Lullington.

Benjamin Main; Harriet and Lewis Macpherson; Claudia Mercer; James Mercer; David, John and Sarah Munns.

Amy and Emily Northern; Freya Northern.

Anna, Jonathan, Rebekah and Simeon Pack; Nathan, Rachel and Susanna Pack; Estella Palmer; Elysia and Sophia Parish; Joseph, Matthew, Priscilla, Robert and Sarah Parish; Elisabeth and John Pickles; Heidi, James, Joseph and Katie Playfoot; Robert Pocock.

Emily Ramsbottom; Lily Ramsbottom; Jessica and Oliver Raymond; Alexander Rayner; James Rice; Susanna Risbridger; Daniel and Joseph Rosier; Ruth Rosier.

Chloe, John and Karen Sadler; Jessica, Rosanna and Timothy Salkeld; Charles, Emily, George and Harry Saunders; Ethan and Samuel Saunders; Jasmine Saunders; Joseph and Stephanie Saunders; Clementine, Maria and Nicholas Sayers; Rachel Scott; Chloe and Jessica Seymour; Eloise and Ethan Starkey; Emma, Kate and Matthew Stearn; Alexander and Jessica Stevens; Ellen Suckling.

Harry, James and Jemima Tarbin; Elisabeth, James and Paul Topping; Alison and Andrew Tugwell.

Joanna, Natalie and Thomas Warboys; Beth Wigley; Emma and Joshua Wigley; Bethany, Caleb, Cordelia, Francesca, Jemima, Kitty and Nathanael Wiltshire; Thomas Wiltshire; Abigail, Edwin, Hannah, Joseph, Kate, Lucy and Matthias Woodhams; Benjamin, Ellen, Jessica, Louise, Timothy and Thomas Woodhams; Sophie Woodhams; Chloe and Lucy Woods.

### ***Overseas Names:***

Calvin, Dennis and Kira Glass; Kayla Marie and Walter Hoogmoed; Aaron and Phoebe King; Caleb and Isaac Knol; Jeff Legemaat; Hannah Linna; Jessica, Kelly, Matthew and Thomas Mills; Jacob, Joseph, Savannah and Thomas Mol; Luke, Rachel and Shelley Mol; Danielle, Kelsey and Megan Oudshoorn; Emily and Jonathan Quist; John, Luke and Sandra Seymour; Natalie and Zachary Sporte; Abigail, Bethany, Kaitlyn and Michaela Teunissen; Arlicia and Marilene Van de Munt; Amanda, Dena, Fred, Jacob, Julie, and Steven Van Gemert; Benjamin, Danielle and John Van Vugt; Laura Wesdyk; Cody, Dylan and Tyler White; Aaron, Andrew, Carissa, Carolyn, Kristina, Leah, Natalie and Nathan Ymker.



# *The Friendly Companion*



“What, could ye not watch with Me one hour?”  
Matthew 26. 40

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*October 2011*

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All correspondence to be sent to the Editor.

Annual Subscriptions inc. postage:

U.K.	U.S.A. & Canada	Australia	Europe (Netherlands)
£12.60	\$34	A\$38	€24.00

All correspondence concerning subscriptions should be addressed to Mr. D. Christian, 5, Roundwood Gardens, Harpenden, Herts. AL5 3AJ.

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

Did you know that there are five books in the New Testament of which the Apostle John is the writer? (Of course we know that the Holy Spirit guided him as to what to write.) The Apostle John was referred to as “the disciple Jesus loved.” The Lord Jesus Christ loved all of His disciples (we do not include Judas Iscariot), but He seemed to show His love to John more clearly than to the others. It was John who usually sat by Him at the meal table, so he was the one who would probably hold the most conversation with the Lord Jesus Christ.

So when we read these five books with John’s name as their author we find that the great theme of his heart is the love of God, especially in his three epistles. In 1 John we have the words: “God is love.” *See if you can find them for yourself.* The love of God which John had experienced made him love God in return, as he says in the same epistle: “We love Him, because He first loved us.” *See if you can find that verse as well.* If we love God we will love the things that God loves! John tells us in this epistle: “We know we have passed from death unto life, because we love the brethren.” *See if you can find that verse also.*

Now, you have those you know and love dearly: your parents, your brothers and sisters, your friends. But I wonder how many of you love *God* as John did? He said: “We have known and believed the love that God hath to us.” If you have known that love then you too will love God as John did. But perhaps you might say: ‘I wish I could love Him more,’ and often wonder whether you love Him at all, because you find another love in your heart, which is opposite to the love of God: the love of sin. This is one of the greatest sorrows to those who truly love God that their old nature does not love God and does not want to love Him. But what a wonderful thing it is to have any love to God in our heart. If it is so then it must be because God has put it there, out of love to us. One of the martyrs, John Bradford, once said: “I did not love God, I

did not want to love God, but He loved me and made me love Him.”

Many, many years ago, there was a man who was shut up in a hospital for those who were ill in their minds. He died in this sad place, but they found scratched on the window pane the following words:

“Could we with ink the ocean fill,  
And were the skies of parchment made,  
Were every stalk on earth a quill,  
And every man a scribe by trade;  
To write the love of God above  
Would drain the ocean dry,  
Nor could the scroll contain the whole,  
Tho’ stretched from sky to sky.”

Although some of the words used are rather old fashioned: like parchment, quill and scroll, (I wonder if you know what these are?), yet it would be the greatest blessing you could ever know to be able to experience the love of God as that man did. He evidently had experienced in his heart something of God’s love to sinners through the life and death of His Son, Jesus Christ. May the language of another poet be ours:

“O could I know and love Him more,  
And all His wondrous grace explore.  
Ne’er would I covet man’s esteem,  
But part with all and follow Him.”

It was this love which made men like John Bradford and the author of the verses on the windowpane, “love not their lives unto the death.” May God give us such love, by shedding abroad His love in our poor cold hearts.

With every best wish from your friend and Editor

---

“A man may live by a form, but he cannot die by a form.”

*John Trapp*

### OUR FRONT COVER PICTURE

Those of our readers who are familiar with the sights of London will know that the picture on our cover this month is of the guards at Buckingham Palace. Although they look very smart in their ceremonial uniforms, they are, in fact, fulfilling the very important position of guarding the palace, and the Queen in particular. They are what the Bible calls “watchmen.” What a tremendous responsibility they have, to guard the Queen! How serious it would be if they failed in this duty, or went to sleep! When there is nothing happening it must be quite a tedious occupation. The duty of a watchman is to keep his eye out for any intruders and, if necessary, to forcibly resist them, also to welcome those who have a right to enter. The vineyards of Old Testament days had to be watched day and night for intruders, whether they were robbers or little foxes that spoil the vines.

In the Bible, ministers are called watchmen. Paul says in Hebrews 13 that “they watch for your souls, as they that must give account, that they may do it with joy, and not with grief...” They are called to warn against sin and to point sinners to Christ. That is why you should give heed to the messages God sends by His servants that you hear in His house. And just as the guard at the end of his shift would give a report of anything that had happened, so ministers have to give an account of those over whom the Lord has called them to watch.

Using another analogy in John 10, the Lord Jesus Christ, speaking of the porter who guards the sheepfold overnight, says that when He, the Good Shepherd, comes to call out His sheep, “to Him the porter openeth.” He is not to let in any stranger or any to whom the sheep do not belong, or would harm them.

Then there is another analogy. David, writing in the Psalms prays: “Set a watch, O LORD, before my mouth; keep the door of my lips” (Psalm 141. 3). This is one of the most necessary prayers in the Bible for us each. As James says, “The tongue is a little member, ... Behold, how great a matter a little fire kindleth!” How much better it would be for us each if we

prayed before speaking on many occasions. How Moses many times must have regretted his hasty words when he smote the rock instead of speaking to it. How often must Jacob have wished that he had not lied to his father.

If the Queen needs to be guarded so closely for her safety, even more so do our lips need a constant and alert watchman.

Finally the Lord Jesus Christ says that we should all be watchmen! He says "Watch and pray, that ye enter not into temptation." How sad a reflection it was on the sleeping disciples in Gethsemane: "What, could ye not watch with Me one hour?" May God make us each good watchmen.

---

### **"PRAYING ALWAYS!"**

During the last war, many young men from godly homes were called up to fight for the nation and they had to leave home and loved ones as duty called. Remarkably, although they had to leave loved ones and the churches and chapels where they had worshipped, many of them did not leave their religion behind them. A group of sailors from the Scottish Highlands, many of whom feared God, were together on a warship. When it came to the first Lord's Day they asked the Petty Officer (the man who had the administrative responsibility on the ship) whether there was anywhere they could meet for Bible Reading and prayer, if they were not on duty. He kindly assigned to them a room where they could worship, not only on the Lord's Day but also at other times too, as they wished. This they did all the while they were on this particular assignment, no doubt praying for the Lord's kind protection from the perils of sea and war. At last their tour came to an end and they were relieved of their duty on this particular ship. As these sailors disembarked for the last time the Petty Officer was heard to remark: "Neither by good fortune, nor by luck, have we been kept safely on this ship, but by the Most High hearing the prayers of these God-fearing men."

How true it is that "the effectual fervent prayer of a righteous man availeth much."

*Editor*

**LOGGERHEADS ARE NO LANDLUBBERS**

Loggerhead turtles (*Caretta caretta*) live in oceans all over the world, except in the most frigid waters. Having paddle-like flippers for swimming, and streamlined carapaces, loggerheads are renowned for their long-distance oceanic migrations (up to 4,800 km or 3,000 miles), and pin-point accurate navigation. (Adult females often exhibit natal beach nesting, i.e. laying their eggs on the very same beach where they themselves hatched.)

Despite their evident aquatic prowess, evolutionists say these sea turtles are “limited by their land-dwelling ancestry,” as they must breathe air and nest on dry land.

But a creationist perspective makes much more sense. Their need to breathe air is no impediment to them at all, being able to dive for up to twenty minutes, and even rest for hours without breathing. (In any case, loggerheads’ food is mostly found in the relatively shallow coastal waters, where their average dive is only three to four minutes.) Their ‘attachment’ to land during their lifetimes is minimal: no more than two months as eggs buried in sand, a few hours at most as hatchlings journeying from nest to sea, and a few hours again for adult females when making landfall to lay eggs. So loggerheads are best viewed as sea creatures, created on Day 5 of Creation Week.

But some might ask, how could sea turtles have survived the global Flood of Noah’s day, with no dry land available for nesting, if they were not taken aboard the Ark? The answer lies in the fact that females only nest *every two to five years*. So, once the Flood waters went down, the surviving turtles could begin reproducing again. Female loggerheads lay up to five clutches of eggs in one nesting season with up to 150 eggs per clutch – that is a lot of turtles! Thus loggerhead populations could rapidly recover from Flood losses and from any interruptive effect of the Flood on reproductive cycles. Loggerheads attain mature size between ten and thirty years of age, and reproductive life span after reaching maturity is estimated at about 32 years. So, it is no problem for loggerheads to survive the Flood.

*Creation*

**FOR THE VERY LITTLE ONES****GOD CHANGES A CURSE INTO A BLESSING**

The people of Moab were afraid of the children of Israel. They offered great rewards to a prophet named Balaam to come and curse Israel. But: *"God said unto Balaam,... thou shalt not curse the people: for they are blessed."*

When Balaam refused to come, the king of Moab offered him even greater rewards. Oh how much he wanted those gifts! He went with the princes of Moab but did not know that *"the angel of the LORD stood in the way."* Three times his donkey tried to avoid the angel and Balaam smote her. Then the LORD *"opened the mouth of the ass"* and caused her to speak to Balaam. The LORD also *"opened the eyes of Balaam"* to see the angel before him with a sword in His hand. God warned Balaam to speak: *"only the word that I shall speak unto thee."*

Balaam was taken to many high places in Moab where he saw the tents of Israel in the wilderness below. Instead of a curse, God put in Balaam's mouth words of blessing for Israel. He spoke wonderful promises about them. How the LORD God watched over His people!

**QUESTIONS:**

1. What did the people of Moab want Balaam to do?
2. What did the LORD cause Balaam's donkey to do?
3. What did God put in Balaam's mouth?

*Please 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. Go through his land.
  2. The giants.
  3. Fear him not.
- Contributed*



*“But the LORD  
thy God turned  
the curse into a  
blessing unto  
thee, because  
the LORD thy  
God loved thee.”*

*Deuteronomy  
23. 5.*

*BIBLE LESSONS***IN THE HOUSE OF SIMON THE LEPER**

You remember that Jesus was still making His way to Jerusalem. His passing through Jericho had been the means for Bartimæus to be cured of his blindness and Zachæus of his covetousness. All these wonderful events at Jericho did not cause the Lord to lose sight of where He was going – to Jerusalem – to Gethsemane – to the cross.

Between Jericho and Jerusalem lay the little village of Bethany. This was the place where Martha, Mary, and Lazarus lived, and there was always a warm welcome for Jesus in their home. All along the way Jesus had been thronged by the multitude journeying with Him. Here at Bethany, Jesus could get away from the pressing multitude and find a little rest.

When Jesus turned into the house, no doubt many among the multitude continued on to Jerusalem, which was only two miles from Bethany. When they arrived, they would find the city full of people from every part of Israel. They had come for the Passover feast. Many were asking about Jesus of Nazareth and wondering if He would be coming to the feast.

Those who had journeyed with Jesus could tell them that He was in Bethany, staying with a man whom He had raised from the dead. Now the multitude really wanted to see Jesus and also longed to see a man who had once been laid in a grave. You can imagine how they must have stared at Lazarus to see if any effects of death remained on him. When the Pharisees heard how many people believed on Jesus because of Lazarus, they consulted to have both Jesus and Lazarus put to death.

While in Bethany, Jesus was invited to supper at the house of Simon the Leper. It may well have been that Jesus had cured him of his leprosy at a previous time, and he would show his appreciation and love by making a meal for Jesus. This, along with what followed at his house that night, were among the last acts of kindness shown to Jesus before His death (crucifixion).

As they were eating, Mary, the sister of Martha and Lazarus,

came in with a box of very precious ointment. She went to the place where Jesus was reclining. In the presence of all His friends who were gathered, she broke it open and poured some on Jesus' head and the rest on His feet. Then Mary stooped very low and wiped His feet with her long hair. Soon, *"the house was filled with the odour of the ointment."*

The Bible tells us that His name is: *"as ointment poured forth."* Did you know that God the Father anointed Him as well? David wrote in Psalm 45: *"...Thy God hath anointed Thee with the oil of gladness above Thy fellows."*

Everyone in the house knew that this ointment of spikenard was very costly. One of the disciples named Judas Iscariot became so angry that he called out: *"To what purpose is this waste?"* He reasoned that the ointment might have been sold for three hundred pence (a great sum of money) and given to the poor. Sadly, the other disciples took up the same spirit and words of Judas.

Mary might well have expected such reproach and scorn from many in the multitude but not from the disciples of Jesus! Yet, all too often, those who make sacrifices of love find their actions are misunderstood by many who profess to be disciples or followers of God.

Quickly Jesus spoke up on her behalf: *"Let her alone: why trouble ye her? She hath wrought a good work on Me."* *"She hath done what she could: she is come aforehand to anoint My body to the burying."*

*You can read about this in Matthew 26 verses 1 to 13, Mark 14 verses 1 to 9, and John 12 verses 1 to 11.*

#### QUESTIONS:

1. Who were the people asking about? (3 words)
2. Who invited Jesus to supper? (3 words)
3. Who anointed Jesus with the ointment?
4. What did God anoint Him with? (4 words)
5. What did Jesus say she had come beforehand to anoint? (5 words)

*Please 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. Jesus.
2. Heaven.
3. A pound. (or gift)
4. "Occupy till I come."
5. The Word of God and prayer.

G.L. TenBroeke

---

### PARABLES

Some of you may have seen when you have been near to Bedford in England, two very large airship hangars, much higher than normal aircraft hangars, as high as they are wide, in fact. They were built in the late 1920s, to house two airships: the R101 and R100. Now, whenever I see those, invariably two verses of Scripture come to mind: 2 Corinthians 4. 17-18. In these two verses we have comparative terms, for example: our light affliction: a stone is light compared with a mountain, but it is heavy compared with a feather. Compare the things there: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; [and there is no full stop] while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

Now you may be saying: "Whatever can the connection be between those two verses and those airship hangars at Cardington?" When I was a very small boy I was taken and shown the airship by my parents and by the late Mr. Frank Noble of Ashwell, who was one of the crew of the R101, but mercifully was not on the flight when it crashed. He told us (remember I was a very small boy) that the airship was 770ft (233m) long and about 80-90ft (24-27m) in diameter, an

enormous thing like a large liner, as it were. He said how it was taken from the hangar to the mooring mast on the other side of the field by 150 men with ropes: ropes that were let down from this airship, and they walked it across to their mooring mast on a very calm day. Now, no one explained to me that it was lighter than air; I thought they were holding it up on the end of the ropes! You see, I was looking at the things that were seen – the ropes – I was not aware (nor would I have understood at that time) that it was lighter than air; and was held up because of the hydrogen that was inside it.

So you see, by looking at the things that were seen, I came to completely the wrong conclusion, and when I got home in the yard of the house, where I still live, I tried to throw things up in the air on the end of a rope and they fell down, which puzzled me for years! “They worked for us ... while we look not at the things which are seen, but at the things which are not seen.”

We cannot dwell at length on that, but I just remind you of Jacob, and notice that when the name “Jacob” is used in Genesis 42, his name had been changed to Israel years before, but you see the old nature came to the fore. He said: “Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me” (v. 36). He was looking at the things that were seen. But we find later when Joseph brought his two sons to see their grandfather; Israel is speaking then, not the old nature, Jacob. “Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.” Looking at the things that are not seen, that is by faith, they work for us, and while we look at the things that are seen, how sadly we often come to the wrong conclusion.

*The late R.C.T. Warboys*

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#### EDITOR'S POSTBAG

*First answers to the monthly questions have been received from DANIEL CHAPMAN, BETH COTTINGHAM, DAISY FUNNELL, KEZIA and TOM HAYDEN and MATTHEW SCOTT.*

**CAUGHT IN THE NET**

*"He that winneth souls is wise." Proverbs 11. 30.*

A young God-fearing minister had accepted the call from the town of Katwijk in the Netherlands where the majority of the people made a living from fishing in the North Sea.

Most of the residents were church-going people who neither left, nor came in with their boats on the Lord's Day. However, there were a few exceptions. There was in particular one old fisherman, or skipper, who lived in open enmity, hating the observance of God's Day and despising the people who attended church.

The new minister was a faithful man of God, faithful not only in his preaching and in teaching the young people who came to the catechism classes, but also in visiting the people, whether they belonged to the church or not. One day when he and an elder visited some people again, they came to the house of the old skipper mentioned above, who had lived as a stranger to God and Christ all his life, and who was known in the village as a rough fellow, often using God's name in vain, especially when someone began to talk with him about church or religion.

The elder, knowing that skipper very well, advised the minister not to visit this old fisherman because, said he: "That man is deaf to all reasoning. Besides, he will surely swear at us as soon as you begin to talk about the church or religion; then we are the cause of his using God's name in vain."

"But," the minister answered, "has not the Lord used clay before to open the eyes of the blind? Maybe our efforts will be blessed from above, and if it would not be in the counsel of the Lord, well, then I only did my duty as a minister."

When the two entered the house, they saw the old fisherman sitting on an old chair, knitting or repairing his fishnet. The reception was far from friendly. The minister, however, was not embarrassed by the cool attitude and sullen looks of the old man, but began to speak about knitting and fishing, showing him that he had substantial knowledge of these subjects.

The skipper apparently enjoyed the minister's talk so that he also began to speak about his adventures as a fisherman,

relating his prosperity and disappointments and what he had done, giving evidence of bravery.

The time of departure had come. The elder was surprised that the minister had only spoken of temporal things. Not a word was said about eternal interests. Surprisingly, however, the fisherman said to the minister: "Your talk is so interesting, please come again."

Consequently, the minister remarked: "I cannot blame you for being interested in your work, but I also have zeal for my work. If you want to be my friend, come to hear me in church on Sunday."

This answer took the skipper by surprise. "No, sir," he answered, "I went to church in my youth, but being a fisherman with body and soul, I did not care much for what those ministers preached about, since they never talked about fishing."

The minister replied: "If you promise to come to hear me this coming Sunday, then I will promise to speak with reverence about matters concerning fishing," adding, "you know I am able to speak about it."

The skipper said: "Well, I must admit I never met a gentleman who knew so much about my trade as you do." After some thinking he went on: "Okay then, I will come to hear you, but I will tell you one thing. If I do not like your talk, I shall leave the church and never set foot in it again."

"That's okay. Goodbye."

The first thing the minister did when he came home was to kneel down and supplicate the Lord of Hosts if He would be pleased to bless the attempts he was about to make to His honour, and the salvation of the old hardened fisherman.

Sunday morning arrived. The church bells were tolling sending an invitation to gather in the House of God. Who was among the people that came to church? A stranger? Young and old were talking about him. "Do you know who he is? The old skipper." In spite of the looks and talks of the people, he entered the church and sat down, right under the pulpit.

The minister began to preach. His text was from Mark 1. 16-18.

The old skipper listened attentively. Not a word seemed to escape him. At the end of his sermon the minister addressed everyone, showing the sinner's misery, because he once will fall into the hands of the living God and that he shall be damned forever unless he is taken up in the covenant of grace. Oh, how he stressed the misery and wretchedness of those who refuse to hear God's voice; but he also spoke words of comfort for those who have the true sorrow in their hearts over their sins, pointing them to the cross of Golgotha, where all who seek the Lord may find a source of gracious comfort!

And the old fisherman? He sat astonished under these Boanerges-words [Mark 3. 17]. No, he had no desire to leave the church before the service was ended. No, he cried out: "You caught me in the net," whereupon the minister answered: "If I have caught you in the net, God will deliver you out of it."

After having heard this sermon, the skipper lacked his former rest. He could not get any comfort at home; with a vexed soul, he did not know how and where to turn, until at last he went to the Parsonage, where he received a hearty welcome. The minister instructed him so that the old fisherman by faith might cling to the sacrifice shed on Golgotha. This encouraged him to gradually shelter with his iniquities in the Saviour's wounds, giving him hope upon the eternal good.

He now felt his rest return, a sweeter rest than before, leaning upon God's Word and testimony as his anchor of hope. Oh, how precious that Word of God now became to him! It was a fountain where he could obtain true wisdom and comfort. No, he did not swear anymore when he sailed the sea, but saw in the sea and its waves the wondrous works of the Lord. He could be heard singing psalms of praise.

He spent his last years under the thatched roof of his simple house, until God took him up in eternal glory.

Happy old skipper!

*Religious stories for the Young*



**“HOW THOU OUGHTEST TO BEHAVE THYSELF IN THE  
HOUSE OF GOD” (1 Timothy 3. 15)**

The notice, below, was seen by one of our readers in Whiddon Valley Church, Devon, and is a timely reminder to worshippers there of the reverence that ought to appertain to God's House. Historically, our chapels have been noted for their reverent atmosphere and worship. This is a heritage we must not part with, and we should likewise seek the same grace to follow the example set, and not lower the standards for convenience or a false peace.

**O WORSHIP THE LORD**

In the beauty of holiness

Recognising that the Lord's Day Worship

In God's House is a joyous foretaste

Of our eternal rest in heaven

**I hereby covenant before God**

To keep the Lord's Day for Holy Service;

To treat God's House with utmost reverence; and

To regard the Worship Service as sacred.

For this cause,

**I shall endeavour my utmost**

To keep an early night on Saturday;

To abstain from needless work on Sunday;

To prepare early on Sunday for worship;

To arrive 15 minutes before time;

To be seated 10 minutes before time for

QUIET MEDITATION in the Sanctuary;

To subdue all conversation and noise;

To discipline my children to do likewise.

So help me God!

**“ but as for me and my house, we will serve the LORD”**

**Joshua 24. 15.**

**COMMUNION SERVICE AT CRATHIE**

(From Queen Victoria's *Journal Of A Life in the Highlands*)

Balmoral, November 13th 1871

A very bright morning with deep snow. At twelve o'clock I went to the kirk with my two ladies (the Duchess of Roxburghe and Lady Ely), Lord Bridport being also in attendance. At the end of the sermon began the service of the Communion, which is most touching and beautiful, and impressed and moved me more than I can express. I shall never forget it. The appearance of the kirk was very striking, with the tables in the cross seats, on either side facing the pulpit, covered with a white cloth. Neither Brown, though he came with us, nor any of our Scotch servants sat behind us as usual, but all below, as everyone does who intends taking the sacrament at the "first table." A table, also covered with a white cloth, was placed in front of the middle pew, directly facing the pulpit. The service was the same as that on ordinary Sundays until after the sermon, excepting that every Psalm and prayer had reference to the Lord's Supper, and the sermon was on the *Perfect obedience of the Son* (Hebrews 11. 10).

The prayer after the sermon was very short, after which Dr. Taylor delivered an address from the pulpit, in which he very beautifully invited all true penitents to receive the communion, the hardened sinner alone to abstain. It was done in a very kind and encouraging tone. Dr. Taylor adopted part of one of the English prayers, only shortened and simplified. After this address – "the Fencing of the Tables," as it is called – the minister came down to the small table in front of the pulpit, where he stood with the assistant minister, and the elders on either side, and while the 35th Psalm was being sung, the elders brought in the elements and placed them on the table, viz. the bread cut into small pieces and the two large plates lined with napkins, and the wine in four large silver cups. The minister then read the words of the institution of the Lord's Supper from 1 Corinthians 11. 23, and this was followed by a short but very impressive prayer.

This done, he handed the bread first, and then the wine, right and left to the elders, Francis Leys (Brown's uncle), Symon "the merchant" Hunter, and Dr. Robertson, to dispense, himself giving both to one or two people nearest to him who were in the middle pew, in which on this occasion were old Donald Stewart and his wife (eighty-six and eighty-one), the young Donald Stewarts, the Thomsons, old Mr. and Mrs. Brown (he eighty-one and very much bent, and she seventy-one). Old John Brown and old Donald Stewart wore large plaids; old Smith of Kintore was likewise in this pew. The bread was then reverently eaten and the wine drunk sitting, each person passing it on to one or the other, the cup being replaced by each on the table before them after they had partaken of the wine; and then the elder carried it on to the next pews in which there were tables, until all those in that portion of the church prepared for the Lord's Supper had communicated. After which the elders replaced the elements on the table before the minister, who delivered a short address of thankfulness and exhortation. He then gave out the 103rd Psalm, which was sung as the communicants were leaving the tables, to be occupied in turn by others.

We left after this. It would indeed be impossible to say how deeply we were impressed by the grand simplicity of the service. It was all so truly earnest, and no description can do justice to the perfect devotion of the whole assemblage. It was most touching, and I longed much to join in it.\* To see all those simple good people in their plain dresses (including an old woman in her mutch), so many of whom I knew, and some of whom had walked far, old as they were, in the deep snow, was very striking. Almost all our own people were there. We came home twenty minutes before two o'clock.

(\*Since 1873 I have regularly partaken of the Communion at Crathie every autumn, it being always given at that time.)

**THE KING OF ENGLAND'S EYES!**

William Cowper, wrote in the well-known hymn:

“God moves in a mysterious way,  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm.”

This was very clearly seen at the time of the Reformation. The King, Henry VIII, was not a real Protestant. Until his death he remained a bitter enemy of the reformed faith. However it was through him that God was pleased to usher in the Reformation in England. Just as the unwise and unkind behaviour of Ahasuerus toward Vashti was, in the providence of God, the means of bringing Esther to the throne at a critical time in Jewish history, so it pleased God to use the fickleness of Henry with his wives, to break the stranglehold which the Church of Rome had over the nation. The Pope refused to annul the marriage of Henry to Catherine, so in defiance he declared himself head of the Church in England, and so the political reformation came to pass. However, at heart Henry clung to all the doctrines of the Roman church and defied those who would not follow him in this.

In 1536, no doubt with Henry's knowledge, William Tyndale, to whom we owe the greater part of the translation of our beloved Authorised Version, was arrested and martyred in Antwerp. Just before he was martyred, William prayed so that all could hear him: “Lord, open the king of England's eyes.”

Just two years later, in 1538, no doubt for political reasons of his own, yet nevertheless in the purposes of God, Henry commanded that the translation of the Scriptures, known as The Great Bible, should be placed in every church, and that the doors of the churches were to be left open during daylight hours so that the common people could go and read the holy Word of God. Often the Bible would be chained to a lectern so that it could not be stolen.

In the title page of The Great Bible, there is a picture of

Henry, as king, giving a Bible to Archbishop Cranmer, who later became a genuine Protestant, and to Thomas Cromwell, who are then shown as giving the Bible to the clergy and the common people of the land.

So now Tyndale's other prayer was answered, that the boy who followed the plough should be as well acquainted with the Scriptures as the priests were supposed to be.

William Tyndale was the greatest Englishman of all time. More good has been done by God to the English speaking world through this man's untiring efforts to produce a faithful translation of the Holy Scriptures, than by any other. May we prize the privilege of having a faithful translation of the Word of God, and the freedom to read it and hear it preached from by His servants. Many believers in other parts of the world have not this privilege, and we should jealously guard it lest we lose it ourselves.

*Editor*

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

#### **PRAYERS OF THE BIBLE (X)**

#### **Daniel**

Daniel is one of the most remarkable characters in the Old Testament. He lived under Nebuchadnezzar the king of Babylon and then the Medes and Persians. He was really like a Prime Minister to these kings. He was an outstanding intellectual; his wisdom was much sought after but he was renowned for his godliness. In spite of all the wealth and power conferred on him, he remained faithful to his God, on one occasion being cast into the lions' den. We see the fulfilment in Daniel of that word: "Them that honour me, I will honour." The secret of his godliness is that he was beloved of his God.

I would like to draw your attention to one of Daniel's prayers recorded in Chapter 9 of the Book of Daniel. Daniel understood by books that the LORD had decreed through His servant Jeremiah, that the Babylonian captivity would be seventy years. Now this, by the Holy Spirit, produced an exercise in Daniel's heart before his God. When the Lord

reveals something to us in His word, it produces spiritual exercise and the result of this spiritual exercise is prayer. Listen to Daniel: "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." Notice how he was so humbled, and in this prayer that he confesses the sins of the children of Israel, and how merciful God had been in spite of all their provocations. The spirit of faith does not make excuses, it confesses and acknowledges sin and disobedience. The latter part of this prayer is such a beautiful pattern of fervency and importunity: "Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake. O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city which is called by Thy name: for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God: for Thy city and Thy people are called by Thy name." (Daniel 9. 17-19)

Following this prayer we see the fulfilling of that precious word in Isaiah: "Before they call, I will answer; and while they are yet speaking, I will hear." The angel Gabriel was sent to speak immediately: "Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision" (Daniel 9. 21-23).

May the Lord give us the same fervency in confession, prayer and supplication and may we remember the words of the Lord Jesus: "Men ought always to pray, and not to faint."

(To be continued)

*J. R. Rutt*

**BIBLE QUESTIONS**

*This month the questions are about KINGS OF ISRAEL AND JUDAH. Younger children need only do five questions. Please give references for questions 6 to 10 and send your answers to the Editor (see Page 218 for the address). Remember to give your name and address and write the word ANSWERS on the envelope.*

1. Who was the first king of Israel? (Acts 13. 21). Write out what God says of him in Hosea 13. 11.
2. Which king did God call: "a man after mine own heart"? (Acts 13. 22)
3. Which king is described many times as he who "made Israel to sin"? (1 Kings 14. 16; 15. 30; 22. 52 etc.)
4. To which king did God give the victory when an army of a million people came against him? (2 Chronicles 14. 9)
5. For what was King Solomon especially renowned? (1 Kings 10. 23)
6. Which king was struck with leprosy when he tried to burn incense, which only the priests should do? (2 Chronicles 26)
7. Which evil king of Judah "shut up the doors of the house of the Lord"? (2 Chronicles 28)
8. King Hezekiah received a letter scorning the God of Israel. What did he do with it? (2 Kings 19)
9. Jehoshaphat was a godly king who tried joining with wicked King Ahaziah. What did they make together, and what happened which showed God's displeasure? (2 Chronicles 20)
10. Which king of Israel was reprov'd because he spared the life of the king of Syria after defeating him in battle, and later, as foretold, lost his life in battle against the Syrians?

**ANSWERS TO SEPTEMBER QUESTIONS**

1. "By every word which proceedeth out of the mouth of God."
2. Our daily bread.
3. When He broke bread and gave it to them. "In breaking of bread."
4. A stone.
5. "Yet have I not seen the righteous forsaken, nor his seed begging bread."
6. "In the sweat of thy face shalt thou eat bread." (Genesis 3. 19)

7. Manna. (Exodus 16. 15)
8. "He which cometh down from heaven, and giveth life unto the world." (John 6. 33)
9. "I am the Bread of life." "I am the Bread which came down from heaven." "I am that Bread of life." "I am the living Bread which came down from heaven." (John 6. 35, 41, 48, 51)
10. The Gibeonites. (Joshua 9. 5, 12)

*Contributed*

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### A BETTER HOME

I have a dear and happy home,  
And much my home I love,  
But is there now prepared for me  
A better home above?  
There sin and sorrow cannot come,  
Or thought of pain and care;  
God wipes the tears from every face,  
And all are happy there.

No angry passions there are felt,  
No quarrels ever come,  
For every heart is full of love  
Within that happy home.  
They praise with joy the Saviour's name,  
His glorious likeness bear;  
They love Him with a perfect love,  
For all are holy there.

Has Jesus made me now His child?  
Does grace my soul renew?  
Did Jesus shed for me His blood,  
That I might enter, too?  
If so, when all on earth is done,  
A place for me is found;  
In heaven a holy happy home,  
Where endless joys abound.

*Clifton Hymnal 402 (Selected by Septimus Sears)*



# *The Friendly Companion*



“... for God resisteth the proud,  
and giveth grace to the humble.”  
1 Peter 5. 5.

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*November 2011*

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All correspondence to be sent to the Editor.

Annual Subscriptions inc. postage:

U.K.	U.S.A. & Canada	Australia	Europe (Netherlands)
£12.60	\$34	A\$38	€24.00

All correspondence concerning subscriptions should be addressed to Mr. D. Christian, 5, Roundwood Gardens, Harpenden, Herts. AL5 3AJ.

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

Earlier this year, my wife and I spent a most enjoyable time in the North of Scotland, where we not only saw some beautiful scenery but also met with some of the Lord's people, which always makes an added blessing when we are away from home. On the way up to Rogart, where we were planning to stay, we decided to go via the Black Isle and cross the firth (the Scottish name for an estuary) by the Nigg Ferry which is only capable of taking two cars at a time! The Black Isle is rich in the history of God's people, where in days gone by revivals were experienced whereby hundreds of sinners were called by grace under the faithful ministry of such men as Dr. Kennedy and others.

When we arrived at the ferry, about midday, we were approached by the owner with the news that because the tide was so low there would not be any sailings for another two hours when he confidently expected there to be sufficient depth again for the ferry to operate. So we had to retrace our steps to the A9 and cross the long bridge over the Cromarty Firth.

As we left the ferry our thoughts ran on in meditation. The ferryman was absolutely confident that by 2 pm there would be sufficient water. Why was he so sure? The reason is, of course, that the tide by that time was expected to have turned, and he knew from the Tide Table that by that time it would be feasible to operate the ferry again. I wonder if he had ever given thought to the fact that his expectation of the returning tide depended on the faithfulness of our Creator, God? It is He, who with wonderful skill and wisdom, has so ordained that the moon should have a gravitational pull on the earth, thus pulling the waters of the earth to and fro in such a regular manner and thus provide the changing tides. This twice-repeated miracle every day is the handiwork of God Himself, and as it is repeated day after day it reminds us of Jeremiah's words: "Thy mercies are new every morning, great is Thy

faithfulness.” Jeremiah wrote those words when he was in the depth of trouble, being persecuted for righteousness’ sake. The tide of prosperity was at its lowest ebb, but Jeremiah believed in a faithful God, who in His own time and way would turn the tide, and restore comforts to His servant.

So as those who fear God go through their life, they will have many changes. But, as godly John Cennick said:

“All must come and last and end  
As shall please my heavenly Friend.

As the natural tides are in the hand of a faithful God, so the changing tides of our life are too. May we, like Jeremiah, ‘trust in a wise and faithful God.’

With best wishes from your sincere friend and Editor

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### OUR FRONT COVER PICTURE

The picture of the shoes on our front cover will be familiar to our younger readers, as the shoes shown are for toddlers! You will see that the shoes are kept secure by what we would call buckles, but in Bible days these would be called shoe-latchets. Because the roads and paths were dusty, when a person reached a friend’s house, the lowliest servant would be called to bring a basin of water and he would loose the latchets of the shoes and wash the feet of the weary traveller. To forget or neglect to do this was considered an affront and discourteous.

In John 13 we read of how the Lord Jesus Christ washed the feet of His disciples, none of whom had stooped low enough to do this for the others. But how different was the spirit of John the Baptist, who when he proclaimed the coming of the Lord Jesus Christ, said that he was not worthy to unloose the latchet of the shoes of his Lord. How humble was this dear man as he thought of the greatness of the Lord Jesus. He knew that the feet of He whose shoes they were, were engaged in the great work of redemption. And yet the Lord Jesus often

stooped to the weak and poor, whom others would pass by.

If we have the same grace that John had, we too will be humble, and not ashamed to do even the most menial tasks for Jesus' sake. A cup of cold water, given to one of the Lord's people for His sake, is noticed by the Lord. It has been said that if one angel were sent to defeat an army of ten thousand men, and another sent to sweep a room, that both would do it with the same humility and obedience, delighting to do what ever they were commanded to do, like David's servants who said: "Thy servants are ready to do whatsoever my lord the king shall appoint." (2 Samuel 15. 15)

May God give us the same willing, obedient and loving heart, and then we shall know the truth of the promise: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22. 14).

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*"All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow."*

*(Numbers 6. 5.)*

The Nazarite was manifestly different in the sight of men. Should not a Christian be different in the eyes of the ungodly? We are ambassadors of Christ, children of God, joint-heirs with Christ, possessors of unsearchable riches. Our kingdom is not of this world and our inheritance is in heaven. We should not just be different, we should be vastly different. Wordliness and immodesty are absent. Flamboyance is not seen. Such behaviour brings ridicule from the ungodly. Let it not be said of us.

*R. Surgenor*

---

The book to read is not the one which thinks for you, but the one that makes you think. No book in the world equals the Bible for that.

**FOR THE VERY LITTLE ONES****GOD SHOWS MOSES THE LAND**

For forty years Moses had been the faithful leader of the children of Israel. The LORD spoke to him: *"face to face, as a man speaketh unto his friend."* Then Moses told the words of God to the people. Moses had led the children of Israel from Egypt up to the land of Canaan. Oh how he longed to see that *"good land"*! But he was not allowed to go with them into Canaan.

Now he was an hundred and twenty years old, and the time had come for Moses to die. Moses called the people and spoke of all the wonderful things God had done for them. He warned them to keep the laws of God and wrote them down in a book. Then Moses wrote a song and taught it to the children of Israel. Finally: *"... Moses the man of God blessed the children of Israel before his death."*

For the last time Moses walked away from the tents of Israel. All alone he climbed to the top of Mount Nebo. There, God caused him to see all the land of promise. Although he could not enter Canaan, God showed it to him. Then, while he was alone with God, Moses died and was buried by Him.

**QUESTIONS:**

1. Where was Moses not allowed to go? (2 words)
2. What time had come for Moses? (2 words)
3. What did God cause him to see? (5 words)

*Please 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. Come and curse Israel.
  2. Speak.
  3. Words of blessing.
- Contributed*

*“And the  
LORD  
shewed  
him all the  
land ....”*

*Deuteronomy  
34. 1.*

## BIBLE LESSONS

**JESUS RIDES INTO JERUSALEM**

Judas Iscariot became very upset when Jesus reproved him for speaking against Mary as she anointed Jesus with her ointment. The secret envy that had long been lying in his heart now began to surface. He went to the chief priests to betray Jesus unto them. The chief priests were filled with joy that a disciple of Jesus was now willing to help them kill Him. They discussed how he could secretly deliver Jesus unto them, and they agreed to pay him thirty pieces of silver.

As the Passover day drew closer, great anticipation was building among the people. They were looking for Jesus and asking each other: *"What think ye, that He will not come to the feast?"*

The day following the supper at Bethany, Jesus went up to the Mount of Olives. Then He sent two of His disciples into the next village, where they would find: *"a colt tied, whereon never man sat."* They were told to: *"loose him, and bring him."* If anyone asked why they loosed the colt, they were to answer: *"...the Lord hath need of him."* The disciples went and found the colt, just as Jesus told them.

After bringing the colt to Jesus, the disciples spread their garments on his back and set Jesus on him. Some of the multitude began to spread their clothes on the road, while others cut down branches from the trees and laid them on the road before Him.

With Jesus riding on the colt, they began their descent from the Mount of Olives into Jerusalem. The multitude walking before Him began to rejoice and praise God for all the wonderful works that Jesus had done. They cried out: *"Hosanna; Blessed is He that cometh in the name of the Lord:"* *"Blessed be the King..."*, and *"Hosanna to the Son of David."* As they neared the city, many more joined in the chants.

As is often the case when multitudes of people gather, a great fervour prevailed among the people. They were driven by the expectation that the Roman yoke was going to be cast



off and the kingdom restored to Israel.

Some of those in the multitude were not rejoicing. They did not like what the people were saying about Jesus. They looked at Jesus with hatred and then at the multitude, wondering how they could silence them. They were so offended by everything that had been done and said! At last, they called to Jesus saying: *“Master, rebuke Thy disciples.”*

Jesus answered them: *“I tell you that, if these should hold their peace, the stones would immediately cry out.”* Jesus knew that the time had come when the prophecy of Zechariah was being fulfilled. He had written of this time many years before: *“Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”*

While so many of the people were filled with excitement, Jesus had far different thoughts. He looked upon the city of Jerusalem and began to weep. What a sight it must have been! What made Him weep so? Was He weeping over what would happen to Him? Oh no! He knew that destruction would come upon the city of Jerusalem because of their unbelief, and this made His tender heart to weep. What heavy words He spoke: *“If thou hadst known, ... at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.”*

*You can read about this in Matthew chapter 21 verses 1 to 11, Mark chapter 11 verses 1 to 10, and Luke chapter 19 verses 29 to 42.*

#### QUESTIONS:

1. How much did Judas receive for betraying Jesus?
2. What answer were they to give to the owner of the colt? (6 words)
3. What would cry out if the multitude held their peace?
4. What city did Jesus weep over?
5. Why would destruction come upon the city? (4 words)

*Please 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. Jesus of Nazareth.
2. Simon the leper.
3. Mary.
4. "the oil of gladness."
5. "My body to the burying".

*G. L. TenBroeke*

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### **HUMPBAC WHALE FLIPPER INSPIRES FAN DESIGN**

The humpback whale flipper has unusual bumps (tubercles). They turn out to improve lift by 8% and reduce drag by an amazing 32%.

This is because the fluid is channelled through the narrower space between the bumps, which increases speed (Venturi Effect) and drops the pressure (Bernoulli Effect). This also generates eddies which increase lift. This means that the flipper can be slanted much more – a higher angle of attack – before stalling.

Now the company WhalePower has copied the Creator's flipper design to make much more efficient turbines and fans.

Its wind turbine generated 20% more power, because its blades could be angled more steeply than those on a conventional turbine (31° instead of 15°). It could also work at lower wind speeds. And its industrial ceiling fans moved 20% more air with fewer blades and a slower speed, saving 20% of energy costs.

If such a fan design were installed to cool computers, it could likewise result in huge energy savings. In the USA alone, computers and servers consume 5% of the country's total electrical energy output, or about 50 million megawatt-hours – 60% of which is for fans and ventilation systems. Cutting the energy requirements by even 5%, let alone 20%, would result in huge savings.

*Creation*

**TITUS KLOSE****or****How a lion became a lamb**

Two men greeted the morning of that grey, wet, and blustery Lord's Day in Stamfoxe with very different emotions. One of them wanted to go to chapel; the other did not want to go.

Why did Pastor Samuel Annear not want to go to the Lord's House on this Sabbath morning? Was it because he did not want to walk to chapel through the pouring rain? No, that was not the reason at all. It was because he was so despondent he now doubted his calling to the ministry.

"I'm not going to chapel this morning," he told his wife. "I once thought the Lord had called me to the ministry but I'm wrong. It was all in my head. Job and Jeremiah cursed the day of their birth but I feel I should curse the day I became a pastor."

"I think you're wrong," responded his wife. "People come to listen to you every Lord's Day. I know they like listening to you and find your preaching instructive and edifying."

The pastor sighed deeply. "Has my preaching been blessed to a single soul? What good is the approval or praise of men if the Lord doesn't grant His blessing to the saving of a soul?"

"Furthermore, when I climb up the steps to the pulpit, I hear voices within that say: 'How dare you climb into this pulpit. Who called you to proclaim the gospel?' And not only do I hear those voices but I also feel the wickedness in my heart. How can a great sinner like me think he can show others the Way of Life?"

Mrs. Annear reached her husband his coat and hat. "Samuel, I know the Lord has called you to this great work and I firmly believe He will be with you today and bless your ministry. Now you must go, otherwise you'll be late for the service."

At the same time that a downcast Mr. Annear reluctantly started walking to chapel, the second man was also making himself ready. The whole neighbourhood knew Titus Klose as the most brazen sinner in Stamfoxe. Although he had been brought up by God-fearing parents, he had turned his back on

everything to do with God, His Word, and His people. He cursed more vehemently than all others in the area; he also mocked and ridiculed religion.

Just yesterday, he and his wicked friends had made a plan. What had they planned? They had planned to go to chapel that very Sunday but not to listen to the proclamation of the Word of God. Oh no, they had planned to go to disrupt the service. However, when Titus looked out and saw the rainstorm, he knew his friends would not venture out to join him.

"Saddle my horse," he commanded his servant. "I'm going to chapel this morning."

"But sir, in this kind of weather?"

"Don't argue: saddle my horse. Titus Klose isn't going to let a few raindrops spoil his fun. I promised myself I would stop that pious preacher's drivel and nothing, absolutely nothing, is going to get in my way!"

When Titus reached the chapel, he pulled his hat down low over his brow so people would not recognize him. When he went inside, he was surprised to see that the service had not yet begun. Of course, we know the reason: we know that Mr. Annear had been reluctant to preach that morning; we know that his wife had almost pushed him out of the door.

Just then, the minister entered through the vestry door. The man's stooped shoulders and the meekness and humility radiating from his face affected Titus in a way he did not understand. Then Mr. Annear called the people to sing a stanza from Psalm 68:

*"God shall arise and by His might,  
Put all His enemies to flight  
With shame and consternation."*

As Titus Klose listened to the singing, an inner voice spoke to him: "Titus, you remember singing those Psalms and hymns at your mother's knee, don't you?"

Yes, he remembered, but he didn't want to remember and tried hard to push those memories away.

Then Mr. Annear read the first three verses of Psalm 68 as his text. *“Let God arise, let His enemies be scattered: let them also that hate Him flee before Him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.”*

After reading his text, Mr. Annear began to speak about the two kinds of people named in these verses. He spoke about the wicked whom the Lord would utterly destroy and eternally punish. He also spoke about the unspeakable glories awaiting those who leave the broad way of destruction: they would exceedingly rejoice.

Titus Klose sat as if nailed to his pew. He did not jump up to disturb the service. He did not curse and mock the pastor. No, the sermon impressed him so profoundly he couldn't move and stayed, listening intently until the very last word.

After finishing the service, Mr. Annear returned to his home. He had just settled into his chair to warm himself by the fireplace when the housekeeper knocked at the door. “Sir,” she whispered in a fearful voice, “Titus Klose is at the door and says he wants to talk to you.”

“Titus Klose,” the pastor wondered aloud, “why does that blasphemous scoundrel want to talk to me? What mischief is he planning now?” Then, turning to the servant, he told her to show the visitor into the parlour.

As the rain dripped off his cloak onto the floor, Titus began to speak. “Sir, I don't have to introduce myself: everyone knows what a terrible man I am.

“This morning, I came to your chapel intending to disrupt the service by shouting and yelling and making fun of your preaching. Although my friends stayed at home because of the storm that the Lord sent, I braved the rain and wind and came, determined to wreck your service.

“But sir, I am a sinner. I am a terrible sinner! As your words beat on the hard rocks of my heart, I saw hell opening before

me and realized I deserve to go to that place. Oh sir, I am lost! I am one of those wicked ones who will perish at the presence of God.

"I heard you say that the Lord has no delight in the death of the wicked. Sir, is there any hope for one as wicked as me? Is there any way I can escape the judgment I deserve?"

Sobs wracked Titus' body. However, he was not the only one crying; tears also streamed down the cheeks of both Mr. and Mrs. Annear. Titus wept tears of sorrow and contrition while the other two wept tears of joy. High above in heaven, the angels rejoiced when they saw this sinner repenting in sackcloth and ashes.

Titus stayed with the Annears until late at night. The Lord enabled Mr. Annear not only to speak about the judgments that await the wicked but also about the way of redemption by which the chief of sinners may obtain mercy. The Lord blessed the words of His servant. As time went on, Titus not only came to know the depths of his sinfulness but also the greatness of Christ's mercy.

Now Titus could no longer continue his wicked ways. When he told his friends about the change in his heart, they told him he had lost his mind. Soon they stopped visiting him. However, the Lord gave Titus new and better friends: now he became a companion of the Lord's people.

The Lord continued his work in Titus Klose. Some years later he became a missionary and started preaching the gospel in heathen lands.

That morning, a despondent minister and a blasphemous sinner had both gone to chapel. That morning, the Lord used Mr. Annear as an instrument in His hand to apply His Word to the heart of this wicked man. By the working of the Holy Spirit, that roaring lion of iniquity was changed into a meek lamb of the Lord's flock. Each of us needs to experience such a heart-renewing change. May the blessing granted to Titus Klose also be granted to you and me.

*A. Stoutjesdyk*

**“FORGIVE THEM; FORGIVE THEM”**

*“Lord, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem” (Acts 9. 13).*

“The Lord is just and true,  
And upright in His way;  
He loves, but will correct us too,  
Whene’er we run astray.” Berridge (335)

In or about March 1895, I made application for membership of the church at Gower Street. When trying to relate to the deacons something of the Lord’s dealings with me, I was conscious of two things: firstly, that my account was very dry and insipid; secondly, that I was not being favourably received – it was like talking to a stone wall. After they had heard my account, the deacons told me that they themselves believed the work of grace was begun in my heart, but they were also quite sure the church would not receive me. “The time may come,” said Mr. Link, “when you will be able to say: ‘I know that my Redeemer liveth.’” I went out of that vestry like a man in a dream; I was stunned and dazed; it was a terrible blow. Rejected by the church of God! I had nearly seven years to think it over.

Whatever did it mean? It occurred to me that the deacons did not really believe in me, that they saw the root of the matter was not in me. My pride was wounded – that was certain. I had many solemn and bitter reflections on the matter. Sometimes I cried out inwardly that it was very cruel and unjust; sometimes I thought the deacons must have heard a little concerning my wretched backsliding.

My present judgment of the matter is that the Lord saw that I was in need of the rod, and that He was now determined to lay it on. It was as though He said to me: “The church of God at Gower Street will never know how basely you have wandered from Me; I will use them to chastise you.”

In those days I used to sit up in the gallery in a prominent position. Many eyes were upon me, and it frequently came

into my thoughts: "They know you have been rejected; they believe you are a hypocrite." This was bitter indeed. But somehow or other, I could not go away, though I felt but little profit in attending.

I was only partially conscious of my wretched case, yet felt a vague uneasiness of impending trouble. And a day of trouble was indeed drawing near.

Though the experience of being put back was painful, it was profitable to me. From this time my thoughts began to revolve more about my own shortcomings and inconsistencies than upon those of others. I would bless God for turning me back and causing me to examine myself – my actions and my spirit.

I was once speaking to Mr. Moxon about my "rejection" at Gower Street. Feeling very sore about it, my anger soon began to show itself. Mr. Moxon remained silent for a little while. Then, rising, and walking to the window as though casually observing something outside, he said: "I was once treated very badly by a man in Lancashire. I became angry and was determined to have my revenge. While I was meditating upon some plan of vengeance, these words dropped into my heart and stopped me: 'Father, forgive them, for they know not what they do.'" And then he repeated, very gently and lovingly: "*Forgive them; forgive them.*"

I was just at that moment far removed from a spirit of forgiveness; but the memory of Mr. Moxon's words and tender demeanour abode with me for a long time, and I would bless God that He did at last give me the spirit of forgiveness.

*F.W. Windridge*

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### EDITOR'S POSTBAG

*First answers to the monthly questions have been received by DARYL ALDRIDGE; TOMMY BAKER and DEREK MOL.*



**EXTRACTS FROM**  
**“THE BIBLICAL AND ORIENTAL SHEPHERD AND HIS SHEEP”**  
**by JOHN GADSBY**

**John 10 v 18: “No man taketh it (my life) from Me.”**

But some may say: “How could God die?” Abstractedly considered, God cannot die; but here we have God and man in one Person, and that Person died. Now take a figure. When I am dead, many will say: “John Gadsby is dead!” And I shall be dead. But will my immortal spirit be dead? Certainly not. All that was capable of dying, died, and I shall be considered as really dead. Now in Christ there was not only the immortal spirit of man, which was in Him as Man when He became Man, and not before; but there was also His Divinity. And though He really died, those immortal principles lived; and through His divinity He took His life again. “God is gone up with a shout,” said the psalmist, prophetically.

**John 10 v 27: “My sheep hear My voice, and I know them, and they follow Me.”**

“My sheep,” said Christ. ‘They belong to no one else, and he that toucheth them toucheth the apple of My eye.’ He knows them. He knows their voices (Song of Solomon 2. 14); He knows their varied wants, failings, dispositions and trials; and, being Almighty, He is able to meet their every case, to supply their needs, to suit His mercies to their respective cases.

Are they apparently aliens? He came to make it manifest that they are sons.

Are they empty? He is their fulness.

Are they nothing, and less than nothing? He is their All in all.

Are they tempted? He was tempted in all points, like as they are.

Are they weary? He, being weary, rested at Jacob’s well.

Are they poor? He had nowhere to lay His head, and He came to plead the cause of the poor.

Have they to mourn the loss of friends? He wept after the

death of Lazarus.

Are they deserted by friends? His disciples forsook Him and fled.

Are they silly? Their Shepherd is their wisdom.

Are they lost? He came to seek and to save the lost.

Are they, by nature and by practice, enemies to God? He came to reconcile them to God.

Are they guilty? He came to secure their pardon.

Are they dead to God? He came to give them life.

Are they filthy? He came to cleanse them in His blood.

He went before them, and they follow Him; not from fear of the rod, but from love; for His love draws and constrains them.

“I know them.” Here is the root of all religion, that the Lord knows His people. Nevertheless, says Paul, “the foundation of God standeth sure, having this seal: The Lord knoweth them that are His.”

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#### **“A MINISTER OF THE FAITH HE ONCE DESTROYED”**

The sufferings of the Waldensian Christians under the hands of the Duke of Savoy, an ardent Roman Catholic, are well known to readers of Protestant history. What is not widely known is the following account.

The principal officer who commanded the troops sent to murder the Waldensian believers in 1488 was a man by the name of Varaille. He had a son by the name of Geoffrey who was sent to a monastery by his father, as soon as he was old enough, and soon became a monk in 1520. He was then sent with other fellow monks from his monastery to the Waldensian valleys to convert the people who lived in the valleys of Piedmont. Other inquisitors and so-called missionaries accompanied him. He was such an eloquent man that it was expected that much success on the Roman Catholic side would ensue.

However the simple peasants had arguments from God’s Word which he could not answer. So much so that the power

of grace in salvation was seen and like Saul of Tarsus, when he became Paul the Apostle, now Geoffrey became a minister of the faith he once tried to destroy. He eventually became the much-loved minister of Augrogn. However in 1557 he was arrested and later burned at the stake in Turin. It was said that he was enabled to sing God's praises until his last breath.

*Adapted*

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### **GOD'S APPOINTED TIME AND PLACE**

*(The following true account was told us by a resident in the Studley Bethesda Home and is a wonderful testimony to the power of grace in unlikely circumstances.)*

Off the West coast of Scotland there is a small island called Barra which has long been a stronghold of the Roman Catholic faith. It is very isolated but beautiful and a welcome retreat for those who "want to get away from it all," as the saying goes. It is reached by ferry from the busy port of Oban, or by plane which at one time had to land on a shingle runway by the sea! Always in attendance whenever a plane landed, was a fire engine in case the plane could not maintain equilibrium and one of the wings dragged upon the ground so causing a fire. To help planes land an official from the airport guided it in with various hand signals which were familiar to the pilot.

In the early years of this unusual airport, the person deputed to guide the planes in was a lady who was strongly attached to the Roman Catholic faith, in which she had been brought up from childhood. One day her husband, who was also a staunch Roman Catholic said: "I wonder what goes on when the Church of Scotland worship in their church?" In those better days some of the Church of Scotland had kept fast to the doctrines of grace, and an elderly minister quietly laboured there Sabbath by Sabbath, (we would say the Lord's Day) despite his numbers being completely overshadowed by the much larger Roman Catholic congregation on the island. Hearing her husband say that he would like to attend, they both agreed that they would go to a service on the next

Sabbath. So accordingly for the first time they entered a Protestant Church not knowing what to expect.

What did they find? Apart from the singing of the Psalms with which they would not be familiar, the thing which struck the husband in particular, was the text the minister gave out and preached from: "And when Jesus came to the place, He looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for today I must abide at thy house" (Luke 19. 5). His priest (so called) in the Roman Catholic Church had never spoken like this! The Holy Spirit fastened the Word upon his heart, so much so, that he had to leave the Roman Catholic church, and join with the humble believers who worshipped in the despised Protestant Church and likewise his wife felt compelled to do the same. They became true followers of the Lord Jesus Christ for the rest of their days.

Just as the sycamore tree outside Jericho was the appointed place for God to meet with Zacchæus, so the Protestant Church on the lonely island of Barra was God's place to call these sinners by His grace.

I wonder how many of our readers have a place, equally precious, where they can say: "There the Lord met with me?"

*Editor*

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*"We have also a more sure Word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Peter 1. 19).*

Many persons are of the opinion that had they lived in the times of the apostles, had they seen what their eyes saw, had they witnessed the mighty miracles which Jesus wrought, had they heard the gracious words which dropped from His lips, they would, they must have believed in Him. But do we find that this was the case with hundreds and thousands who witnessed His miracles, and heard the words which fell from His lips? Did not the eyes of multitudes gaze upon Him as He bled upon the cross; and did a sight of His body there

agonising, move or melt their hearts? Did not this piteous sight rather inflame their minds with frenzy, and draw forth from their hearts the scoffing cry: "Let Him now come down from the cross, and we will believe Him"? "He saved others; Himself He cannot save"? So with us: had we seen the same sights, heard the same words, and witnessed the same miracles, we should have been as hard as they, as unbelieving as they, and as blaspheming as they, unless the Spirit of God had raised up faith and feeling in our souls.

*J. C. Philpot*

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*BIBLE STUDY FOR THE OLDER ONES*

**PRAYERS OF THE BIBLE (XI)**

**Habakkuk the prophet**

Habakkuk prophesied before the Babylonian captivity: Dr. Gill thinks it was probably at the same time as Jeremiah. Habakkuk was a man of prayer as all men of true faith are. He was a true watchman upon the walls of Zion. In chapter two we have his well known words: "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Habakkuk 2. 1-3). He follows this with the well known doctrine of truth that Martin Luther found so precious and true: "But the just shall live by his faith." Every true minister has a vision of faith, it is Jesus Christ, the eternal Rock of Ages, the Foundation of all our hope, the Substance of all our desires. This he desires to preach and hold forth.

In the third chapter of this short prophesy we have: "A prayer of Habakkuk the prophet ...." Read through this chapter and you see the heart of the dear man of God. He has given to him an awful sense of the majesty and holiness of

God. He is given such a sense of impending judgment upon Zion and a great longing for her reviving: "O LORD, I have heard Thy speech, and was afraid: O LORD, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Habakkuk 3. 2). How we need this spirit personally and in the church of God. He longs for the coming of Christ, he sees it by faith: "Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed; Thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah" (Habakkuk 3. 13). Surely he has a sight here of the Messiah and His glorious victory over sin and Satan.

Then in verses seventeen and eighteen we see the triumph of faith in utterly impossible circumstances, when we would fail and despair of all hope, yet faith looks beyond circumstances, beyond secondary causes to the great God with whom nothing is impossible. Jeremiah did this in the dungeon; Daniel did this in the lions' den; Shadrach, Meshach and Abednego in the burning fiery furnace. Jonah did this in the belly of the great fish. Faith looks beyond everything to the eternal Son of the Father manifest in the flesh. It sees in Him One that is able to save unto the uttermost all that come unto God by Him. Look at this spirit of faith: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the LORD, I will joy in the God of my salvation" (Habakkuk 3. 17-18). A picture of utter desolation, yet faith looks beyond to the Creator and Sustainer of the universe, as the angel Gabriel said to Mary: "For with God nothing shall be impossible" (Luke 1. 37).

You may say, but O my sins: look to Jesus the Sin Bearer of His people. O I am so dark, look to Jesus the Light of the World. O I am so far off, look to Jesus the one Mediator between God and man. You may say, my sins are so great, my

darkness is so very dark, I am so far off, it all seems so impossible: not with King Jesus: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matthew 11. 27-30).

(To be continued)

*J. R. Rutt*

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### BIBLE QUESTIONS

*This month the questions are about MARRIAGES OR WEDDINGS. Younger children need only do five questions. Please give references for questions 6 to 10 and send your answers to the Editor (see Page 242 for the address). Remember to give your name and address and write the word ANSWERS on the envelope.*

1. God instituted marriage when He created the world. Write out Genesis 2. 24, which describes this.
2. Jesus once went to a wedding. Where was it? (John 2. 1-2)
3. What did Jesus say we should *not* do when invited to a wedding? (Luke 14. 8)
4. Jesus once told a parable about an eastern wedding where ten virgins went out to meet the bridegroom. What did He say about the virgins? (Matthew 25. 1-2)
5. Jesus also spoke about the wedding of a king's son. When the king saw one of the guests, he was angry. Why? (Matthew 22. 11-13)
6. At the wedding in question 2, what went wrong, and what did Jesus do?
7. God pronounces a special blessing on those who are called to a particular marriage. Which marriage? (Revelation 19)
8. Write out a verse in Hebrews 13 which tells of the honour of marriage and God's judgments against those who abuse it.

9. At the wedding in question 4, who was shut out and why? What do you think the oil represents in the parable?
10. Which godly man likened himself to "the friend of the bridegroom"?

### ANSWERS TO OCTOBER QUESTIONS

1. Saul. "I gave thee a king in Mine anger, and took him away in My wrath."
2. David.
3. Jeroboam.
4. Asa.
5. Riches and wisdom.
6. Uzziah. (2 Chronicles 26. 18-19)
7. Ahaz. (2 Chronicles 28. 24)
8. Hezekiah went up to the house of the Lord, spread the letter before the Lord and prayed to Him. (2 Kings 19. 14)
9. Ships to go to Tarshish. God broke them so they were not able to go. (2 Chronicles 20. 35-37)
10. Ahab. (1 Kings 20. 42; 22. 35)

*Contributed*

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### THE BIBLE: A TEXT BOOK

The texts within are words of truth,  
May be admired by age or youth;  
They bend not, move, nor change their forms  
But stand like rocks against the storms.

The chisel, and the hammer, too,  
Have tried their strength to smash them through.  
They've been dissected o'er and o'er,  
When left, they stand just as before.

Both curse and medicine from them flows,  
To gall the mind or heal its woes;  
They're God's own words, and cannot fail,  
Tho' all the hosts of hell assail.

*A.B. Taylor (Manchester)*



# *The Friendly Companion*



“Thy Word have I hid in mine heart,  
that I might not sin against Thee.” (Psalm 119. 11)

“But Mary kept all these things,  
and pondered them in her heart.” (Luke 2. 19)

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*December 2011*

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All correspondence to be sent to the Editor.

Annual Subscriptions inc. postage:

U.K.	U.S.A. & Canada	Australia	Europe (Netherlands)
£12.60	\$34	A\$38	€24.00

All correspondence concerning subscriptions should be addressed to Mr. D. Christian, 5, Roundwood Gardens, Harpenden, Herts. AL5 3AJ.

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### OUR MONTHLY MESSAGE

Dear Children and Young People,

Often I pass near to the River Avon which flows through Chippenham. It is a popular spot for anglers and usually at weekends, (sadly on the Lord's Day also), or in the holidays you can see young lads fishing for the trout and perch which are to be found in the waters. One thing I notice is that the good fisherman either keeps well out of sight of the place where he has thrown his line or stands very still, so as not to draw attention to himself. It has been said that a preacher should be like that! He is not to preach about himself in the pulpit but is there, if God has put him there, to preach Christ. Paul said: "We preach not ourselves, but Christ Jesus the Lord" (2 Corinthians 4. 5). In this respect what a good fisherman John the Baptist was! When he started to preach about the coming Christ, he said: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias..." (John 1. 23). (*Esaias is the New Testament name often given to the prophet Isaiah.*) Now we cannot see a voice, we can only hear it. So John did not want men to look at him and be preoccupied with him, but rather to be looking for the Lord Jesus Christ, the only Saviour of sinners. Indeed John said of the Lord Jesus Christ: "He must increase, but I must decrease" (John 3. 30).

The same was true at the birth of the Lord Jesus Christ. Whether it was the shepherds, the wise men, Simeon or Anna, or His mother Mary, or Joseph, they all worshipped Him, and none other, and certainly not each other! Why was this? The answer is that they knew the answer to the question Jesus put to His disciples later in His ministry: "What think ye of Christ?" (Matthew 22. 42) and, "Whom say ye that I am?" (Mark 8. 29). The answer that Peter gave is the answer that the shepherds who left their flocks, would have given; the wise men who presented the gifts of gold, frankincense and myrrh; Simeon and Anna; and Joseph and Mary: 'We believe and are sure that Thou art the Christ, the Son of the living God.' As one said:

“The knowledge of Christ is more precious than gold.” The Lord Jesus Christ told Peter that His Father had revealed this wonderful truth to him. And this is true wherever Christ is truly believed upon.

The Lord Jesus said to His Heavenly Father, not long before He died: “And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent” (John 17. 3).

At this time, when many of God’s people seek to *soberly* remember the coming of the Saviour, may we each desire that this gift be ours. It will be found to be even more precious than the gold, frankincense and myrrh which the wise men lovingly brought to show their affection, a sacred proof they also possessed this eternal life.

With very best wishes from your sincere friend and Editor

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### FRONT COVER PICTURE

How can we know where our heart is? The way to find out is to put your hand over your chest on the left side and you should feel it throbbing or beating. Do you know how big your heart is? When you are a child it is no bigger than the size of your fist! Yet it does an enormous amount of work! In one day your blood is pumped by the heart on a journey of about 12,000 miles! It beats about 100,000 times a day and about 35 million times in a year. No wonder as people get older their heart begins to show signs of wear and tear, and that we are continually being told to eat healthily so that our heart does not get clogged up with cholesterol.

Whilst the Bible does not tell us much about the natural heart, it has a lot to say about the spiritual heart of man. There are verses in Scripture which tell us the health of our spiritual heart, (that is what we really are as people deep down inside our being). Just as a doctor might take your blood pressure, and measure your pulse rate to see if your heart is in good shape, so we should examine our spiritual heart to see if there

are any signs of life and health there.

Our picture this month shows a lovely garden in Guildford, where one of the translators of the King James Version of the Bible, lived. His name was George Abbot and the garden has been designed to remember his noble work in providing a faithful translation in our language. There is also a fine statue of him to be seen in Guildford. He was a man who wanted the readers of the Bible to do what the psalmist says in Psalm 119. verse 1: *"Thy Word have I hid in mine heart, that I might not sin against Thee."* That is what Mary did at the birth of the Lord Jesus Christ when we read in Luke 2. 19: *"But Mary kept all these things and pondered them in her heart."* Also in verse 51: *"but His mother kept all these sayings in her heart."* Those whose heart is healthy will be taking heed to the Word of God and seeking that, like a good seed in the ground, it will bring forth good fruit in the life.

The Lord Jesus Christ said in Matthew 6. 21: *"For where your treasure is, there will your heart be also."* Moses' heart was not set on all the riches of Egypt nor its pleasures but on what God was to do for His people. So those whose heart is healthy will be setting their affection on things above and not on things on this earth.

We read in 1 Kings 4. 29 that God gave Solomon: *"largeness of heart, even as the sand that is on the sea shore."* That is, God gave him an ability to understand more than any who had gone before him. But with all that largeness of heart when he lacked the fear of the Lord what a snare it was to him! We read in Ecclesiastes of his vain search for happiness in natural things, but then he came to the right conclusion at the end in chapter 12. 13 -14, and shows that at last his heart was in the right place: *"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."*

When we read a word like that we realise that here is an

impossible task! Only the Lord Jesus Christ has ever lived in complete accordance with verse 13. When we realise that by the knowledge of our natural man, then we understand the need of a new heart, and for God to take our heart in His hand, and 'work in us both to will and to do of His good pleasure' (Philippians 2. 13).

"My son give Me thy heart;  
Let Me thy sorrows bear;  
'Tis not thy caution, power, or art,  
Can save thee from despair."

*H Fowler*

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### **DOGS WELCOME!**

Robert Moffat, who was born and bred in Scotland, later became a missionary to South Africa where God mightily used him in proclaiming the gospel. On one occasion he wanted to go on a long journey from Cape Town to beyond the Orange River. In those days often the only mode of transport was a team of bullocks and heavy wooden wagons. Of course, this was a very slow way of travelling and it took four months for Moffat to complete the journey he had in mind. He had to go across rivers and plains, and often had nothing more than a cart track to follow.

At that time many people from Holland had migrated to South Africa, and they had set up large cattle ranches, as well as employing many servants. These servants were the native Africans and sadly and very wrongly were counted inferior to the white settlers. However the settlers usually made travellers that passed by very welcome, and Robert Moffat, weary with his long journey, was very grateful for the kindness shown by one very wealthy Dutch farmer. For a minister or a missionary to visit was a very special event, as it happened only very rarely. So it was considered proper, that after they had eaten their evening meal, they would ask Robert Moffat to preach a sermon to them. This he readily agreed to do and so the large

family Bible was brought out and placed on the table, and the Psalm books, which they used for praises. All the family took their place and waited.

“But where are the servants?” Moffat asked. “Servants! What do you mean?” snapped the farmer. “I mean the servants who work and live on your farm. I see you have a large workforce.” “You mean the Hottentots!” replied the farmer in angry surprise! (Hottentot was a name the Dutch settlers gave to the African people). “If you want a congregation like that we may as well call the dogs that lie at the door!”

Robert Moffat, seeing that he would not win an argument in this way, quietly dropped the matter. Instead he started the worship with a Psalm and asked the Lord’s blessing upon the act of worship, and in particular on the passage of Scripture he was about to read. He then opened the Bible and read the account of the woman of Canaan, as recorded in Matthew 15. 21-28. For his text, he took the words: “Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.”

He had not gone far into his sermon when the farmer interrupted the minister. “Will the minister sit down and wait a while. He shall have the Hottentots.” So his sons were sent to call in all the African servants who joined in the worship.

When the service had concluded the old farmer turned to Robert Moffat and said: “My friend, you took a hard hammer and you have broken a hard head.” He realized to his shame, that he had spoken like the Jews of old, who referred to the Gentiles as dogs, and yet the Lord had mercy upon them and brought them also into His family, on the same level as the Jews. So both white and black believers are in God’s sight of equal worth, for He is no respecter of persons, race or colour.

*Adapted*

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#### EDITOR’S POSTBAG

*First answers to the monthly questions have been received from ISABELLA and JOHN ROSIER.*

## FOR THE VERY LITTLE ONES

## GOD COMFORTS JOSHUA

Before Moses died, God told him to set Joshua before the people as their new leader. Joshua had served Moses since he was a young man. He was one of the twelve spies who searched the land of Canaan and gave a good report.

Now Joshua stood alone before the children of Israel. Soon they would enter the land of Canaan and fight against strong enemies. What wisdom and courage he needed to lead them! But the LORD spoke to Joshua: "... *as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.*" He told Joshua to keep the Law of Moses and "*meditate therein day and night.*" Then he would have "*good success.*"

God knew all the fears that Joshua had and spoke words of great comfort to him: "*Be strong and of a good courage: be not afraid, neither be thou dismayed: for **the Lord thy God** is with thee withersoever thou goest.*" Now Joshua boldly commanded the people to prepare to cross over Jordan. In three days they would enter the land of promise.

## QUESTIONS:

1. Who was set before the people as their new leader?
2. Who promised to be with Joshua? (4 words)
3. Where would they enter in three days? (4 words)

*Please 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. Into Canaan.
2. To die.
3. All the land of promise.



*“Be strong  
and of  
a good  
courage;  
be not  
afraid ...”*

*Joshua 1. 9.*

## BIBLE LESSONS

**JESUS CLEANSSES THE TEMPLE**

As Jesus and the multitude entered into Jerusalem, the shouts of the people drew many out of their homes, wondering what all the excitement was about. They listened as the multitude kept repeating: *"Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord;" "Blessed be the kingdom of our father David ... Hosanna in the highest."*

The men of Jerusalem looked at each other and then at the multitude and finally at Jesus riding upon the colt and asked: *"WHO IS THIS?"* Who was this King they were bringing? The multitude answered: *"This is Jesus the prophet of Nazareth of Galilee."* You may remember that the Jews despised the Galileans, especially those who came from Nazareth. Jesus made His way to the temple and quietly looked on all that was taking place.

As evening came on, Jesus and the disciples returned to Bethany. Now they walked alone, as the multitude had dispersed. No doubt, many of them were disappointed that Jesus had made no effort to lead them in an uprising against the Roman authorities. We wonder if even the disciples were cast down. All the excitement had died out as quickly as it had started. Sadly, the religion of many people today is like that of this multitude. They shout His praises in the beginning but soon leave off following Jesus.

The next morning (on the Monday), Jesus and the disciples went back to Jerusalem. There was no multitude accompanying them on this day. Perhaps they left before eating breakfast, because on the way Jesus became very hungry. He saw a fig tree full of green leaves ahead of them. Although it was not yet the season for figs to be ripe, Jesus hoped to find a few early ones. What a disappointment! There was nothing but leaves. Jesus then spoke to the tree: *"No man eat fruit of thee hereafter forever."* What a solemn curse!

When they came to Jerusalem, Jesus went into the temple. It was full of people buying and selling animals for the sacrifice offerings. Perhaps you remember that Jesus, very early in His

ministry, had come to the temple and cast out these merchants. Now He must do so again. Oh what indignation He felt! He asked the people if it was not written in the prophets: *"My house shall be called of all nations the house of prayer"*? But who could pray with all the shouting of the merchants competing against each other to sell their animals? There were also those who exchanged foreign money for shekels. What a scene it was!

Then Jesus spoke a most solemn charge against them: "... *ye have made it (the temple) a den of thieves.*" The disciples must have looked on in awe as all the merchants and moneychangers obeyed their Master. No one dared to protest.

What a change took place in and around the temple! Where all was noise and confusion just minutes before, now peace and quiet was found. That is how it should be in the House of God. While all the buyers and sellers were crowding in, there was no room for those with afflictions and other pressing needs.

The Bible tells us that after the buyers and sellers were cast out, those who were lame and blind came in and Jesus healed them. What praise and thanksgiving was heard once again in the temple!

When the day was ended, Jesus and the disciples again went out of the city to Bethany. No doubt, they returned to the house of Martha and Mary.

*You can read about this in Matthew 21 verses 12 to 22 and Mark 11 verses 10 to 19.*

#### QUESTIONS:

1. What question did the men of Jerusalem ask when Jesus entered, riding upon the colt? (3 words)
2. What tree did Jesus curse?
3. What did Jesus say His house should be called? (4 words)
4. What had the merchantmen made the temple? (4 words)
5. What was heard in the temple once again? (3 words)

*Please 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. Thirty pieces of silver.
2. The Lord hath need of him.
3. The stones.
4. Jerusalem.
5. Because of their unbelief.

*G. L. TenBroeke*

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**“FROM A CHILD THOU HAST KNOWN THE  
HOLY SCRIPTURES”**

When some of us were younger, we were required to learn quite long passages from Scripture which, though at the time seemed tedious, now in later years we find the benefit of having them in our memories as the precious Word of God.

Mr. Stanley Delves, who was a much-loved former minister in our churches, went almost completely blind in the last years of his long and useful ministry. He said how thankful he was that, as a child he had to learn passages of Scripture, which he could recall for his own meditation, even though he could not read his Bible for himself, as before.

The practice of learning Scripture goes back centuries. The Jewish schoolboy was expected to learn the Law of God off by heart, and that was not only the Ten Commandments, but the other laws God set down for the nation of Israel. In the terrible years known as “the killing times” when our forefathers in Scotland, who sought pure worship independent of the state, were mercilessly persecuted, many of them were executed in public. It was the custom that before the execution took place, the victim was allowed to speak for a few moments. One of these noble “Covenanters,” as they were known, had learned, when a boy, the 119th Psalm in its entirety. He thus began at verse 1 and proceeded word perfect through the Psalm toward verse 176. Before he could reach the last verse, however, a messenger on horseback arrived bringing a Royal Pardon. Thus his life was preserved for the Lord’s cause on earth, and he was doubly thankful that, when a boy his parents had insisted that he learn the Scriptures to be able to recite them.

*Editor*

**THE GREATEST BOOK – THE BIBLE**

The Bible contains the mind of God, the state of man, the way of salvation, the judgment of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are unchanging. Read it to be wise, believe in it to be safe, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you.

It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened, and the gates of hell disclosed.

Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given to us in this life, it will be opened in the judgment, and be remembered forever.

It involves the highest responsibility, and will reward the greatest labour, and will condemn all who trifle with its sacred contents.

*Selected*

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*"The wicked flee ... but the righteous are bold as a lion."*

*(Proverbs 28. 1)*

The noble animal, the lion, is the most perfect model of boldness and courage. He never flees from the hunters, nor is frightened by their onset. If their number forces him to yield, he retires slowly step by step, frequently turning upon his pursuers. He has been known to attack a whole caravan, and when obliged to retire, he always retires fighting, and with his face to the enemy.

*Paxton*

**GENERAL MONTGOMERY OF ALAMEIN**

*Further to the reference in the August Friendly Companion, Mr. H. Jempson, Pastor of Hanover Chapel, Tunbridge Wells, has kindly forwarded the extracts below from two speeches by General Montgomery.*

At the end of World War Two, Montgomery writes in his book of Memoirs: "I felt that I must at once speak to the Commanders and troops under my command, who had come so far and fought so well. Victory was far more due to their efforts than to anything I had been able to do myself. I sent the following message to the Armies:

'On this day of victory in Europe I feel I would like to speak to all who have served and fought with me during the last few years. What I have to say is very simple, and quite short.

I would ask you all to remember those of our comrades who fell in the struggle. They gave their lives that others might have freedom, and no man can do more than that. We who remain have seen the thing through to the end; we all have a feeling of great joy and thankfulness that we have been preserved to see this day.

We must remember to give the praise and thankfulness where it is due: "This is the Lord's doing, and it is marvellous in our eyes."

Montgomery wrote similar messages to the Royal Navy, and the Royal Air Force.

At the unveiling of the Alamein Memorial in the desert, on 24th October 1954, Montgomery concludes his address with these words: "And let us remember when all these things are said and done, that one great fact, the greatest fact remains, supreme and unassailable. It is this. There are in this world things that are true and things that are false; there are ways that are right and ways that are wrong; there are men good, and men bad. On one side or the other we must take our stand, one or the other we must serve. A great commander once dismissed his troops after a long campaign with these

words: 'Choose you this day whom ye will serve; ... as for me and my house, we will serve the LORD.' (Joshua 24. 15).

These words seem to me to be the foundation of the whole matter, and it is my belief that they ought to be impressed on every young person from the earliest days. We can only secure a better world, and abolish war, by having better men and women; there is no other way and no short cut."

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### **THE FURTHERANCE OF THE GOSPEL IN ENGLAND**

Some weeks ago, having heard a sermon preached from Paul's words: "But I would ye should understand, brethren, that the things which have happened unto me have fallen out rather unto the furtherance of the gospel," the following part of English history was brought to my memory.

In the time of the Apostle Paul, the Roman Empire held sway over both the Holy Land and also much of our own country. Although the Romans had overall responsibility, they did permit local kings and chiefs to rule, provided they submitted to the final authority of Rome.

There still exist various ancient documents which make mention of these kings and chief families, who reigned over parts of England. An eminent historian and archaeologist of late Victorian times, Sir Flinders Petrie, tells us that in these documents is to be found reference to a king named Bran, who with his family, was held hostage in Rome for seven years, "for his son Caradog." This means that Caradog was sent back to rule in Britain as a puppet king, whilst his father and family were held hostage in Rome to ensure his good behaviour. What is interesting is that Bran was held in Rome from AD51 to AD58. It is estimated by godly scholars that Paul wrote his Epistle to the Romans in AD58. Petrie writes:

"Considering the strength of Christianity then, its hold in Cæsar's household where Bran was a hostage, and its political position under Nero, there is nothing in the least improbable in a British hostage being among the converts

by AD58. Indeed by AD103, Lleirwg, a great grandson of Caradog, 'first gave lands and the privilege of the country (i.e. a position of native freeman) to those who first dedicated themselves to the faith of Christ.' Three generations for such a spread of influence from one of the royal family is certainly not too short a time."

Petrie further states:

"That Christianity was firmly established in even remote parts of Britain at the close of the second century AD, is shown by Tertullian who states that, 'the Britons in parts inaccessible to the Romans, Christ has truly subdued.'"

These ancient records therefore state unequivocally that the man who first brought the Christian faith to these shores was none other than Bran, the father of Caratacus. (Furthermore they tell us that he and his family were taken to Rome in chains to be executed, but Caratacus made a famously defiant speech that won the Senate's applause and earned him a state pension and apartments in the Imperial Palace!)

How wonderfully the 'thing that happened' to the Apostle Paul in going to Rome, fell out rather to the furtherance of the gospel in bringing it to our own land, through a royal personage from whom it spread to its four corners where even the might of the Roman Empire could not.

Oh that the Lord would appear for Great Britain once more as He did then.

**Footnote:** *Modern historians dismiss these old records as myth and fable, primarily because the royal houses of those days apparently traced their ancestry back to Japheth and Noah, which conflicts with their evolutionary philosophy. Also the Roman Catholic Church would prefer people to believe that St Augustine brought "Christianity" to England in the 7<sup>th</sup> Century. Rather Augustine wished to bring popery and arranged for 1,200 of the finest scholars to be slain because they refused to bow to his demands.)*

*Contributed*



## SOME CONSIDERATIONS ON EVOLUTION BY J.C. PHILPOT

*This prediction by J.C. Philpot would have been written in the first half of the 1800s. What he foresaw regarding the theory of evolution has been totally realised, and in a sense is almost a "prophetical" writing. He was a fellow at Worcester College, Oxford University, and would have therefore seen at first-hand what was happening in "scientific" circles at that time. As he says, what evolution and evolutionists (to this very day) can NEVER do, is explain what the soul is, and even deny the very existence of it. Yet this mere, absurd theory of evolution has indeed become the "accepted truth" in universities, schools and in society in general in the UK today, and anyone who dares question it is regarded in all mockery. I have even heard a prominent Cabinet Minister declare on "BBC's Question Time" those who believe in Creation as "crackpots". But, we need not fear, for "let God be true, but every man a liar." Nothing can alter one iota the truth and reality of God's Creation, despite the attempts by sinful, vile, corrupt, fallen man and the vain imaginations of his darkened mind, who in fact stands in desperate need of God's salvation. (Cliff Wade)*

"That by this act of creative power He made man capable of knowing Him, worshipping Him, and obeying Him.

If these three simple propositions are denied or questioned, there is at once an end to all further argument. Revelation and religion fall at once to the ground, and man has no pre-eminence over the beasts that perish. To this point, modern science is fast tending; for the fashionable theory at present is that there was no special creation of man at all, but that by progressive advancement from a lower state of being, he was at last fully evolved out of an ape, and in fact is a kind of improved gorilla: much in the same way as a Ribstone pippin is an advanced crab, or a greengage plum an improved bullace.

Our readers may disbelieve our assertion, or smile at our illustration, but they may depend upon it that this is the theory

which is fast advancing in recognition amongst scientific circles, where it is first elaborated and ripened by the highest intellect of the country. Being thus countenanced and popularised, it will gradually spread itself downwards, until it will fully leaven the minds of thousands, and among them doubtless very many who now profess to believe the Scriptures. It is, in fact, with all its evident absurdity, an attempt to explain the inexplicable, and to account for the presence of man in this world, without his special creation at a definite moment by God Himself, according to the testimony of the Scriptures.

Now in direct opposition to this ape-into-man theory, which destroys at a blow the immortality of the soul and indeed the possession of a soul altogether by man, the Bible, as a revelation from God, gives us the history of man's creation, and that God not only formed his body of the dust of the ground, but 'breathed into him the breath of life' which He did not to any of the lower animals, and thus 'man became a living soul' (Genesis 2). Between this statement and infidelity we have no alternative."

*In addition, there appears with this extract (above) a footnote by Philpot pertaining to the same theme of evolution:*

"The creation of man in the image of God speaks for itself as an inspired declaration. How different from the disgusting, derogatory ape-into-man theory! Look at man formed in the image of God, possessed of godlike purity and holiness, of an immortal soul, of noble reasoning, intelligent faculties, able to know, worship, adore, and serve his divine Creator. And now view him as just a little beyond a gorilla; a large ape, by some happy accident become somewhat advanced before his brother apes, first learning how to make a fire, then to put a few logs together, next to click, click a few rude signs, as the beginning of language, until, by gradual improvement, he at last becomes a Newton or Milton! But this is the theory of the present day, advancing everywhere by rapid strides, and likely to become

soon the accepted explanation of man's existence on earth.

How disgusting a theory! And how, even as a theory, beset with objections to which the difficulties of revelation are as a molehill to a mountain! Apes have been known since the time of Solomon (2 Chronicles 9. 21) and monkeys are represented in the Egyptian tombs of still an earlier date; but has any improved ape ever made his appearance? The monkeys in the Zoological Gardens, after years of observation of their numerous habits, have never shown any disposition to learn to talk, or improve themselves into gentlemen and ladies."

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### A FLICK OF THE TAIL

Engineers have dramatically improved the acceleration of their 'mechanical fish' robots by emulating the physics behind the pike fish's ability to rapidly accelerate from a stationary start.

They constructed 50-cm-long rubber models of fish with an internal mechanism designed to 'flick' the model's tail in the same way as a pike does. This resulted in an underwater acceleration of 4 g, which was eight times better than that of previous robotic fish. But they've got a way to go yet to match the top recorded acceleration of real pike, 15g.

As *New Scientist* mused: "A robot with that kind of acceleration could be well suited to covert operations or navigating turbulent water."

*Creation*

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Volney, a noted unbeliever, was once overtaken by a violent storm at sea, when he began to be in the greatest distress, and ran about crying: "Oh, my God! What shall I do?" Afterwards the storm abated, and the sceptic, who before had been ridiculing and scoffing at Christianity, was so humbled and ashamed that he dare not show himself for days.

*The Sower, 1883*

**“WHAT WILT THOU HAVE ME TO DO?”**

In order to do God's work rightly, it is necessary that he who does it should not only be diligent, but that he should know what the work is which God requires to be done. This wisdom comes from God only. Our natural reason will not help us in the matter. That which *we* think the right thing may be just the wrong thing. Moses might, for example, have reasoned thus, when in Egypt: 'I am here amongst heathen people, having a knowledge of God which they have not. I am in a position of great influence. What can I do better than devote myself to the great work of making God known amongst the idolaters of Egypt?' How many of God's people might have been fully convinced that no greater and better work could be done than this. But God had another work for Moses, which was, in the eyes of man, perfectly useless and foolish.

It was a blessed thing for Moses that he understood this. Let us who believe in God look to Him for direction. Let us say: "Lord, what would'st *Thou* have me to do?" And till we have the Lord's direction as to our work, let us wait upon Him, rather than bestir ourselves in that which we call service, but which may really be for our own satisfaction, and to the dissatisfaction of God. Moses waited forty years in the land of Midian before God put the work into his hands; and when the right time came, God called him forth. "My time is not yet come: but your time is always ready," were the words of reproof the Lord Jesus spoke to His unbelieving brethren. When God gives work, He gives the right work, and at the right time.

*Frances Bevan (The Life of William Farel)*

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It was during the American Civil War that somebody came up to President Abraham Lincoln and said: "Mr. President, the Lord is on our side, and we will have the victory." The noble Lincoln replied: "Sir, my concern is not whether God is on our side. My great concern is to be on God's side, for God is always right."

*BIBLE STUDY FOR THE OLDER ONES***PRAYERS OF THE BIBLE (XII)****The prayer of the Canaanite woman**

It is recorded in Matthew 15 that Jesus went into the coasts of Tyre and Sidon. This is in the country of Lebanon. Whilst there, a woman of Canaan in great distress sought Him to heal her sick daughter. This woman knew who Jesus was: "And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil" (Matthew 15. 22). She knew He was the Son of David, flesh and blood did not reveal that unto her. Her daughter was beyond human help under the power of Satan. She needed the mercy of the Lord, so she came seeking it.

The Lord Jesus tried this woman's faith, firstly: "He answered her not a word." What a trial, in great distress, in great need, but the Lord was silent. This woman could not give up: she cried and cried, more earnestly. The disciples became weary with her crying and asked the Lord to send her away. The Lord Jesus tried her even further: "But He answered and said, I am not sent but unto the lost sheep of the house of Israel" (v 24). How that must have pierced through her heart. The Israelites are the chosen people of God: you are a Canaanite. What was the effect? "Then came she and worshipped Him, saying, Lord, help me" (v. 25). What a wonderful example of perseverance in prayer! The Lord Jesus said: "Men ought always to pray, and not to faint." The other instruction for us is that we tend to think of worship as being in great ecstasies of joy and peace, and it certainly sometimes is; yet this short humble prayer of great need was divine worship.

Yet the Lord Jesus takes her a little further in this trial of faith: "But He answered and said, It is not meet to take the children's bread, and to cast it to dogs" (v .26). The children are the chosen people of Israel, the dog is the Canaanite. What a blow, but she falls under it: "Truth, Lord." She confesses that

she is no better than a dog. Then she receives a most gracious answer: "Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour" (v .28).

May the Lord give us this gracious importunity in prayer, though so unworthy, so sinful, remember the words of the Lord Jesus: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew 7. 7-8). Also remember those wonderful words of grace: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matthew 11. 28-30).

"Come, ye sinners, poor and wretched,  
Weak and wounded, sick, and sore;  
Jesus ready stands to save you,  
Full of pity, joined with power;  
He is able,  
He is willing; doubt no more.

Let not conscience make you linger,  
Nor of fitness fondly dream;  
All the fitness He requireth,  
Is to feel your need of Him,  
This He gives you,  
'Tis the Spirit's rising beam.

Come, ye weary, heavy laden,  
Lost and ruined by the fall;  
If you tarry till you're better,  
You will never come at all.  
Not the righteous,  
Sinners Jesus came to call."

*J. Hart*

*J. R. Rutt*

**BIBLE QUESTIONS**

*This month the questions are about GOD'S OMNISCIENCE. Younger children need only do five questions. Please give references for questions 6 to 10 and send your answers to the Editor (see Page 266 for the address). Remember to give your name and address and write the word ANSWERS on the envelope.*

*Psalm 147. 5 says that God's understanding is "infinite", that is, it has no limits; He knows everything. So please write out the texts below which tell of God's knowledge of:*

1. When a sparrow falls to the ground. (Matthew 10. 29)
2. The number of hairs on our head. (Matthew 10. 30)
- 3 & 4. The things which come into our minds, that is, our thoughts. (Psalm 139. 2; Ezekiel 11. 5)
5. The words we speak. (Psalm 139. 4)
6. Our sins. (Amos 5)
7. The number of the stars. (Look for the word 'tell' which means, to count.) (Psalm 147)
8. All our secrets. (Psalm 44)
9. To whom did Jesus say most solemnly: "God knoweth your hearts."? Write out the rest of the sentence. (Luke 16. 14-15)
10. Jesus asked Peter the same question three times; the last time Peter said something which plainly acknowledged that Jesus was God. What did he say?

**ANSWERS TO NOVEMBER QUESTIONS**

1. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."
2. Cana in Galilee.
3. "Sit down in the highest room."
4. Five virgins were wise and five were foolish.
5. He had not on a wedding garment.
6. They ran out of wine. Jesus told the servants to fill the water pots with water and then to take of the water and give it to the governor of the feast. He had changed the water into wine, better than before. (John 2. 7-10)
7. The marriage (supper) of the Lamb. (Revelation 19. 9)
8. "Marriage is honourable in all, and the bed undefiled: but

- whoremongers and adulterers God will judge.” (Hebrews 13. 4)
9. The foolish virgins were shut out because, having no oil with them, they were not ready when the bridegroom came. The oil represents God’s grace. (Matthew 25. 3-10)
10. John the Baptist. (John 3. 29)

*Contributed*

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**“WHO HATH DESPISED THE DAY OF SMALL THINGS?”**

The Lord that made both heaven and earth,  
And was Himself made Man,  
Lay in the womb, before His birth,  
Contracted to a span.

Behold, from what beginnings small  
Our great salvation rose;  
The strength of God is owned by all;  
But who his weakness knows?

Let not the strong the weak despise;  
Their faith, though small, is true;  
Though low they seem in others’ eyes,  
Their Saviour seemed so too.

Nor meanly of the tempted think;  
For O what tongue can tell  
How low the Lord of life must sink,  
Before He vanquished hell?

As in the days of flesh He grew  
In wisdom, stature, grace,  
So in the soul that’s born anew,  
He keeps a gradual pace.

No less Almighty at His birth,  
Than on His throne supreme;  
His shoulders held up heaven and earth,  
Though Mary held up Him.

*J. Hart*



# THE FRIENDLY COMPANION

*A Monthly Magazine for Children  
and Young People*

Editor: G.D. Buss

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2011  
Volume 137

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GOSPEL STANDARD PUBLICATIONS  
12(b) ROUNDWOOD LANE, HARPENDEN,  
HERTS. AL5 3BZ

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### **OUR MAGAZINES**

How rapidly does the time fly, so that we come to the close of another year, and with thanksgiving record the Lord's faithfulness in supplying the needs of this little magazine during 2011. Many times it has to be said to the Lord's honour, that when material was needed, it has remarkably appeared. We trust we may humbly say with another that at times it has been "the Lord brought it me."

One's deepest gratitude is extended to the several regular contributors to the *Friendly Companion*, who loyally have supplied their pieces each month. Their labour has not gone unnoticed and may the Lord reward them openly. Also the indispensable help given by the typist and others who along with the proof readers have endeavoured to maintain a high standard for the magazine, is most gratefully acknowledged.

It has been good to hear of appreciation from some of our readers and also for constructive criticism which some have graciously given.

Through God's goodness the prices will remain the same for both the *Gospel Standard* and the *Friendly Companion* in 2012 as the Magazine Fund has been well-supplied this year.

"Brethren pray for us."

G. D. Buss (Editor)