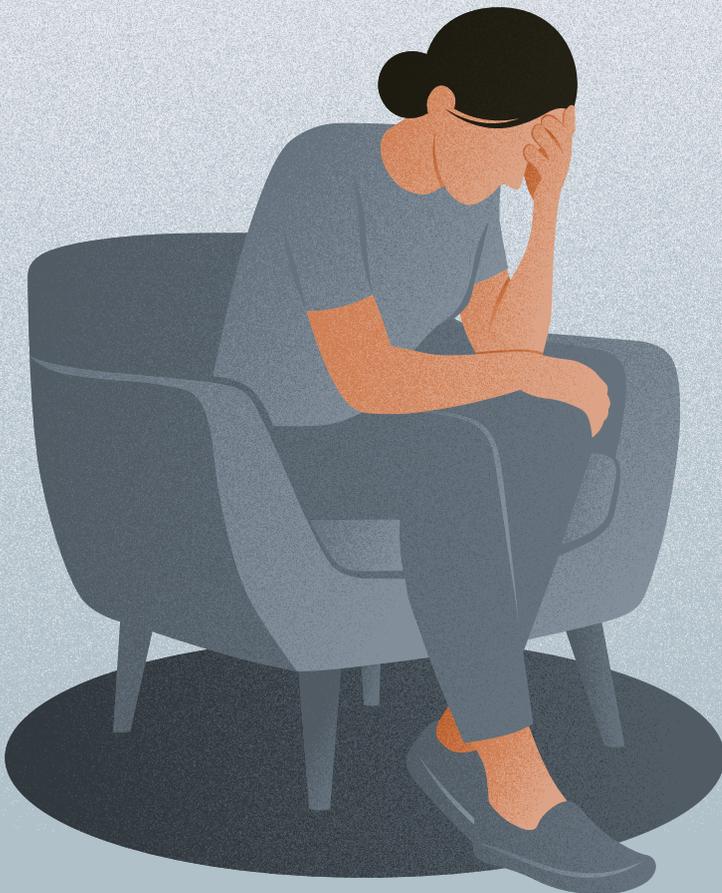


Bible Witness

MCI (P) 044/04/2022 | ISSN: 0219-5364 | VOLUME 22 ISSUE 5 (SEPTEMBER-OCTOBER 2022)

WHY ART THOU CAST DOWN, O MY SOUL?

ARTICLES ON DEPRESSION





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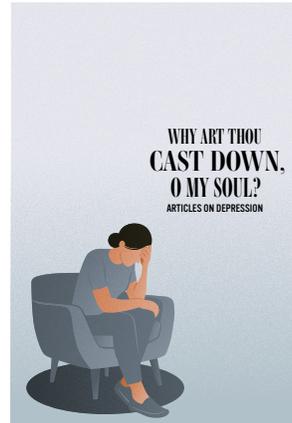
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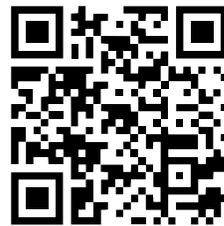
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On the Cover ▲

“Why art thou cast down, O my soul? and why art thou disquieted in me?”
—Psalm 42:5a



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WHY ART THOU CAST DOWN, O MY SOUL?

Volume 22 Issue 5 | September–October 2022

All articles in this issue are written by Prabhudas Koshy, Pastor of Gethsemane Bible-Presbyterian Church and Editor of the Bible Witness Magazine.



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REALITY of DEJECTION of SOUL



In our modern world, we often hear of people suffering from what is generally known as “depression”. People suffer from it in varying ways. We even hear of people (who are greatly afflicted by it) becoming suicidal.

Does the Bible speak of the reality of the dejection of souls? The answer is in the affirmative. Scripture has much to teach us about this very traumatic experience that many encounter. In fact, God’s Word speaks of both the reality of and cure for the dejection of souls. Therefore, we should not be ignorant of what God’s Word has to teach on the subject. If our minds are well-equipped with the divine counsel on this subject, we will be able to face the terrible onslaught of depression when it appears all of a sudden.

Who Are Afflicted by Depression?

No one should think that he is immune to the “fiery darts” of depression. No saint of God should walk around in a self-confident, self-conceited manner, thinking he can be on top of every situation that befalls him. Even the apostle Paul was mindful of his vulnerability to trying experiences that could cause him to be “troubled on every side” and to feel “cast down”, and almost be “in despair” (cf. 2 Corinthians 4:8–9). “Wherefore let him that thinketh he standeth take heed

lest he fall (possibly even into spiritual despondency, among other things)” (1 Corinthians 10:12). May we be equipped to meet the onslaught of this fiery trial of spiritual despondency.

It is all too plain that depression and its resultant emotional and mental disorder are no respecter of persons. They affect all sorts of people from all walks of life, in every stratum of society—rich and poor, intellectuals and the uneducated, healthy and sick, men and women, young and old! The preacher’s words in Ecclesiastes 2:22–23 caution us about our susceptibility to sorrow and depression: “For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.” This universal observation of the wise preacher alludes to the harsh reality that all and sundry (believers and unbelievers alike) can be afflicted by this “vexation of heart”.

Unbelievers Are Afflicted by It

For sure, Scripture speaks of the eternal torment of hell after death for unbelievers. But that’s not all. Scripture also warns those who live in their sins and unbelief without repentance, that they face the prospect of incurable sorrow (including sorrow of soul) here on earth. The following Scripture verses point out the many sorrows that do affect the unrepentant unbelievers:

- Psalm 16:4a—“Their sorrows shall be multiplied that hasten after

All and sundry (believers and unbelievers alike) can be afflicted by this “vexation of heart”.

another god”. The Hebrew word for “sorrows” denotes “hurts and pains of heart”, while “multiplied” suggests such sorrows will be many and great in frequency.

- Psalm 32:10a—“Many sorrows shall be to the wicked”. Another synonymous Hebrew word for “sorrows” is used here to mean “mental pain and distress”.
- Isaiah 3:11—“Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.” The word “woe” is a pronouncement of curse portraying denunciation, whereas the word “ill” has the idea of something bad, unpleasant and full of misery, resulting in a sad heart.
- Isaiah 48:22—“There is no peace, saith the LORD, unto the wicked”

(cf. Isaiah 57:21), clearly implying turmoil and lack of tranquillity of heart in the lives of the unbelievers.

Christians Can Also Be Afflicted by It

It goes without saying that of greater concern is the truth that even Christians are not spared from depression, whether it be for a short period or for a long period. The following sampling of Scripture verses should give evidence of the reality of depression experienced by believers:

- Psalm 42:5—“Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.” The verb phrase “cast down” speaks of “being violently thrown about”, which expresses intense emotional hurt and instability. The Hebrew word for “disquieted” comes from the root word meaning “to groan and growl due to some suffering”.
- Psalm 69:29—“But I am poor and sorrowful (that is, disheartened): let thy salvation, O God, set me up on high.”
- Psalm 116:3–4—“The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.” The phrase “sorrows of death” is a Hebrew expression denoting “intense travail of soul”. “Pains of hell” is a similar figure of speech

signifying “overwhelming distress of spirit”. The word “trouble” refers to a great suffering of mind, while the word “sorrow” is yet another synonymous Hebrew word which literally means “grief”.

Furthermore, there are scriptural records of spiritual men greatly used of God who had encountered much of this depression:

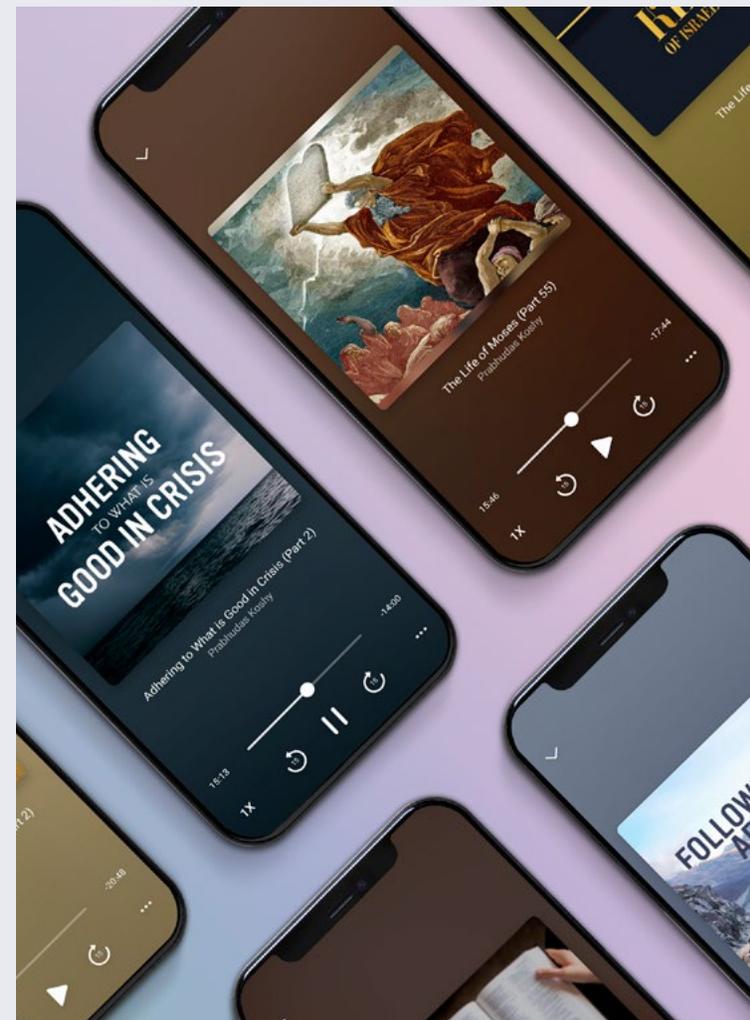
- Moses undeniably was a spiritually gifted and outstanding man used by God to prepare the Israelites to inherit the Promised Land. Yet in his moment of distress, he lamented to God, “I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness” (Numbers 11:14–15).
- David, undoubtedly a man after God’s own heart, was taken by God “from the sheepfolds: from following the ewes great with young”, to rule over Israel “according to the integrity of his heart; and ... by the skilfulness of his hands” (Psalm 78:70–72). Yet listen to his cry of dejection: “Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. I am weary of my crying; my throat is dried: mine eyes fail while I wait for my God” (Psalm 69:1–3).
- Elijah, unquestionably a staunch, uncompromising prophet raised of God, was a magnificent witness

against the apostate, Baal-worshipping northern kingdom of Israel. Yet in the face of Queen Jezebel’s threat against his life, he, in his moment of disorientation after a day’s journey into the wilderness, uttered a cry of despondency: “It is enough; now, O LORD, take away my life; for I am not better than my fathers” (1 Kings 19:4b).

Truly, each of the above-mentioned trio had been wonderfully used by God. Yet none of them had been exempted from experiencing spiritual dejection.

Conclusion

Scripture certainly does not deny the reality of dejection of soul in our Christian experience. In fact, Scripture affirms its existence by declaring that the Lord is able to restore such dejected souls through His Word and Spirit. And therein lies hope for the dejected Christian soul. “He (the LORD) restoreth my soul” (Psalm 23:3). “The law of the LORD is perfect, converting (that is, restoring) the soul” (Psalm 19:7). There is hope. Praise the Lord! ■



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SPIRITUAL CAUSES of DEJECTION of SOUL

The causes for depression among Christians can generally be classified into three categories: physical, social and spiritual causes. The physical and social aspects are rather well-documented in secular research findings, which can, by and large, be addressed through medical advice and proper management of situations (with appropriate social support). It is the spiritual aspect that Christians should be more concerned about.

God's Word points us to several spiritual maladies that can result in the dejection of soul. Christians should deal with them quickly.

Inordinate Craving for Material Affluence

Strong warnings against the perils and pains of a materialistic way of life are

found all through the Bible. The apostle Paul sums up all those biblical warnings in his first epistle to Timothy—“But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (1 Timothy 6:9–10).

When love for earthly riches and comfort takes precedence over godliness, be warned that we are allowing ourselves to be driven by “foolish and hurtful (*injurious, having a harmful effect*) lusts (*evil cravings*)”. Those who chase after pleasures of wealth are said to “**have erred**”. The Greek word literally means “gone aside from the right course”, thereby implying being misled into forming a mistaken judgment. They are certain to be “**pierced ... through** with many sorrows”! The verb phrase, “pierced

through”, speaks of being “caused to be wholly surrounded”, while the Greek word for “sorrows” denotes “griefs or distress of mind”. Therefore, we should rid ourselves of overwhelming desires for earthly riches and comfort, which are detrimental to our spiritual progress, joy and peace.

Anxiety About the Future

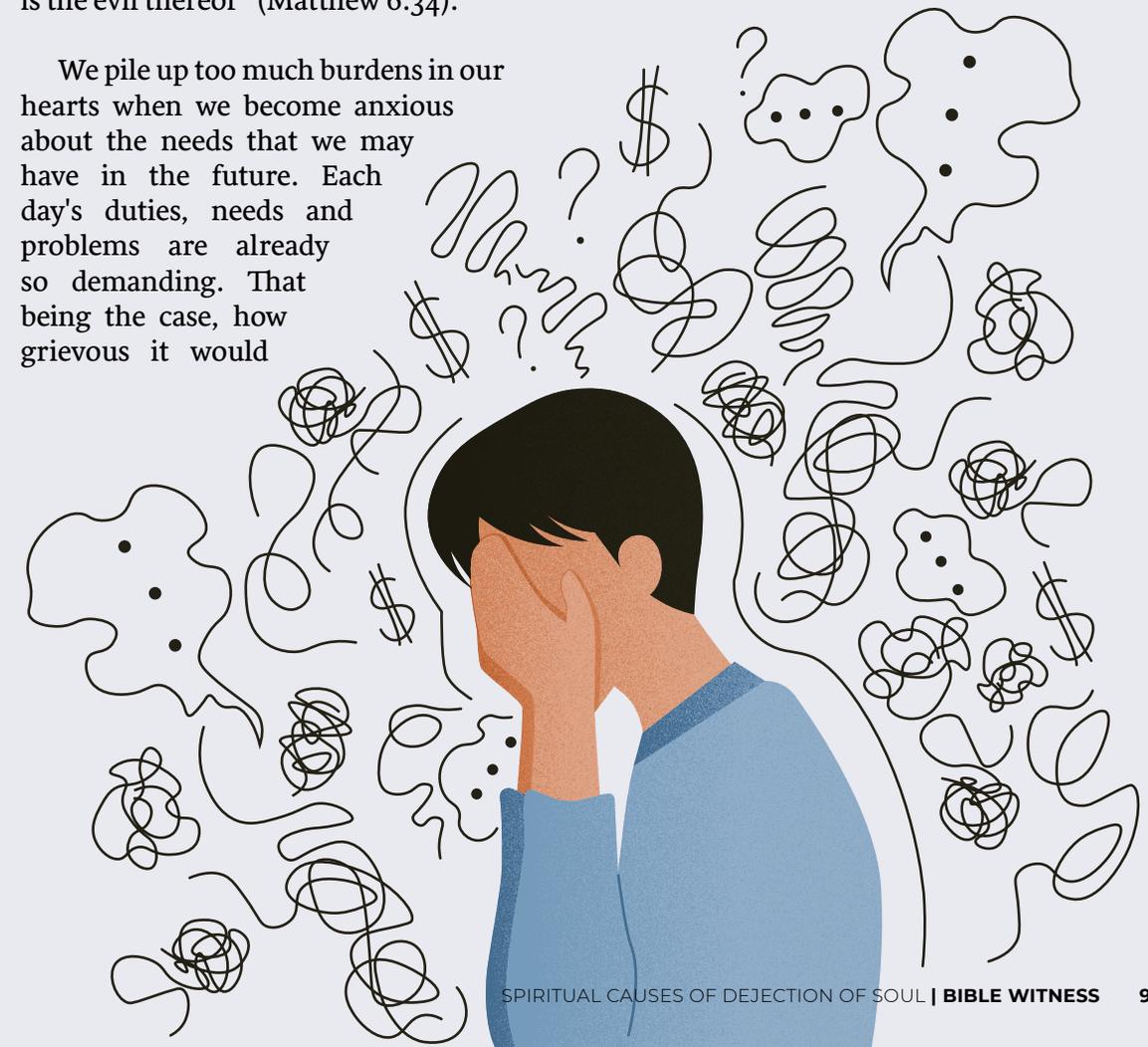
Anxiety about tomorrow can lead to a very troubled soul. That was why Jesus had taught us, “Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof” (Matthew 6:34).

We pile up too much burdens in our hearts when we become anxious about the needs that we may have in the future. Each day's duties, needs and problems are already so demanding. That being the case, how grievous it would

be if our hearts are forced to consider the yet-to-be-resolved matters of tomorrow. So, those who worry about the future are very prone to slipping into many dark hours (or perhaps days and even months) of emotional distress! It is a very terrible evil to make ourselves ineffective by worrying about tomorrow, which has yet to come. Much harm will be done to ourselves and our abilities by worrying about tomorrow.

Entertaining Vain Thoughts

Jeremiah the prophet had warned, “O Jerusalem, wash thine heart from wickedness, that thou mayest



be saved. How long shall thy vain thoughts lodge within thee?” (Jeremiah 4:14). We are warned here against allowing our minds to entertain thoughts that are unprofitable and detrimental to our well-being.

In Psalm 73, we have a very telling case of depression caused by entertaining unnecessary, vain and depressing thoughts. In this instance, the psalmist had allowed himself to be led into dejection by his envious and jealous thoughts against the wicked around him who had prospered greatly.

At the very outset of the psalm, he acknowledged his troubles: “But as for me, my feet were almost gone; my steps had well nigh slipped” (v. 2). Then he went on to describe his envious thoughts—“For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands (that is, “pangs of pain”) in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men” (vv. 3–5). He then continued to speak in an envious manner about the prosperity of the wicked. Later, the psalmist was provoked to come to a wrong conclusion that his spiritual pursuit had been worthless, which led to the dejection of his soul. He wrote, “Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocence ... When I thought to know this, it was too painful for me” (vv. 12–16). However, we thank God that the dejected psalmist was eventually relieved of his feelings of fretful despondency when he “went into the sanctuary of God” (v. 17), to commune with God, rather than brood

about his perceived raw deal. Realising his need to be rid of his vain thoughts, he declared, “my heart faileth: but God is the strength of my heart, and my portion for ever ... But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works” (vv. 26, 28).

Vain thoughts are not just confined to envious dispositions of mind against others. They also include thoughts that are unwholesome, frivolous, proud, impure, deceitful, vengeful, etc. We ought to guard against blasphemous and atheistic thoughts taking root in our minds. May we be warned that all thoughts that are contrary to the holy laws and promises of God are very dangerous to our inner peace.

Living in Sin

Living openly in sin will not only make us vessels of God's fury, but also incur the displeasure of those who are hurt by our sinful actions. Even if the one who lives in open sin claims that his sins hurt no one, the fact still remains that his sinful living (at the least) is a bad example that will influence some for the worse. When his sinful actions thus stumble others, there can be much embarrassment, disappointment and pain for being a failure and a bad influence. The resultant guilt that he feels will gnaw at his conscience, leading to his spiritual dejection. Worst of all, God also will turn against the one who rebelliously live in open sin. The prophet Malachi warned, “But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts. Therefore have I also

made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law” (Malachi 2:8–9).

Even secretly entertained sins, without repentance, will lead to much sorrow and distress. In Psalm 90:7–8, the psalmist acknowledges, “For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.” Furthermore, in Psalm 32, David tells us that when he refused to acknowledge and repent from his sin, he suffered much afflictions in his body as well as in his spirit. He wrote, “When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah” (vv. 3–5).

Keeping silent about your sins before God will not make you God-pleasers, but blatant hypocrites, who are only worthy of His just wrath. So repent, and depart from every secretly entertained sin of your life, lest your souls be utterly dejected!

Neglecting Spiritual Duties

Scripture tells us that many who have disregarded their spiritual duties or approached spiritual ordinances with an indolent spirit have been left (by

Secretly entertained sins, without repentance, will lead to much sorrow and distress.

God's providence) to suffer many sorrows and troubles. In Psalm 89:30–32, we read, “If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes”. We also learn from 1 Corinthians 11:29–30, that the apostle Paul chided the Corinthian Christians who approached the Lord's table with an irreverent attitude: “For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep (that is, die)”.

Omission of spiritual duties, as well as manifesting an indolent or

unholy attitude while partaking the spiritual ordinances or performing spiritual duties are very provocative to God—and therefore may result in His chastitive removal of His comfort from such persons.

We see this truth taught very clearly in the prophet Malachi's rebuke of the frivolous manner in which the people had offered their sacrifices, and in his pronouncement of woe to their hypocritical souls: "But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible. Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD. But **cursed be the deceiver**, which ... voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen" (Malachi 1:12-14).

Such divine curse upon "the deceiver" (or hypocritical soul) could certainly include sorrow and depression of spirit. Remember, spiritual duties are means of grace; when they are neglected or abused, the channel of God's strengthening grace will cease!

Conclusion

Undeniably, spiritual problems can lead to depression. It must also be mentioned that the spiritual problems or sins of a Christian can lead not only to depression, but also to physical sickness and social problems. An

example of this distressing combination is found in Psalm 38:1-8.

"O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long ... I am feeble and sore broken: I have roared by reason of the disquietness of my heart."

Only when the psalmist was willing to address his spiritual problems could he then begin to find deliverance from dejection of soul. "For I will declare mine iniquity; I will be sorry for my sin ... Forsake me not, O LORD: O my God, be not far from me. Make haste to help me, O Lord my salvation" (Psalm 38:18-22). May we thus be conscientious to deal with the spiritual aspects pertaining to the cause of depression, and thereby, ultimately to find the remedy for it as well. ■

SINFUL ATTITUDES

leading to

DEJECTION

of

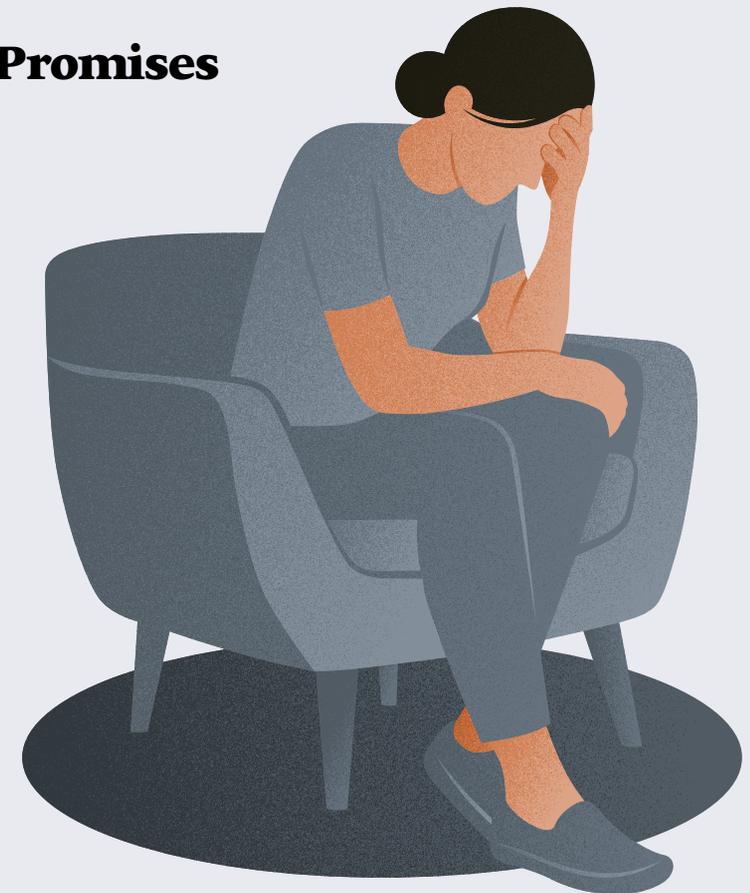
SOUL

Five spiritual causes of dejection of soul have been discussed in the previous article. In the same vein, this article will highlight five besetting attitudes prevalent among modern-day Christians (living in this so-called advanced, sophisticated age), which can lead to a downcast spirit.

Ignoring Divine Promises in God's Word

A Christian, who lives either in ignorance or negligence of God's grace and goodness that are promised to him, is very likely to fall into dejection of soul. The psalmist has said in Psalm 119:92, "Unless thy law had been my delights, I should then have perished in mine affliction." Likewise, David also said in Psalm 27:13, "I had fainted, unless I had believed to see the goodness of the LORD in the land of the living."

Check whether you
sincerely cherish the



promises of His grace and goodness. Do you take time to read and meditate on the promises of God's Word? When troubles come, do you assure your hearts that God will keep His promises to guide you by His grace and goodness? Do not treat the above questions lightly. Examine your hearts diligently and see whether you have ignored or neglected God's sure promises. If you have ignored them, repent immediately and start meditating and believing on them.

Distrusting God's Promises

It is not sufficient to know and remember the promises of God. We must learn and remember all His promises in order that we may trust in them wholly. Isaiah 7:9b warns against distrusting His promises—"If ye will not believe, surely ye shall not be established." This is a clear warning of the danger of unbelief. It is given in the context of the LORD's warning words to the wicked king of Judah, who disdained God's gracious promise in the wake of threats from Judah's enemies. Such warning should apply to us as well. "Not established" in this context can mean "not supported" or "not nurtured". So, the warning is that your shaken and disordered state shall not be established, if you do not wholly trust in the Lord and His promises.

Though the Scriptural counsels told to you as solutions by concerned believers may appear very encouraging, yet they will not be so to you if you do not incorporate them into your life. You must believe in the Lord and be willing to take God's Word as true and

good. Take note that the grace of faith is absolutely necessary to the quietening and composing of the mind in the midst of all the unsettling pressures of the vicissitudes of this life.

Trusting in Own Strength

In Psalm 30:6-7, we read about the confession of a man whom the Lord had (for a time) abandoned to his troubles, because of his self-glorification and self-reliance: "And in my prosperity I said, I shall never be moved. LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled." This man was David. When he prospered by God's grace, he became over-confident. Every victory that he obtained made his mind and body strong. He felt that he was like a "mountain". In v. 7, he confessed that it was God who made him "to stand strong" like a mountain. Suddenly, his "mountain" was shaken and his heart became perplexed. It was plain that when he grew secure within himself, he was least safe—"thou didst hide thy face, and I was troubled." Such troubling conditions felt by the over-confident believer could be manifested in his mind, body or estate, or a combination of these.

Proverbs 28:26a further cautions us, "He that trusteth in his own heart is a fool". Jeremiah the prophet has a very stern warning—"Thus saith the LORD; Cursed be the man that ... maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh;

but shall inhabit the parched places in the wilderness, in a salt land and not inhabited" (Jeremiah 17:5-6).

To trust in one's own strength or to take glory for all the success of life, is tantamount to turning one's back on God who has prospered us. It is a great evil that the Lord detests. He can chastise by abandoning us to our folly, that we may be rebuked and instructed for our folly. Dear Christian, never trust in the strength of our flesh. Never make natural ability, talent, or human endowment your "arm of strength". God is His people's "arm". Examine yourself and see whether you have become too self-reliant—if so, repent before the Lord!

To trust in one's own strength or to take glory for all the success of life, is tantamount to turning one's back on God who has prospered us.

Trusting in Man

At first glance, one may wonder how trusting in good people can lead to depression. Nonetheless, the prophet Jeremiah unequivocally warned of the woes of those who trust in man more than in God. He wrote, "Thus saith the LORD; Cursed be the man that trusteth in man ... and whose heart departeth from the LORD" (Jeremiah 17:5). Matthew Henry, in his commentary on the above verses, said, "Cursed (that is, miserable) is the man that does so (that is, trusteth in man), for he leans upon a broken reed, which will not only fail him, but will run into his hand and pierce it".

Putting strong confidence in any man's kindness, wisdom, strength or faithfulness in place of God, is elevating man above God, who should rightfully be our principal Source of help. Men can only be instruments in God's hand to help us. Making "flesh" (that is, fellow human beings) the fortress that we rely upon, for provision and protection, is a great danger. Man is called "flesh", to show the folly of those who make human help their confidence. The words of the prophet Isaiah are very pertinent at this juncture: "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass" (Isaiah 40:6b-7; cf. 1 Peter 1:24). No matter how mighty a man is, we are warned of the utter sorrow (and even depression) that can plague us if we put our full confidence in him. So, Psalm 146:3 advises us: "Put not your trust in princes, nor in the son of man, in whom there is no help".

Refusing Spiritual Encouragement

A fifth (but by no means the last) foolish, woeful attitude that can precipitate dejection of soul in a Christian is captured in the instance found in Psalm 77:2—“In the day of my trouble I sought the Lord: my soul refused to be comforted.” Do not be shocked that there are Christian men and women who refuse any form of comfort that God would send to them. This is a very sad and desperate state of dejection. Nonetheless, this is not uncommon. Many pray for deliverance from their melancholy condition, but would not yield to the Lord for their restoration. Refusing to be treated by a doctor, who is ready to perform a surgery to remove one’s tumour, will only lead the sick person to experience more pain and eventually even death. Likewise, refusing to come under the merciful hand of the Lord who is ready to restore our soul is utter folly!

In the next verse, the psalmist says, “I remembered God, and was troubled” (Psalm 77:3). At this juncture, the suffering saint seems to have ignored the truth that God is compassionate and full of pity. He seems to focus on God’s awesome holiness and fearsome wrath against his sins. May we take a leaf from here—and never forget that He is a merciful God who will never cast away those who seek Him in repentance and in faith. Whatever we may be experiencing, whether it is a trial of our faith or a chastisement for our sins, we can trust Him to have pity on us. “Like as a father pitieth his children, so the

LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust” (Psalm 103:13–14). So, let us not be unwilling to come under the mighty hand of God, who is ever gracious and willing to deliver us. Let us not fail to trust in Him. Let us not refuse His restoring mercies.

Conclusion

Admittedly, old habits (especially of attitudes) die hard. Though upon conversion we do experience a 180°-turn in our spiritual convictions and values, there are still old ways of set thinking and deep-seated, misguided attitudes that need to be changed as we live out our Christian life. Hence, like the psalmist, may we cry to the Lord to “Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way (or attitude) in me, and lead me in the way everlasting” (Psalm 139:23–24). So that, over time, our ways (which certainly include our attitudes as well) may be more and more aligned to Scripture through “the washing of water by the word” (Ephesians 5:26), and the sanctifying moulding of the Holy Spirit. ■

DIVINE PURPOSES in DEJECTION of SOUL

When God allows Christians to go through depressing moments or periods, He has in view great and glorious purposes concerning them. Knowing these purposes will be of great comfort to the suffering Christian. A well-instructed Christian will have greater motivation to shrug off the gloominess of dejection, and to grow in hope of His good purposes, some of which are discussed in this article.

To Make Our Depraved Self More Obvious to Us

When Christians are at ease, they sometimes think that their corruptions are not so serious, and that their spirituality is strong. This would lead to an unwholesome self-confidence or pride about their spirituality. The apostle Paul did warn us in 1 Corinthians

10:12, “Wherefore let him that thinketh he standeth take heed lest he fall.”

To keep us from the greater peril of pride, the Lord allows us to pass through very unsettling difficulties, so as to instil in us a humble remembrance that we are full of sin and guilt without His redeeming, sanctifying grace. The prophet Jeremiah, in remembering the devastation of his beloved Jerusalem, lamented, “remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me” (Lamentations 3:19–20).

The hearts of believers are like the waters of the sea, which appear to be clear when they are calm. But as soon as a storm arises and agitates the waters, they begin to cast up mire and dirt. Job was greatly commended by the Lord as a righteous man. Yet in his terrible affliction, he was made to consider his own depraved self. The dejected

Job cried out, “How many are mine iniquities and sins? make me to know my transgression and my sin ... For thou writest bitter things against me, and makest me to possess the iniquities of my youth” (Job 13:23, 26). He also later lamented, “My transgression is sealed up in a bag, and thou sewest up mine iniquity” (Job 14:17). Towards the end of his God-appointed afflictions, Job conceded, “Wherefore I abhor myself, and repent in dust and ashes” (Job 42:6)!

To Chasten Us for Our Sins and Thus Make Us Dread Sin

Jeremiah 2:19 cautions, “Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord GOD of hosts.” (cf. 4:18). Bitterness and dejection of soul can be a painful discipline that the Lord lovingly sends to our lives in order to purify our souls, and make them cleansed. Through this trauma, He desires that we fear His wrath and quickly cease from our sins.

To Teach Us to Rely on Christ Continually

Zephaniah the prophet declared the words of the LORD concerning the purpose of leaving some in Israel afflicted and troubled—“I will also

leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD” (Zephaniah 3:12). Afflictions are a necessary means for teaching us to have total dependence on Christ. A dejected soul that learns to trust Christ will soon find out the sweetness and power of Christ. What we need in the midst of dejection is not self-confidence, but Christ-confidence.

To Rouse Us to Prayerfulness

The apostle Paul’s testimony in 2 Corinthians 1:8-11 illustrates this divine purpose in our misery. He wrote, “For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; ye also helping together by prayer for us...”

Rather than gloss over his feelings of despair and helplessness, Paul underscored them in his epistle to illustrate how powerless he was apart from God and to stress how important prayer is as a means of effecting God’s gracious intervention and aid. Paul was able to brave through his terrible ordeals and dejection of heart, because he always kept in view the divine purpose of God for those experiences.

When all things are well, we tend to neglect prayer. But when God hides His

caring hand, we cry out in desperation and sincerity. David speaks of this scenario in Psalm 30:7-8, “LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled. I cried to thee, O LORD; and unto the LORD I made supplication.” Like David, may we learn to turn our depressing moments into times of solemn prayer. Let our souls rise up from the valley of dejection to the lofty presence of God. When we learn to draw nigh to God, we are naturally being lifted up from our “horrible pit” of sorrow. Prayer can pull us out of the “abyss” of dejection.

To Compel Us to Search the Scriptures

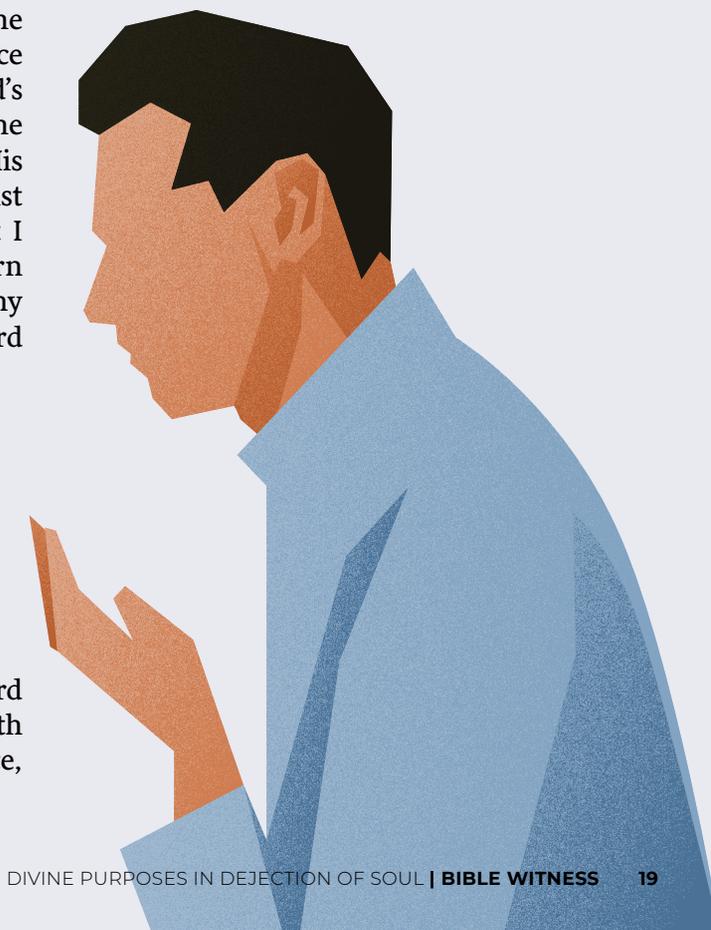
A period of dejection of soul affords the Christian an opportunity to experience the wisdom and power of God’s commandments and counsels, and the sweetness of His promises found in His Word. In Psalm 119:71, the psalmist testifies that “It is good for me that I have been afflicted; that I might learn thy statutes.” He also wrote, “This is my comfort in my affliction: for thy word hath quickened me” (v. 50).

To Prove Our Faith and Spiritual Virtues

Times of great afflictions afford occasions for the exercising of faith and spiritual virtues, such as patience,

love and temperance. The apostle Peter wrote to the Christians who were in much persecution, pain and sorrow—“Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ” (1 Peter 1:6-7).

It will be greatly helpful for Christians, who are in afflictions, to remember and rejoice that God is using their ordeals to prove their faith and exercise their virtues as God’s children. So amidst their sufferings, while “commit[ting] the keeping of their souls to him in well doing, as unto a faithful Creator” (1 Peter 4:19),



Christians should purposefully order their conduct and speech to glorify the Lord who, for a season, is putting them through a time of test.

To Bring About Spiritual Discipline

The Lord, through His people's troubles and dejection of soul, renders His people disciplined and circumspect, and thus preventing them from committing more or grievous sins. This truth is illustrated in the life and ministry of Paul. In order to prevent Paul from any possibility of being puffed up due to the many revelations granted to him, the Lord allowed Satan to inflict him with a "thorn in the flesh" (cf. 2 Corinthians 12:7-10). It will be very helpful for Christians to remember that the Lord may be using afflictions to restrain them from potential spiritual perils that are lurking around them. Some of the fine virtues in the life of a Christian are nurtured and strengthened by trials that God sends. So, we should not be discouraged when unexpected

depressive situations intrude into our lives. Rather, we should humbly yield ourselves to Him.

This is corroborated by the apostle Peter who exhorts us that in the face of our sufferings and amid our painful experience, we must refrain from sin, and learn to do His will. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (1 Peter 4:1-2). Indeed, through many sorrows and trials, we grow more and more to be like the Son of God.

Conclusion

Dear troubled souls, God does not abandon His people in their afflictions. Though we may feel confused and troubled, we can be sure that God is working to accomplish His great and glorious purposes, even amid our times of dejection of soul. Amen. ■

BIBLICAL CURE for DEJECTION of SOUL

Rejoice in Knowledge of God's Goodness and Faithfulness

Regardless of our experiences, happy or sad, we should remember that God is always good to those who trust in Him. Psalm 34:8 teaches us, "O taste and see that the LORD is good: blessed is the man that trusteth in him." Even when He permits sad experiences in our lives, He is working out better things for us. So Paul reminds us in Romans 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Truly, "The LORD is good to all: and his tender mercies are over all his works" (Psalm 145:9). So it is important that in depressing moments, we remind ourselves that our Lord is good to us. It will be very helpful if we can shut all distressing thoughts out of our minds as far as possible, and fill them with thoughts of the goodness of the Lord. Our Christian life must be full of persistent belief in God's goodness. If we believe, first and foremost, that the Lord is good to all who trust in Him, our souls shall find strength to hold off the assault of doubt and pessimism.

Our troubling experiences or feelings of dejection are not proofs that God has turned against His people. He may seem to have abandoned us to our trouble for a season, but His goodness and mercies shall never be withdrawn from us. Though we may not feel Him around us, we can be sure that He is near us. "God is our refuge and strength, a

Scripture acknowledges that "Man that is born of a woman is ... full of trouble" (Job 14:1). Even Jesus Himself has said, "In the world ye shall have tribulation" (John 16:33b). But He added, "be of good cheer; I have overcome the world" (John 16:33c). Christians will not feel exuberant all the time; there will be times when believers do feel quite downcast and dejected in spirit. Dear believers, do not despair in such times. As has been pointed out in the foregoing articles, such experience of dejection of soul is not uncommon to God's saints, but God is faithful, who will provide a way to escape (cf. 1 Corinthians 10:13).

Indeed, Scripture is replete with biblical counsels for coping with spiritual depression as well as its cure, of which the following are key.



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very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof” (Psalm 46:1–3).

Since we have a God who never changes in His goodness to His people, we should purpose in our heart to rejoice in the knowledge that He will do good unto us even when gloomy feelings come over us. Though we can't be joyful about the struggles or the bitter experiences we undergo at present in our lives, we can rejoice and be thankful that we have a loving and good Friend in Jesus, our Lord. So Paul says, “Rejoice in the Lord always: and

Since we have a God who never changes in His goodness to His people, we should purpose in our heart to rejoice in the knowledge that He will do good to us even when gloomy feelings come over us.

again I say, Rejoice” (Philippians 4:4), as well as “in every thing give thanks: for this is the will of God in Christ Jesus concerning you” (1 Thessalonians 5:18).

Meditate on God's Unfailing Promises

Psalm 19:7 says, “The law of the LORD is perfect, converting the soul”. The Hebrew word for “convert” means “restore”. The same Hebrew verb is used in Psalm 23:3, which says, “He restoreth my soul”. The Lord, who is the Restorer of our souls, has given His perfect Word so that our souls may be restored. God's Word is the most important counselling manual we can ever possess. It provides us with the necessary divine wisdom and power to restore our dejected souls.

Consider the following divine statements of the blessed impact of God's Word. They promise great rejoicing through His Word:

- “**Blessed** is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his **delight** is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper” (Psalm 1:1–3).
- “Thy words were found, and I did eat them; and thy word was unto me the **joy** and **rejoicing** of mine heart: for I am called by thy name, O LORD God of hosts” (Jeremiah 15:16).

- “**Blessed** are they that hear the word of God, and keep it” (Luke 11:28).
- “If ye know these things (which are revealed through God's Word), **happy** are ye if ye do them” (John 13:17).

Acknowledge and Deal with Personal Sin

Since we have learned from Scripture that one of the causes of dejection of soul is the entertainment of sins, we should search our lives and forsake sins. In Psalm 38, we have an example of how the distressed psalmist dealt with his sins in the midst of his afflictions. “For I am ready to halt, and my sorrow is continually before me. For I will declare mine iniquity; I will be sorry for my sin” (vv. 17–18). Truly, “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy” (Proverbs 28:13).

David tells of how much comfort and blessedness he has received when he repented of his sins. Consider his words in Psalm 32:1–3, 5–7: “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. When I kept silence, my bones waxed old through my roaring all the day long ... I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin ... Thou art my hiding place; thou shalt preserve me from

trouble; thou shalt compass me about with songs of deliverance.”

To be forgiven by God is a very great blessing that calls for much rejoicing. To be forgiven is to live without the terror of God's fierce wrath bearing down on our sins. It is to live in peace with God and to have a heart full of peace ensuing from God's favour and forgiveness. Like David, whose heart was full of relief, quiet joy and thanksgiving after he had dealt with his sins, every forgiven Christian would certainly exclaim, “he that trusteth in the LORD, mercy shall compass him about. Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart” (Psalm 32:10b–11)!

Cry unto the Lord

Scripture exhorts us, “in every thing (including our times of despondency) by prayer and supplication ... And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Philippians 4:6b–7). Herein we have the remedy of prayer, which helps us to battle dejection and is also the channel through which can come “the peace of God”. The peace referred to here is the blessed assurance that God bestows upon a praying soul in the midst of his needs and troubles. The peace that God promises is incomprehensible to man, for it “passeth all understanding”. This is not what man achieves through the practice of some meditation techniques. No human psychologist or psychotherapist can offer such peace and tranquillity as God promises. Though unfathomable to men, it is the Christian's experience. God's peace will

be powerfully at work in the lives of those who rely on Him in prayer.

Again, we see this remedy at work in David's life experience. In Psalm 34:4, David cried out amid much dejection of soul, "I sought the LORD, and he heard me, and delivered me from all my fears." His prayers had helped to silence his fears, enabling him to leave his case with the LORD and wait for His deliverance with great composure. Prayer helps us to calm our frightened, downcast souls. Half the trouble is gone when we seek God in our troubles. In prayer, we can look to God for guidance, and submit our every thought to find the resolve to wade through all the overwhelming problems we experience in our downcast moments. Besides, if we turn to and commune with God in our prayers, He blesses with His presence and we shall find freedom from the grip of fear. The presence of God is the best remedy to our disquietude and depression!

Wait Patiently upon the Lord

While awaiting God's timely deliverance in our lives from our dejection of soul, we do well to heed the psalmist's counsel to wait "patiently for the LORD" (Psalm 40:1a). In Psalm 40, the psalmist portrays himself as being in a very distressing situation. He described his situation as "an horrible pit of miry clay" (cf. v. 2a). It was a picture of helplessness and despondence that David painted with those words. He was sunk in deep and dark depression. Knowing that there is help with the LORD, he cast himself and

his situation completely upon the LORD as the only possible way out. After crying unto the Lord, he responded to his peculiar trouble by waiting patiently for the LORD.

Please note that this waiting is not a passive or fatalistic wait, but one of hope, anticipation, belief. The psalmist waited on the LORD patiently because He had confidence in the LORD. That's why the same psalmist testified, "I had fainted, unless I had believed ... **Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD**" (Psalm 27:13-14). We are not to take matters into our own hands. In our "patient waiting", the Lord will bring us "up also out of an horrible pit, out of the miry clay, and set [our] feet upon a rock, and established [our] goings" (Psalm 40:2). Then, like the psalmist, we shall find our spirits uplifted and our hearts overwhelmed with gratitude and spontaneity of joy (cf. v. 3). Indeed, "weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5b)!

Conclusion

So may the Lord help us, when a downcast spirit comes our way, to remember God's unchanging goodness, appropriate His unfailing promises, examine ourselves, cry unto the Lord, and wait patiently upon Him. God knows how to deliver the righteous from all sorts of situations, including spiritual depression. "The steps of a good man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand" (Psalm 37:23-24). ■

HUDSON TAYLOR (1832-1905) PART XV

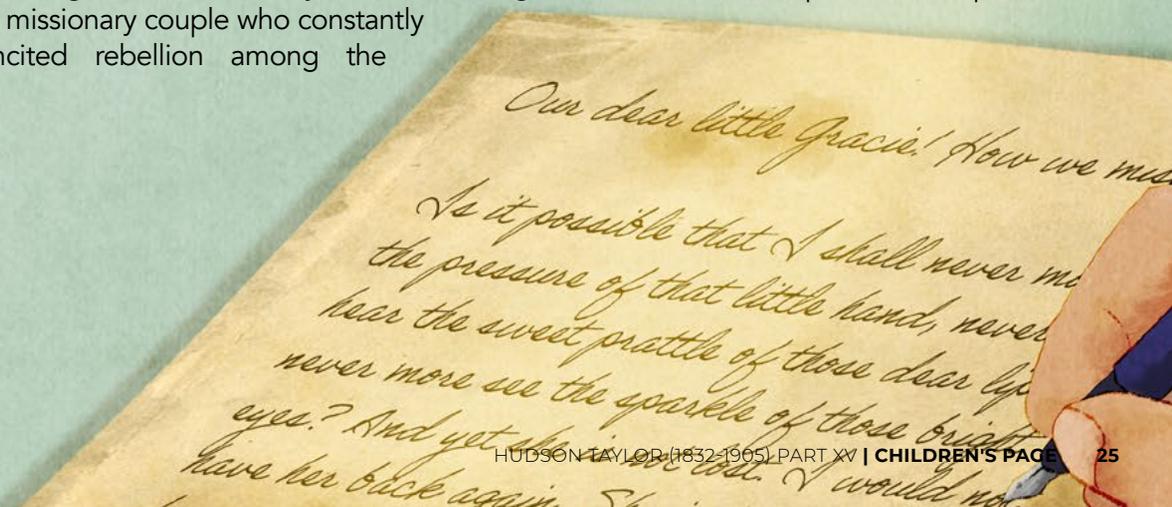
Retold by Jenny Lok
Illustrated by Andronicus Koshy

Retold from:

- "To China with Love" by Hudson Taylor, published by Dimension Books, Bethany Fellowship, Inc., Minneapolis, Minnesota, the United States
- "Hudson Taylor—God's Man in China" by Dr & Mrs Howard Taylor, published by Moody Press, Chicago, Illinois, the United States
- "Hudson Taylor and Maria, Pioneers in China" by J. C. Pollock, published by Kingsway Publications Ltd, the United Kingdom
- "God's Adventurer" by Phyllis Thompson, published by Overseas Missionary Fellowship (IHQ) Ltd, Singapore
- Heroes of the Faith: Hudson Taylor by canonjjohn.com
- Jennie Faulding Taylor—Biographical Dictionary of Chinese Christianity by bdconline.net

In August 1867, Hudson and Maria were brought face to face with death in the home. Their eldest daughter Grace (or Gracie, as she was fondly known) fell seriously ill due to hydrocephalus or water in the brain, and subsequently slipped into unconsciousness. Eight-year-old Gracie never woke up again, but was taken into the loving arms of her Heavenly Father! Tears flowed unbidden as Hudson and Maria looked upon their departed child. Both husband and wife felt so weak and shaken by the deep pain and grief that overwhelmed their souls. Despite that, they remained unwavering in their conviction that "[God] makes no mistakes". Hudson's faith in God's divine purpose was clearly seen in a letter he wrote to his mother after Gracie's death: "... Our dear little Gracie! How we miss her! ... Is it possible that I shall never more feel the pressure of that little hand, never more hear the sweet prattle of those dear lips, never more see the sparkle of those bright eyes? And yet she is not lost. I would not have her back again. She is far holier, far happier than she could ever have been here."

Heartbroken as they were over the loss of Gracie, Hudson and Maria did not fail to notice a certain change within their missionary team. Gracie's death, by God's working, had caused everyone to come together in love and compassion, except for a missionary couple who constantly incited rebellion among the

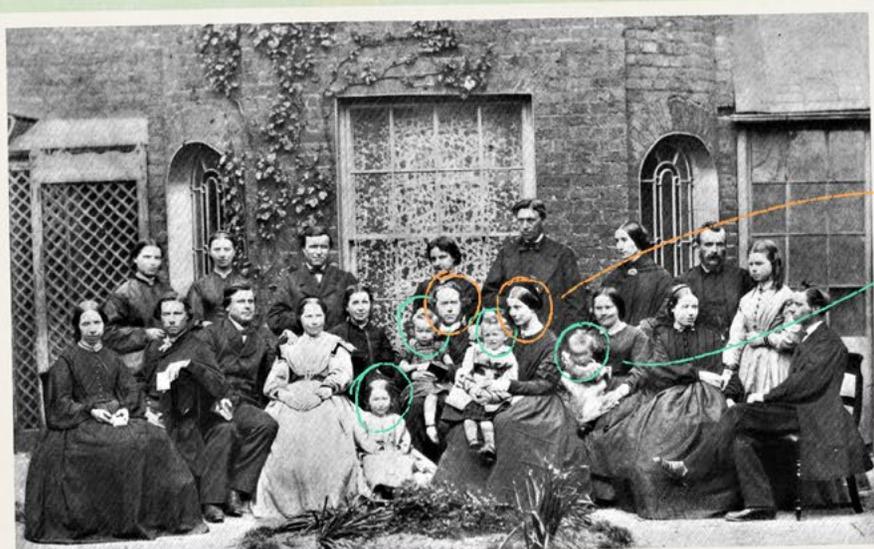


missionaries. They were shortly dismissed from CIM as their presence had done more evil than good.

Before Hudson could gather his thoughts after the distressing events that had just gone by, another severe trial awaited him and his family, as well as some members of his mission team in Yangchow in mid-1868. Back then, there were hardly any foreigners in this city situated "off the Grand Canal a dozen miles north of its junction with the Yangtze River". Instead of welcoming the missionaries who sincerely wished to share the Gospel with them, the Chinese in Yangchow started to spread rumours about the "cruelty" of foreigners, especially the Christians. This sadly led to an attack on the mission house. Rioters descended upon the missionaries, yelling "Foreign Devils"! They sought to break down the doors and shatter the windows. By God's mercy, a timely response from the mandarin of the city managed to restore peace and order to the horrific scene. Nonetheless, a few of the missionaries were found with injuries, including Maria who had to jump from the verandah roof of the reception hall to flee from a fire that practically cut off any other escape route!

Wounded both in the body and spirit, the mission team left for Chekiang (Yangtze treaty port) after the Yangchow riot. The foreign residents in Chekiang received the weary and homeless missionaries with warmth and kindness. How they thank God for that!

One day, unexpectedly, the missionaries received news that the Yangchow authority had officially permitted the mission team to reside and preach in the city. What a turnaround of the Yangchow incident! Their joy was doubled when in that same year, Maria gave birth to a baby boy, whom they named Charles. The CIM ministry in Yangchow flourished as the locals were slowly won over by the "family life and friendly spirit" of the mission team.



Hudson & Maria

Their 4 children

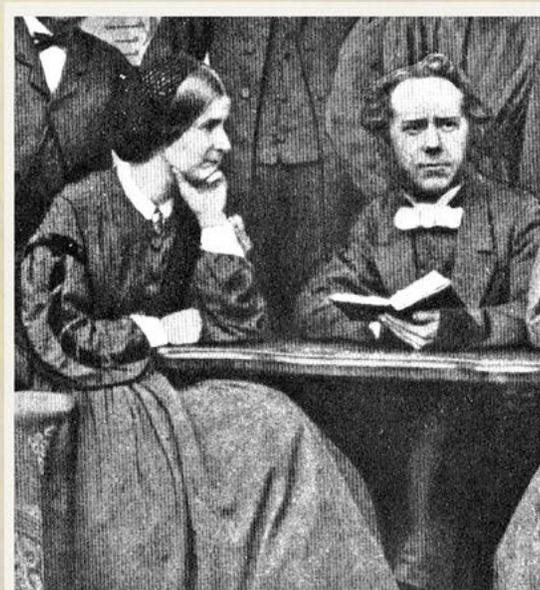
Hudson, Maria and family with others, 1866.

The time of rejoicing was, however, short-lived. Once again, the Taylors struggled to overcome their deep agony over another death in 1870—Samuel, their third son (born in 1864, England), died suddenly after a prolonged period of poor health. This disheartening setback took its toll on Maria's physical condition; she became more sickly and frail than ever, especially with another child on the way. Baby Noel was eventually born in early July that year, but died a week later. Following that, Maria's health took a turn for the worse after suffering from an attack of cholera. As Maria lay dying, Hudson, his heart laden with sorrow, knelt down and surrendered himself to God in prayer:

"Heavenly Father, I now commit Maria unto Thy loving hands. I thank Thee for 12 and a half years of happiness with my beloved Maria. Indeed, 'the LORD gave, and the LORD hath taken away; blessed be the name of the LORD' (Job 1:21)!"

That was 23 July 1870, the day Hudson renewed his dedication to God at a time of grief and pain.

After Maria's death, Hudson's heart grew lonelier by the day. How he missed Maria's help and companionship! It was most difficult having to cope with his grieving heart and the overwhelming mission work. He also longed to see his three children who were being cared for by one of his CIM missionaries, Emily Blatchley (also a close friend of the family), in England. Furthermore, he was troubled by the fact that he had to leave his ailing youngest child with his co-worker, Dr Parker, in Ningpo.



A young Maria and Hudson Taylor

A year on, Hudson's health deteriorated to a critical level. He badly needed to recuperate from his sickness and, at the same time, attend to the mission base in England (particularly after his good friend Berger had announced his forthcoming retirement). So in August 1871, Hudson left for England together with three other CIM missionaries—a missionary couple, James and Elizabeth Meadows, as well as Jennie Faulding, who knew the Taylors well and was also a good friend of Emily Blatchley. Jennie was in fact among the pioneer group of missionaries on board the "Lammermuir" heading for China in 1866. After 5 years of ministry in China, she was glad to go home on furlough.

The many hours of travelling in the same steamer (a vessel operated by steam) providentially brought Hudson and Jennie closer to each another. Hudson was convinced in his heart that Jennie was indeed a dedicated servant of the Lord through her years of labour with CIM. She was a cheerful, hospitable lady who had successfully reached out to the womenfolk in China by learning to dress like them and to speak their language. At that point, he saw her as "[t]he only one possessed at once of the heart for the Lord's service and of that peculiar preparation for sharing [his] peculiar duties". By God's divine grace, Hudson and Jennie were married on 28 November 1871. Thus, Hudson was comforted by God's provision of a help meet after more than a year of great sadness and solitude.

Henceforth, Hudson continued to mobilise his team to evangelise inland China despite the occasional outbreak of hostilities within China. Many supported his work through their prayers and love gifts, including George Muller, a well-known missionary who established schools and orphanages in Bristol, England, in the early 1800s. His hard work was duly rewarded when many men and women from all over the world—the British Isles, North America, Germany and Switzerland, among others—began to join the CIM (now Overseas Missionary Fellowship—OMF International). The



Hudson & Jennie



Hudson, Jennie, family and helpers.

mission work in China grew but Hudson would always humbly acknowledge: "God chose me because I was weak enough. God does not do His great works by large committees. He trains somebody to be quiet enough, and little enough and then He uses him."

Sadly, in 1900, tragedy struck the CIM community in China. An uprising (also known as the Boxer Rebellion) started by an anti-foreign and anti-Christian group claimed the lives of a great number of CIM missionaries and children, as well as the local Chinese converts.

Those who survived went through much pain and suffering. Hudson was devastated by the shocking news, and wished that he could be in China to comfort his fellow workers. All he could do was to pray for them from his dwelling in Switzerland, where he had semi-retired from active labour because of old age and physical infirmities.



Hudson & Jennie amongst other missionaries, 1891.

Four years later, in 1904, at the age of 72, Hudson had to endure yet another personal loss—the homegoing of his second wife, Jennie Faulding, who died of a terminal illness in Switzerland, where they had been staying for a season. Jennie's death affected Hudson keenly, for she had been a wonderful help meet who had served alongside him for three decades. Nonetheless, he was truly comforted by 2 Corinthians 12:9—"My grace is sufficient for thee", and Deuteronomy 31:6—"he will not fail thee".

The following year, Hudson decided to visit China once again, having already handed over the full direction of CIM to a Mr D. E. Hoste since 1902. His health had improved slightly, and what a better time than this to see his fellow missionaries and

friends in China again! Accompanied by his son Howard and daughter-in-law, Hudson eventually arrived in Shanghai on 17 April 1905. From there, he visited many of the mission stations in the various cities before reaching Changsha, capital of the Hunan province, on 1 June. What a hearty welcome he received from the CIM community and the Chinese Christians! Three days later, after spending the evening with his son and daughter-in-law, as well as many missionary friends, Hudson went to bed early. Little did anyone realise that, within less than thirty minutes, Hudson would be entering Heaven's gates, enjoying life immortal!

Truly, as one writer says of Hudson Taylor, "To the world he was a feeble creature—of weedy physique, without powerful friends, almost a pauper. But he had thrown himself on God, had become an instrument of the Most High ..." As far as Hudson was concerned, he had always believed that "God's work done in God's way will never lack God's supply", and he was happy to be "the little servant of an illustrious Master".

Hudson was beyond doubt a man who had trusted in the Lord and leaned on Him fully, for he once said, "There is a living God. He has spoken in the Bible. He means what He says, and will do all that He has promised." Indeed, "Have faith in God" (Mark 11:22) was the hallmark of Hudson Taylor's life and ministry. What a marvellous testimony of such devotion and obedience to God!

Dear child of God, trust in the Lord and love Him "with all thine heart, and with all thy soul, and with all thy might" (Deuteronomy 6:5), as Hudson Taylor had done throughout his earthly pilgrimage. May you enjoy His blessings as you do His bidding all the days of your life!



BIBLE TRIVIA

DEUTERONOMY 4

SARAH YONG

While the Israelites journeyed towards Canaan, Moses took time to exhort them unto obedience of God and His Word, that they "may live, and go in and possess the land which the LORD God of your fathers giveth you" (Deuteronomy 4:1).

A. From the selected verse(s) indicated, pick out words that are descriptive of God's Word, and the corresponding instructions pertaining to each of them.

	Words that Describe God's Word	Instructions Pertaining to God's Word
[v. 1]	_____ and _____	To _____ unto them.
[v. 2]	_____	Not to _____, neither to _____.
[v. 6]	_____ and _____	To _____ and _____ them.
[vv. 8-9]	_____	Not to _____, nor let it _____ from thy heart, but _____ to thy children.
[v. 13]	_____	To _____ it.

B. Complete the following statements about the God of Israel.

The LORD is:

- a _____ fire, even a _____ God; [v. 24]
- a _____ God; [v. 31]
- the one and only God; there is _____ else _____ Him; [v. 35]
- in _____ above, and upon the _____ beneath. [v. 39]

Answers to Bible Trivia—Deuteronomy 1-3
(Vol. 22, Iss. 4, pp. 25, 31)

Part A: 1) swear, 2) heaven, 3) fear, 4) knoweth, 5) delivered, 6) fight, 7) God, 8) inherit
Part B: "Have Faith in God"



BIBLE WITNESS TV

A NEW WAY TO LEARN GOD'S WORD

Bible Witness Media Ministry is happy to introduce a new means of learning God's Word with Bible Witness TV (BWTV). BWTV aims to provide reformed, biblical video materials on demand for Christians of all ages.

BWTV broadcasts two programmes—one for children, and another for youth and adults. New videos will be aired every Sunday. We pray that BWTV will be a source of blessing and learning for you and your family.

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