The knowledge of Christ which begins through the gospel word, must be increased through the written Word. The work of the Holy Spirit, as promised by Christ, is to focus attention upon Christ, not to speak of Himself. It is His continuous work. He is the Spirit of Christ. All the Old Testament scriptures were inspired by Him to make us wise unto salvation through faith which is in Christ Jesus (2 Tim. iii. 15-17). The New Testament scriptures carry on this existence, because Christ said His words would never pass away. We know Christ, we have His light, and we are able to distinguish His voice from the voice of the stranger. The knowledge of Christ which begins through the gospel word, must be increased through the written Word. The work of the Holy Spirit, as promised by Christ, is to focus attention upon Christ, not to speak of Himself. It is His continuous work. He is the Spirit of Christ. All the Old Testament scriptures were inspired by Him to make us wise unto salvation through faith which is in Christ Jesus (2 Tim. iii. 15-17). The New Testament scriptures carry on this existence, because Christ said His words would never pass away. We know Christ, we have His light, and we are able to distinguish His voice from the voice of the stranger. The knowledge of Christ which begins through the gospel word, must be increased through the written Word. The work of the Holy Spirit, as promised by Christ, is to focus attention upon Christ, not to speak of Himself. It is His continuous work. He is the Spirit of Christ. All the Old Testament scriptures were inspired by Him to make us wise unto salvation through faith which is in Christ Jesus (2 Tim. iii. 15-17). The New Testament scriptures carry on this existence, because Christ said His words would never pass away. We know Christ, we have His light, and we are able to distinguish His voice from the voice of the stranger. The knowledge of Christ which begins through the gospel word, must be increased through the written Word. The work of the Holy Spirit, as promised by Christ, is to focus attention upon Christ, not to speak of Himself. It is His continuous work. He is the Spirit of Christ. All the Old Testament scriptures were inspired by Him to make us wise unto salvation through faith which is in Christ Jesus (2 Tim. iii. 15-17). The New Testament scriptures carry on this existence, because Christ said His words would never pass away. We know Christ, we have His light, and we are able to distinguish His voice from the voice of the stranger. The knowledge of Christ which begins through the gospel word, must be increased through the written Word. The work of the Holy Spirit, as promised by Christ, is to focus attention upon Christ, not to speak of Himself. It is His continuous work. He is the Spirit of Christ. All the Old Testament scriptures were inspired by Him to make us wise unto salvation through faith which is in Christ Jesus (2 Tim. iii. 15-17). The New Testament scriptures carry on this existence, because Christ said His words would never pass away. We know Christ, we have His light, and we are able to distinguish His voice from the voice of the stranger. The knowledge of Christ which begins through the gospel word, must be increased through the written Word.
But on brighter days the new-born babe will desire the sincere milk of the words that he may grow thereby. Hunger for Christ, an appetite for His Word and His fellowship, are some indications that the Lord has a word for us. If we are to learn a lesson from the words of St. Paul, the New Testament apostle who has much to say on the ways in which we may know that we know Him, we must first learn that we abide in Him and He in us, because He hath given us of His Spirit (1 Jn. iv. 16). A genuine desire to keep His Word and to know God, a new sense of relationship with Him, a delight in the language of St. Paul, the witness of the Spirit with our spirits that we are children of God (Rom. viii. 15, 16). This is something we cannot analyse, in the old manner, with a reasonableness of the Presence of God. We may with confidence declare that this mystical experience is not always sustained, but it is so real when we know that we are assured thereby that we are truly Christ's and know Him. This is the Christian experience, whether it be the experience of a sudden conversion crisis, or as the undoubted realization of the power of truths which we had always sought to live by, has so affected the whole course and direction of our lives that we can never allow temporary lapses in spiritual awareness of the Presence of Christ to rob us of our assurance of His love. They may even occur, as we well know, that we may travel a long way from the Slough of Despond on the other side of the cross.

This experience leads us to consider another ground of confidence emphasized by St. John as a means whereby we know that we know Christ. We have seen that our knowledge of Christ must be, as all knowledge is, mediated through the intellect. But it is not the intellect, enlightened or left in the dark folly of self-conceit, it is rather the mind enlightened and renewed by the Spirit in the moral crisis of a meeting with God in Christ. This results in an awareness of God, a joy in communion with God through the Word. The inevitable consequence of our confidence in Christ and fellowship is a change of conduct. If the law of our inward hearts (Je. xxxi), if the seed of God is within because of its power in us, we must be obedient to God's commands in life. There can be no assurance that we know Christ if our lives are not consistent with His declared will. When we first trust Christ for salvation we rest on the unchanging promise of God. Always our hope of salvation is in what Christ has done for us. But if Christ's life without works is dead (1 Cor. xi. 30), then we must keep God's commandments in life. When man disobeyed God and became a sinner, his foolish heart was hardened, he became alienated and enmity by his wicked works. The sure consequence of reconciliation and the enlightened mind is that we walk in the path of obedience.

St. John records our Lord's clear teaching on this aspect of the truth. 'He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.' ... if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him' (Jn. xiv. 21, 23). John's own inspired words are a comment and application of this teaching. 'And hereby we do know that we know him, if we keep his commandments. He that saith he abideth in him, and he keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him.' He that saith he abideth in him ought himself also so to walk even as he walked' (1 Jn. ii. 3-6).

Obedience to Christ's commandments, likeness to Christ in conduct, is an evidence to us and others that we know Him, and that we are in Him. In the same way that a church comes through obedience, a glad obedience which springs from love and is an evidence of love. The knowledge which is not seen in loving obedience is only vain conceit which puffeth up, and is nothing (1 Cor. xiii. 1 and 4).

It is clear from St. John that the assurance that we know Christ is not something which can be fastened to a past experience alone. Our assurance of our eternal salvation is ultimately a conviction about the character of God. 'In all things I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day' (2 Tim. i. 12, rv). But that can never be divorced from the living experience of Christ day by day, and the evident tokens of His work in our lives. This experience and these tokens are realized and seen in the Christian fellowship. All spiritual experience is ecclesiastical. Our knowledge of Christ comes through the Church which is the witness and keeper of Holy Writ. No Christian virtue can be practised in solitude. It is impossible to keep Christ's commandments and live as a hermit. Fellowship with Christ means fellowship with each other. You cannot follow the Shepherd unless you walk in the flock. Of course, the same sheepl and fallerin sheep to be tended, and even lost sheep to be found, but knowledge of the Shepherd is increased in ministering to them. Christ says that in the last day, when He will divide the righteous from the wicked, that He will surprise some by His commendations for their attention given to Him. He will surprise some by His commandments for their attention given to Him in His weaker brethren. Knowing Christ is a very practical experience.

It begins in a personal encounter with Him as Saviour and Lord, it grows in the daily study of God's Word and the doctrine of Christ evidenced in daily obedience, and increases in the warm expenditure of Christian love in Christian fellowship. The environment in which it most readily begins to bear fruit, is that of a Christian fellowship which approximates to the Church of the early days. 'And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. ... And all the believing were together, and had all things common; and they sold their possessions and goods, and parted them to all as every man had need. And day by day, continuing steadfastly with one accord in a concrete, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to them day by day those that were being saved' (Acts ii. 42-47, rv).

A PARISH CAMPAIGN

THIS YEAR VARIOUS CHURCHES were asked if they would like to have teams of students during September to run Parish Campaigns. At the time we were in the middle of the preparation for a big Parish work which was to be an event of the year. - but we thought we could use students to prepare the way for it, so we invited the I.V.F. to send us a team. The week was an outstanding success.

The main work given to the students was that of conducting a Mission for children, with a meeting every day — visiting people every afternoon and evening — organizing a Squad for Young People on the Friday night, and a final Sunday of evangelistic services. The results were encouraging. It was thrilling to see three mothers converted during Major Bati's week after their children had been converted the week before. But there were several other people converted during the week in which the students were with us. Their ministry was a teaching ministry, and the impression of their united witness was felt deeply by the church people themselves, and all who came into contact with them. There seems to be no doubt that many churches would similarly benefit from such students. It might take the form already outlined, it might be a straightforward evangelistic effort itself, or it might be a week of teaching, giving new life and vision to the church. The visit might also be used as a recruitment drive for the Sunday School and Bible Class.

Such Campaigns have a twofold aim. Firstly to break new ground, i.e. widespread sowing, and secondly to reap the fruits of the previous work of the church. To accomplish either on any scale, such a Campaign needs to be a climax to regular work and depends on some basic machinery of evangelization already functioning in the church. Without this it is difficult to accomplish much and even harder to retain the fruits of the Campaign. This is not to downplay the purely pioneer effort, but if there is a way to pray and prepare for the Meeting and Study Week, with regular guest services or other evangelistic efforts, much more can be accomplished. For instance, so much visiting is unfruitful, but we were able to get our members to visit the whole parish beforehand and bring with them their careful reports to guide the students to homes where there was most opportunity.

It is my conviction that these teams also give the finest possible training to young Christian students. Very often their vision of Christian service is