

Insight Into

March / April 2020



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Insight Into

General Information

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As a Reformed magazine, **Insight Into** seeks to promote the knowledge of the truth and to give biblical guidance to young people in their daily lives.

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MEDITATION

Following Jesus Afar Off

“But Peter followed Him afar off”

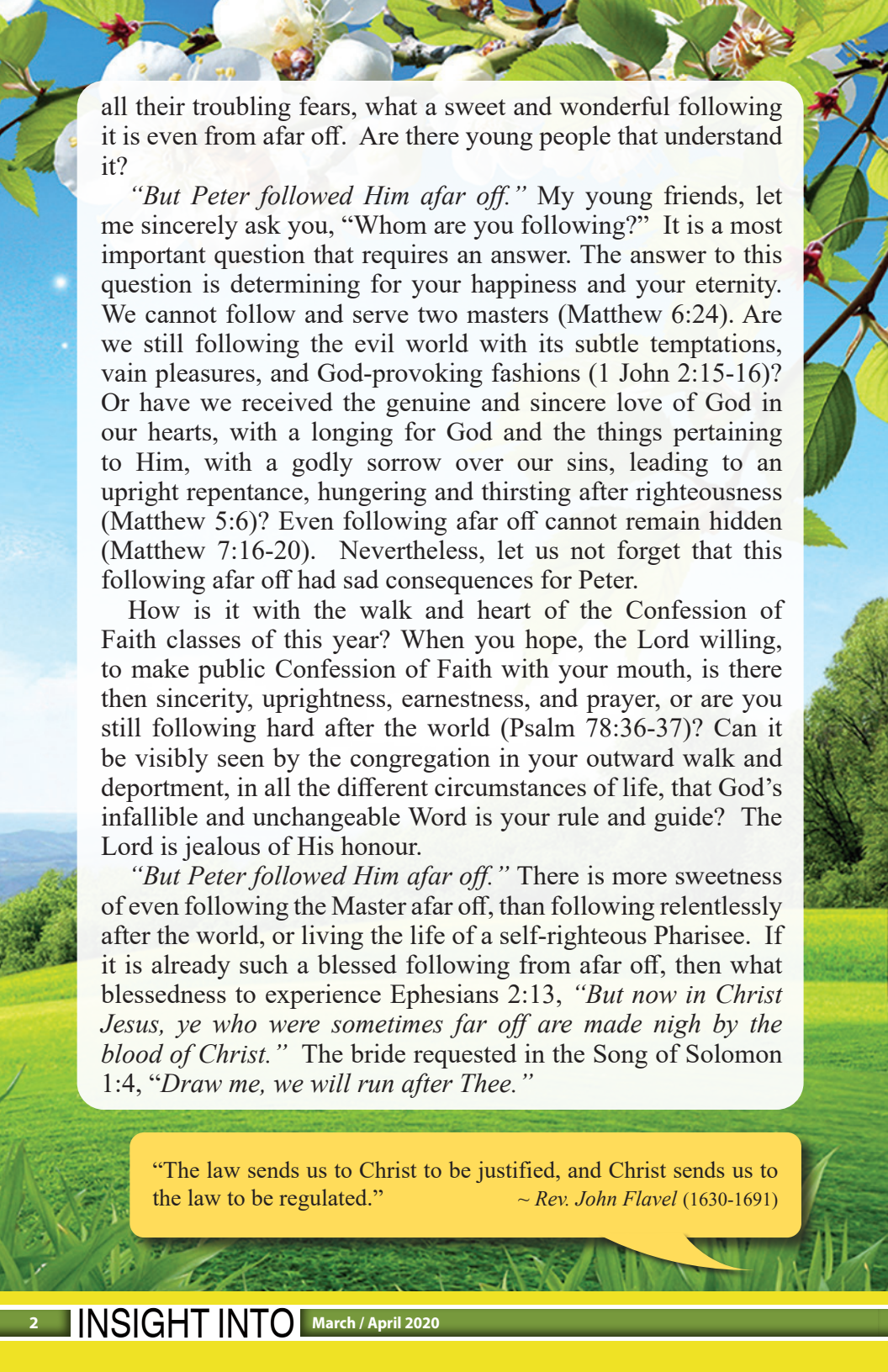
(Matthew 26:58a).

Rev. E. C. Adams

The above passage begins with the word “but” which speaks of a huge contrast to what we read in verse 56, *“Then all the disciples forsook Him, and fled.”* Indisputably, it was better to follow even from afar, than to forsake Jesus. It surely is superior to follow from afar than not to follow at all. Peter, by the operation of the Holy Spirit, had received a heart full of love to become a willing follower of Jesus (Psalm 110:3).

“But Peter followed Him afar off.” Why did Peter then follow from afar? Peter was filled with an overwhelming measure of the fear of man. *“The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe”* (Proverbs 29:25). Peter did not remember all the manifestations of Jesus’ power and the precious promises He had spoken to His Church. Peter was still so ignorant of the necessity of the priestly office of the Lord Jesus Christ. Peter could not die with all he had experienced. How unthankful it was of Peter to follow afar off, after such great privileges and blessings.

Readers, have we begun by grace to follow Him even from afar? This, of course, implies knowledge of love and allegiance to the One we are following. Nevertheless, the fears can be so many and so diverse. How profound the fear of man can be. There can be the fear that it is yet all amiss. The publican in the back of the temple standing afar off (Luke 18:13) can fear that he is too great and black a sinner. Yet for those poor and needy sinners with



all their troubling fears, what a sweet and wonderful following it is even from afar off. Are there young people that understand it?

“But Peter followed Him afar off.” My young friends, let me sincerely ask you, “Whom are you following?” It is a most important question that requires an answer. The answer to this question is determining for your happiness and your eternity. We cannot follow and serve two masters (Matthew 6:24). Are we still following the evil world with its subtle temptations, vain pleasures, and God-provoking fashions (1 John 2:15-16)? Or have we received the genuine and sincere love of God in our hearts, with a longing for God and the things pertaining to Him, with a godly sorrow over our sins, leading to an upright repentance, hungering and thirsting after righteousness (Matthew 5:6)? Even following afar off cannot remain hidden (Matthew 7:16-20). Nevertheless, let us not forget that this following afar off had sad consequences for Peter.

How is it with the walk and heart of the Confession of Faith classes of this year? When you hope, the Lord willing, to make public Confession of Faith with your mouth, is there then sincerity, uprightness, earnestness, and prayer, or are you still following hard after the world (Psalm 78:36-37)? Can it be visibly seen by the congregation in your outward walk and deportment, in all the different circumstances of life, that God’s infallible and unchangeable Word is your rule and guide? The Lord is jealous of His honour.

“But Peter followed Him afar off.” There is more sweetness of even following the Master afar off, than following relentlessly after the world, or living the life of a self-righteous Pharisee. If it is already such a blessed following from afar off, then what blessedness to experience Ephesians 2:13, *“But now in Christ Jesus, ye who were sometimes far off are made nigh by the blood of Christ.”* The bride requested in the Song of Solomon 1:4, *“Draw me, we will run after Thee.”*

“The law sends us to Christ to be justified, and Christ sends us to the law to be regulated.”

~ Rev. John Flavel (1630-1691)



Knowing God

Rev. P. Van Ruitenburg

In order to live fully and to make life truly meaningful, we must (because we are created) not only live for God, but we must also know God. How regrettable it would be to work for God and live without knowledge of Him. If we do not get to know God, we cannot love Him either. Without knowing God, we cannot believe in Him, nor regard Him, nor rejoice in His presence. If God remains a stranger to us, our lives remain rather pointless and we do not realize what we are missing.

Eternal life is the greatest gift when we personally get to know God, not as everyone knows Him from nature, but personally through the revelation of the Holy Spirit. There is no greater purpose than to get to know God and, as a result, to be able to worship and praise Him. Getting to know God means hungering for Him, confessing your sins, feeling unworthy and small, knowing you are a sinner and yet not fleeing from God but going to Him. Again for that reason it is necessary that God (in Christ) reveals Himself to us, just like He did for Peter and the disciples. It would be wonderful if we are admitted to the circle of God's confidants, and we come into contact with God. For that reason we must be born again and reconciled to God. After all, that is not automatic. However, nothing is as essential as getting to know God: "... first, rightly to know Thee, and to sanctify, glorify and praise Thee ... and further also, that we may so order and direct our whole lives, our thoughts, words and actions ... that Thy Name ... may [be] honoured and praised" (Heidelberg Catechism, Lord's Day 47, Answer 122). I am not talking about God and preaching, or singing and studying about God, but having a personal knowledge of Him. Only that knowing can provoke a wonderlike, "*Thou art my God*" (Psalm 118:28). Only when we see and know Him can we praise Him. That is why it is vitally important to know God.

“Thou art my God, and I will praise Thee: Thou art my God, I will exalt Thee” (Psalm 118:28).

“And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent” (John 17:3).

“And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life” (1 John 5:20).

“And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven” (Matthew 16:17).

“In His life Christ is an example, showing us how to live; in His death He is a sacrifice, satisfying for our sin; in His resurrection, a conqueror; in His ascension, a King; in His intercession, a High Priest.” ~ Martin Luther (1483-1586)

“If we look around us, a moment can seem a long time, but when we lift up our hearts heavenwards, a thousand years begin to be like a moment.” ~ John Calvin (1509-1564)

“Only if we walk in the beauty of God’s law do we become sure of our adoption as children of the Father.”

~ John Calvin (1509-1564)

“In heaven we shall not rest from our work but from our labours. There will be no toil, no pain in our work.”

~ Rev. Robert Murray M’Cheyne (1813-1843)





Love to Father and Mother

“My son, hear the instruction of thy father, and forsake not the law of thy mother”

(Proverbs 1:8).

Taken from *The Christian's Reasonable Service* by Rev. Wilhelmus à Brakel (1635-1711), based upon the exposition on the fifth commandment, with contributions by the *Insight Into* editors

Was there ever a more faithful son of whom it is written, *“Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, Thou knowest. I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation: I have not concealed Thy lovingkindness and Thy truth from the great congregation”* (Psalm 40:7-10)? A son sent to bleed, to be rejected, to be scorned, and to be abandoned because it was His Father’s will.

Do you love your mother and father? What a special gift God has given to us to have a father and mother. As He gives children to parents, so generally He also plants love in parents to care for and seek the wellbeing of their children. What is our duty towards our parents? Love and respect. To love God and those around us is the whole law. Our father and mother can include our immediate parents, but this commandment also refers to all in authority. These include those set over us in our family, in church, and in society.

1) In regards to our family, God commands us, *“Hearken unto thy father that begat thee, and despise not thy mother when she is old”* (Proverbs 23:22). When things are well, our parents are especially concerned about the concerns of our soul. Do you listen to their admonitions? *“Ye shall fear every man his mother, and his father”* (Leviticus 19:3). Your parents have been through many things in their lives--they remember what it was like to be a teenager and young adult. Seek their guidance and consent as you navigate these difficult years.

2) In regards to church, God includes under fathers the ministers, elders, and deacons. These men have been called by God to an office, and they especially have been set over you in regards to the concerns of your soul. They are overseers whose good example you must follow and whose admonitions wisdom calls you to follow. They call to you in the Name of God to *“forsake the foolish, and live”* (Proverbs 9:6) and lovingly command you to follow God, *“Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness”* (Isaiah 55:2). To reject Him in His servants is a sure road to destruction, *“But My people would not hearken to My voice; and Israel would none of Me. So I gave them up unto their own hearts’ lust”* (Psalm 81:11-12).

3) In regards to society, God has chosen to rule us by the authorities, *“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God”* (Romans 13:1). Without the gift of government, our nations would degenerate into anarchy and violence.

In all these spheres, God calls me to honour these superiors. We must view these leaders as people God has placed in their position, *“Esteem them very highly in love for their work’s sake”* (1 Thessalonians 5:13). Be subject to them, that is, lovingly obedient. Honour those, for to honour them is to honour God, since He is pleased to rule me by them. Rev. ‘A Brakel admonishes us to love those in authority, for even if they are not lovable, yet it pleases God that His choices as leaders are loved.

Furthermore, He enjoins us to obey them promptly according to Scripture, *“Be subject to your masters with all fear; not only to the good and gentle, but also to the froward”* (1 Peter 2:18) and *“be obedient ... not answering again”* [not with backtalk but immediately] (Titus 2:9).

Rev. ‘A Brakel warns those to whom others are placed over of the following sins:

1) The lack of esteem of the heart for those set over us. This leads one to be impolite, sullen, and shows contempt for authority. Since God chooses my superiors, this is in the end against Him.

2) When we are inwardly opposed to and have an aversion for superiors. Regardless of the



deficiencies of those set over us, God commands us to obey authority. Daniel showed respect to Nebuchadnezzar, a wicked ruler, yet his superior (Daniel 4:19).

3) The sins of being negligent, lazy, and wasteful in relation to the wellbeing of parents or not seeking the wellbeing of the nation.

4) The sins of disobedience, refusing to be subject to whom God places over me and instead ridiculing them for their faults.

In conclusion to this section, he states, “Consider your sins, humble yourself concerning them, and seek forgiveness. Be stirred up to order your way in the future in harmony with His commandments.” See to it that you do not grieve your parents and superiors and cause them to groan because of you. This is a dreadful sin and an assault upon God and society. It is repulsive to nature. Those who rebel against God’s government will not escape the wrath of God. *“Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness”* (Proverbs 20:20). Consider carefully the family of Ham, who were cursed; Reuben, whose tribe was first wiped out; the sons of Eli, who perished miserably; and the 42 children who mocked Elisha!

Honour and obey all those whom God has placed over you, for this is God’s express command. Those in authority are reflections of God’s majesty; therefore, obey *them* “as unto Christ.” Consider all the care and labour that authorities exert for your wellbeing. Contemplate what joy you bring through obedience and what grief you bring through disobedience. Consider the promise God added to the faithful obedience of the Rechabites, who obeyed their father, *“because ye have obeyed the commandment of Jonadab your father... therefore shall not want a man to stand before Me for ever”* (Jeremiah 35:18-19).



The Stowaway

Translated from the September 2019 issue
of the “*Standvastig*”



Mr. Dirk van Dordt

Sometimes John Cooper hears fragments of sentences and people shouting with loud voices. Then he collapses and makes himself as small as possible. His heart is pounding. “Nonsense,” he mumbles. “They can’t see me here, because it’s dark. For the time being, they have nothing to look for, so I will try to sleep and maybe then I can forget everything. Oh, how wonderful that would be.”

He lies down in a corner behind a tall stack of crates. It goes up and down again, up, down, up, down. He feels drowsy and weak, and sometimes he dozes off a little. Then again he is half awake. What is that light in his head? Thoughts flash through him, and he hears voices and sees images that tumble over each other: a prison cell with iron bars; running on the quay of a port city; the faces of a sad man and a sad woman.

John falls asleep for a moment and then he startles awake and hears a voice saying: “John Cooper, you are being sentenced; you are going to a penal colony in Australia.” Has anyone spoken to him? No, he has dreamed it. If only there was something to drink, as he is so terribly thirsty. How long has he been here now? Should he just come out? He can hardly stand it anymore. No, he will wait a little longer. The longer he waits, the less likely they are to return. Where would the ship sail to? As long as it’s not to England.

The stowaway

A ship sails over the water of the Indian Ocean. Three days ago it left the port of Sydney, Australia, and it is on the way to India. The captain is writing in his cabin. Smoke circles from his pipe and he narrows his eyes. There is a knock at the door and he says, “Come in!” The door opens and two people step inside. One is a sailor who has someone by the arm. It is a young man with a pale face who is blinking. “What is this?” the captain growls. “This one came from the hold, Captain, a stowaway who secretly boarded in Sydney.” “Okay, leave him alone with me.” For a moment it is quiet in the cabin. The captain’s gray eyes remain on the pale young man. He takes his pipe from his mouth and says, “Tell me, who are you and what are you doing on board my ship? No excuses; I want to hear the truth from you.” And John Cooper tells him everything, how he grew up in the city of Liverpool and that his parents

apprenticed him to a furniture maker. He tells about the friends he had, of the theft he committed, and of his arrest. "Then I was in prison for a while. Afterwards they put me on a ship to Australia where I must stay all my life. When we arrived in Sydney, I managed to escape and climb aboard your ship. I hid in the hold until I could no longer bear it. Please don't send me back. A life sentence in Australia ... I can't even think about it."

Wanderer in America

It is a few months later. In the port of New York, a ship that has made a long voyage arrives all the way from India to America. The ship is fastened and the gangway is laid down. First, a young man leaves the ship carrying a small bag on his back. It is John Cooper. When he arrived in India, the captain of the ship where he had stowed away let him go. Then he served as a sailor on a ship that went to America, and now he is here in the land of freedom. Nobody knows him and now he can build a new life. A moment later he walks through the streets of the large metropolis. He is looking for work and hoping to find rest. However, there is a voice in the heart of John Cooper, a voice that speaks again and again: "Go home; go home." He roams restlessly through America, from one city to the next. He has one job after the other, but wherever he comes and whatever he does, that voice is always there. It sometimes comes in the evening, when he is lying on his bed after a hard day of work; or sometimes in the morning, just after waking up; or sometimes in the middle of the day when he is working. John doesn't dare to make friends, as he is afraid that something from his past will come out. John has become a wanderer. And then always that voice: "Go home; go home."

In Liverpool

John Cooper first goes home to London and then to Liverpool. He does not know why he is going, because after all, it is very dangerous. Certainly in Liverpool, chances are that he will be arrested. But it's because of that voice inside that just won't be still. One day John Cooper goes home again, but there is no open door and there are no outstretched arms. His family refuses to have any contact with him. Now John Cooper wanders through the streets of Liverpool again. It is just like before and the situation has come full circle. Since being rejected by his family, he has visited his old friends, and he again lives a rough and bad life.

Somewhere in the city of Liverpool is a large gray-coloured building. The windows are small and fitted with iron bars. One evening a man wearing a black coat and hat knocks on the front door. The man who opens the door taps his hand on his uniform cap and says, "Good evening, Reverend. Just come in." A moment later the two men walk through the long corridors of the gloomy building and enter a small room. "Sit down here, Reverend, and I'll go get him." The minister takes off his hat and his coat. Then he hears footsteps, and a handcuffed man is brought in. It is John Cooper, who was eventually recognized in Liverpool by a police officer and imprisoned. It may

take a few months before his case will be brought to court, but it doesn't look good for John. A deserter who tries to escape his punishment will undoubtedly receive the death penalty.

The minister looks at John with compassion in his eyes. How many times has he already been here? How many times has he tried to talk to John about sin and grace? He will try again tonight. "John, I want to talk to you. Perhaps the death sentence will be pronounced and then you must die. Then you must meet God, John. I ..." "Please, Sir, I don't want to talk to you," John replies. "I'd rather you leave." The minister sighs. That's the way it always goes. He no longer knows what to say and pulls the bell cord for the jailer to come. Then he gets up and says, "Young man, if it ever pleases God to touch your heart, then kneel down and ask if He wants to give you His Holy Spirit."

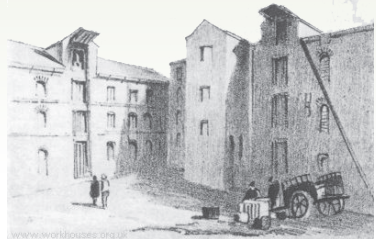
A small book and a big change

One day John receives a small book in prison called *An Apple on the Heart*. Out of boredom John begins to read it. When he has finished, he has not understood anything yet, and that is why he starts reading it once more. Again John comes to the end of the small book, and then it happens. He suddenly cries out: "O God, have mercy on me! If this book is true, then how miserable I am."

John walks desperately through his cell and then he thinks about the minister's words. He kneels down and prays, "Lord, will Thou give Me Thy Holy Spirit?" Difficult weeks begin for John Cooper. His sins oppress him, his guilt presses him, and he cannot find comfort anywhere. One day John falls to his knees, begging for forgiveness, and then the Holy Spirit shows John the Lord Jesus, the Saviour of sinners. John's heart is filled with peace and comfort, and with love and joy. John is singing. He sings about the incomprehensible grace of God for lost sinners.

Not long after, John Cooper is in court. He responds calmly and politely, and honestly confesses what he has done. He does not deny his guilt. The judge is affected by this attitude and even advises John to withdraw his confession and be defended by a lawyer. "No, Your Honour," John replies. "I don't want to do that. I don't want to sin anymore by saying that I am innocent, because I am guilty." Then the judge pronounces the death sentence.

But that verdict was never executed. The change in John's life and his confession in the courtroom have made such an impression that a number of people appeal to the judge whether John's life can be spared. That also happened, and the punishment is changed to lifelong deportation. John is put on a ship with other prisoners and taken to a distant land. Because of his good behaviour, he is eventually appointed as schoolmaster for his fellow prisoners. He is pardoned after a few years, and he settles as a free citizen in that distant country.



THE DUTY OF PRAYER

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?” (Matthew 7:7-11).

Rev. J. C. Ryle (1816-1900)

Our Lord employs three different words to express the idea of prayer--ask, seek, knock. He holds out the broadest, fullest promise to those who pray (verse 8). He illustrates God's readiness to hear our prayers, by an argument drawn from the practice of parents on earth. Evil and selfish as they are by nature, they do not neglect the needs of their children according to the flesh. Much more will a God of love and mercy attend to the cries of those who are His children by grace.

Let us take special notice of these words of our Lord about prayer. Few of His sayings, perhaps, are so well known and so often repeated as this. The poorest and most unlearned can tell you, that “if we do not seek we shall not find.” But what is the good of knowing it, if we do not use it? Knowledge, not improved and well employed, will only increase our condemnation at the last day.

Do we know anything of this asking, seeking, and knocking? Why should we not? There is nothing so simple and plain as praying, if a man really has a will to pray. There is nothing, unhappily, which men are so slow to do. They will use many of the forms of religion, attend many ordinances, do many things that are right, before they will do this. And yet without this no soul can be saved!

God promises to give all good gifts (verse 11), especially the Holy Spirit (Luke 11:13). The Holy Spirit is beyond doubt the greatest gift which God can bestow on man. Having this gift we have all things: life, light, hope, and heaven. Having this gift we have God the Father's boundless love, God the Son's atoning blood, and full communion with all three Persons of the holy Trinity. And yet this mighty gift is held out by our Lord Jesus Christ as a gift to be obtained by prayer!

There are few Bible passages which so completely strip the unconverted man of his common excuses as this passage. He says that he is weak and helpless, but does he ask to be made strong? He says he is wicked and corrupt, but does he seek to be made better? He says he can do nothing of himself, but does he pray for the grace of the Holy Spirit? So often we are what we are, because we do not ask to be changed.

The Swallow

“Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even Thine altars, O LORD of hosts, my King, and my God”
(Psalm 84:3).



Elder Steve Timmer

David is in distress. He is far from Jerusalem and the place God chose for sacrifice, far from the hill Moriah upon which Abraham was commanded to offer his son Isaac. David is being chased as a partridge upon the mountains like he expressed in another Psalm, *“For the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains”* (1 Samuel 26:20). This constant fleeing for his life is very exhausting for him. Will he ever have a place of rest? In his thoughts he remembers the dove, which is able to fly far from danger, *“Oh that I had wings like a dove! for then would I fly away, and be at rest”* (Psalm 55:6). Will he ever be able to keep the holy days as other Israelites and travel up to Jerusalem as he used to do? *“For I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday”* (Psalm 42:4). How he remembered even the sparrows and the swallows that built their nest near the altars of God and wished he could be near God’s ordinances, too. *“My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even Thine altars, O LORD of hosts, my King, and my God”* (Psalm 84:2-3).



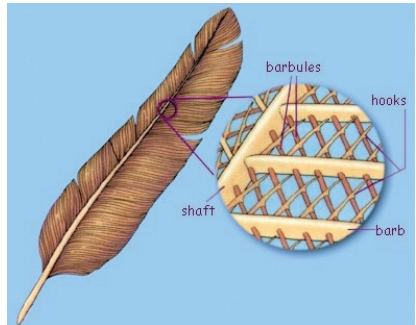
<https://birdsna.org/Species-Account/bsna/species/barswa/introduction>

How is it that the swallow has found a place in Jerusalem in the tabernacle, and what can we learn about the wonderful way this bird has been made? The swallow that David is probably referring to is the barn swallow. This bird is found in most of the world. Many of the birds mentioned in the Bible would winter in Africa and then travel to Eurasia and

Israel during breeding season.

The amount of energy it takes to fly is enormous. The swallow is a strong flyer and one-third of its weight is made up of its flight muscles. These birds can take to the sky in a moment of time and can circle for hours, busily chattering to one another. You may see them in fields and meadows darting back and forth hunting for insects and catching them in midair. Catching flying insects over bodies of water is also a favoured activity for swallows. They also like to pick up mud from puddles when it is time to make their nests which they build on the sides of buildings and under the eaves of roofs. This seems to be what David is referring to.

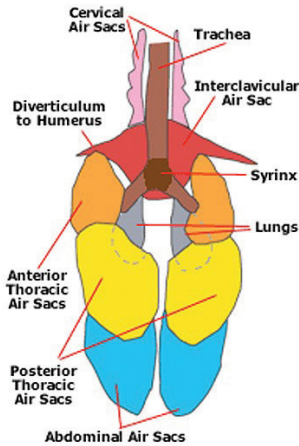
The feather of the swallow shows masterful design. It is a combination of strength, elasticity, and lightness that airplane designers have been unable to match. From each side of the central shaft, several hundred parallel branches or barbs originate, and from these barbs hundreds of barbules radiate out.



The number of barbules exactly matches the number of hooks; therefore, the feathers can be zipped and unzipped by the bird's beak when it preens (adds oil to) its feathers. Everything is carefully planned to the minutest detail. David expressed wonder at the works of God with these words, "*O LORD, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches*" (Psalm 104:24).

Not only is the structure of the wing intricate, but the function of the wing is also very effective. As the bird bends the front edge of its wing, this increases lift and helps the swallow suddenly swoop up. At the upstroke of the wing, the feathers automatically twist perpendicular to the body to allow air to pass through the feather, and the wing is pulled closer to the body. In the down stroke, the feathers twist parallel to the body to move as much air as possible. More than 1,200 tiny muscles are fastened to the roots of the feathers to control minute changes of feather position.

The lungs of the swallow also show unique design. At rest the bird breathes about 26 times per minute, but when flying, it is able to breathe 8 times per second! Birds have 9 large air sacs (pictured on Page 14) connected to the lungs but also have hollow bones through which air is



http://www.bio.miami.edudana/106/106F14_10.html

moved. The air sacs allow a continuous stream of air to pass through the lungs for oxygen-carbon dioxide exchange. Flying consumes large amounts of oxygen and energy. These birds are able to migrate huge distances from the United Kingdom to South Africa, or from Northern Canada to Southern South America! The air sacs also function to cool the bird, since the air can help eliminate excess heat when exhaled.

It is estimated that swallows spend about 15 hours in the air each day! They catch insects while flying and stay aloft while the insects are eaten. Swallows open their mouths very wide when feeding. It has been

recorded that a few thousand swallows completely cleared a cornfield of black tree lice in a few days.

The nest building of the swallow was noted by David in the Psalms, *“The swallow deftly builds her nest, And broods her young hard by Thine altar”* (Psalter 421:2/Psalm 84).

This nest is made of mud and with the help of other swallows is built in about 12 days. The inside is lined with moss, blades of grass, and small feathers. It is a home of safety and warmth.



<http://www.americanartifacts.com/smma/per/b4.html>

In relation to the above-mentioned Psalm 84, Matthew Henry comments: *“David takes notice that the swallow not only have nests for themselves near God’s house, but that there they lay their young. Those who have a place in God’s courts themselves cannot but desire that their children also may have in God’s house, and within His walls, a place and a name. He comments: Lord, by Thy providence Thou hast furnished the birds with nests and resting-places, agreeable to their nature, and to them they have free recourse; but Thy altar, which is my nest, my resting-place, which I am as desirous of as ever the wandering bird was of her nest, I cannot have access to. Lord,*

wilt Thou provide better for Thy birds than for Thy children? As a bird that wanders from her nest so am I, now that I wander from the place of God's altars, for that is my place. I shall never be at rest until I return to my place again. David, in his desire for a place in God's courts, desired the satisfaction and the intercession of Christ."

Is that also our desire as young people? Would we give up all to be under God's truth, never to forsake it, but always seek Him there and seek to be hidden in Him alone?

"The law is what we must do; the gospel is what God will give."

~ Martin Luther (1483-1546)

"Heaven would be no heaven were there any strangers there."

~ Rev. Thomas Brooks (1608-1680)

"Many may outlive me on earth, but they cannot outlive me in heaven."

~ Rev. George Whitfield (1714-1770)

"There is an infinite fullness in Jesus Christ."

~ Rev. J. C. Ryle (1816-1900)



Some Thoughts on the Eternity of Eternity

From a work entitled

A Serious and Pathetical Description of Heaven and Hell

Mr. R. Younge gives an excellent overall view of what hell will be like for the damned:

“Thy understanding shall be racked to consider how for momentary riches thou hast lost eternal treasure, and exchanged heaven’s felicity for hell’s misery: where every part and faculty, both of body and soul, shall be continually and alike tormented, without intermission or dismissal of pain, or from it, and be forever deprived of the beatifical sight of God, wherein consists the sovereign good and life of the soul. Thou shalt never see light, nor the least sight of joys, but lie in a perpetual prison of utter darkness, where shall be no order but horror; no voice but howling and blaspheming; no noise but screeching and gnashing of teeth; no society but of the devil and his angels, who being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee (Matthew 13:42; 25:36). Where shall be punishment without any pity, misery without any mercy, sorrow without succour, crying without comfort, malice without measure, torment without ease (Revelation 14:10-11), where the wrath of God shall seize upon thy soul and body, as the flame of fire does on the lump of pitch, or brimstone (Daniel 7:10). In which flame thou shalt ever be burning and never consumed; ever dying, and never dead; ever roaring in the pangs of death, and never rid of those pangs; nor expecting end of thy pains. So that after thou hast endured them so many thousand years, as there are blades of grass on the earth; or sands in the sea; hairs on the heads of all the sons of Adam, from the first to the last born as there have been creatures in heaven and earth; thou shalt be no nearer an end of the torments, than thou wast the very first day that thou wast cast into them ... as often as thy mind shall think of this word never (and thou shalt be ever thinking of it), it will rend thy heart in pieces with rage and hideous lamentation: as giving still new life to those unsufferable sorrows, which exceed all expression, or imagination. It will be another hell in the midst of hell.”¹

¹R. Younge, *A Serious and Pathetical Description of Heaven and Hell* (London; 1776).



REASONS FOR USING THE PSALMS IN PRAISE

His young people once asked W. J. Robinson, who belonged to a Presbyterian Church in America, to give reasons for only singing Psalms in the worship of God. Here are some of his reasons. They are taken, with editing, from *The Young People's Magazine* for September 1937.

1. God has given us a book of Psalms to be sung in worship.
2. He has given us no other book of praise.
3. He has commanded us to sing these in worship.
4. He has not commanded us to sing any other songs.
5. The Psalms are inspired, and so the best and safest.
6. They are adapted to all the uses of praise, and so are sufficient.
7. So we do not need any others.
8. We have the example of the great Divine Teacher, for He and His disciples sang them.
9. They formed the only Psalm book of the church until after the days of the teaching of the Apostles, men who were inspired to write Scripture.
10. They do not belong to any denomination; they are the only union songs of praise which the church possesses.
11. The Psalms are easily put in a form for singing.
12. The more we sing them, the better we understand them, and the more fully our hearts and minds approve of them.

