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Editorial

Dear Brothers and Sisters, Warm Greetings in Jesus Name.

We appreciate the various communications received during the past month among which was a phone call from Bro, W. Hold in far away Australia who told us his father Bro. A.W.Hold is now 95 years of age, but sadly his eyesight has now gone; in his active years he was a keen worker for the Truth and he will be rewarded for his faith and labour together with all of like faith in time to come.

We were much cheered by a visit last Sunday from our Sis. Audrey Bundy when we remembered our Lord's death in the way appointed and also our brethren and sisters everywhere and together meditated on those spiritual things which are dear to our heart.

Our brother John Carter is hoping soon to go into a Home for the elderly as because of age and ill-health is finding it difficult to cope and lonely; we understand he will be well looked after there. He sends his love to all.

On the political scene we wonder what significance (if any) there may be in the recent friendly overtures between Israel and Russia, could it be likely to lead to a time just before the end when Israel seems to be "dwelling safely" Ezekiel 58:11, although it may seem an unlikely thing at the moment we realise how things can quickly change, especially in these latter days when knowledge is increased.

In this issue we have an exhortation from Bro. Leo Dreifuss entitled 'Sin and Repentance', a short one by Sis. Jessie Brady on the Book of Psalms, followed by 'The True Vine' an exhortation by Bro. Phil Parry and a meditation by our late Sis. Minnie Alien. The poem "Jesus is Coming" was sent in by our Sis. Muriel Stormont of U.S.A., we pray for the welfare of you all with Sincere Love in the Masters service.

Harvey and Evelyn Linggood.

Sin And Repentance

When we look up the Bible records of people who have sinned, and examine their behaviour after their sin had been pointed out to them, we find three different ways in which they reacted.

1. Like David they sincerely repented.

2. Like Saul they did not repent, but at least admitted their sin.
3. Like Pharaoh, or later Dathan and Abiram, they not merely failed to repent, but actually turned defiant.

Let us take the case of David first. He committed adultery and then tried to cover it up by committing a murder. This was truly a great sin. But despite its gravity, David showed a true spirit of repentance. He was the man after God's own heart, and as such he really felt ashamed at what he had done. To judge from his words in Psalm 51, he seemed to have felt a much deeper sense of guilt than merely being sorry at being found out. He said: "I acknowledge my transgressions: and my sin is ever before me." And a little later in the same Psalm he best summarises the attitude God wants to see in a repentant sinner: "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise." Yes, obedience and a repentant spirit is what God wants. Samuel, one of God's inspired prophets, said nearly the same words to Saul when he transgressed God's command to spare nothing of the Amalekites. Samuel said: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." That was not long before David's reign. David, Saul's successor, knew of course why Saul was rejected of God. David knew that Saul had disobeyed, so Samuel's lesson "to obey is better than sacrifice" will have been still fairly fresh in David's memory. When we examine Psalm 51 more closely, we cannot get away from the impression that David was afraid that God would dethrone him and withdraw His Holy Spirit from him, as had happened to Saul. He said: "Cast me not away from thy holy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit." David knew best what it is like when God withdraws His spirit from a person. He witnessed the result of it in Saul's case, when after God withdrew His spirit, an evil spirit of jealousy took its place. The human mind does not just remain blank. As one thought goes out of it another takes its place. And David was many times the object of Saul's outbursts of bad temper. Again he said: "Deliver me from blood guiltiness, O God, thou God of my salvation." Yes, he needed such deliverance, for he had committed murder by letting Uriah be slain by his enemies. And he knew that Saul was not delivered from "blood guiltiness. Saul committed many murders. When Ahimelech the priest gave David some of the showbread, Paul in a fit of temper slew 85 innocent priests together with all in their city. On another occasion Saul broke Joshua's covenant with the Gibeonites and killed them, as a result of which there was a three years' famine in the land, and seven of Saul's sons were slain as a punishment.

David, because of his repentant spirit, was not cast away from God's presence. He did not lose his part in the Kingdom but he had his limited punishment in this life. The child of Bathsheba, "born of adultery, died, and he never had peace. After he had defeated his external enemies there arose a new enemy within his own house, even Absalom.

Let us now briefly examine how Saul reacted after Samuel had told him of his sin. This was quite different to David's reaction. Saul's chief concern seems to have been to remain respected among the people, to be 'the big man' in their eyes. He tried his best, and eventually succeeded, to get Samuel to hush things up in front of the people. He admitted he had sinned. He said: "I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people and obeyed their voice." Yes, here was part of the trouble: the one who should have led the people gave in to them. He feared the people he was supposed to lead. A similar thing happened once before. Aaron who should have taken charge of the people during Moses absence allowed them to take charge of him. He yielded and made a golden calf. And his excuse to Moses was almost identical with Saul's excuse to Samuel. This is human nature at its worst. How we all like to make excuses, when we are forced to admit we have done wrong. Perhaps this is a point where we see David rising above human nature. In Psalm 51, the Psalm of David's repentance, we do not find one word of excuse, or trying to make a grave sin appear less than what it really is. And this should be our attitude towards God when we sin and ask for His forgiveness. No good making excuses before God. No good pretending to God what in a human court is called "attenuating circumstances," that is, circumstances such as extreme anger, or extreme distress, or inability to control one's impulses now so often made an excuse in human courts. God knows all about the circumstances leading to our sinning. Ours is to repent, to endeavour not to do it again, to be truly sorry at having offended God, not merely sorry at having been found out and being humbled before

our fellow men. But it is not for us to tell God all about the circumstances that caused us to sin and to excuse ourselves before God. Another fault in Saul was also one which we find in many rulers of the world today, but we never find it recorded against David. The rulers of the world want to be the “big men.” Their aim is glorification of self in front of everybody. They try to hush up everything that goes wrong as a result of their own faults, but are quick to put all blame on somebody else if possible. In public they put on their best sides, just as we all like to do in front of visitors. Saul, too, would have liked to have his sin hushed up. He said to Samuel, in despair: “I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God.” Samuel eventually went with him reluctantly. Yes, “honour me now before the elders of Israel.” This was Saul’s chief concern. Whatever God may think of it, if I can only remain the big man in the sight of the people. And how much we find this attitude among people today!

Let us contrast this with David’s attitude. He wanted the people to regard him as God’s servant, which he was, like Moses. When he went to war he enquired of God, as he did twice in the war with the Philistines. He did not hold a conference with his generals, he went to the Ark. He acknowledged before all people that he was fighting God’s war. And unlike Saul he was a leader with a character. He kept the people from sinning on one or two occasions, but did not give way to them.

Now we are told that all these things were written for our example, and that applies to what is written about unrepentant sinners as well as about the righteous. That contrast between Saul and David contains some valuable lessons on true repentance. As mentioned before, true repentance is to be really sorry and ashamed at having been found out and at having sunk lower in the eyes of our fellows. In this matter perhaps we all need a little self-examination. The heart is very deceitful. Because when we do wrong and are found out our estimation goes down with God as well as with other people, the two consequences often go hand in hand so that we may easily deceive ourselves in thinking we are truly repentant when in fact we are merely sorry at having lost face in front of friends. Let us be sure that our sorrow springs from true repentance, like David’s repentance. This only is acceptable with God.

Let us now turn to the third category of people: those like Pharaoh, Korah, Dathan, Abiram, and Balaam, who sinned and then turned defiant. Of Pharaoh it can at least be said that at times he admitted to Moses that he had sinned. Not genuine repentance, but anxiety that the plagues should be taken away. And as soon as a plague was removed he hardened his heart again. His sin was that he tempted God by trying how far he could go, and tried to the bitter end. He tempted God’s mercy and long-suffering by breaking one promise after another. None of us is defiant towards God on this pattern. Yet we all have our weaknesses in certain directions. And when we sin as a result and afterwards repent we usually try not to do it again. But are we not also guilty of broken promises toward God in this respect? We, too, sin repeatedly in the same matter. And when we sin we also try God’s mercy and long-suffering. Then we have the case of Balaam to consider. Love of money was his trouble. He knew from the first that it was not God’s will that he should go with the messengers of Balak. But how he had set his heart on the reward, and on being had in estimation by Balak” Yes, the old trouble, love of being exalted and monetary gain. And how he was determined to get his own way, against God’s will! And when at last he saw the angel and realised how he owed his life to the apparently stubborn ass, he admitted he had sinned. But did he genuinely repent? Oh no! The danger past, and like Pharaoh before him, went on with his plan, although God put some of His spirit of prophecy into him and so forced him at least to speak according to God’s will, even though he did not do anything to help it along. Balaam knew God’s will but he wanted to persist in his own way. We, too, in many things know God’s will but how we love to pursue our own way! And then there are the angels guarding us and keeping us in God’s way; in doing so they may often have to keep us from getting our own way, unknowing to ourselves, if it is not good for us that we should get our own way, just as in Balaam’s case the angel had to intervene. This is where we can show patience through faith. Let us bear in mind that when our prayers are not immediately answered that God who knows the end from the beginning may be keeping us from what we may realise later on was not good for us. But then when Balaam finally realised that he did not get his own way and had parted from Balak he turned, spiteful. He induced, through Balak the people he had just been forced to bless, to commit adultery with the Moabites. (Numbers 31:17, Revelation 2:14). God kept him from cursing the children of Israel, and so Balaam thought he might perhaps frustrate the purpose of God by causing them to sin and so to reverse God’s blessing in that way. He thus turned into

a subtle adversary, a devil in fact. Actually he turned out to be precisely that which is usually, wrongly, attributed to a fallen angel called Satan. It is said of Satan that he tries to seduce all believers into committing sin, out of spite to God, and that he is trying to set up a sort of competition with God of who will rule the world. All this did Balaam in a small way. It was a subtle way of being spiteful, of trying to come between God and His chosen people. As far as I can recollect the only similar case on record is that of the serpent in Eden. None of us is spiteful towards God, at least not consciously. But we all can feel a little annoyed when we don't get our way. Do we always realise that God may be keeping from us what is not His will that we should have? We can avoid Balaam's mentality by setting our hearts and affections on things that God approves. "Seek ye first the Kingdom of God," we are exhorted by our master. Balaam sought things of this world to the last. What a sharp contrast between the mentality of Balaam and that of Christ! The latter set His mind on the things that pleased His Father. His attitude to the last was "Thy will be done, I came to do thy will." And He is our example. None of us will ever be able to do it as well as Jesus. But we must look on Him as our pattern, and sole pattern, of putting God's will always in the forefront in everything we set our minds to do. Let us endeavour to develop this attitude of submission to God's will until it becomes a habit.

That we may be kept in the narrow way until the end of our probation is all our desire.

Bro. G. L. Dreifuss.

Jesus Is Coming Again!

When Jesus Christ comes for His own;
In the twinkling of an eye -
When the trumpet call of God shall sound,
To tell us the time is nigh;
We shall "be transformed and meet Him
As we're caught up in the sky.

We will see our blessed Redeemer,
What joy our Saviour to meet;
We will see our loved ones in glory,
That reunion will be sweet.
We will reign with Jesus forever,
Our crowns we'll lay at His feet.

We will join with the hosts of angels
Praising the Lamb who died.
We will give Him our love and thanks that
For us He was crucified.
We will meet the saint's of the ages
When the Lord presents His bride.

Are you prepared for His coming ?
Perhaps it may be today;
Accept the salvation He offers
And do so without delay.
Just open your heart to the Saviour,
Come now, and at once, obey.
The Father is waiting to greet you,
Christ came to provide the Way,

Ruth McLachlan Geddes.

The Book Of Psalms.

I think of all the books of the Bible I like them best of all. There is such variety of thought in them; some of them make very sad reading; but some are so happy and uplifting that you really feel one with the Psalmist, his moods and experiences are so like ours. We recognise ourselves in David's joys and trials. We know that he sinned greatly, but we know also that he was a man after God's own heart. He had such implicit trust in God, and he was so generous and whole-hearted in his praise of God. His faith seems well nigh perfect. He says in Psalm 34:8 and 9, "O taste and see that the Lord is good: blessed is the man that trusteth in him. O fear the Lord, ye his saints: for there is no want to them that fear him."

There is such comfort and help to be had from these words, but only if we play our part well, and have faith in God and Jesus at all times. David manifested great faith in God; he talked with God, told him his troubles and anxieties; thanked him for mercies; asked him favours and blessings, believing from his heart that God would hear. He tells us again and again that he sought the Lord, and He heard him and delivered him. God can and will do the same for us if we have sufficient faith. While things go well with us it is easy to have faith; it is when we are tried with various troubles that we are able to see for ourselves just how much faith we have. If God loves us and considers us worthy he will send us trials to test us. David says, "many are the afflictions of the righteous, but the Lord delivereth him out of them all." Some of us are lonely, some are sick and some are discouraged. But we can be sure that these things are good for us: otherwise they would not happen. Faith is so important, so wonderful that I believe if we only had sufficient we could overcome everything. If, when we pray, we asked God in real faith, I feel sure we should always receive: but we are often doubtful in our prayers, we just wonder instead of feeling sure. Jesus said: "If thou canst believe, all things are possible." I think of the man to whom these words were spoken, with tears in his eyes he said "Lord, I believe, help thou mine unbelief." I think that is how we feel sometimes; we wish we had just a little more faith. Jesus often spoke of faith and stressed the importance of it; not just a belief in doctrines written in the scriptures, important though they are. He meant a personal "belief and trust in the power of God: for he said on one occasion "according to your faith be it unto you;" and another time, "daughter, be of good comfort, thy faith hath made thee whole," and again he said "if ye have faith as a grain of mustard seed, ye shall say unto this mountain remove hence unto yonder place, and it shall remove, and nothing shall be impossible unto you." The words are literal; they mean just what they say; they make us breathe a prayer to ask Him to help our unbelief. In Proverbs we read a "faithful man shall abound with blessings;" surely more faith is worth striving after so that we may be able to say with the Psalmist: "I will say of the Lord, he is my refuge and my fortress, my God, in Him will I trust."

Sis. Jesse Brady.

The True Vine

An exhortation by Bro. P. Parry.

In our partaking of the Bread and Wine we are continually reminded of our covenant with God through the sacrifice of Christ. As human beings we are prone to forget this covenant, and therefore by the study of the word and these meetings it is kept continually before us. But God is not man that He should forget. Therefore we have His declaration to Moses concerning the covenant which He made with Abraham, Isaac and Jacob, to give them the land of Canaan, the land of their pilgrimage wherein they were strangers (Exodus 6 v 4). "And" says He (v 5), "I have also heard the groanings of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant" (v 6). God brought them out with an outstretched arm and showed many signs and wonders. They came out of Egypt through the slaying: of their first-born. They were tested in the wilderness, and the majority failed to manifest the faith which God required. For without faith it is impossible to please him, etc. "With many God was not well pleased." Their carcasses fell in the wilderness. The remnant of those that

came out of Egypt finally entered the Land under Joshua. But after the death of Joshua they continually transgressed.

Judges were raised up periodically to turn them from their evil ways. It succeeded to a degree, but they continued to be a stiff-necked and rebellious people, void of understanding. After a time they wanted to return to the way of Egypt and other nations; they desired a king, someone whom they could see with the naked eye, who would lead them out to battle. Of course, God had, in the past, fought their battles, and they should have seen this by faith. But no, they were blind to their Saviour and redeemer, the Rock of their strength. Therefore God hearkened unto them and gave them Saul, a man like themselves who thought that sacrifice was more pleasing to God than obedience. For this very reason he was removed. God chose David, a man whose intellectual standard in spiritual matters would put us to shame: yet he was not without fault, as He was whom we remember in the Bread and Wine. David realised the transgressions of the nation over whom he ruled, and he looked forward to the time when his seed (Jesus) should sit on his throne, when God would cause His face to shine, and when Israel would be saved.

It is for this purpose and because God refused to listen to the people by reason of their continual sin, that the Psalmist was moved to utter those words which we find in Psalm 80 1:3, and 8:16; Yes the vine was burned with fire and destroyed when the king of Babylon and his arm came against Jerusalem. Israel went into captivity. (we have a similar parable in Ezekiel 17:2-14 and 19:10). Hosea says in ch.9 v 17, "My God will cast them away, because they did not hearken unto him, they shall be wanderers among the nations." He then declares "Israel is an empty vine, he bringeth forth fruit unto himself." God removed them from being a nation. The vine which he had planted was cut down and burned with fire; it was no use because it brought not forth good fruit. But nevertheless the root was still in the ground; there was nothing wrong with the root. The root was not responsible for anything that the branches might or might not bare providing it gave the necessary nutriment to them. Israel as a vine failed to avail itself of the opportunity given to it in the promises and covenant with its conditions of faith which is the root of salvation. Therefore they were rejected; burned with the fire of God's anger. Jesus says in Revelation 22:16 "I am the root and the offspring of David, and the bright and morning star." Isaiah, speaking of Jesus says, "For he shall grow up before him as a tender plant, and as a root out of dry ground;" and again in 11:1 "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon Him." And continuing (verse 10 - future) "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the gentiles seek, and his rest shall be glorious." We recall the parable of Jesus to the chief priests and elders of the people (Matthew 21:33-43). Jesus speaking to his disciples (John 15:1-3) said, "I am the true vine." Here is our position, then. We are the branches of the true vine and we are partakers, or should be, of its root and fatness. And by this process should bring forth much fruit.

Paul, also, had in mind the same thoughts in connection with Israel as the branches of the vine; only he refers to the olive tree. Nevertheless the same principle is brought out. Paul does not speak of Israel's failure in any boastful or slighting manner. But he commences his discourse in a very humble and sincere way. After all he had been through the mill and appreciated what his position would have been apart from the mercy of God in the revelation of Jesus Christ to him on the road to Damascus. And therefore he commences Romans 10.1. "They had a zeal of God but not according to knowledge. Are we any better than they? Have we a knowledge of God but no zeal? It is possible that this is so. Which is the worst of the two? It is hard to say. But both constitute hypocrisy. So Paul adds the warning: "If God spared not the natural branches take heed lest he also spare not thee." "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness, otherwise thou also shall be cut off. And they also if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again." Therefore we conclude that the natural Jew has no pre-eminence whatever above the Gentile, as long as both abide in unbelief. For says Paul to Romans, "He is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose promise is not of men, but of God." For not the hearers of the law are just before God, but the doers of the law shall be justified." Both Jews and Gentiles are under sin and come short of the glory of God, and therefore if reconciled to him through faith in the blood of Christ, have the same

claim to him as a father. "Seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith". Therefore we are all the children of God by faith in Christ Jesus, and if we be Christ's, then are we Abraham's seed and heirs according to the promise, and "we are part of the Israel which shall be saved.

Hath God, then, cast away his people? "God forbid" says Paul, "For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin" God hath not cast away his people whom he foreknew. Even at this present time there is a remnant according to the election of grace. By this I mean Jews by descent who have accepted Christ as the Messiah. We have one to my knowledge in our fellowship at the present time, our bro. Leo Dreifuss; we hope there will yet be more, as no doubt there has been in the past. These are the natural descendants of Abraham, constituting by faith the true Israel of God, into which we Gentiles have been adopted through faith in Christ. A careful reading of Romans 11 would be most beneficial here. But when Christ is in the earth again as the Deliverer, Jewish conversion will be more apparent, for, says the scripture, "He shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins." And so all Israel shall be saved.

We exclaim, like David (Psalm 14:7), "Oh that the salvation of Israel were come out of Zion; when the Lord bringeth back the captivity of His people, Jacob shall rejoice and Israel shall be glad." Meanwhile, while we patiently wait for Christ we are being prepared. This is the time of our probation. If we are to bring forth fruit we must remain in the vine.

Every branch that does not bear fruit God taketh away. And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. You see, just a little amount of effort is not enough. Purgings or chastisement is necessary at all times to keep us pure in the doctrine, strong in the word and fruitful in every good work. We are to yield our bodies as living sacrifices, holy, acceptable unto God, which is our reasonable service. "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Hebrews 12:11).

A short piece from our late Sister Minnie Allen –

All true Christians take comfort and courage from the words of Paul in Romans ch.8 v 28 when he writes, "we know that all things work together for good. to them that love God, to them who are called according to His purpose", and I suppose we realise in all the issues of life and our varying experiences there is a lesson to be learnt, if only our minds are exercised thereby. This may apply perhaps only to the things that loom so large upon our own horizon - those vital decisions we have to make at times, those trials and sorrows which bring sadness and grief and from which we cannot escape.

Yet so many things can happen which pass unheeded, perhaps through lack of concentration or just familiarity. This I suppose is so often the case where housewives are concerned. A sister who is wife and mother has so many duties to perform – cooking for the physical needs of her family, washing, mending, cleaning, and shopping and the important feeding on the Word of God, so necessary for spiritual sustenance - all calling for her constant attention, and the days seem hardly long enough at times to pull all things into place. Added to this perhaps a visitor arrives or a caller at the door who will not be said 'nay', and she finds it difficult to dispose of such without being rude - and just when busy preparing dinner. So she returns at last perhaps to finish peeling the potatoes, flurried and anxious. The children and husband will be home and now the meal will be late, and this thought together maybe with her aching fingers is all that can occupy her mind. Yet in less trying moments perhaps, a remembrance of life's true values would help to find peace in the daily round.

As one writer put it:-

Although I must have ‘Martha’ hands, I have a ‘Mary’ mind, and when I black the boots, I try Thy sandals. Lord, to find. I think of how they trod on earth, what time I scrub the floor, accept this meditation when I haven’t time for more! Remind me of the things I need - not just to save the stairs, but so that I may perfectly lay tables, into prayers. Warm all the kitchen with Thy love and light it with Thy peace, forgive the worrying, and make the grumbling words to cease Lord. Lord who laid breakfast on the shore, forgive the world which saith, can any good thing come to God, out of poor Nazareth?

So in the simple task of preparing vegetables for the family meal, what can we find to help us in the development of characters worthy of, God’s children? A bowl of potatoes all shapes and sizes, some smooth, some rough. Some of the former are easy to prepare and very soon ready for the pan, but oh! the latter, how long they take – a crevasse here difficult to probe, a black spot there needs cutting out and sometimes there is very little left when all that is superfluous or unfit for consumption has been removed, for all must be clean and wholesome for the family needs. We think of the family of God and how these simple things can have a lesson if applied to us in our relationship to the things of the One who has called us with a holy calling. We to, must be clean to be fit for the Masters use, and even the lowliest and the sinner can be made so in His sight if we are pliable in His hands. Unfit we may have been, but His mercy and love provided the means whereby we have been cleansed with the washing of water by the Word. (Eph. eh.5 v 26). We may need a lot of pruning to remove the blemishes, and this can be a very painful process. We may need the Master Surgeons knife to remove the canker of bitterness, envy and jealousy which perhaps is not always obvious to those with whom we come into contact. Yet nothing is hid from the Lord of heaven and earth, for He says through the prophet Jeremiah, “I the Lord search the heart”, and again in Samuel, “The Lord seeth not as man seeth; for man looketh on the outward appearance but the Lord looketh on the heart”.

Perhaps we have been stubborn, proud, and like Israel of old sometimes rebellious, and the way of the Lord may mean much self-denial, but the Lord who bought us, did so with His own life’s blood, after years of self-denial and loving service in complete obedience to the Fathers Will. If our vision is restricted and we lack understanding, our God will teach us in the right way if we seek humbly, for He is merciful and long suffering, not willing that any should perish. He gave His only beloved Son that all who would follow His example might have everlasting life. God is the Saviour of all men. Christ the head of the Church. He gave Himself for it that He might sanctify and cleanse it, not having spot or wrinkle or any such thing, but holy and without blemish that He might present it to Himself a glorious church.

These are the days of preparation for us. We may not be called upon to do great things remember Naaman, captain of the host of Assyria, to whom the prophet Elisha said, “Go and wash in Jordan seven times, and thou shalt be clean”. Naaman was proud and went away in wrath saying, I thought he would surely come out to me and call on the name of the Lord his God and strike his hand over the place and recover the leper. “If the prophet had bid thee do some great thing wouldest thou not have done it, asked his servant?” Oh! how vain is man! and all such must be humbled to be acceptable to God, the creator of the universe, for He says through the prophet Isaiah, to this man will I look, even to him that is poor and of a contrite spirit and that trembleth at my word. Let us then humble ourselves under the mighty hand of God, that we may, in His mercy, be exalted in due time.

by our late sister Minnie Alien.