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SILENCES



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Jezuit - Great Things Come Out Of Silences**

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In the springtime of the year, we find nature calling the birds from the Southland. The snow is melting away and the days are growing warmer. The earth is waking from a long sleep. Do we see any of these forces operating, but we know they're there! There's a wonderful world of invisible things, natural things, behind the things which are seen. Throughout nature, chemical action and reaction are going on continually, yet without a sound. Behind the flowering of innumerable plants, the cells are doing their work. Down in the moist earth, the roots are drawing up water that is essential to plant life. Always the forces of gravitation are working, yet without a sound. And so are the Actinic rays of the sun. And the Actinic rays are the violet and the ultraviolet rays – the light rays – which are causing the chemical action to take place in the plants. We are amazed that the visible manifestations of these operations. We know also that the Great Creator of the universe has brought all these things into being.

We recognize that great things come out of silences. From the silence of space comes the mighty orbs that adorn the heavens through the hours of the night. From the silent factories of the trees come the oranges, apples, peaches and other fruits. Somewhere out of the silence comes the winds that roar up the deep and lash the water into foam. There is an English writer who has suggested that, "we build temples

through silence." But why build such temples when we can find them already built out in the mountains, in the prairies, and in the pathless woods?

When Abraham was traveling in the wilderness, he spent much time in silence. So did Moses, when he kept the flocks of Jethro, his father-in-law. These ancients no doubt acquired an increased in greatness by getting in touch with the great silent operating forces. We notice also especially of Jesus. He loved the silence and he frequently stepped behind the scenes that he might enter the more fully into the invisible workings of his father's power, and that he might hear his father's voice assuring him of his tender loving care.

One writer said:

"Thinkers brood long in silence and then come forth with their eloquence that sways us. So, it is with art. When we look at a fine picture and our hearts are warmed to its wondrous beauty. But do we know the complete story behind the picture? Years and years of thought perhaps, tireless toil just to bring forth its beauty. Or there might be a book which fascinates you, thrills and inspires you" (as the writings of our Pastor.) "The author lived, struggled, toiled, suffered and wept that he might write these words which now inspire us and help us. Back of all good thoughts which blesses men, lies a

dark quarry where the thought was born and shaped into the beauty of form which makes it a blessing.

All of our acts are first thoughts. The artist's picture, the poet's poem, the singer's song, the architect's building, our thoughts before they are wrought into the forms of beauty."

They first existed in the silent chambers of the mind and they constitute that kind of power that we particularly notice at the springtime of the year. Behind these natural things both visible and invisible, lie the great spiritual things. It is in the secret places that we find the elements of truth that build us up in God-likeness. This comes to us not in the hustle and bustle, but in the silent places, where we grasp the mighty facts that at first almost stagger our minds.

In this springtime of the year, in this memorial season of the year, we would like to delve into the secret silent places of our hearts and minds to see if great things are happening there:

- Are we just existing?
- Is our spiritual vitality lying dormant?
- Are we in a state of lethargy?
- Are we in an attitude of mind that perhaps tends to say, "who cares?"

In the springtime of the year, the modern horticulturists tell us that if we want our trees to wake up and to spring forth, we should rap them about the trunk with a shovel, or he even says to take a rubber hose and beat them about the trunk in order to get the sap flowing from the trunk up into the branches and into the leaves. Sounds like harsh treatment when you first hear it. But when we look at it, this is the method that the apostle Paul used in **1 Corinthians 9:27** - **"But I keep under my body and bring it into subjection."** And if you look up the definition here, it's, **"I browbeat my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."**

This is the time for self-examination. This is the time when we should be cleansing ourselves. This is a time that we should be getting rid of our old leaven. Not that we shouldn't be doing this all along our Christian walk, our Christian life, but more particularly in the season of the year to look into the secret places of our hearts and minds to see if things are happening - great things are happening. Or perhaps should we be removing some of the obstacles that are in the way that are interfering with these happenings?

In **2 Corinthians 13:5**, Paul tells us, **"Try your own selves, whether you be in the faith. Prove your own selves that Jesus Christ is in you except ye be reprobates?"** The context apparently shows that the Corinthians accused Paul

of having no good influence over them, and his ministry was weak and insignificant. Paul, as you remember, replies by telling them to look at their present condition and compare it with their past, to see if any change has taken place in their lives.

Then again in **1 Corinthians 11:28**, the same apostle says, "**let every man examine himself.**" And this Paul means only to interpose a caution to prepare the receiver to eat of the Lord's supper worthily. It is impossible to know ourselves completely by looking at the present. We only partly know ourselves as we see our life in the past. Every day our actions surprise us. (I don't know if they surprise you but mine do.) And frequently we find that we have done the very thing we thought that we would never do.

Abraham did not really know the strength of his faith until he was called upon to sacrifice Isaac. In the light of that trial, he could estimate the real strength of his faith. In the shortness of memory, we fail to profit by our past mistakes. In every action of ours, there are so many details that gives rise to so many different actions, which may differ one action from the other, making it impossible for us to judge truly our own condition.

The Greek philosophers had a favorite motto, and you probably heard it, and it was "Know Thyself." But by this, they did not mean to teach that merely by looking into one's own

actions, the past and so on, that they would learn to know themselves. Many do not grow better from self-introspection – from rigid self-introspection. The bad only see good, and they give excuses for the evils that they find in their lives. The good, they only see evil in theirs, and their lives are saddened by the fact that they deplore evil to that extent.

In one of the early towers, there's an excellent article on self-examination, and it's titled the "**FRUITS OF WISDOM**" – **R1520**. It comes from the **12th chapter of Proverbs**, and there he outlines 13 points, which I think are excellent. They are simple teachings from the Proverbs, and they are so plain, and so to the point, that they need hardly any explanation. But they are worthy of careful, prayerful pondering, especially at the season of the year.

We'd like to suggest five points, five questions for self-examination, which every child of the Lord would do well to consider, seriously, to himself in the silent retreat of his accustomed place of prayer.

Let us ask ourselves:



1. Are all the purposes of my heart, pure, and upright, bringing with them a constant sense of the Lord's favor?

Scripture **Isaiah 52:11**: "**Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the**

midst of her; be ye clean, that bear the vessels of the LORD."

It becomes very important that we silently examine ourselves to find out if first we're pure. We must examine ourselves afresh to know the condition of our hearts. We remember the words of this Scripture, that **"if we judge ourselves, we would not be required to be judged. But if we neglect to judge ourselves, he will chasten us"** (1 Cor. 11:31, 32) – because we have put our cause into his hands, because we are his. Now the word pure has in it the thought of innocent, without deceit. It has with it the thought of virtue and chastity. It has with it the thought of being pure, clean, truthful.

We of course cannot hope that any in the church are actually pure in the absolute sense of the word. But we do rejoice that our dear master gave the key to the proper understanding of the matter when he said, **"Blessed are the pure in heart."** So long as we are in the present mortal imperfect condition, absolute purity is impossible. For us to be pure in heart is possible by purity of intention and motive.

In beginning our silent self-examination, we want to see whether or not we are using our time, talent, and influence wisely.

The first point of scrutiny, Are we pure in heart in our daily course of life? Are we sincere in our prayers to the Lord?

In our endeavors to please him, in our relationship toward the Father, are we candid and are we honest? Do we love him with a pure heart fervently?

We might sometimes say we do. Each must decide these points for himself.

If upon examination we find that our hearts have not been pure in respect to our covenant and relationship to the Lord, his word and to the Father, we shouldn't go any further until we have asked for divine forgiveness. And resolved that by the Lord's assisting grace, we will be nothing less than pure in heart, pure in endeavor. If we can assure ourselves that our motives and intentions have nothing of selfishness connected with them, then our purposes are pure in the sight of the Lord, then indeed our hearts might rejoice!



2. In our silent examinations, we must make especially sure that all leaven is removed.

2 Corinthians 7:1, "Having, therefore, these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

Now, leaven, as you remember, is that substance that is added to dough or sometimes even to liquids to cause

fermentation. More especially, it is taking a piece of fermenting dough and preserving it for baking purposes. This type of leavening agent is specified by the Hebrews as sour dough in **Exodus 12:15**; as well as by the Greeks in **Luke 13:21**.

Now, wine - the fermentation of the juice of grapes or other fruit has long been known. But, of course, wine ferments without the addition of leaven.

Leaven, as you recall, was often used in scriptures to denote sin or corruption. Jesus told his disciples, he said, "**watch out for the leaven of the Pharisees and the Sadducees,**" (**Matt. 16:6**) and he told them what it was, "**hypocrisy.**" The disciples at first did not understand our Lord's symbolism, but they finally discerned that he was warning them to be on guard against, the false doctrines and the hypocritical practices. And that's brought to our attention in **Matthew 16:6**, as well as in **11 and 12**, and also **Luke 12:1**.

We also noticed that he mentioned Herod in one of his warnings saying, "**keep your eyes open. Look out for the leaven of the Pharisees and the leaven of Herod**" in **Mark 8:15**. Jesus boldly denounced the Pharisees as hypocrites concerning their outward show – **Matthew 23:25-28**. He pointed out the wrong doctrinal viewpoints of the Sadducees. He exposed their hypocrisy in their political treachery of the particular party followers of Herod in **Matthew 22:15-21**.

The Apostle Paul employed this same symbolism which he commanded the Christian congregation in Corinth to expel an immoral man stating, "**Know ye not that a little leaven leaveneth the whole lump? Clear away the leaven that you may be a new lump, as you are free from fermentation, for indeed Christ our Passover has been sacrificed.**" He then clearly shows what he meant by leaven. Consequently, "**let us keep the memorial, not with old leaven, neither with the leaven of injury and wickedness, but with the unfermented bread of sincerity and truth.**" (1 Corinthians 5:6-8) Paul here was drawing on a typical meaning, a typical lesson of the Jewish Passover of unleavened bread which preceded the Passover memorial celebration.

Just as a bit of sourdough soon causes the whole lump or the whole batch of bread to become leavened, so the ecclesia, as a body, if it did not clear out this corrupting influence of this immoral man, would become unclean in the eyes of the Lord. They must act to get the leaven out of their midst, just as the Israelites could have no leaven in their houses during the Passover.

We noted the leaven was associated with corruption, even in the minds of the other people, beside the Hebrews. A Greek biographer, Plutarch, spoke of it as: "leaven is itself the offspring of corruption, and corrupting the mass of dough with which it was mixed together." We noticed it was with a

certain amount of irony that Jehovah told transgressing Israel back in Amos' day, in **Amos 4:5**. He tells them, "**From what is leavened make a Thanksgiving sacrifice to smoke and proclaim voluntary offerings.**" What God was telling them was that all their worship at Bethel and at Gilgal was a transgression against him, so they might just as well go ahead and offer up leavened as well as unleavened on the altar, holding nothing back. It would still all be in vain because they were committing idolatry!

Have you ever considered how meticulous and how thorough the Israelites were in cleaning their houses, cleaning their lands of any possible leaven. **Exodus 12:15**. We noticed even to our day the thoroughness, or this thoroughness that's mentioned in **Exodus 12:15** as well as in **13:7**, is still followed through to this present day.

They take their mixing basins, their bread pans, and even their toasters are discarded if there is any possible trace of a crumb that might be left in some of the crevices. They would rather take and just throw it out than to have that little crumb left in their house at this season of the year. **Are we this careful, thorough, in removing the old leaven from our hearts and minds?**

Old leaven signifies **sins of long-standing**. Malice means **ill-will, hatred**, and the **wrong condition of heart, strifes, backbiting, evil-surmising, and other works of the**

flesh and the devil. If we have but a crumb of this left, anywhere in our hearts, they are not pure.

As an example, someone close to you, in your family, amongst the brethren, might have bought a new home, or perhaps they bought some new home furnishings, or maybe even a new car. Do you find yourself thinking in your minds, or even you might make a statement such as, "why do two people need such a large home? Why such fancy furnishings? The old ones still look good when I was there. Why such a big, fancy automobile? There was nothing wrong with the old one." If you find yourself thinking thoughts such as these, there still might be some crumbs of leaven left. Do you find yourself perhaps **loving your brethren less than before?** Maybe you're **finding a little more fault with them.** **Not wanting to talk to them,** perhaps, **holding grudges,** still little crumbs of leaven may be left.

What about our words? Are they idle words? Have we been rendering up an account for every idle word, or have they been slowly accumulating? By our words of repentance supplemented by the merits of Christ applied by faith, we shall be acquitted. Otherwise, the idle words, dishonoring to the Lord will stand against us, and condemn us. And we will be obliged to suffer the following consequences:

1. And the first consequence is **self-injury.** For every evil thought or word indulged in, hardens the character.

And it inclines it so much more toward unrighteousness.

2. The second consequence is a **bad example to others**, and perhaps the **stirring up of evil in them**.

We remember, "**a soft answer, turn it the way wrath, wrath, but grievous words stir up anger**" (Proverbs 15:1) As a result of unwise, unkind words, we may stir up around us difficulties, which will become the agents of retributive justice, to teach us the lesson, perhaps of self-control, and for the consideration for the feelings and the opinions of others.

At times, the Lord, or even the devil, are blamed for sending trials, which are the natural results of our own mistakes. Those who fail to locate the root of trouble in themselves, pray in vain for the Lord to help remove those, what they themselves could eliminate, actually, by obedience to the word and vigorous self-discipline. **"If we were judge and correct ourselves, we should not be judged. But when we are judged, we are chastened by the Lord, and that we should not be condemned with the world."** (1 Corinthians 11:31, 32) **"Every man is tempted or tried when he is drawn away by his own lusts or enticed."** (James 1:14)

The natural tendency, as we mentioned, is to blame the matter on someone else, and to think of our loss of patience, our words, our acts, that they are faults of another – "He made me do it." How many deceive and encourage themselves with this thought? – that "if everybody had a

reasonable and generous nature as I have, our family or our ecclesia would be heaven on earth."

Let us examine ourselves. Let us be very humble, else the words of **self-congratulation and self-satisfaction** which we may consider in our hearts might bring our condemnation.

"If we love them, that love you, what thank you have ye. For sinners also, love those that love them." (Luke 6:32, 33.)

"It is only when we endure grief, suffer wrongfully, that our suffering is acceptable to God as a sweet incense. What glory is it when you are buffeted for your own faults? Take it patiently. But if when we do well and suffer for it, you take it patiently. This is acceptable with God. For even here unto were ye called." (1 Peter 2:19-21)

Let us see to it that our sufferings are for righteousness' sake only. Let us not charge God or our brethren for tribulations resulting from the indulgence of our inherited or cultivated faults.

We recognize that, **"in many things we are at fault. If anyone does not err in word,"** the scriptures tell us **"he is a perfect man. He is able to control his whole body." (James 3:2)** But such a man as we recognize pretty quickly does not exist! We all need and must continually plea the merit of our Redeemer and Advocate, while we strive daily to bring every

thought into captivity to the will of Christ and to perfect holiness in the fear of the Lord.

In view of this, we must trust that all the Lord's people will endeavor more and more fully to realize the words of Peter: "**But what manner of persons ought we to be in all our holy conversation and godliness?**" (2 Peter 3:11) ... "**God's likeness certainly cannot include harmful gossip, any unclean or unholy conversation, any disloyal or rebellious words.**" (R4805:5) We are told that to "let such things be put far away from all who name the name of Christ in sincerity and in truth." We must remember to daily settle our accounts with the Lord. To make sure that no record of idle words unrepented of and unforgiven stands against us. "**Let your conversation be as becometh the gospel of Christ.**" (Phil. 1:27) "**Whatsoever things are true, honest ... think on these things.**" (Phil. 4:8) Out of the good treasures of the heart we shall be able to speak words of truth and soberness.

Have you noticed recently how we hear so much misinformation about our brethren? [More particularly our communication seemed to break down miserably when we're passing on information about the physical condition of some of our sick brethren. Sometimes you hear that the brother has two months to live and he has this serious problem only to find out that he doesn't have anything like that.] And so, it seems like we don't get our messages straight. Also, we notice the misinformation about the beliefs and doctrinal stand of some of our brethren. **If we hear the**

information from the initial source, we can feel free to pass it on, providing that we understand it correctly. If we heard it second hand, third hand and fourth, it becomes idle words.

This is the time to clean out these crumbs of leaven before the participation of the bread and the cup.



3. Do I love instruction and knowledge?

Psalms 141:5 – “Let the righteous smite me, it shall be a kindness. And let him reprove me, it shall be an excellent oil, which shall not break my head for yet my prayer also shall be in their calamities.”

Am I seeking for it daily, in the line of God's word and in His providences? Am I ready to consider and heed the reproof? Do I kind of spurn it and resent it?

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“LET THE RIGHTEOUS SMITE”

“The class that are thus in fellowship with God, through prayer and through seeking to be obedient to His arrangements and laws, are so fully engaged that they are able to say, as in this Psalm, that they will take no offense if reproved by the righteous—rather the reproofs of such will be to them like an excellent oil, such as a guest received from his host in ancient times.

The true Christians, the class who have the fellowship with God through prayer, have the qualities of heart which the Apostle describes as the fruits of the Holy Spirit; namely, meekness, gentleness, patience, long-suffering, brotherly-kindness, love. (**Galatians 5:22, 23; 2 Peter 1:5 – 8.**) And because possessing these, they are not easily offended, but indeed are glad to have such experiences and lessons as the Lord's providences may direct to them—especially if these come through the brethren, and particularly if the brethren who use these administer their rebukes in a Christian manner—in meekness, remembering themselves, lest they also be tempted. — **Galatians 6:1.**

In such cases, the reproof will be a blessing from the Lord—if given in that spirit and received in that spirit. Neither their heads nor their hearts are broken by such Scriptural reproofs; and they themselves learn to administer admonitions to others in similar manner, so as not to injure, but to help. Their prayers are for each other in what seem to be calamities; and in harmony with the Lord's promise, these seeming calamities and all the affairs of life shall operate together for good to those who love Him, to the called ones according to His purpose.”

Do we appreciate this counsel and reproof? Or does the world's attitude enter in? – the attitude that says,

“Nobody is going to tell me what to do!” This is worthy of our serious consideration in the quiet secret places of our heart.



4. Am I faithfully fulfilling my part in my station in life? In my responsibilities (as a son/daughter) as a husband, as a wife, as a father, as a mother, to our families.

Scripture, **1 Timothy 5:8** – **“But if any provide not for his own, especially for those of his own house, he had denied the faith in his worst than an infidel.”**

As we recall, it was Jesus himself that reproved the Pharisees for making void the law of God, in saying that a son who had made a large presentation of money to the temple, might thereafter be excused from any responsibility to his parents and to their support. (**Matthew 15:4 – 6**) Should we suppose that he would make void such a law as this? As we remember, it was Jesus himself who, in his dying hour, remembered his own mother and commanded her to the care of John. Should we suppose that he taught others to neglect their parents? There may be a question as to how much attention is needed to the parents and how much is wanted, but besides that, **that obligation is ours!**

It was one of the apostles under the influence of the spirit of Christ, elaborating on the teachings of Jesus, who said that **"a man should love his wife and cherish her even as**

his own body, and as the lord loves and cherishes the church," Ephesians 5:25. Surely, he did not contradict the master in this. It was the same apostles who wrote that any professing to be Jesus' disciples, who have neglected and fail to provide for their household are worse than infidels, and that by such a course, they're denying the true teachings of the Lord.

"Wives submit yourself to your husbands as unto the Lord" Ephesians 5:22. "Therefore, as the church is subject unto Christ, so that the wives be to their husbands in everything."

These rules and regulations have not changed over the centuries. It is the influence of the world, our present society, that has altered these meanings and has caused all sorts of problems that I'm sure you recognize. A view of these obligations in the secret chambers of our heart would be very helpful.

Next, few parents seem to realize the privilege and responsibilities placed in connection with their own offspring. We think of **Proverbs 22:6, "Bring up a child in the way he should go, and that when he gets older, he will not depart from it."** The Christian mother, even the grandmother, who has a growing family, has surely a wide scope for the use of her talents and abilities – if she will but use them in giving instructions in righteousness, and in the reverence of the Lord, both at home as well as in the Ecclesia.

It is a mistake frequently, and it's made – that children cannot appreciate religious principles and conduct; It's too hard difficult for them. And sometimes their instructions and lessons are limited to storytelling without any practical applications. Children we recognize are born with a certain amount of depravity and predilections to evil (**Psalms 51:5**). Nevertheless, their little minds, to a large measure, are like a blank white sheet of paper, upon which principles either for good or for evil are sure to be deeply engraved. If their minds are not directed in the lines of justice, love, mercy, patience, and discipline, if they are not taught that these are divine requirements and their reasonable service, we may be sure that they will be taught the reverse of these, as they come in contact with the various depraving influences of life.

We live at a time when parents have children, but they leave all the bringing up and the instructions of these young ones to everybody else. They leave it to grandma and grandpa, to the baby sitters, to the preschool/schools, to the Sunday schools, and so on. Our obligation and responsibility are serious and should take a good share of our times and efforts, and most consideration should be given in the secret quiet places of our hearts.



5. Have we been washed and made clean and are we remaining in that condition?

2 Timothy 2:21 – “If a man therefore purge himself

from these, he shall be a vessel unto honor, sanctified and meet for the master's use, and prepared unto every good work."

Moral reforms are always commendable as steps in the right direction, and we're always glad to see some of our worldly friends trying to break bad habits and to break away from their bondage.

(But,) such purging from the filth of the flesh can never render such a vessel fit for the master's use. With all their efforts at cleansing, they are still unclean, and the Lord desires clean vessels for His use.

It is only when by faith we are plunged into the cleansing blood of our Redeemer, that we are clean and acceptable to God, but having been reckoned cleansed from sin and clothed in the pure robe of Christ's righteousness, it is very important that we strive to make this reckoned righteousness an actual thing to the extent of our ability. For only in this way can we prove ourselves worthy of His imputed righteousness. It is purely of divine grace that we are reckoned of God as righteous before we have actually become so. Seeing in us the desire to be righteous, and the effort to be so in His appointed way, God accepting the will for the deed, reckons us righteous now, and He treats us as sons since we have been redeemed from the curse, and have accepted His glorious, gracious provisions for reconciliation.

If after being reconciled to God and reckoned righteous, our conduct begins to prove that we no longer love righteousness; if we do not endeavor to make the reckoned righteousness an actual thing, by a constant endeavor to wash away the leaven of sin that we mentioned; if we are content to maybe leave it remain a little bit, and to work in us; and then if we neglect to strive against it, then we are proving by such a course that our love of righteousness is growing weaker, and we are proving our unworthiness of the Lord's gracious reckoning in our favor.

But if on the contrary, we are striving daily to purge out the old leaven of sin; if we are not merely working it down occasionally, and allowing it again and again to ferment, and disturb the whole spiritual being, by not constantly resisting it, that is the cleansing of our thoughts, words and deeds with the truth, and cultivating the fruits and graces of the spirit, then indeed as the Apostle affirms – **“We shall be vessels meet for the master's use”**, because we have to constantly be on guard against it. As many as have this hope within them, they should seek to purify themselves (**1 John 3:3**). We should not allow the world, the flesh, and the devil to stunt our growth, so that we don't grow to full maturity.

As an illustration, we noticed that over the last few years, the Japanese have come out with a tree, they call it a tray tree, or a better word, I guess, as a bonsai tree. These have branches of trees with leaves in various locations on the

branches, and some of them are very unique and nice. And they recognize that they can almost do anything with this tree, as far as its size is concerned, and its fruitage and so on, by either clipping its roots, holding back the water, shading it, holding back the fertilizer, they can make this tree do most anything, and it won't grow to its full fruition and look like a healthy tree.

And so, we thought it kind of compares with the Christian. If he lets these things enter into his lives of the world of flesh and the devil, it may stunt his growth because he's not getting all the water that he needs, the proper pruning that's necessary, the fertilizing, and so on. In the language of another forceful illustration, **let us endeavor to war a good warfare against the world, the flesh, and the devil. I can assure you one thing that in these duties we have the work of a lifetime, and even at the close we will find the necessity for the robe of Christ's righteousness to cover the remaining deformities of our character!**

As we approach this memorial season, let us look into the secret places of our heart. To see if in these silences wonderful things are happening, as in the springtime of the year.

Let us see:

1. If our hearts are pure and honest?
2. Are we keeping a vigilant guard over our thoughts?

3. Do I love instruction and knowledge?
4. Am I faithfully fulfilling my part in my station in life as a husband, as a wife, as a father, and as a mother?
5. Are we remaining in that washed and cleaned condition?

If these things we are faithfully endeavoring to do, we can in the silences of the memorial service partake worthily.

(May our Lord Help Us! Amen!)



(Few comforting poems from “Poems of Dawn” can be found in the following pages...)

THE SECRET OF HIS PRESENCE
(A hymn written by Ellen Lakshmi Goreh – 1880)

IN the secret of His presence
How my soul delights to hide:
Oh, how precious are the lessons
Which I learn at Jesus' side.
Earthly cares can only vex me,
Trials never lay me low,
And when Satan comes to tempt me,
To the secret place I go.

When my would is faint and thirsty,
'Neath the shadow of His wing
There is cool and pleasant shelter,
And a fresh and crystal spring.
And my Savior rests beside me,
As we hold communion sweet;
If I tried, I could not utter
What He says, when thus we meet.

Only this: I know, I tell Him
All my doubts, and griefs, and fears;
Oh, how patiently He listens,
And my drooping heart He cheers.
Do you think He ne'er reproves me?
What a false friend He would be,
If He never, never told me
Of the faults which He must see.

Do you think that I could love Him
 Half so well, or as I ought,
 If He did not plainly tell me
 Each displeasing word and thought?
 No! for He is very faithful,
 And that makes me trust Him more,
 For I know that He doth love me,
 Though sometimes He wounds me sore.

Would you like to know the sweetness
 Of this secret of the Lord?
 Go and hide beneath His shadow,
 This shall then be your reward.
 And whene'er you leave the silence
 Of that happy meeting place,
 You must mind and bear the image
 Of the Master in your face.

PATIENCE

THE purple grape must be crushed
 To make the sweet, red wine,
 And furnace fires must fiercely burn,
 The drossy gold to refine;
 The wheel must cruelly grind,
 Else where the jewel's light?
 And the steel submit to the polishing,
 Or how would the sword grow bright?

How then, my soul, wilt thou
 The Spirit's fruits possess,
 Except thou lovingly yield thyself
 To the Hand that wounds to bless?
 Then patiently let the fire
 Consume all earthly dross—
 Thou canst not hope to wear the Crown,
 If thou refuse the Cross!

OUR BURDEN BEARER

THE little sharp vexations,
 And the briers that catch and fret,
 Why not take all to the Helper,
 Who hath never failed us yet?

Tell Him about the heartache,
 And tell Him the longings, too;
 Tell Him the baffled purpose,
 When we scarce know what to do.

Then, leaving all our weakness
 With the One divinely strong,
 Forget that we bore the burden,
 And carry away the song.



BIBLE STUDENTS
Food for New Creature

