

# BIBLE HERALD 1883

by Unknown

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*A collection of articles and writings from Bible Herald 1883, covering various biblical topics and Christian teaching.*

5 Chapters

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## Bible Herald 1883

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## A Chime

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"To me to live is Christ,  
And to die is gain."  
Be this my, song and boast  
Spite of ev'ry pain.  
As brook of life on earth  
Till it reach its sea,  
As source, and stream, and end,  
Christ alone for me.  
'Tis worth a while to bear  
Din and battle strife;  
Service and toil to seek,  
Christ alone for life.  
If body die, 'twe'er well,  
Blessed Lord, for me;  
Ended toil I'd come  
With Thyself to be.  
I know not which to choose,  
Jesus, Lord! nor see;  
Then, let the Father do  
What is best for Thee.  
Since I am wholly Thine,  
One spirit, Lord, with Thee,  
Whate'er for Thee is best  
Must be best for me.

Lines written to, and for a servant of the Lord, suffering at the time from a fatal disease, and now in the Master's rest.

By G. V. W.-1872.

## Fragment on Discipline in the Church

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MANY overlook the nature of the assembly of God down here. It is, as in 1 Cor., the house of the living God in contrast with the world (ch. v. 12, 13). It may be owing to want of intelligence, or to want of carefulness. to Use language expressive of what they do see, that some speak of one put away from among saints, i n obedience to the word, " as a brother or a sister still." Paid never does so. If they are inside the house, they are of the household of faith, be they orderly or disorderly members thereof. If outside, he says, " that wicked person."

But then again, many think of discipline as merely external, and vindicative of a breach against orderly government, and so look at the assembly as a court of law.

If I admit that it is, in any sense, a court of law, it is the court of the law of eternal life as to those who profess to, have it, and that being therein, they and I must walk according to the divine nature and eternal life in us. How can any one walk, save according to the nature and life he has? Life within and action without go. together. I have human life, and my actions accord therewith. If I had a dog's nature, or a sow's, I suppose I should do as they do. If I have not eternal life, or if I will walk as the dog or sow, the assembly must patiently examine the case, and it is bound, if in me is too strong to bend, to put me outside as a wicked. person, for the destruction of the flesh, that the spirit may be saved in the day of the Lord (still remedial even this). This is a characteristic of the extreme act of the assembly, as pronouncing on a wicked person out of communion.

In Paul's day he could say more, for he had a power which we have not, though power, we have to put out or keep in if we walk with God.

Now observe-sins differ, though all be sins. At Corinth incest was defended as being in the assembly. In Galatia the foundation stone was given up. Paul tolerated neither sin, but went fully into the case. Through mercy, and his patient wisdom, success crowned his efforts. The incestuous man was put out, but the Galatian churches were not, nor was Peter, nor Barnabas, for the Lord granted restoration in Galatia, but not in Corinth without the final act, by the assembly of exclusion.

Peter, in the case of Ananias and Sapphira, sounded the case of each to the bottom, yet was not divided against himself; and when Paul could write 2 Cor. 7. 7, 12, he could not talk any more of coming down to break all up and make his power known. Nor could he have written 1 Cor. 5:3, 5, if 2 Cor. 2:7 had been the state of the one who had been an incestuous person.

Thorough self-loathing and genuine repentance, not to be repented of, with true contrition of soul, blended with looking. to, and confession of Christ's salvation as the rock, mark one whom the Holy Ghost would not call a wicked one, an enemy, one to be put outside as one at the present of Satan's kingdom of darkness.....

But the saints have to be as the mouth of the Lord, taking forth the precious from the vile. There was all this. in the judgment pronounced by Peter. Look through them in detail, they are not a few.

Also by Paul, see the case of the incestuous person, kc. The case of each is unraveled first and then judgment takes its course, and the judgment varies in connection with the persons, whether deceived or deceivers. G.V.W.

## The Grace of the Lord Jesus Christ

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"Neither are your ways my ways, saith the Lord."

We are aware in how many different ways our fellow-disciples try and tempt us, as, no doubt, we do them. We see, or we fancy we see, some bad quality in them and we find it hard to go on in further company with them. And yet in all this, or in much of it, the fault may be with ourselves, mistaking a want of conformity of taste or judgment with ourselves, for something to be condemned in them.

But the Lord could not be thus mistaken; and yet He was never " overcome of evil," but was ever " overcoming evil with good "-the evil that was in them with the good that was in Himself. Vanity, ill-temper, indifference about others, and carefulness about themselves, ignorance after painstaking to instruct, were of the things in them which He had to suffer continually. His walk with them, in its way and measure, was a day of provocation, as the forty years in the wilderness had been. Israel again tempted the Lord, I may say; but again proved Him. Blessed to tell it; they provoked Him, but by, this they proved Him. He suffered, but took it patiently. He never gave them up. He warned and taught, rebuked and condemned them, but never gave them up. Nay; at the end of their walk together, He is nearer to them than ever.

Perfect and excellent this is, and comforting to us. The Lord's dealing with the conscience never touches His heart. We lose nothing by His rebukes. And He who does not withdraw His heart from us when He is dealing with our conscience, is quick to restore our souls, that the conscience, so to express it, may be enabled soon to leave His school, and the heart find its happy freedom in His presence again. As sings hymn, which some of us know-

" Still sweet 'tis to discover,  
If clouds have dimm'd my sight;  
When pass'd, Eternal Lover,  
Towards me, as e'er thou'rt bright."

And I would further notice, that in the character which, in the course of His ministry, He is called to take up (it may be for only an occasion, or a passing moment), we see the same perfection, the same moral glory, as in the path He treads daily. As, for instance, that of a Judge, as in Matt. 23, and that of an Advocate or Pleader in Matt. 22. But I only suggest this: the theme is too abundant. Every step, word, action, carries with it a ray of this glory; and the eye of God had more to fill it in the life of Jesus, than it would have had in an eternity of Adam's innocence. It was in the midst of our moral ruin Jesus walked; and from such a region as that He has sent up to the throne on high a richer sacrifice of sweet-smelling savor than Eden, and the Adam of Eden, had it continued unsoiled forever, would or could have rendered.

Time made no change in the Lord. Kindred instances of grace and character in Him, before and after His resurrection, give us possession of this truth, which is of such importance to us. We know what He is this moment, and what He will be forever, from what He has already been-in character as in nature-in relationship to us as in Himself-" the same yesterday, and to-day, and forever." The very mention of this is blessed. Sometimes we may be grieved at changes, sometimes we may desire them. In different ways we all prove the fickle, uncertain nature of that which constitutes human life. Not only circumstances, which are changeful to a proverb, but associations, friendships, affections, characters, continually undergo variations which surprise and sadden us. We are hurried from stage to stage of life; but unchilled affections and unsullied principles are rarely borne along with us, either in ourselves or our companions. But Jesus was the same after His resurrection as He had been before, though late events had put Him and His disciples at a greater distance than companions had ever known, or could ever know. They had betrayed their unfaithful hearts, forsaking Him and fleeing in the hour of His weakness and need; while He, for their sakes, had gone through death-such a death as never could have been borne by another, as would have crushed the creature itself. They were still but poor, feeble Galileans-He was glorified with all power in heaven and on earth.

But these things worked no change; " nor height, nor depth, nor any other creature," as the apostle speaks, could do that. Love defies them all, and He returns to them the Jesus whom they had known before. He is their companion in labor after His resurrection, nay, after His ascension, as He had been in the days of His ministry and sojourn with them. This we learn in the last verse of St. Mark. On the sea, in the day of Matt. 14, they thought that they saw a spirit and cried out for fear; but the Lord gave them to know, that it was He Himself that was there, near to them, and in grace, though in divine strength and sovereignty over nature. And so in Luke 24, or after He had risen, He takes the honeycomb and the fish, and eats before them, that with like certainty and ease of heart they might know that it was He Himself.

In John 3, He led a slow-hearted Rabbi into the light and way of truth, bearing with him in all patient grace. And thus did He again in Luke 24, after that He was risen, with the two slow-hearted ones who were finding their way home to Emmaus.

In Mark 4, He allayed the fears of His people ere He rebuked their unbelief. He said to the winds and waves, " Peace, be still," before He said to the disciples, " How is it that ye have no faith? " And thus did He, as the risen One, in John 21; He sits and dines with Peter, in full and free fellowship, as without a breach in the spirit, ere He challenges him and awakens his conscience by the words, " Simon, son of Jonas, lovest thou me? " Peter had betrayed special self-confidence. Though all should be offended, yet would not he, he said; and though he should die with his Master, he would not deny Him. But his Master had told him of the vanity of such boasts; but had told him also of His prayer for him, so that his faith should not fail. And when the boast was found to have been indeed a vanity, and Peter denied His Lord, even with an oath, his Lord looked on him, and this look had its blessed operation. The prayer and the look had availed. The prayer had kept his faith from failing, but the look had broken his heart. Peter did not " go away," but Peter wept, and "wept bitterly." At the opening of John 21 we find Peter in this condition-in the condition in which the prayer and the look had put him. That his faith had not failed, he is enabled to give very sweet proof; for as soon as he learns that it was his Lord who was on the shore, he threw himself into the water to reach Him; not, however, as a penitent, as though he had not already

wept, but as one who could trust himself to His presence in full assurance of heart; and in that character his most blessed and gracious Lord accepts him, and they dine together on the shore. The prayer and the look had thus already done their work with Peter, and they are not to be repeated. The Lord simply goes on with His work thus begun, to conduct it to its perfection. Accordingly, the prayer and the look are now followed by the word.

Perfect Master! the same to us yesterday, to-day and forever; the same in gracious, perfect skill of love going on with the work He had already begun, resuming, as the risen Lord, the service which He had left when He was taken away from them, and resuming it at the very point, knitting the past to the present, service in the fullest grace and skill! J. G. B.

"Not as Thy ways, our ways

We bow before Thy face;

Not like Thy thought, our thought,

As by Thy Spirit taught."

" Not as our ways, Thy ways!

Savior, Thy name we praise;

Not as our thoughts, Thy thoughts,

Told by Thy love-work wrought."

## Individual Stones; or, Builded Together

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WHAT a difference it makes whether we look at ourselves as separate individuals, or as parts of the Temple, builded together for a habitation of God through the Spirit. When it comes to the individual the works may oft-times cause the cry, "'Unclean,` ,. unclean; " but as parts of the temple this same people are precious stones, God's own workmanship in Christ Jesus, and laid as living stones on that foundation, there to rest shining in all the beauty of another, even His own Christ; all the weight of the building resting on Him, the eternal foundation. There are these two things; first, God dealing with every individual heart; and, second, God counting you as a part of His building- a city where every stone is bright and polished, and each one reflects the glory of Christ. There every saint will show forth to the mind of God the Lord Jesus, because all will reflect His glory.

Can you say I am a called one? (Jude 1.) What, then, is the hope of His calling? (Eph. 1:18.) How does such a hope find expression here? " This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

I press toward the mark for the prize of the high calling of God in Christ Jesus." Nothing less, then, than reaching the prize of your high calling of God in Christ Jesus is your hope. It is a real thing that Christ is sitting at the right hand of God in all His beauty and glory, and the hope is seeing Him as He is, and being like Him (1 John 2:2, 3). The Father of glory sees you in all your present weakness and failure, and calls you to such a hope. He will not leave His workmanship, or leave off His work till one by one millions shall be made like to Him who is now sitting at His right hand. He is molding all to the likeness of that One, and when we shall see Him as He is, these vile bodies shall be changed, and fashioned like unto His glorious body. What a thought! Each believer like a vase molded of God, full of glory. Thousands, thousands of vases, all filled with His glory. God will DA cease working till He has made me like His Christ. G.V.W.

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