



# Be still.

*“May we stand  
on the shore of that ocean  
into which our sins have  
been cast, and see them  
sink to the depths, out of  
sight, and the sea calm and  
peaceful over them, the  
sunshine playing on it,  
the sunshine of Thy love  
and Thy favour.”*

## THE TRAMPS

from “Rees Howells, Intercessor” by Norman Grubb

Every young servant of God has to learn to keep under the body, and in the early days of his training, he goes through necessary disciplines. “If thy right hand offend thee, cut it off...”

God began to deal with a simple appetite in Rees Howells—the love of food. It was at a time when he had a great burden for a certain convention, which was being disrupted by assaults from the enemy. The Lord called him to a day of prayer and fasting, which was something new to him. Used, as he was, to a comfortable home and four good meals a day, it came as a shock to realise that it meant no dinner, and he was agitating about it. And would it happen only once? Supposing God asked him to do it every day!

When midday came he was on his knees in his bedroom, but there was no prayer that next hour. “I didn’t know such a lust was in me,” he said afterwards. “My agitation was the proof of the grip it had on me. If the thing had no power over me, why did I argue about it?”

At one o’clock his mother called him, and he told her he wasn’t taking lunch. But she called again, as a mother would, and urged, “It won’t take you long to have it.” The good aroma from downstairs was too much for him, and down he came. But after the meal, when he returned to his room, he couldn’t get back into the presence of God. He came face to face with disobedience to the Holy Ghost. “I felt I was like the man in the garden of Eden,” he said. “I went up the mountain and walked miles, cursing that ‘old man’ within me. I felt that if God were to take lunch from me to the end of my days, He would be justified in doing it. To some people there might seem nothing in it,

but once you are God’s channel, on no account can you disobey Him, or bring in your own ideas. I wept many tears, and it almost seemed as if He would never allow me to come back into His presence, till He said, ‘I will forgive you, but you are not to go unpunished. You hold up your hands while you pray from 6 to 9 o’clock.’” (Ex. 17:11, 12; 1 Tim. 2:8.) The closer a person is to God, the more terrible is the least sin seen to be.

He didn’t take dinner for many days after that, but spent the hour with God. As he said later, “The moment I got victory in it, it wasn’t a very big thing to do; it was merely a stepping stone to His next call to me. It is while you still want a thing that you can’t get your mind off it. When you have risen above it, He may give it back to you, but then you are out of it.”

Not long after this, and only a few months after he had started the ministry in the village, the Lord gave him a further commission, for which these lessons were an obvious preparation. He laid on him the burden of the tramps, the many men who were to be found in that district, wandering homeless and jobless from place to place. They were to give a chance to every tramp that came to the mission. It was to be a practical lesson of what divine love is towards an undeserving sinner. The Spirit made plain what they were to do: to give each man a new suit of clothes, find him lodgings and work, and pay his board until he drew his first pay. “We were called to put Isaiah 58 into practice,” said Howells. “‘Deal thy bread to the hungry... bring the poor that are cast out to thy house; and when thou seest the naked, cover him.’ In our first love, we had blamed everyone who

did not believe that the Bible was literally true, and the Spirit now compelled us to put our own belief into practice! The Sermon on the Mount stated the laws of the Kingdom, and we were to act on them to the hilt: ‘If any man take away thy coat, let him have thy cloak also... Give to him that asketh thee... Love your enemies...’

“I soon found out also that the aim of the Spirit in this was to bring me to that grade in life where I would love the unlovely ones. My self-nature and natural love had to be changed for the divine nature and love, before I could love a tramp as my own brother. Helping the people of the village was easy compared with helping the tramps, for they were people who usually would not help themselves, and often did not appreciate the help of others. But I was to act towards each exactly as I would if he were my own brother.”

“The very day of this new commission they saw a tramp in their meeting for the first time. He had been on the road for months, without work or lodgings, and had heard the singing in the mission. He was overcome with the reception he was given. One of the believers provided him with lodgings and found him work. In two days another came. “News of charity is like wireless,” Mr. Howells said, “carried far and wide in no time, and a greater number came than we had bargained for. We were not allowed to stop them; if they came of their own accord, we did not dare to turn them away. I didn’t call them tramps, I preferred the name the Saviour used, and called them prodigals; and I learned, according to 1 John 4:20, that you don’t love the Saviour one bit more than you love the least one He died for.”

In all this the Spirit was leading His servant more and more into the secret of intercession—the identification of the intercessor with the ones for whom he prays. He had called him to associate with Will Battery, which had touched his pride. He had made him responsible for the debts of Jim Stakes, which had touched his pocket. Now He called him to share in the physical sufferings of the destitute, which would touch his body. He was to learn a little how to feel as they felt and sit where they sat. Tramps did not have the plentiful food that other people have, and God called him to come down to their level. The Government lodging houses provided two meals a day for tramps, and the Lord told Rees Howells to live in the same way, on two meals of bread and cheese and soup. The midday fasts had been a preparation for this.

The difficulty was naturally in his own home, where his mother was most unwilling to let him live like that, while doing the heavy work of a miner. However, he insisted, backing his arguments by reference to the four young men in Babylon, who, after their days of abstinence, looked “fairer and fatter” than the rest. His mother had to consent, although the story goes that with motherly ingenuity she put all the nourishment she could into the evening soup!

He had one meal at 6.30 in the morning, and other at 5.30 in the evening, after his day’s work in the pit, and before he started for the village. It was a battle at first, both physically and mentally, eating at the same table with the others, and having different food. “There was great suspicion about where this new thing would end,” he said, “and what my object was in doing it. Neither they nor myself had ever seen a man called to fasting, and they thought ‘the experiment’ would soon come to an end. But in less than a fortnight, the Lord had so changed my appetites that I preferred those two meals a day to the four I used to have. That craving for food was taken out of me, and through the whole period my health was better than anyone else’s. I never had a shade of headache, and my body was fit as could be.” He lived like that for two and a half years.

Supplying the needs of the tramps soon absorbed all the earnings of the little group at the mission, and they were forced on still farther into a life of faith. The parable of the friend at midnight was very real to them in those days, the only difference being that he only went once to disturb his friend, but they were forced to go almost every night! They proved, said Mr. Howells, what the Rev. Evan Hopkins used to teach of the three positions: struggling, clinging, and resting. The illustration Mr. Hopkins used was of a shipwreck, when people are thrown into the sea. In the *struggling* position they

are in the water, fighting with the waves, and are in need of help themselves. In the *clinging* position they are holding on to the boat; they are quite safe themselves, but cannot help anyone else, because both their hands are occupied. In the *resting* position they are sitting in the boat with both hands free to help others. The place of deliverance was always when they got to the resting faith.

“When we first started to help them,” Rees said, “we were afraid too many would come in the same fortnight, and that we could not provide for them; and while there was fear, there was inward struggle. We soon found out that we could not provide, and that was just the place to which the Lord wanted us to come. Then we had to find out that God could, if we would trust Him. The Holy Ghost allowed us to be failures once or twice, so we left off struggling and trying to do it ourselves. We clung to God’s promises, pleading with Him to come to our rescue, and He never failed us.

“After many hard experiences we found the resting place. We became like waiters serving in a restaurant: it wasn’t our business whether ten, fifteen or twenty would come, we knew the Manager would not fail to provide what was needed. We told the Lord to send as many as He liked! We paid the grocer’s bill every two weeks, when we got together and emptied our pockets. On one occasion, when we knew the bill was heavy, one sick brother, who was not earning, said, ‘I am ashamed that I have only got 4<sup>1</sup>/<sub>2</sub>d. Shall I put that in?’ The answer was, ‘Yes. It will be like the widow’s mite.’ We entered the store, were given the bill, and found that the 4<sup>1</sup>/<sub>2</sub>d made up the money needed to the penny. We learned that night not to despise the little gifts. Over and over again we found the money coming to the needed penny, and that gave us more joy than if we had had £10 over.”

In three months many of these men were helped; each received a new suit of clothes, was found work, and put in good lodgings. Some received eternal life. One evening sixteen of them were in the meeting, well dressed, and singing from their hearts, “It is well with my soul”; and a brother sitting next to Mr. Howells whispered, “Yes, and with their bodies, too!”

But only those who have done such work can know its real cost. There were occasions when the same tramp came back after he had been given a new suit of clothes. He had sold it, and come for another! There was an elderly woman who had fallen very low through drink and would wander in the streets, “seeing things.” They found her a lodging, but when she fell ill with pneumonia, neither her son nor her daughter would nurse her. Mr. Howells himself was up with her one whole night, and on his return home in the morning,

even his mother rebuked him for “being up all night looking after that old sinner.” Rees had to remind her that the Father received us all back “with nothing but our filthy rags.” In another instance he found a house for a family of tramps, and got the husband work. When another family came for help, he asked the first ones to share their house with them, as it was large enough. “What! take tramps into our home!” was the answer he received; without a word he turned away and sought another place for them.

“After many months in this school of faith,” said Rees, “the Holy Ghost put such love in our hearts toward these people that we would rather be without ourselves, than allow them to be in want. We became fathers to them. There were many disappointments; but some were allowed to disappoint us, because it was part of our training. Some did not appreciate the kindness, but have often grieved the Holy Ghost, and tramped under foot the Blood of the Covenant. We had plenty of facts with which to silence the critics, who were many.”

Rees’s final test with the tramps was in his own home. Anything in the way of cast-off clothing he had already been accustomed to take over to the village. Indeed, his mother made a joke of the fact that whereas they used to have a box-room full of worn garments, after a while she couldn’t find a bit of cloth with which to patch anything! But the test became more severe when the tramps began to come to the house. The Lord had told Rees that he was not to take a different place for himself at home from that which was given to the tramps. “I knew that to turn them out would be to turn the Saviour out,” he said; “and I could see a test coming. It might mean I would have to take a stand and walk out.” Then one night it came to a head. Some members of the family said they would leave the home if things went on like that. Every time they came home from work, these tramps were there, and they always sat in their father’s chair and did not get up when he entered; also they said that they would not be responsible if anything happened to their mother when they were all out. “It was one of the worst tests in my life,” said Rees, “seeing the possibility of my father’s home being broken up. But my father was given great wisdom in the answer he made. He said to the others, ‘If I stop the tramps, are you willing for me to stop your friends coming? We all bring our friends home, and if Rees has sunk so low as to have only tramps for his friends, they must be free to come too.’ The victory was won, and the strange part was that after that not another tramp came to the house.” •

# Maintain *the* Difference

C. H. SPURGEON

**A**nd I will put a division between my people and thy people: tomorrow shall this sign be.”—*Exodus* 8:23

PHARAOH has a people and the Lord has a people. These may dwell together, and seem to fare alike, but there is a division between them, and the Lord will make it apparent. Not forever shall one event happen alike to all, but there shall be great difference between the men of the world and the people of Jehovah’s choice.

This may happen in the time of judgments, when the Lord becomes the sanctuary of His saints. It is very conspicuous in the conversion of believers when their sin is put away while unbelievers remain under condemnation. From that moment they become a distinct race, come under a new discipline and enjoy new blessings. Their homes, henceforth, are free from the grievous swarms of evils which defile and torment the Egyptians. They are kept from the pollution of lust, the bite of care, the corruption of falsehood, and the cruel torment of hatred which devour many families.

Rest assured, tried believer, that though you have your troubles, you are saved from the swarms of worse ones which infest the homes and hearts of the servants of the world’s prince. The Lord has put a division; see to it that you keep up the division in spirit, aim, character and company. ●

# The Foundation Which GOD Laid

from “For All Eternity” by N A Woychuk

**A** thousand times I have asked myself the pertinent question, “How is it that so-called ‘religious’ people think and talk, live and plan, mutter and sigh as if they had no vital contact with the living God?”

Through the years I have had opportunity, tactfully and kindly, to ask young and old, most of whom were church members and supposedly in the “religious know”, these realistic and reasonable questions:

“I have seen you go to church quite regularly; let me ask you, does your spiritual worship enable you to evaluate life properly and concentrate on things eternal in your every day life?”

“Are you satisfied with the Lord Jesus Christ?”

“Do you have the knowledge and joy of sins forgiven?”

“Isn’t it true that walking in God’s will brings true peace and solid comfort amidst all circumstances?”

“Have you not proved it for yourself that when your Saviour became precious to you, the things of the world lost their charm?”

“Does not the thought of life in heaven, where there is no sin, wonderfully steady you in the daily conflicts, and brighten the road ahead?”

“Are you having fellowship with the Lord? How is your prayer-life? Are you leading souls to Christ? Is God’s Word meaningful to you? Do you love the brethren?”

The starting point of the new life is the Person of Christ, who stands solid in the history of men. A real Christ appeared in the world and created the foundations of Christianity. **He is the answer to the soul’s deepest restlessness and the spirit’s profoundest questions.** “I am come,” he said, “that they might have life, and that they might have it more abundantly.” The force which abides in the person of Christ and his finished work has in itself a purifying, transforming power, a delivering, uplifting, sanctifying power. The Gospel of Christ is the Gospel of a Person who saves men from sin and corrects all that is wrong. The Person of Christ and what he did for you, is a more profound, more positive and more permanent reality than any form of matter or mode of force in existence.

“He is such a Person as men could not have imagined if they would, and would not have imagined if they could.” The one who saw him face to face, the one who touched his hand and leaned upon his bosom presented with fervent expectation this soul-uplifting, faith-begetting, sin-cancelling wonder of the universe, “And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth” (John 1:14).

Wonder of wonders! Fact so real! Truth so precious! News so exceedingly welcome! The decree of man’s liberation from his greatest enemy! Oh, that everyone had ears to hear and heart to understand the fact more real, more needful, and more life-giving than the breath we breathe—how that “Christ died for our sins according to the Scriptures.”

*“Are you satisfied  
with the  
Lord Jesus Christ?”*

Happy is he who will cast himself upon the foundation which God has laid. And it is so wonderfully simple... “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”

Black superstition and ignorance, mixed with those blinding dispositions of self, such as pride and self-sufficiency, in all parts of the world and in all ages, have kept even millions of earnest people from truly seeing and realising the Light of the World. It is this thick darkness that the Holy Spirit must explode before a person will actually rest upon the foundation which God has laid and be saved from sin. This thick darkness covers, like a wet blanket, all the heathen religions, and keeps the deluded victims from beholding the invisible God who is clearly seen by the things which are made. **It is this same darkness, though lighted by considerable knowledge of God, which basically underlies our much diluted and disillusioned western Christianity.**

All man-made religion stupidly imagines two false premises. First, that God is against us. Second, that our own painful effort, galling sacrifice, and religious observances will pacify and soften His wrath.

Self, self-service, and self-sacrifice, mixed with good works, are the foundations of all religions, including the “streamlined unbelief”

which quite inappropriately goes by the name of modern Christianity.

Look at that pitiable mother in Africa, standing on the bank of the ancient Nile with a baby in her arms, shrieking, moaning and frothing at the mouth as she dashes that helpless child into the swirling waters: "Now, God, you've got to be good to me! I have given you what is dearer to me than my own life. I have made the supreme sacrifice; you cannot ask anything more." Why, why doesn't someone tell her that Christ "his own self bare our sins in his own body on the tree," and "suffered, the just for the unjust that he might bring us to God."

Watch the Indian sadhus as they afflict themselves with strange vows and practices—binding themselves with chains, running naked in all climates, keeping their eyes closed, sealing themselves in isolated places, and sitting cruelly on nails. What are these "Pharisees of Hinduism" doing? They are zealously seeking personal merit before God. Are they "laying again the foundation of repentance from dead works" because they will not believe that "Christ was once offered to bear the sins of many" (Heb. 9:28)?

Behold the confused nation, Israel, which blindly rejects the Messiah, as it continues its "shadows" of animal sacrifices and Mosaic ceremonies. Behold the admixture of Judaism, heathenism and Christianity in the pompous "masses" of Romanism. Surely these highly religious people heed not the revelation of God which says explicitly, "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us" (Heb. 9:11,12).

Few, perhaps, in any "Christian" church will actually substitute something they can do for Christ, and deliberately say, "I will not be saved by Christ." Many, however, do zealously strive to put something of their own making, Cain-like, *along with* Christ. It is generally the Bible and Christ; or feelings and Christ; or the Virgin Mary and Christ; or the Church and Christ; or my dead level best and Christ; or prayer and Christ. **All these are but subtle forms of unbelief and an evasive form of Christ rejection.**

The Gospel of Jesus Christ is designed by the living God to be *exclusive*. It is utterly and completely exclusive. Notice the *one* Name, the *one* Way, and how positively it excludes everything else as the Holy Spirit slashes

away all other foundations, "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12); and as Christ says, "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John 14:6).

Search the world over and the ages through—there is no other way. For soul-salvation there is only one Name. For washing away of sin there is only one sacrifice. For establishing the hope of eternal life there is only one foundation.

The essential thing for us, and the exclusive thing for us is that we stand in a living relation of faith to the One whose "blood cleanseth us from all sin."

Many a person has had to see the utter ruin of his buildings raised on self before he could find interest in, or care to build upon the Rock of Ages. The real needs of men are common to all men. We all want health, love, knowledge, and truth; and it is equally true that we all desire forgiveness of our transgressions, liberty from the slavery of self and sin, the life of righteousness, and the hope of eternal glory. "Salvation" gathers up all these, and "Salvation is of the Lord." It is

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passing strange, like the easy-going, indifferent, materialistic jail-keeper of Philippi, some earthquake, some personal loss, some raging storm, or some blighting chain of circumstances must descend upon us before we will even be shaken down to the "sandy" foundations of our own devising, and honestly ask the question, "What must I do to be saved?" And, even then, we still searchingly look upon what we might be able to "do", instead of upon that which God has "done".

While the last drops of his blood were flowing from his bruised body hanging on the cross, Jesus spoke those epic words, "It is finished," which have thrilled and burned in many a heart as the light of the glorious gospel of our God broke upon sin-burdened souls. The work for our redemption was finished! The foundation for our eternal life had been laid once and for all!

A devout old lady, zealously labouring in the thick darkness of Confucianism to achieve merit before God, sat in the front row

listening to a sincere message of the Gospel while an American missionary was preaching fervently in her language. Toward the end of the service one night, this Chinese woman shouted out loud, "Chana! Chana!" which means "It is finished!" Earnestly, she continued her confession, "Just think, for all these years I have been reading through thick volumes of stuff and bumping my head (prostrating themselves and bumping the head on the ground as they read those "sacred" thick volumes was supposed to procure for them merit before God), reading and bumping, reading and bumping, and now I see that it is all finished. That sinless Son of God was made sin for me, that through it he might make me perfectly righteous in the sight of God." And then she exclaimed joyfully, "Haja! Haja!" which means "I believe! I believe!" And thus another soul made the Supreme Discovery and was gloriously established upon the solid Foundation.

We shall perhaps never fully understand the meaning of that sublime transaction upon Calvary, but we know experimentally now that its relation to the human heart is luminous and life-begetting. It does take away sin. Kneeling at that holy place, the trusting soul at once remembers most vividly, confesses most humbly, and loses most entirely all its guilt. A sense of profound, unutterable relief, sacred quietude and joy diffuses itself through all the recesses of the troubled spirit. Looking unto the crucified, risen Christ, we receive an assurance of sins forgiven which goes deeper than man's thought can fathom, and much deeper than his words can measure.

In the New Testament, in the Acts and the Epistles, and in the history of the believers down through the vista of centuries, we see the operation of the mighty Gospel, whose abiding source is Jesus Christ the Lord. It was this force that sent the apostles out into the world joyfully and triumphantly, men driven by an irresistible impulse. It was the revelation of Christ as Saviour that converted them, the love of Christ that constrained them, the power of Christ that sustained them. **He was abidingly their certainty, their strength, their peace and their hope.** For him they laboured and suffered. In Christ they gloried, and for his sake they lived and died.

"Behold, I lay in Zion... a foundation;" "And other foundation can no man lay than that is laid, which is Jesus Christ."

*"When anything intercepts our view of Christ, may we feel what loneliness is."*

**"I KNOW WHOM I HAVE BELIEVED."**

**2 TIM 1:12**