
Abide

Volume 1, Issue 2

April–May 2001



*“I the Lord do keep it; I will
water it every*

Isaiah 27:2

Theme: Abiding
in Christ & The
Importance of
the Quiet Time

*“I am the vine, you
are the branches. He
who abides in Me,
and I in him, bears
much fruit: for
without Me you can
do nothing.”*

John 15:5

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Our Mission Statement:

The reason for publishing this journal is to encourage youth to mature in the Lord. We desire all to be challenged to seek the reality of God in their own lives. We hope you will see, by the testimony of other youths, a Christian life that radiates the power of God. God's desire for all of us is much more than to escape Hell. It is for us to live a victorious life by abiding in Christ. All material for this publication will be edited with this goal in mind.

In Upcoming Issues . . .

If all goes well, we plan to run issues on the following topics:

Prayer
Missions Abroad
Abiding At Home
Total Surrender
Total Commitment
Missions At Home

At this time, we plan to run these themes in this order, but if our readers desire an issue on a different topic, or submit material for an issue planned for a later date, we are willing to switch themes. Reader *feedback* is important!

How to Contact Us:

Contact us by e-mail at:
abidejournal@hotmail.com

You can also contact us using any of the following options

Josiah Rocke: General editor/layout designer—

Mailing address:

Josiah Rocke
 N2706 Manley Road
 Hortonville, WI 54944

Phone: (920) 779-0811

Tyler J. Griffin: Staff writer/submissions director—

Mailing address:

Tyler Griffin
 S2533 Pine Hill Road
 Hillsboro, WI 54634

Phone: (608) 489-2940

Andrew Rocke:

Staff hymnologist

Mailing address:

Andrew Rocke
 N2706 Manley Road
 Hortonville, WI 54944

Phone: (920) 779-0811

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We want stuff from you! If you would like to submit a testimony, a hymn history, an article you have written, or some material you have read, please contact us using any of the options in the left column.

If possible, please have material typed out. We suggest these approximate maximum word counts.

Testimonies—3000 words or 3.5 pages typed.

Book Review—1200 words, about 1.5 pages typed.

Articles or biographical sketches—up to 5000 words, 7 pages typed.

Hymn History or story—700 words or one page typed.

If you decide to submit anything, please realize that we will probably have to edit your article. We will consider all submissions, although we reserve the right to select and edit them. We will try to clear all changes with you before printing. For more information on this subject contact Josiah.

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Abide in Christ at This Moment-Andrew Murray

Behold, now is the accepted time; behold, now is the day of salvation. —2 Corinthians 6:2

The thought of living moment by moment is of such central importance—looking at the abiding in Christ from our side—that I want once more to speak of it. And to all who desire to learn the blessed art of living only a moment at a time, I want to say: the way to learn it is to exercise yourself in living in the present moment. Each time your attention is free to occupy itself with the thought of Jesus—whether it is with time to think and pray, or only for a few passing seconds—let your first thought be to say: “Now, at this moment, I do abide in Jesus.” Use such time, not in vain regrets that you have not been abiding fully, or still more hurtful fears that you will not be able to abide, but just at once take the position the Father has given you: “I am in Christ; this is the

Father, here I am; I can take no other place; of God I am in Christ; I

place God has given me. I accept it; here I rest; I do now abide in Jesus.” This is the way to learn to abide continually.

You may be yet so feeble as to fear to say of each day, “I am abiding in Jesus,” but the feeblest can, each single moment, say, as he consents to occupy his place as a branch in the vine, “Yes, I do abide in Christ.” It is not a matter of feeling—it is not a question of growth or strength in the Christian life—it is the simple question whether the will at the present moment desires and consents to recognize the place you have in your Lord, and to accept it. If you are a believer, you are in Christ. If you are in Christ, and wish to stay there, it is your duty to say, though it is but for a moment, “Blessed Savior, I abide in You now; You keep me now.”

It has been well said that in that little word *now* lies one of the deepest secrets of the life of faith. At the close of a conference on the spiritual life, a minister of experience rose and spoke. He did not know that he had learned any truth he did not know before, but he had learned how to use correctly what he had known. He had learned that it was his privilege at each moment, whatever surrounding circumstances might be, to say, “Jesus saves me *now*.” This is indeed the secret of rest and victory. If I can say, “Jesus is to me at this moment all that God gave Him to be: life, and strength, and peace,” I have but as I say it to hold still, and rest, and realize it, and

for that moment I have what I need. As my faith sees how of God I am in Christ, and takes the place in Him my Father has provided, my soul can peacefully settle down: now I abide in Christ.

Believer, when striving to find the way to abide in Christ from moment to moment, remember that the gateway is to abide in Him at this present moment. Instead of wasting effort in trying to get into a state that will last, just remember that it is Christ Himself, the living, loving Lord, who alone can keep you and is waiting to do so. Begin at once, and act by faith in Him for the present moment: This is the only way to be kept the next. To attain the life of permanent and perfect abiding is not ordinarily given at once as a possession for the future; it comes mostly step by step. Avail yourself, therefore, of every opportunity of exercising the trust of the present moment. Each time you bow in prayer, let there first be an act of simple devotion: “Father, I am in Christ; I now abide in Him.” Each time you have, amid the bustle of duty, the opportunity of self-recollection, let its first involuntary act be: “I am still in Christ, abiding in Him now.” Even when overtaken by sin, and the heart within is all disturbed and excited, let your first look upwards be with the words: “Father, I have sinned; and yet I come—though I blush to say it—as one who is in Christ. Father, here I am; I can take no other place; of God I am in Christ; I *now* abide in Christ.” Yes, Christian, in every possible circumstance, every moment of the day, the voice is calling: Abide in me, do it now. And even now, as you are reading this, come at once, and enter upon the blessed life of always abiding, by doing it at once: do it now.

In the life of David, there is a beautiful passage which may help to make this thought clearer. David had been anointed king in Judah. The other tribes still followed Ishbosheth, Saul’s son. Abner, Saul’s chief captain, resolved to lead the tribes of Israel to submit to David, the God-appointed king of the whole nation. He spoke to the elders of Israel: “Ye sought for David in times past to be king over you: now then do it: for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.” (2 Sam. 3:17–18) And they did it and anointed David a second time to be king, now over all Israel, as at first only over Judah (2 Sam. 5:3)—a most

instructive type of the way in which a soul is led to the life of entire surrender and undivided allegiance, to the full abiding.

First you have the divided kingdom: Judah faithful to the king of God's appointment; Israel still clinging to the king of its own choosing. As a consequence, the nation was divided against itself and had no power to conquer the enemies—a picture of the divided heart. Jesus accepted as King in Judah, the place of the holy mount, in the inner chamber of the soul, but the surrounding territory, the everyday life, not yet brought to subjection; more than half the life still ruled by self-will and its hosts. And so no real peace within and no power over the enemies.

Then there is the longing desire for a better state: "*Ye sought for David in times past to be king over you.*" There was a time, when David had conquered the Philistines, that Israel believed in him, but they had been led astray. Abner appealed to their own knowledge of God's will, that David must rule over all. So the believer, when first brought to Jesus, did indeed want Him to be Lord over all, had hoped that He alone would be King. But alas, unbelief and self-will had come in, and Jesus could not assert His power over the whole life. And yet the Christian is not content. How he longs—sometimes without daring to hope that it can be—for a better time!

Then follows God's promise. Abner said: "*The LORD hath spoken. . . By the hand of. . . David I will save my people. . . out of the hand of. . . all their enemies.*" He appealed to God's promise: as David had conquered the Philistines, the nearest enemy in time past, so he alone could conquer those farther off. He would save Israel from the hand of all their enemies. Beautiful type of the promise by which the soul is now invited to trust Jesus for the victory over every enemy, and a life of undisturbed fellowship! "*The LORD hath spoken*"—this is our only hope. On that word rests the sure expectation:

"As He spoke . . . that we should be saved from . . . the hand of all that hate us; to perform . . . the oath which He swore . . . that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life." (Luke 1:70–75)

David reigning over every corner of the land and leading a united and obedient people on from victory to victory: this is the promise of what Jesus can do for us, as soon as in faith in God's promise

all is surrendered to Him, and the whole life given up to be kept abiding in Him.

"*Ye sought for David in times past to be king over you*" (2 Sam. 3:17) spoke Abner, and added, "*Now then do it*" (v. 18). Do it *now* is the message that this story brings to each one of us who longs to give Jesus unreserved supremacy. Whatever the present moment is, however unprepared the message finds you, however sad the divided and hopeless state of the life may be, still I come and urge Christ's claim to an immediate surrender—this very moment. I know well that it will take time for the blessed Lord to assert His power, and order all within you according to His will, to conquer the enemies and train all your powers for His service. This is not the work of a moment. But there are things which are the work of a moment—of this moment. The one is your surrender of all to Jesus; your surrender of yourself entirely to live only in Him. As time goes on, and exercise has made faith stronger and brighter, this surrender may become clearer and more intelligent. But for this no one may wait. The only way ever to attain to it is to begin at once. Do it now. Surrender yourself this very moment to abide wholly, only, always in Jesus. It is the work of a moment. And just so, Christ's renewed acceptance of you is the work of a moment. Be assured that He has you and holds you as His own, and that each new "Jesus, I do abide in You," meets with an immediate and most hearty response from the Unseen One. No act of faith can be in vain. He does indeed anew take hold on us and draw us close to Himself. Therefore, as often as the message comes, or the thought of it comes, Jesus says: Abide in me, do it at once. Each moment there is the whisper: Do it now.

Let any Christian begin, then, and he will speedily experience how the blessing of the present moment is passed on to the next. It is the unchanging Jesus to whom he links himself; it is the power of a divine life, in its unbroken continuity that takes possession of him. The "do it now" of the present moment—a little thing though it seems—is nothing less than the beginning of the ever present *now*, which is the mystery and the glory of eternity. Therefore, Christian, abide in Christ: do it now.

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Abiding in Practical Terms - Keith Daniels

This abiding in Christ is a discipline that Satan will fight to keep you from all your life till the day you die, and that makes it cost! Let me tell you, it is not the easiest thing on earth for most of us to make that time real with God. How vital are you with the quiet time? How vital are you in abiding in Christ? Do you know what a quiet time is? Many people think that you get into your room, shut the door, read your chapters, have your time of prayer, and then you get up and go and that was your quiet time. That was not a quiet time. A quiet time is when you get alone with God. Perhaps people see you there. That can't be helped if you are living in a home, but you're there for God, not for man's eyes. You stay there with God, alone in that room and you commune with Him and spend your time with Him.

My father walked with God. I remember as a young fellow when Daddy came to God, when he was saved. How faithful he was to the quiet time! Nothing ever kept him from God; no matter what the devil did. I shall never forget the first time that my father did this to us. We had guests—and he did this through the years, but the first time was the shock, when none of us knew what was coming. It was always a certain time; it was never a different time. If a guest stayed a bit longer than they ought to, you know what Daddy did? He stood up that first night and shook (startled) us, tears came down his face, and he did not find it easy. He was not putting on a show. He said, "You got to forgive me, I want to be excused. I am not being rude, I am not trying to offend you, please stay with my wife and my children, but I have to be excused. You see, I have to go to be with Jesus. I have to spend so much time with Christ, (he gave a time) or otherwise I cannot sleep—my conscience will not allow it. And if I do not finish the quiet time at this time, then I will not be able to get enough sleep to get up at this time (he gave the time). I will not be able to spend the time, (and he gave how many hours) that I need to spend with God, and then I know I won't be able to walk with God as I know I ought to. Please forgive me for excusing myself, but I cannot miss this time with God," and he turned and walked out. No one could keep him from God; from the time he had to be with God to stay real, to not be a grief to God! Guard and protect this time that makes you able to not be ashamed before Him at His coming.

How real are you? You are as real as your quiet time! You are as vital as your quiet time! You are as

safe as your quiet time! I hope you know that. Satan cannot touch you if the quiet time is the greatest love of your life and everybody on earth knows it. Because you do not neglect it for anyone, you will never neglect God for anyone! Sometimes you will be late, but God does not stand over you with a

How real are you?
You are as real as
your quiet time!
You are as vital as

whip when you make a mistake or when things get a bit out of hand, but discipline your life around the quiet time.

It is possible that you are going to battle to pray. *Do what works!* If I cannot get through to God, I start singing, and I get through to God! If you get on your knees in the morning and fall asleep, don't get on your knees. Do not lie to yourself. Two hours on your knees asleep is wasted! Better a half hour in vital prayer with God standing up, then two hours lying to yourself and God that you're getting through to Him! If you get on your knees and you fall asleep, don't ever get on your knees! Get up or wash your face! Have some tea or coffee, do a little bit of exercise young men, if you find you cannot keep a clear mind. Do something, but do it for one reason. Get to bed early so that you can get up early and not neglect God and the quiet time. Do anything, but make sure it works! Don't lie about the quiet time, don't say you're having a quiet time if you're not! Get through with God! Soak yourself in the word of God, but if that does not work, pray! Andrew Murray said "ten minutes of praying to God will bring (me) into the right mind to accept His voice and be in touch with His voice, so that I don't lose what God was trying to say." I only begin to read after ten minutes of intense prayer with God that I would accept from Him what He has for me today.

Oh, be real with the quiet time! Abide in Christ so that, as result of the quiet time, you do not leave God behind, but you open the door and you walk with Him through the day. That is **Abiding in Christ**, nothing else!

This message was condensed from a message by Keith Daniels titled "Every Branch In Me That Beareth Not Fruit." The message is available from Charity Gospel Tape Ministries, by calling toll free: (800) 227-7902.

ANDREW MURRAY—One of God's Choice Saints

There are few men throughout the history of the church that God used like Andrew Murray. Pastor, evangelist, teacher, author, and the leader of a revival that shook the continent of Africa to its very core, he was truly a man of God. When we consider such men, do we think—"sure he was a neat guy, but he was somebody special. God did such great things through him; he wouldn't consider using *me* for such a work!" Maybe you think that you are young yet, and there is plenty of time to get serious with God later in life. Youth is a time to enjoy life, and not be dragged down by such serious thoughts as revival! Oh, but wait—just why did God use Andrew Murray? When God used him to lead the great revival in South Africa at the age of 32, did he *suddenly* become a great preacher with wonderful leadership ability? As we take a closer look at his life and examine his years as a youth, I think that we will find that God had been preparing him for many years. Unless we surrender our years of youth on the altar to God, we certainly will hinder, and may even ruin, His purpose and plan for our life.

Andrew Murray was born in 1828, in a sparsely populated area about 500 miles inland from Cape Town. He was the third generation to bear the name Andrew. His father, Andrew Sr., had come to South Africa from Scotland 6 years earlier. He had come in answer to a call from South Africa for preachers, since the people were settling new parts of that rough land, and new churches needed preachers. Andrew was the second son born into the Murray home. (His brother John having been born 2 years earlier.) Their home was a place of love and security. It was known everywhere for its warmth and hospitality. They had such notable visitors as Robert Moffat and David Livingstone. Mr. Murray regularly devoted Friday evening to praying for revival, and the children had many memories of standing outside their Fathers study door and listening to his loud crying to God for revival. Many words of scripture were engraved on the children's hearts as they listened to their father repeat them with great feeling and emphasis. If one word could describe their mother, it was contentment—deep, habitual contentment. She was happy in her husband, and in her children, and supremely happy in the love of God, Who had been so good to her. Her heart was filled with the peace of God, and every action expressed that restfulness. Rest in the midst of work! Communion with God was the secret

of it. She never failed to take time for her private devotions.

Into such a home, Andrew was born and lived the first ten years of his life. Then, since there was no way to further John and Andrew's education, they sent them to Scotland to live with their Uncle John for schooling. John and Andrew left for Scotland in 1838. After an uneventful voyage, they arrived safely at their uncle's home. They stayed with their uncle for seven years. He was known as a man of ripe scholarship, and a good preacher who maintained a tender walk with God. The boys behaved very well during their long stay, and their uncle could hardly find fault with them.

After devoting themselves to diligent study for nearly seven years, both brothers graduated from Aberdeen University and received their M.A. degrees. Since they both felt God calling them to dedicate their lives as ministers in South Africa, they decided to train for the ministry in Holland. This would also give them the opportunity to refresh their memory of Dutch, the language spoken in both South Africa and Holland. There, for the first time they would be on their own, with no close authority to guide and direct their young lives. The coming months would soon prove where their hearts really were.

People flocked to hear this wonderful and

They arrived in Holland in 1845 and heartily threw themselves into the study that was necessary to be ordained. Soon after they arrived, Andrew was born again! Up to this time, he could be described as a very conscientious and religious lad. With his Godly upbringing, and his interest in the things of God, some may have thought him a Christian already. He was not a great sinner, and had always been a very obedient and helpful boy, but without Christ as his personal Lord and Savior, he was just as lost as the heathen in Africa! Herein lies a great danger, dear reader, though you live in a Godly home, and your parents have a close walk with the Lord. Though you have never done anything very *bad*, and have attended church since a small child, it is not enough! You cannot ride on your parents' coattails into heaven! It is very possible to be raised in a Godly home and still go to Hell! Millions have done it, and millions more will. What a tragedy! The question is: Will you

see your sin and your need of a savior, and turn to Christ? Do you realize that not loving the Lord your God with *all* your heart is as great a sin as murder in God's eyes? Oh, I plead with you; if you do not know Christ as your *personal* Lord and Savior, cry out to Him today!

Now I would like to point out some fruit of Andrew's walk with God during his youth and early years as a minister.

- During the time they lived in Holland, they lived and associated with a number of other like-minded students who were taking the same classes as they. The students greatly welcomed the Murrays' coming, and the Murrays soon joined a society that had started shortly before they arrived. The purpose of the Club was "To Promote the Study of Subjects Required for the Ministerial Calling." They gathered twice weekly and practiced their oratory skills by reading poetry, expounding and sharing on scripture, and preparing and preaching sermons to the others in the club. It is also noteworthy that the club made a decision to go against Holland's culture, and not allow any alcoholic drinks to be served at any of their gatherings. This decision made them the object of much scorn and ridicule from the other students, who dubbed them "The Chocolate Club," and the "Prayer Club." Many students would not even sit next to any of the Club members during classes. Andrew and his brother were very involved in the club from the time they arrived, and the club greatly missed them when they left. Here we see God molding in Andrew that vital strength—the ability to stand alone and be ridiculed because of one's convictions.

- One of the things that marked Andrew's life from the time of his conversion was his devotion to time alone with God, spent in prayer and in reading the Word. Oh, this must be the highest priority of the believer, and must precede all attempts at soulwinning and ministries! We must also remember that every giant in prayer, as Andrew was to become, had humble beginnings.

- Andrew and several young men spent many Sunday afternoons in the slums of a nearby town, speaking to people about the condition of their souls. They would also invite local children to their rooms for stories and teaching from the Bible. Here we see God beginning to give Andrew a burden and vision for souls, and Andrew responding. We must remember that though this was not a great work, and they did not see many results, God was using it

to shape and mold Andrew into a mighty soulwinner.

- Andrew and his brother were also instrumental in starting a missionary society. They met twice a month to discuss and pray for world missions. Andrew and several others also started a monthly missionary periodical about the progress of God's work throughout the World. Here we see God increasing Andrew's vision from local needs to a lost World in need of a Savior.

- Andrew and John were ordained as ministers of the gospel in 1848 on Andrew's 20th birthday. The parting with the other students with whom they had grown so close was saddening, but overshadowed by the great joy of returning to their parents. They took a short visit with their kind Uncle in Scotland, and left for the land of South Africa.

- There was great joy in the Murray home upon the boys' arrival after ten long years of separation. One of the chief characteristics that marked Andrew's life was humility. Though his ability and gift as a preacher exceeded those of his brother, Andrew looked up to and respected him as a much greater preacher than himself. He truly did not expect to be given a place as a preacher until some time after his brother, and expected to live at home for some time. Another noteworthy thing is that though he was an ordained minister, he did not think himself above joining in the fun and games at home with his younger brothers and sisters.

- Much to Andrew's surprise it was only a short time before he was given his first pastorate and it covered a large and newly settled part of South Africa; all of 50,000 square miles! A total of 12,000 people were scattered over this rough country, and it demanded much time and energy to reach them all with the gospel. At the end of his first year, he was given a six-week vacation, which he used to evangelize an area beyond his territory that was untouched by the gospel. He began the trip across the extremely rugged terrain (which had no roads) in the rainy season. He sometimes spent 12 to 14 hours on horseback, with services of all kinds thrown in, before he reached his intended destination. This shows remarkable commitment to reaching the lost.

- The outstanding characteristics of the youthful preacher at this time were his burning love for souls and his intense earnestness. So passionate and engrossed was he during the delivery of his message, that if, by his violent gestures, he knocked his Bible and impromptu reading desk to the ground,

(Continued on page 11)

The Testimony of . . . Josiah Rocke

Preface: *Let me explain what I mean when I use the word conversion: I am talking of the time in a person's life when they are completely and radically changed—sin loses its hold on them and their natural desires change from one of seeking pleasure and sin, to seeking holiness and striving to work for God. Many people believe in, or have experienced, a salvation encounter that is simultaneous with conversion. My experience was different from this. Many other great men of the faith have also experienced a conversion after they were "saved." Hudson Taylor and John Wesley are two that come to mind. Some argue that these men were not "saved" until they experienced this conversion. I do not know what I think about that. I had a deep consciousness that I belonged to Jesus, but I feel that I came to a point where I had to choose between walking with God and going with the World. I feel that if I had chosen the world, I would not be saved. I know that this is bordering on the Eternal Security debate so let me just say that whether I was saved when I was six, or when I was 18, I don't care and I don't think it really matters. I know that I am saved now; all else is relative. Above all, let me point out that a testimony is an account about a person's life experiences. We cannot change the facts. We can merely take what is there, try to reach struggling people, and give God the glory. I pray that this is what this testimony will do.*

I first asked Jesus into my heart when I was six. I hardly understood anything of the Christian walk then, but I know God can take us as we are and begin to lead us even at that age. I believe I made a sincere commitment then: I can still remember that night in February of 1988 when I came home from a night of children's activities all excited and eager to tell my parents what I had done. However, I do not believe I was *converted* at that time. As I have grown in knowledge and understanding, I have had to rededicate my life to God. As the different facets of my life have increased, I have had to ask Jesus to be Lord of those areas. What I want to talk about, however, is my conversion.

I now hated sin because it offended and mocked the

The struggle for my conversion began when I was eleven. I began to get involved in moral sin. The sins I committed were enjoyable for a while, but by the time I was fifteen, I began to feel bound in the chains of moral sin that I had been forging for myself over the past four years. I started to hate the sins and cried out to God for deliverance, but to no avail. After reading some popular Christian books focusing on the return of Christ, I more than hated the sin—I feared being caught in my sin, and I cried out to God even more. My motives for being freed from my chains were purely selfish—I did not want to become so bound that other people would find out. I did not want the sin to hamper my ability to succeed. God does not do business that way. God was waiting for me to want deliverance for the right reasons in true repentance.

As time progressed, I became increasingly trapped, feeling my guilt and seeing the eminent consequences of my sin fast approaching. In addition, years of deceiving my parents to cover up my sin were beginning to have consequences—I was having a very hard time submitting to their authority and I could not communicate with them.

By the end of 1999, I had reached what I consider the crisis point of my life—I was ready to leave home in rebellion. I was anxious to go to college or to work or to anything—as long as I did not have to be at home. I was mad at God for not delivering me from my sinful struggles. I wanted Him to fix them or I wanted out of Christianity. What a selfish and prideful person I was then. I expected God to remove my transgressions from me so I could do what I wanted and everybody would think I was a great person. I never saw my need for repentance. I began to seek an opportunity to get away from home.

However, God had different plans for me. He had me go to a week-long Bible conference and there He broke me. I began to cry out to God for repentance. He gave me the grace to confess to my parents and several others the sin in which I was bound. This I did in the spring of 2000. (It amazes me how we can be struggling with such moral failure and sin, but no one else knows.) The accountability I gained was wonderful; it helped a lot. I did not feel the as if I *had* to sin.

Although I did not feel the necessity to sin, I was not completely free. My soul was free, but I still lived according to the flesh, making opportunity for it. I felt just like the man described in Romans 7:24, 25b "O

wretched man that I am! Who will deliver me from this body of death? With the mind I myself serve the law of God, but with the flesh the law of sin."

I also had several other problems that bound me—the pressure to succeed and make money were very big drives in my life. I felt that if I did not “make a name for myself,” I would be a failure. I began to worry over what other people thought of me, rather than becoming approved unto God. The desire for success began to drive my life. I was no longer driven by immorality; but is that any worse than being driven by greed or fear? My attitude was still not right. I still needed to be broken and *converted*. I still desired the world and its pleasures.

By the fall of 2000, I had reached another major crossroads in my life. Would I lay down the old man and become wholly consecrated to Christ? At another Bible school, God really broke my heart over my selfish desires for personal success and pleasure. I was able to see lust, anger, selfishness, and worldliness as God sees them: lust is fornication, anger is murder, selfishness is pride, and worldliness is hate of God. I had to realize they (lust, anger, etc.) were not *like* those other things (fornication, murder, etc.), but they *were* those things! Matthew 5 says hate is murder and lust is adultery. (Verses 21-22, 27-28)

When I began to see my love of worldliness as *hate* against God, I was able to truly repent and forsake my worldly desires. I began to truly appreciate the wondrous work of God in saving me. Before, I felt I was an upright person who struggled with sin. I could not really see myself as a sinner who struggled with uprightness! When I saw and admitted to being an inherent sinner, things took on a new light. I began to feel my total helplessness to free myself, or even to stop from continuing in sin. When I saw and felt my helplessness, God could come and offer me the freedom that comes through His Grace because I would now accept it.

When I finally “broke through” to God—or rather, He “broke through” to me—I was completely changed. I was eager to put Colossians 3:1-3 into practice. *“If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right had of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God.”*

I now hated sin, not because it hurt me or others; but because it offended and mocked the perfect Sacrifice of my Savior. I began to be eager for the

things of God. I wanted Him to use me, and I was prepared to do anything for Him. I began to feel that I should be ‘busy’ for Him, in order to maintain this new line of communication with God. Yet, God immediately brought an important and vital truth to my attention. John 15 says *“Abide in Me.”* I read Andrew Murray’s book (*Abide in Christ*) and discovered what God meant by that. I used to feel that in order to grow closer to God, I had to do “something.” However, I have learned that what I have to do is not what usually comes to mind when we think about living for God. It is simply resting on Him and being led by His Spirit. When I do this, I have a constant awareness of God’s presence. I can rely on Him. I find myself flowing into the activities that He wants me to be doing. I do not want to make it seem that careful prayer and thought should not go into our decisions, but when I am walking and abiding in the Spirit, those decisions seem to come much easier. They seem like the normal thing to do.

All this does not mean I never sin anymore, but Roman 8:1-2 says, *“There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but to the Spirit. For the law of the Spirit of life in **Christ Jesus** has **made me free** from the law of sin and death.”*

Not seeking for faith to
bring holiness, but
rejoicing in the fact of
perfect holiness in Christ,
let us realize that—
inseparably one with
Christ—this
holiness is ours!

book review continued . . .

(Continued from page 10)

but I hope that you will take the time to read it. It is well worth the effort.

Andrew Tieman, 17, lives in Fremont, Wisconsin. He has four brothers and sisters. He enjoys studying God’s word and working with his dad and younger brothers in their auto-mechanic’s business.

Abide in Christ by Andrew Murray

Abide in Christ was written by Andrew Murray, who was born in 1828 in South Africa. He was a pastor and a writer until his death in 1917. At age 78, he retired from preaching and devoted his whole time to writing. His purpose in writing was to give encouragement and practical help to the common people of the land. *Abide in Christ* is a practical book that gives encouragement to all Christians. The subject of this book comes from John 15:1-12 & following where Jesus gives the beautiful illustration of the Vine and the Branches. The book has 31

You may think,
“How is it possible
to be in constant
abiding

chapters so that you can read one each day of the month. This short overview of the book will hardly scratch the surface of this subject of abiding in Christ, but I hope that it will whet your appetite.

The author opens the book by talking about the call to abide in Christ. “The call goes out to all Christians with just as much urgency as He called you to Himself so another call comes, ‘Abide in me’.” Matthew 1:30 says, “For my yoke is easy, and my burden is light.” As the author says it is “not the yoke that causes the difficulty, but resistance to the yoke.” When we are in a yoke with Christ, the only reason that it is pulling hard is because we are fighting the way that He wants us to go. When we follow Him, He pulls the load. We just have to follow.

As you start to read this book, you may think “how is it possible to be in constant abiding communion with Christ?” You may feel that as the author says, “There is specially the question with its various aspects as to the possibility in the midst of wearing work and continual distraction of keeping up, or rather being kept in the abiding communion.” The question is answered here with reference to Isaiah 27: 2-3 which says, “In that day sing unto her, ‘A vineyard of red wine! I, the Lord, do keep it, I will water it every moment; lest any hurt it, I will keep it night and day.’” Andrew Murray says, “What an answer from the mouth of God Himself to the question that is often asked: is a life of unbroken fellowship with the Son of God indeed attainable here in this earthly life? Truly not, if the abiding is our work, to be done in our strength. But all things that are impossible with men are possible with God.

(Luke 18:27) If the Lord Himself will keep the soul night and day, yes will watch and water it every moment, then surely the uninterrupted communion with Jesus becomes a blessed possibility to those who trust in God to mean what He says.”

Murray says in regard to letting God do the work in your life, “Above all there is the unrest that comes through seeking our own way and in our strength the spiritual blessing that alone comes from above. The heart occupied with its own plans and efforts for doing God’s will and securing its own blessing of abiding in Jesus, must fail continually. God’s work is hindered by our interference. He can do His work perfectly only when the soul ceases from its work. He will do His work mightily in the soul that honors Him by expecting Him to work both to will and do. In addition he says, “One would think that no message could be more beautiful or welcome than this, that we may rest and be quiet, and that our God will work for us and in us. How far this is from being the case! And how slow many are to learn that quietness is blessedness. . .” Murray is saying that often we think that we should be trying to do something or work up something in our Christian life, but God wants us to rest in Him for the work.

The last two paragraphs in the book are this, “Blessed life! It is ours, for Jesus is ours. Blessed life! We have the possession within us in its hidden power, and we have the prospect before us in its fullest glory. May our daily lives be the bright and blessed proof that the hidden power dwells within, preparing us for the glory to be revealed. May our abiding in Christ the Glorified One be our power to live to the glory of the Father, our fitness to share in the glory of the Son. *“And now, little children, abide in Him, that when He appears we may have confidence and not be ashamed before Him at His coming.”* (1 John 2:28)

I enjoyed *Abide in Christ* very much. Two chapters were of particular interest: Chapter 12, “Trusting Him to Keep You”; and Chapter 20, “That You May Bear Much Fruit.” They have helped me realize that God does the work to mature me. Our responsibility is to trust Him and obey those things we know He wants. It reminds me of the verse from Psalm 46:10 “Be still, and know that I am God.”

Abide in Christ is a thoughtful, slow-reading book,

(Continued on page 9)

Hiding in Thee by William Orcutt Cushing

“Bow down Your ear to me, deliver me speedily; be my rock of refuge, a fortress of defense to save me.”—Psalm 31:2

William Orcutt Cushing was born in Hingham (Center?), Massachusetts, on December 31, 1823. He entered the ministry. After many years as a preacher, his wife died, and a partial loss of speech forced his retirement from the active ministry. In his despair, he cried to the Lord, “Lord, give me something to do for Thee.” The Lord answered by giving him the ability to write hymns. He wrote 300 hymn texts that made wonderful Sunday school songs. Among the ones that are sung today are: *“There Will Be No Dark Valley,” “Ring the Bells of Heaven,” “When He Cometh,” “Under His Wings,”* and *“Follow On.”* He worked closely with Robert Lowry, George F. Root, and Ira Sankey.

“Hiding in Thee,” was written in Moravia, New York, in 1876, six years after his wife died. He says: “It must be said of this hymn that it was the outgrowth of many tears, many heart conflicts, and yearnings of which the world can know nothing. The history of many battles is behind it. However, the occasion that gave it being was the call of Mr. Sankey. He said: ‘Send me something new to help me in my Gospel work.’ A call from such a source, and for such a purpose, seemed to be a call from God. I so regarded it and prayed, ‘Lord, give me something that may glorify Thee.’ It was while thus waiting that *“Hiding in Thee”* pressed to make itself known.”¹

Ira Sankey wrote the tune, and Mr. Cushing adds, “... and by his genius gave the hymn wings, making it useful in the Master’s work.”

William Cushing died on October 19, 1902, at Lisbon, New York. His noble, Christian ways were an inspiration to many.

Ira Sankey, composer of this hymn, was born in Edinburg, Pennsylvania, on August 28, 1840, and died on August 13, 1908, in Brooklyn, New York. More will be written about him in later issues.

Note on last issue’s hymn history: Besides *“Abide with Me,”* Henry Francis Lyte also wrote a few other hymns including *“Jesus, I My Cross Have Taken.”*

William Henry Monk, composer of *“Abide with*

Me,” also composed the tunes for *“All Things Bright and Beautiful,” “Look Ye Saints, the Sight is Glorious,”* and *“The Strife is O’er.”* He was born in London on March 16, 1823, and died in London on March 1, 1889. AR

1. From 101 Hymn Stories by Kenneth Osbeck
Kregel Publishing, Grand Rapids, Michigan

*O safe to the Rock that is higher than I,
My soul in its conflicts and sorrows would fly;
So sinful, so weary, Thine, Thine would be;
Thou blest “Rock of Ages,” I’m hiding in Thee.*

Refrain:
*Hiding in the, Hiding in Thee,
Thou blest “Rock of Ages,”
I’m hiding in Thee.*

*In the calm of the noontide, in sorrow’s lone hour,
In times when the temptation casts o’er me its power;
In the tempests of life, on its wide, heaving sea,
Thou blest “Rock of Ages,” I’m hiding in Thee.*

*How oft in the conflict, when pressed by the foe,
I have fled to my refuge and breathed out my woe;
How often, when trials like seabillows roll,
Have I hidden in Thee, O Thou Rock of my soul!*

—William Orcutt Cushing

biography continued . . .

he would not even notice. People flocked to hear this wonderful and passionate “boy preacher.” This fiery zeal that characterized his preaching “marked his messages till the day he died.”

Much more could be said about Andrew Murray’s life. My goal was to take some examples of fruit from his youth and early manhood to encourage you as a young man or young lady through the Godly example he left behind. My prayer is that youth from this generation would catch a vision as young Andrew did, enabling them to rise up and lay *their* lives on the altar of God, that they may be used for *His* glory and honor. Oh, that souls may be saved through their Christ-like lives and the *passionate* message they carry! TJG

And behold, the LORD passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a

1 Kings 19:11-12

In This Issue...

Abiding in Christ and the Importance of the Quiet Time

Abide

Abide Publications
S2533 Pine Hill Road
Hillsboro, WI 54634
abidejournal@hotmail.com

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