



Bible Student's Notebook™

The Herald of His Grace

Issue 50

Rest and Spiritual Growth

by – W. Phillip Keller

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Galatians 1:11-12).

One of the conditions most frequently forgotten in thinking about the growth of a tree is rest. Or, to put it in technical terminology, dormancy. ... It is important to understand that dormancy is not death. A tree may appear to be dead, it is true. All the leaves of deciduous trees will be stripped off in the fall leaving a stark skeleton. The tree is nevertheless very much alive -- but at rest.

In the design of living things, whether plants or animals, it has been ordained that their bodily structure and strength should be rested and restored periodically. This is conducive to optimum growth. In this connection it is of interest to note that even God Himself saw fit to rest after completing His creative enterprises throughout the universe.

Dormancy in a tree occupies a specific season. This season of rest is the one which just precedes the springtime of active and accelerated growth. ... All of this is in preparation for the upsurge of the vigorous spring. ...

Precisely the same principle applies in the total spiritual, mental, and emotional life of the Christian. There is an erroneous concept common to many children of God that to be effective they must be always active. There is the idea abroad that one must be always "on the go for God."

Yet even our Lord and Master, Jesus Christ, when He moved among us as the God-Man, found it imperative to withdraw from the activity of His busy life and take time to rest. Again and again we find Him slipping away to some quiet spot on a mountainside or across the lake where He could be alone and still for refreshment of body, mind, and spirit. These were interludes of quiet communion with His Father. ...

It is the very makeup of life that we are bound to encounter times when we have gotten beyond our strength and stamina. ... *"Come ye yourselves apart ... and rest awhile"* (Mark 6:31). ... Will I or won't I respond to this warm invitation? I can claim to be too busy; that there simply isn't time; that there are too many others depending on me; that I'm tough and can take it; or that I'd rather wear out than rust out.

Each of these may be legitimate and logical replies, but they are not necessarily either wise or godly. ...

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Dear Ambassadors,

This is our 50th issue of the BSN – our “Jubilee” issue!

We published our first issue in May of 1989. Over the past eleven years, we have taken many transitional steps – steps that have reflected things that we have learned from the Scriptures. Looking back through the issues one can “watch” the transition unfold. So, remember, when reading through the BSNs, that our latest light will be reflected in our latest issues.

This Issue: Rest

Our lead article in this issue is on the wonderful subject of *rest*. Christendom is filled with the busyness of unrest. What a joy to realize that spiritual growth is rooted in the important principle of *rest* – resting in the freedom, completeness, and simplicity that we have in Christ. We trust that this selected reading will be a refreshment to your spirit.

Study to Be Quiet

One passage that has made an impression upon me over the past few years is I Thessalonians 4:11-12:

“And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing.”

Now here is a study that we would all do well to pursue!

Visiting With the Saints

Our entire family was privileged to spend time together in Decatur, Illinois with our dear brother Carl Hayes, his precious family, and some of the beloved saints in that area. They were very gracious hosts, and our hearts were truly refreshed by their interest in the “Godly Home.” That was the theme that they asked us to teach on. We basically taught through some of the subject matter that we have covered in our BSN series on the home. And we were thrilled to do so! There is hardly a more important issue that they home. Oh, that God would give us godly homes!

If you ever find yourself passing through central Illinois, be sure to look up brother Carl Hayes and Denis Durham. They both, along with the saints that fellowship with them, have a heart for the things of our Lord. I am sure that you will be encouraged by their spirit, as our family has been.

Your fellow ambassador from the Gladstone consulate,



Clyde L. Pilkington, Jr.

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This biweekly publication (24 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7)
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11)
- the “preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began” (Romans 16:25)
- true freedom and liberty apart from the law (Galatians 5:1)
- the organic nature of the church, the body of Christ (I Corinthians 12)
- the distinct ministry of Paul, the apostle to the Gentiles (Romans 11:13)
- the importance of receiving all whom Christ has received (Romans 14-15)
- the recovery of *rich* Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13).
- the completeness of the believer in Christ (Colossians 2:10), with ...
 - total forgiveness of sins (Colossians 1:14)
 - identity in His death, burial, and resurrection (Romans 6)
 - adult sonship position (Galatians 4)

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any “Movement,” “Organization,” “Mission,” or separate body of believers, but is sent forth to and for all “saints.”

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PATRIARCHS

Remember that it is our responsibility as husbands and fathers to take the truths we learn from God's Word, the truths that we hold dear, and impart them to our families.

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(recompiled and edited)

The Foundation of the Home: Charity

AN INTRODUCTION TO THE DOCTRINE OF THE HOME Part XXII

by – Clyde L. Pilkingotn, Jr.

Text: I Corinthians 13:1-13

I. Charity is a Choice of Commitment

Charity is a positive action of the will and is manifest not in mere feeling but in concrete active service toward another. Moreover, charity gives itself irrespective of the recipient's reactions (c.f. II Corinthians 12:15).

Christ did not instruct His followers to stir up some emotion for their enemies when He said “Love your enemies” in Matthew 5:44.

“... Love should be generally supported by favorable feelings, but it is not itself a feeling. If it were a feeling, love would be a very fickle reality and those who construed it to be a feeling would be very fickle people. Rather love is a **decision and commitment** ...”

“I may read you wrongly on occasion and misjudge your needs. I have done this so often to so many in the past. But know this, that my **decision** is to **love you** and my commitment is to your true and lasting happiness. I am dedicated to your growth and fulfillment as a person. If I should fail you, for lack of wisdom or because of the abundance of weakness in me, please forgive me, try to recognize my intention, and know that I will try to do better.”¹

II. Charity abounds in knowledge and judgment.

“And this I pray, that your love may abound yet more and more in knowledge and in all judgment” (Philippians 1:9).

Thus, Charity is something that can be *taught* and

1. John Powell, *Unconditional Love*.

learned.

“That they may teach the young women to be sober, to love their husbands, to love their children” (Titus 2:4).

III. Charity is to be Unconditional

Charity is not dependent upon worth or merit, it is unconditional (c.f. Ephesians 2:4-5). In II Corinthians 12:15 Paul gives us a demonstrative definition of charity:

“And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.”

“True love is unconditional. There is no third possibility: Love is either conditional or unconditional. Either I attach conditions to my love for you or I do not. To the extent that I do attach such conditions, I do not really love you. I am only offering an exchange, not a gift. And true love is and must always be a free gift.

“The gift of my love means this: I want to **share** with you whatever I have that is good. You did not win a contest or prove yourself worthy of this gift. It is not a question of deserving my love. I have no delusions that either of us is the best person in the world. I do not even suppose that, of all the available persons, we are the most compatible. I am sure that somewhere there is someone who would be “better” for you than me. All that is really not to the point. The point is that I have **chosen** to give you my gift of love and you have **chosen** to love me ...”

“There is no admission price to my love, no rental fees or installment payments to be made. There may be days when disagreements and disturbing emotions may lie between us. But I have given you the **word of my commitment**. I have set my life on a course. I will not go back on my word to you ... I will always love you.”²

Love is NOT something that you *fall* into! It is a choice of the will. The problem with a view of love in which one *falls* into it is that one can just as simply and quickly *fall out* of love. This view of “love” is not love at all. It is nothing more than emotions run amuck!

Your love toward your spouse is to be based on *commitment*. This *commitment of love*, unconditional love, should be clearly verbalized to your mate. Communicate to them that you will always love *them*, NO MATTER WHAT!! Help them understand that *you* are *always* there for them, that they can *always* talk with you and share *anything* with you.

IV. The Importance of Charity

Our text tells us of the unparalleled importance of Charity (:1-3). Henry Drummond, in the title of his classic book, reminds us that love is *The Greatest Thing in the Word*. He does so by reviewing I Corinthians chapter 13.

“Paul begins by contrasting love with other things that men in those days thought much of. ...

“He contrasts it with *eloquence* ... He contrasts it with *prophecy*. He contrasts it with *mysteries*. He contrasts it with *faith*. He contrasts it with *charitable acts*. ... Then Paul contrasts it with *sacrifice* and *martyrdom*. ”³

Without charity we have NOTHING. In fact, without charity **we are** Nothing!

“... and have not charity, I am nothing” (:2).

V. The Demonstration of Charity

Our text demonstrates the nature of Charity (:4-7).

The use of the word “Charity” helps us see the importance of Love Demonstrated. The word charity has to do with a love that gives (love in action). It comes from the word “Cherish.”

God made a committed decision of love for us. Then He demonstrated that love:

“*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).

“*But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us*” (Romans 5:8).

Carefully read through :4-7, making sure that you grasp, as much as possible, the nature of shared Charity:

- A. Suffereth Long – puts up with, patient
- B. Kind – tender and considerate
- C. Envieth Not – not jealous
- D. Vaunteth Not Itself – doesn’t brag
- E. Not Puffed Up – not inflated with pride, not haughty
- F. Doth Not Behave itself Unseemly – not indecent
- G. Seeketh Not her Own – not selfish
- H. Not Easily Provoked – not easily irritated & offended
- I. Thinketh No Evil – doesn’t jump to conclusions, guileless
- J. Rejoiceth Not in Iniquity – doesn’t enjoy hearing of sin
- K. Rejoiceth in the Truth – love’s accuracy
- L. Beareth All Things – supports
- M. Believeth All Things – not suspicious
- N. Hopeth All Things – anticipates the best for others
- O. Endureth All Things – refuses to quit or give up

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2. John Powell, Unconditional Charity.

3. Henry Drummond, *The Greatest Thing in the Word*, (various publishers; first published c. 1884).

A Selection of *The Last Words of the Dying*

JACKSON, ANDREW

“My sufferings, though great, are nothing in comparison with those of my Saviour, through whose death I look for everlasting life.”

(*Last Words of Saints and Sinners*, by Herbert Lockyer, p. 100)

JUDSON, ADONIRAM (Missionary to Burma)

“I go with the gladness of a boy bounding away from school. I feel so strong in Christ.”

(*Dying Words*, by A.H. Gottschall, as recorded in *Voices from the Edge of Eternity*, by John G. Myers, p. 77)

JOHN KNOX (Reformer)

“By the grace of God I am what I am. Live in Christ and the flesh need not fear death.”

(*Voices from the Edge of Eternity*, by John G. Myers, p. 85)

KARSON, KIT (Indian scout)

“I am going to hell.”

(*Dying Testimonies*, by S. B. Shaw as recorded in *Voices from the Edge of Eternity*, by John G. Myers, p. 163)

LATIMER, HUGH (Reformation martyr)

“We shall light a candle in England today as will never go out.”

(*Life Stories of Remarkable Preachers*, as recorded in *Voices from the Edge of Eternity*, by John G. Myers, p. 169)

LUTHER, MARTIN

“Into Thy hands I commend my spirit! Thou hast redeemed me, O God of truth.”

(*Last Words of Saints and Sinners*, by Herbert Lockyer, p. 73)

MCKINLEY, WILLIAM

“Nearer, my God to Thee, Nearer to Thee. It is the Lord’s way. Good-bye all!”

MARGARET OF SCOTLAND (1445, wife of Louis XI)

“Shame on life.”

(*Last Words of Saints and Sinners*, by Herbert Lockyer, p. 84)

MAZARIN, JULES (1602-1661, French statesman)

“O! my poor soul! what will become of thee? Whither wilt thou go? Oh, were I permitted to live again, I would sooner be the humblest wretch in the ranks of mendicants than a courtier.”

(*Last Words of Saints and Sinners*, by Herbert Lockyer, p. 90)

MIRABEAU, GABRIEL (1749-1791, French statesman)

“Give me more laudanum [opium sedative], that I may not think of eternity and of what is to come. I have an age of strength, but not a moment of courage.”

(*Last Words of Saints and Sinners*, by Herbert Lockyer, p. 90)

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Body Building

AN INTRODUCTION TO THE DOCTRINE OF EDIFICATION Part IV

by – Clyde L. Pilkingotn, Jr.

Text: Romans 14:4-14

Principle #3: LORDSHIP

14:4 “Who art thou that judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

judgest

See definition in :3.

The principle is quite clear: we must not seek to take God’s role in the lives of other believers. We are not suitable for such a task. The attempt to gain dominion over another’s faith should not be our desire (II Corinthians 1:24). We should let God, and God alone, be God. God save us from that “air of superiority” that seeks to manipulate other believers! May we instead be helpers of each others joy!

“A denunciatory or censorious spirit is hostile to the spirit of the gospel.”¹

master

“If a weak brother, for example, insists that *his* way of living is the rule for all the rest of us, he trespasses the lordship of Jesus. He is assuming a privilege that belongs to *Jesus alone*.²

“Loyalty to the Lord will ever keep us from occupying the Master’s judgement seat.”³

“We have therefore no right to try to put in order something that isn’t our business. I have known people who had some habits that I would dearly love to change ... Many is the time I have had to refrain from trying to reform someone. It is easy to be on the outside looking in, to see something that certainly ought to be set right, but I always came to the conclusion that I was not put here to condemn or judge another, and it is best to leave such judgement in the hands of our Lord.”⁴

holden up

Strong: (#2676) “thorough equipment”

14:5 “One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.”

esteemeth

Strong: (#2919) “to distinguish, *i.e.*, decide (mentally or judicially)”

fully persuaded

Strong: (#4135) “to carry out fully (in evidence), *i.e.*, completely assure (or convince)”

Paul was fully persuaded! *c.f.* :14

own mind

“Paul’s instruction is, ‘*Let every man be fully persuaded in his own mind.*’ Moses never

1. Hodge, as cited by William S. Plumer, *Commentary on Romans*, (Grand Rapids: Kregel Publications, 1993), p. 609.

2. Lovett, p. 362.

3. W.H. Griffith Thomas, *St. Paul’s Epistle to the Romans: A Devotional Commentary*, (Grand Rapids: Wm. B. Eerdmans, 1974), p. 372.

4. R.E. “Dusty” Rhodes, *Revelation Studies in Romans and Galatians*, (Litchfield, MI: Maranatha Publications, 1994) p. 301.

could have said a thing like that! There is a sense in which these words reveal our liberty in Christ as does no other single passage. The Law allowed no liberty of action in such things: its very spirit and essence was bondage to a letter.”⁵

“Christian beliefs and behavior must not be put on like a borrowed coat and returned when no longer needed. Each person should determine his or her own convictions and carry them out as unto the Lord.”⁶

Remember that faith is extremely personal.

“The believer is to be governed by *conviction*, not custom.”⁷

“Observe the value Paul places on the judgement of the individual. When he says, ‘**Let every man be fully persuaded in his own mind**,’ that is the opposite of the position of some institutional churches which gives all authority to the church. ... Such questions as, ‘Can I do this? Can I go here or there? How should a believer act in this situation?’ are all matters of individual conscience. The Lord wants believers to make up their own minds about such things. Why? So they will mature. The only way He can get us to grow up and be like Him is to put us *on our own* for such things. That’s why we are guided by *principles* rather than *rules*. That’s why He leaves so many things to conscience. Any parent who tells his child every little thing to do ruins his child. God just won’t do that.”⁸

“Room is thus left for growth in knowledge as the word of God opens to our faith, while conscience meanwhile is respected.”⁹

14:6 *He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not*

5. William R. Newell, Romans Verse By Verse, (Chicago: Moody Press, 1938) p. 506.

6. Gangel, p. 22.

7. Lovett, p. 359.

8. Lovett, p. 360.

9. William Kelly, Notes on the Epistle of the Romans, (Sunbury PA: Believers Bookshelf, 1978), p. 255.

regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

regardeth

Strong: (#5426) “to exercise the mind, i.e., entertain or have a sentiment or opinion”

Lord

“He [Paul] shows that *unity is not impossible*. There is a great deal of difference between uniformity and true unity. The one is cold and lifeless; the other is vibrant, living and warm. But how is unity to be obtained between believers who obviously differ on numbers of things even if they are not vital to true belief? Paul’s answer is the lordship of Christ. ... Consider for a moment the spokes of a wheel. Take a moveable point on any two spokes. The closer the two points get to the hub, the closer they get to each other; and the farther they get from the hub, the farther they get from each other. The Lord Jesus, so to speak, is the hub of the wheel of Christian fellowship. The important thing is for each of us to move closer to Him, acknowledging His centrality ... The matter of unity will then take care of itself.”¹⁰

thanks

“Because God doesn’t tell Christians every little thing to do, it doesn’t mean they are free to live any way they please. Christian liberty is limited to *pleasing the Lord*. We are not to please ourselves. However, no two Christians set about to please the Lord in the same way. The apostle illustrates this by saying, if one brother can eat meat as unto the Lord, that’s his privilege. If another brother cannot, that is his privilege.”¹¹

“May I do this? May I go there? May I read that? The answer is clear in the light of this principle: ‘Yes, if I can enjoy it to the Lord, and while giving Him thanks for it; No, if I cannot

10. Phillips, p. 236.

11. Lovett, p. 361.

receive it as a gift from His hand and bless Him for it.”¹²

14:7 For none of us liveth to himself, and no man dieth to himself.

14:8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

Lord

Jesus Christ is not dead, nor is He ‘head eritus,’ nor is He a retired ‘chairman of the board.’ He has not placed into human hands His right to lead, guide, control, and judge His people. No, Jesus is risen, and His return to life was ‘that he might be Lord both of the dead and living’

“To judge, or condemn, or to look down on others for their differing convictions, is to deny Jesus the right to His Lordship and to attempt to claim the right of control of another person who is His, not ours, to control.”¹³

we are the Lord's

“How weak so ever we be, we be Christ's. And therefore to be favoured for His sake.”¹⁴

14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

end

“A remarkable light is here shed upon the cross of Calvary and the very purpose of the Cross. The popular view is that Christ went to the Cross merely to save us. Glory to His name, He certainly came to shed His blood for our sins. This surely was one of the great objectives of His death (Galatians 1:4; Titus 2:14; II Corinthians 5:15; John 10:10). Many other objectives of His death are taught in

the Scriptures, but here we have one that stands unique in its clarity and object, yet oft forgotten. In view of all the sentimental love for a historical Jesus, it is of paramount interest to see that the Son left the bosom of the Father in order to die on the cross, and His definite *end* in view was that He would, like Joseph of old, go to the deepest pit of ignominy and shame in order to become the Lord of all the Egypt of this world and of the dead in the underworld.”¹⁵

14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

“The two parties are again rebuked.”¹⁶

why

“In the first place, Paul shows (1) *how purposeless it is* [to criticize another brother]. ‘But why dost thou judge thy brother? or why dost thou set at nought thy brother?’ Why indeed! What good does it do? How constructive is it? Gossip and criticism never accomplished anything worthwhile. ... Criticism violates the law of love.

“Then Paul shows (2) *how presumptuous it is* to criticize another brother. ‘for we shall all stand before the judgment seat of Christ’ ... If we turn the searchlight within our own hearts, we will find plenty to keep us humble before the Lord without being occupied with other people.”¹⁷

judge

See definition in :3.

set at nought

Strong: (#1848) This word is also translated “despise” in 14:3.

of Christ

15. Bultema, p. 157.

16. Thomas, p. 370.

17. Phillips, p. 237.

12. Godet, Romans, p. 334, as cited by Thomas, pp. 369, 370.

13. Larry Richards, Norm Wakefield, The Good Life: A Study of Romans 12-16 (Grand Rapids: Zondervan), p. 83.

14. Ibid.

“To bring in Christ truly is the due settlement of every question. To Him all bow that believe, as all unbelievers must bow in that day when He shall judge the quick and the dead. The believer comes not into ‘judgement’ [i.e., punitive, criminal judgement], but shall be manifested there and give an account. When those who believe not give account, it is ‘judgement’ for them, and hence necessarily condemnation.”¹⁸

14:11 “For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.”

c.f. Isaiah 45:23

14:12 “So then every one of us shall give account of himself to God.”

account

“Believers will account for their choices to God. We are not to demand that others give account to us!”¹⁹

14:13 “Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother’s way.”

judge

See definition in :3.

“Then let’s quit rating each other.”²⁰

any more

“The words ‘any more,’ in :13, show how prone we are to criticize each other, for they have the sense of ‘let us not keep criticizing,’ or ‘let us stop criticizing.’”²¹

judge this rather

i.e., come to this conclusion

“Instead of evaluating and judging others, Paul tells us to look, each one, at *ourselves*. We are not to evaluate *their* choices, but we are to evaluate our own.”²²

“Paul is not content with a negative statement in this matter of passing judgement. He has something positive to say. ... In view of the judgement seat of Christ, our decision should be to avoid at all costs doing anything which would hinder a brother in the exercise of his faith.”²³

stumblingblock

Strong: (#4348) “occasion of apostasy”

“Let us, instead, put stepping stones that our brother might rise higher by our help rather than see him fall lower and lower.”²⁴

occasion to fall

Strong: (#4625) “skandalon, skan’-dal-on (‘scandal’) ... ‘a trap-stick (bent sapling), i.e., snare’

“But what criterion do we use to evaluate? Put simply, we are to evaluate the impact of our choices on the others in our fellowship, to be sure that nothing we do is an obstacle to their growth, or something that might lead them to an action which violates their conscience.”²⁵

14:14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

unclean

“The apostle now states the concept that

18. Kelly, p. 259.

19. Richards, p.89.

20. Clarence Jordan, The Cotton Patch Version of Paul’s Epistles, (Clinton, NJ: New Wine Publishing, 1968), p. 41.

21. C.R. Stam, Commentary on the Epistle of Paul to the Romans, (Chicago: Berean Bible Society, 1984) p. 328.

22. Richards, p. 89.

23. Phillips, p. 238.

24. Laurin, p. 458.

25. Richards, p. 89.

nothing is unclean of itself. But notice how he arrives at this conclusion -- by knowledge ('I know') and by conviction ('and am persuaded by the Lord Jesus'). To walk in Christian liberty requires both elements."²⁶

esteemeth

Strong: (#3049) "to take an inventory, *i.e.*, estimate"

"Conscience of itself is not an infallible guide; but nevertheless it is wrong to go against one's conscience. The stronger brother must not teach the weak one to violate his conscience. Rather, he should teach him to educate his conscience by the Word of God."²⁷

"But to the conscience not yet delivered (and real freedom of conscience is more rare than we think!) Many things seem to be '*unclean* in *themselves*: that is, Christians feel it is 'wrong' to do them. You and I may have full light to the contrary: yea, these also may see the written Word that '*nothing is unclean of itself*' in this dispensation. But the conscience cannot be commanded. It must be *persuaded* ... When one is thus set free, his walk is not forced, but happy and natural."²⁸

to him it is unclean

i.e., in his mind and conscience

(This is part of a continuing series on edification.)

26. Lovett, p. 368.

27. Phillips, p. 240.

28. Newell, p. 511.

secution, or famine, or nakedness, or peril, or sword?" (Romans 8:35).

(continued from page 548)

VI. The Endurance of Charity

Our text shows us the perseverance of Charity (:8-13).

"Charity never faileth" (:8a).

The endurance of charity can be seen in the love that the Lord manifests toward the believer:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or per-

(continued from page 545)

Illness, sudden reverses, or chilling circumstances come like the dark, cold grip of winter upon a Christian, compelling him to cease from his busyness.

Then we hear the plaintive cry, "Why did this have to happen to me?" or, "Why am I out in the cold?" "What is the sense of all this suffering?" "Why can't I keep going for God?"

The answer is a simple one: I do not honestly believe God is capable of doing His work in the world without my feverish human efforts.

When I have reached the place where I have

VII. The Preeminence of Charity

Our text also tells us of the lofty place of Charity (:13).

"But the greatest of these is charity" (:13b).

No wonder Henry Drummond entitled his work on Charity from I Corinthians 13, *The Greatest Thing in the World!* ■

implicit confidence in God's ability ... I will have found the place of rest.

This is borne out very clearly in Hebrews 4:9-10: "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

It is not always easy to simply step aside into solitude and rest and quietness. but unless I learn how, my entire growth in God will be endangered. ■

As A Tree Grows (pages 89-93)

(continued from page 549)

MOODY, D.L.

“Earth recedes – Heaven opens before me.”

His son’s first impulse was to try to arouse him from what he thought was a dream.

“No, this is no dream, Will,” he said. “It is beautiful! It is like a trance! If this is death it is sweet! There is no valley here! God is calling me, and I must go!”

“This is my triumph; this is my coronation day! I have been looking forward to it for years.”

(*Shorter Life of D.L. Moody*, by A.P. Fitt as recorded in *Voices from the Edge of Eternity*, by John G. Myers, p. 23)

MARTIN OF TOURS (Roman Catholic Prelate & Patron Saint of France)

“What doest thou here, thou cruel beast?”

(*Last Words of Saints and Sinners*, by Herbert Lockyer, p. 71)

MEYER, F.B. (Preacher and author)

“Read me something from the Bible, something brave and triumphant.”

(*Last Words of Saints and Sinners*, by Herbert Lockyer, p. 73)

OTTERBEIN, PHILIP (German evangelist)

“The conflict is over and past. I begin to feel an unspeakable fullness of love and peace divine. Lay my head upon my pillow and be still.”

(*Last Words of Saints and Sinners*, by Herbert Lockyer, p. 57)

OWEN, JOHN (Puritan author)

“I am going to Him whom my soul loveth, or rather who has loved me with an everlasting

love, which is the sole ground of all my consolation.”

(*Last Words of Saints and Sinners*, by Herbert Lockyer, p. 57)

PAINES, THOMAS (Infidel)

“I would give worlds, if I had them, that “Age of Reason” had not been published... If ever the devil had an agent, I have been one.”

“My God, my God, why hast Thou forsaken me?”

(*Dying Testimonies*, by S.B. Shaw as recorded in *Voices from the Edge of Eternity*, by John G. Myers, p. 130, and *Last Words of Saints and Sinners*, by Herbert Lockyer, p. 132)

PAYSON, EDWARD

“These are God’s arrows, but they are all sharpened with love.”

(*Last Words of Saints and Sinners*, by Herbert Lockyer, p. 61)

RANDOLPH, JOHN (American Statesman)

“Remorse! Remorse! Remorse! Let me see the word - show it to me in a dictionary - write it on paper. Ah! - remorse! - You don’t know what it means! I cast myself on the Lord Jesus Christ for mercy!”

(*Dying Words*, by A.H. Gottschall as recorded in *Voices from the Edge of Eternity*, by John G. Myers, p. 127)

PERIGOUD-TALLEYRAND (1754-1838; French statesman)

“I am suffering, Sire, the pangs of the damned.”

(*Last Words of Saints and Sinners*, by Herbert Lockyer, p. 133) ■

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