

Word and Work

• A Magazine for the Lord's People •

NEW SERIES, VOL. 1.

January, 1939.

No. 1.

Introductory

SOME YEARS AGO the publication of *Word and Work* was discontinued temporarily. Later, *Evangelic News*, "for the furtherance of the Gospel," was commenced (now in its tenth year), one only of its eight pages being devoted to ministry for the saints. Much cheer and encouragement has been given by the many letters and expressions of appreciation received from time to time.

We propose, in the will of the Lord, to continue publishing *Evangelic News* and, in addition, have recommenced *Word and Work*—a magazine for the Lord's people.

Word and Work will give, first, ministry of the Word from those whom the Lord has gifted to "write with ink and pen," besides selections from the writings of honoured servants of God now gone to their reward—"things new and old." Secondly, its pages will be open for brief mention of the work of the evangelist and teacher in various centres, having special regard to the work of the Lord in the Commonwealth.

We wish to make it clear that, apart from maturing experience and aptness to teach, we lay no claim to many of the qualities ordinarily expected of editors—as for instance, acknowledged scholarship—nor are we authors of biblical works, etc. Our aim is that the magazine will be a sort of "clearing house" available, not only to those whom the the Lord has gifted to minister the Word publicly, but for others also who may never ascend the platform, whose letters, nevertheless, may be "weighty and powerful."

We feel confident also, that there is in our assemblies sufficient gift—much perhaps latent and wanting "stirring up"—from which the Lord can supply the needs of His people through the medium of *Word and Work*.

With a deep sense of our insufficiency and dependence upon the Lord, we crave the sympathetic and prayerful co-operation of

the saints, and, therefore, fellowship is invited from readers to contribute seasonable articles (brevity is desirable), also short reports of how the work goes on among the assemblies and in the field.

Word and Work will be contributory and supplementary to the good work of other magazines of a like nature now in circulation among the saints.

Our sincere desire and prayer is that by its circulation, helpful ministry will be received, interest and prayer stimulated, and all "provoked unto love and good works."

Simultaneously *Evangelic News* is being altered from quarto to octavo size, with sixteen instead of eight pages.

Subscription to each paper is 2/- a year, post free (4/- for the two). We are hoping that all who can will become subscribers without delay. The prayers and interest of the saints are invited. Further specimen copies of *Word and Work* and *Evangelic News* will be sent gladly on request. Special quotations given for *Evangelic News* in quantities for distribution, with local announcements free. Many are now using these.

To the many friends who have co-operated so heartily and consistently in the past by contributing articles, subscriptions, and helping circulation, and to an ever-increasing circle of new friends, we tender our sincere thanks.

THE EDITORS.

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The Supplement

WE HAVE PLEASURE in announcing that with this issue of *Word and Work* we are enclosing as a Free Supplement, a copy of *A Brief Outline of Things Which Must Shortly Come to Pass*, the study of which should enable the children of God to obtain a clear understanding of things to come. It is not, as will be seen, the usual Dispensational outline, but is *entirely prophetic*, and is believed to be the only one of that nature yet published.

The compiler (Mr. W. Forster), who for years has felt the lack of a chart of this kind, has succeeded in designing one which, although so many Scriptures are given, Bible students will admit, is very simple, and quite free from everything unscriptural or fanciful. Moreover, it will be found quite in accordance with the recognised interpretation of Divine Prophecy by those brethren who have given so many years' close study to this wonderful subject.

Pray much, but don't pray long.
Be slow to offend, but quick to forgive.

Wisdom

"If any man lack wisdom, let him ask of God . . . and it shall be given him" (Jas. 1: 5)

FOLLY is the opposite to wisdom. And "there are more fools than wise men; and even in the wise men more folly than wisdom." We like to think of that terrible person, the fool in the Book of Proverbs, and to congratulate ourselves that at least we are not like him. We agree that he that begetteth a fool doeth it to his own sorrow, and that a foolish son is heaviness to his mother. We see him despising his father's instruction, and finding his way right in his own eyes. We know that he prates, that his mouth is his destruction, and he utters gaily all his mind, while the wise man keeps counsel; that whereas it is all honour for a man to cease from strife, every fool will be meddling; that while the wise man feareth and departeth from evil, the fool rageth and is confident; all this we quite understand; but we think it must be some distinct genius, not often met with in our experience. It would be difficult for us to believe that any of the traits of this distressing, disgusting and insufferable person belongs to ourselves.

From the Christian point of view, thank God, there can be no wholesale, irretrievable, lorn and hopeless fool like the incorrigible booby in the Book of Proverbs. For the humble Christian, who knows anything of the grace of God, all these defects are curable.

One cause of folly comes from *Hastiness*. We do not take time to consider. We must not jump at conclusions. We must think things

out. It is an old saying that second thoughts are best. Whenever there is a doubt in our mind, it is far better to do nothing at all. Every sentence that we utter we ought to think about before we deliver it. Talkativeness is frequently itself a cause of folly.

Another frequent cause of folly is *Wilfulness*. We are determined to have our own way, no matter what it costs. We rush on, headstrong, and will not listen to advice and remonstrance. "Self-confidence is the badge of ignorance, and the curse of fools; it is the humble privilege of the wise alone to doubt; and they who know the most are always the most sensible how little the most enlightened know."

"Beware of too sublime a sense
Of your own worth and consequence.
The man who deems himself so great,
And his importance of such weight,
That all around, and all that's done,
Must move for him, and him alone,
Will learn, in school of tribulation,
The folly of his expectation."

Closely allied to this is *Obstinacy*. You stick to your own opinions because they are your own. You pride yourself on what you call your consistency, on never changing your opinion and plans, never confessing failures, never learning new lessons, always in the same old groove. Such an attitude is merely that of one who is too dull to detect his mistakes, or too obstinate to own them.

Another source of folly is *Eccentricity*. An overmastering yearning for distinction, insisting on be-

ing remarkable, even if it must be by oddness and singularity. This is frequently the source of ecclesiastical follies, on which I cannot touch as the ground is too full of explosives. You know the self-conscious look, proud with aping of humility, of the man who knows that he is doing something strange and remarkable, and who delights in his eccentricity.

And we must not, of course, omit *Ignorance* as a cause of foolish conduct. The most ignorant is usually the most violent; for a bee is not a busier animal than a block-head. Ignorance is not merely a vacuum void of knowledge, but a plenum of positive errors, continually productive of unhappiness. And alas! it is next to impossible to make people understand their ignorance, for it requires knowledge to perceive it; and therefore he that can perceive it hath it not.

Yet another cause of stupid behaviour; it is *Narrowness*. It is difficult for some people to imagine that anybody can be right except themselves, or that there can be more than one side to any question. "Intemperate zeal, bigotry, and persecution for any party or opinion, however praiseworthy they may appear to weak men of our own principles, produce infinite calamities among God's people, and are highly criminal in their own nature. And yet how many persons, eminent for piety, suffer such monstrous and absurd principles of action to take root in their minds under colour of virtues?"

What is wisdom? It is something better than knowledge and skill. Prudence belongs to it, for prudence finds out the right means to

attain the good end. Understanding belongs to it—moral strength or self-control belongs to it. Wisdom is not an art that can be learned; wisdom comes from above. The believer, in the midst of all his errors, follies, mistakes, and stupidities, rejoices to believe that God, Who is the giver of all good gifts alike, can communicate even to us this priceless gift of wisdom. "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Only let us have a resolve to empty ourselves of all our own conceit, prejudice, and immovable clinging to our own petty groove. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths. Be not wise in thine own eyes; fear the Lord." We must put aside hastiness, excitement, eagerness to talk, wilfulness, obstinacy, ignorance, narrowness, prejudice, obsequiousness to fashion, disproportionate love of trifles, unreasoning deference to human authority; we must empty ourselves of all this, and come before God to ask for His crowning gift, wisdom. In humility we must come, without pride of intellect, or reliance on self; and the Holy Spirit will fill us with the riches of His grace. We shall learn to be silent, and meditative, and deliberative; large-hearted, great-minded, gracious; distrustful of our own judgment; willing to learn, anxious to make the best of everything.

And we have not only an imagined ideal of divine goodness in which to trust—Christ is the power

of God and the wisdom of God. In Him the Father hath abounded toward us in all wisdom and prudence. In Him are hid all the treasures of wisdom and knowledge. He it was who spake as never man spake. He it was out of Whose mouth gracious words proceeded at which men wondered. He is

our pattern and example in all His patience, meekness, forbearance and dignity. He is to each the Way, the Truth, and the Life. In proportion as we are conscious of His divine indwelling Spirit, we shall not lack for wisdom.

W. SINCLAIR.

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¶ Contributed by Hy. Alexander

The Lord's Day

THE LORD'S DAY is one of God's priceless gifts to man. His body needs rest on that day. It replenishes the vigour drained away during the previous six days, and supplies the needed energy for the succeeding six days. Sir Robert Peel said he never knew a man to escape failure, either in mind or body, who worked seven days a week.

The animal creation also needs a day of rest. The London costermongers found by experience that their donkeys lived longer and worked better when given one day of rest in seven.

By the bountiful provision of a gracious Providence this day has been thrown into the week as a day of compensation to repair by its repose the animal system.

The soul of man needs the Lord's Day. The disciples met together on the "first day of the week" (John 20: 19). One has said that during the week we go down into the valley of care and shadow, but our Lord's Days should be hills of light and joy in the Lord's presence. A world without a Lord's Day has been likened to a garden

without flowers, a man without a smile. The Lord's Day, being the brightest day of the week to the Christian, he joyously exclaims: "this is the day which the Lord hath made; we will rejoice and be glad in it" (Psalm 118: 24).

The question has been asked: "Are we in danger of losing this God-given treasure?" It is practically lost already. Men have no conscience about fixing their homes, doing their gardening, or farming, or loading up their autos and going to the seaside, or up the mountains, or wherever their fancy may lead them; the so-called "churches" are empty during the hot weather, and pleasure resorts are crowded: and God and eternity forgotten.

Let us, as Christians, ask ourselves, are we clear in this matter? Are we careful to use the day for the glory of God, by gathering to "remember Him," by getting as many as possible of the young into the Sunday School, by visiting the sick and needy, by helping by our presence, and in other ways, the Gospel meetings? May God stir us up, "and so much the more as we see the day approaching."—SEL.

Hezekiah's Two Prayers

Both Granted—But Results Widely Differing

WHEN THAT boastful king Sennacherib of Assyria sent an ultimatum to Hezekiah, king of Judah, and wrote letters also to rail on the God of Israel, Hezekiah received the letter by the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread the letter before the Lord. Together with Isaiah, the son of Amoz, they prayed and cried to heaven. The burden of that prayer was, "Save Thou us out of his hand, that all the kingdoms of the earth *may know that Thou art the Lord God*, even Thou only." God answered, "That which thou hast prayed to Me *I have heard*." Like David, when he said, "Who is this Philistine, that he should defy the armies of the living God?" Hezekiah twice reminds the Lord that "this vain man was reproaching the living God" (2 Kings 19: 4, 16). Not a word about their own danger and skin, although well he knew that Sennacherib had destroyed many nations and their lands.

God answered abundantly; for that night, the angel of the Lord went out, and smote in the camp of the Assyrians 185,000: "and when they arose in the morning, behold, they were all dead corpses." Hezekiah had God's approval and His blessing. "He trusted in the Lord God of Israel, . . . for he clave to the Lord, and departed not from following Him, but kept His commandments, which the Lord commanded Moses. And the Lord was with him and he prospered whither-

soever he went forth." No doubt, this is the secret of the power of prayer — obedience — keeping His commandments. And so it is, ever, "He that hath My commandments, and keepeth them," all the resources of heaven are available to that man; "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him" (John 14).

We can imagine Hezekiah's thoughts and feelings as he beheld God's hand working among them—"the Lord working with them." And why? Because the king had ordered a complete return to the Lord and to His commandments, so much so, "that after him there was none like him among all the kings of Judah, nor any that were before him."

Alas, that he should seek to draw upon that same mighty power merely for his own comfort and convenience. "In those days Hezekiah was sick unto death, and prayed unto the Lord." The word of the Lord had come to Him through the same prophet Isaiah, the son of Amoz, saying unto him, "Set thine house in order; for thou shalt die and not live." He turns his face to the wall—he prays—he weeps sore—he reminds the Lord, *not of His own great Name*, but of his own virtues. His heart was lifted up. The Lord hears and answers his prayer by adding fifteen years to his life. Like it was with Israel of earlier days in reply to their request for a king, "The Lord

gave them a king in His anger"—or earlier still, in the wilderness, when they cried for flesh to eat, and said, "our soul loathes this light bread." He gave them flesh to eat but sent leanness into their soul.

What fruit for God was there in Hezekiah's fifteen years of added life? *Nothing!* And worse than nothing. Read the account twice recorded in 2 Kings 21, and 2 Chronicles 33. It was during these years that Manasseh was born, who came to the throne after the death of his father. He undid all that his father had done—"did evil in the sight of the Lord"—made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the Children of Israel.

Prayer is a divine resource, when used for God, and according to His commandments. It can open the windows of heaven and call down such a blessing that there will not be room to contain it. But, beware of making a fetish of prayer—it is nothing in itself save as it brings us in line with His will as recorded in His Word. Thus the Apostle commends the saints "To God, *and*—the word of His grace." If, when God speaks to us in His Word, we are deaf, when we speak to Him in prayer, He may be dumb.

The words, "pray" and "prayer" occur about 335 times in the Scriptures: the words, "hear," "heard" and "hearken" about 1,500 times. Let us be "more ready to hear" and let "*our words* be few."

A. J. A.

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Listen!

*When in prayer, I AM SPEAKING to God;
When reading His Word, GOD IS SPEAKING to me (Eccl. 5: 1, 2).*

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¶ Contributed by A.W.A.

"Enoch Walked With God" (Gen. 5: 24)

*To WALK WITH GOD, Oh fellowship divine,
Man's highest state on earth: Lord, be it mine.
May I with Thee a close communion hold;
To Thee, the deep recesses of my heart unfold;
Yea, tell Thee all, each weary care and grief,
Into Thy bosom pour, till there I find relief.
Oh, let me walk with Thee, Thou Holy One;
Lean on Thy arm, and trust Thy love alone.
Thy counsel seek in every trying hour,
In all my weakness, trust Thy mighty power;
With Thee transact life's business, doing all
With single aim to Thee, as Thou dost call;
My every blessing at Thy hand receive;
My every talent to Thy glory give.
My great, my wise, my never-failing Friend;
Whose love no change can know, no turn, no end.
My Saviour God, Who gav'st Thy life for me;
May nothing come between my heart and Thee.*

TEN POINTS FOR PREACHERS

(AND OTHERS)

1. When you find yourself in a difficulty and don't know what to do, don't do it.
2. If an action of yours has been misrepresented, you need not unduly worry. Pray for a good night's rest.
3. When you receive an anonymous letter, answer it; no paper or ink will be needed.
4. If an engagement should be cancelled, thank God and go and preach somewhere else.
5. If no one meets you at the railway station and you have four miles to walk in pouring rain, sing a hymn and march boldly on. Even an Apostle has been known to get wet.
6. If a wicked lie about you is going its rounds, keep quiet. No lie of this nature can ever become true without your permission.
7. If you receive two invitations by the same mail, one to a rich place and the other to a poor place, choose the latter; you will be the richer before you get home. Never mind which letter was opened first.
8. When you have a season of success, be temperate. This does not refer to what you drink, but to what you think.
9. If all your friends forsake you, and everything goes wrong, including yourself, think of what it will look like in a hundred years' time.
10. Always remember, and never forget, that none but a crucified man can preach a crucified Christ.

CORRESPONDENCE

The Editors,

I would gladly co-operate in the distribution of sound teaching among the saints, as I believe there never was a time when it was more needed. Yet at the same time I am quite sure I may safely say, there never was a time when it was less "endured" (2 Tim. 4: 3).

Therefore, it appears to me that *Word and Work* should be definitely and positively, an effort under the Holy Spirit's control, to oppose the drift (everywhere so much in evidence today) that is delineated in 2 Tim. 4: 14. Rather this than "contributory and supplementary" to others, of which there are too many catering for the "itching ears."

There is always a temptation to preach smooth things in a periodical publication in order to secure a wider circulation. Thus, controversial subjects are studiously avoided. Yet it must be evident that we cannot "contend earnestly for the faith . . ." without being manifestly against any and every corruption of it.

The wisdom—James 3: 17; 1 Cor. 1: 10—being commonly misunderstood, is often *misapplied* with the idea of securing peace, but this necessarily ends in confusion.

"The old paths" are not sought, but rather, being forsaken more and more, by assemblies who once walked in them.

A magazine, to be of real service to the Lord (and thus really serviceable to His saints) needs to be a restatement of the "first principles of the oracles of God," and a call to repentance (Rev. 3: 19).

It is certainly well worth the effort, and the cost (of unpopularity) if only some individuals may be brought to respond, where assemblies are everywhere failing, to give our Lord His rightful place—and He *cannot* take any other (2 Tim. 2: 13). —A.T.J.

Lift Up Your Eyes

UNITED GATHERINGS for believers were held in Tasmania early in January at *Forest, Boatharbour, Ridgely, Burnie, and Sheffield*. The Lord's people gathered to these centres in good numbers and helpful, edifying ministry was given by brethren *Cairns, Cameron, Cutting, Ferguson, Hynd, Loudon, Money-penny, Nicol, Rolls, Scanlon, Wilson* and others.

AFTER SPENDING two months in Victoria, *Mr. Robt. Scanlon* went to Tasmania, attending the united gatherings at *Burnie and Sheffield*. At present he is having meetings for the ministry of the Word in the latter place, and intends (D.V.) visiting other assemblies on the north west coast later.

THE SAINTS at *Lawnceston*, Tasmania, are building a new hall. They are hoping to have it opened about Easter.

MR. J. FERGUSON is visiting the various assemblies in Tasmania, giving an account of his call to China, for which country he hopes to sail in April.

AUSTRALIAN BIBLE VAN—*Mr. T. Towill* reports good open-air meetings at *Tabulam, N.S.W.* Had the joy of telling the Gospel to the children at the local school also. Leaving *Tabulam, Bonalbo* was visited, calling at the homes on the way, then on to *Old Bonalbo*, where the fellowship of the saints was much enjoyed after being in isolation for many weeks. Had some meetings for the saints. Two young sisters are to be baptised. Our brother, who is accompanied by *Mrs. Towill*, purposes going on visiting from house to house via *Tenterfield*, and writes, "we would value your interest in prayer that blessing may result."

MR. D. S. MONTEITH writes of a special effort at *Gloucester, N.S.W.*, held in the School of Arts hall, on New Year's Night. About 300 invitations were distributed, accompanied by copies of "Evangelic News" and other gospel literature. The gathering was preceded by an open-air meeting in the main street. Afterwards three brethren from the *Hamilton Assembly* gave short gospel messages and personal testimonies. He writes: "We trust that some of the seed sown may have found prepared hearts."

MR. A. GOODSIR, of *Guildford, N.S.W.*, continues, with unabated energy, his work of posting gospel papers, booklets, Testaments, and Gospels to outback addresses. Receives encouraging replies. Some have professed conversion. One penny stamp carries up to four ounces in the post. Needs supporting!

ON THURSDAY, 12th inst., eight believers were baptised at *Reiby Hall, Newtown, N.S.W.*; five were local, one from *Rockdale*, and other two from *Campsie*.

GOSPEL MEETINGS and a Sunday-school have been conducted for some time at *Mount*

Look On The Fields

Druitt, N.S.W. There have been a number of conversions. Those responsible are exercised about commencing "breaking bread," also building a hall. Land has been donated for this purpose.

MR. D. HYND, N.S.W., and MR. J. CAIRNS, Queensland, are on a visit to Tasmania. Report blessing in the assembly at *Waterloo*. Saints have been blessed, some being *stirred up*, some being *built up*, and some having wounds *bound up*. The assembly numbers over thirty; going on happily with the Lord. Have two Sunday-schools. Our brethren propose to visit some of the country assemblies in the north. "Remember us in prayer!"

MR. P. J. ELSEY is at present having meetings in local halls around Brisbane.

MR. E. L. GATES, Melbourne, ministered the Word to young people camping at *Castlereagh, N.S.W.*, during the recent holiday season; Messrs. *Scanlon, Brisbane,* and *R. Edgar, Sydney,* ministered similarly to young people at "*The Cliffs, Shoreham-on-Sea, Victoria.*"

MR. T. H. ROLLS (Albertville, Belgian Congo), is now in Sydney, after resting at his home at Nundah, Brisbane, for about three months and a trip to Tasmania to attend the annual meetings.

ROCKDALE, N.S.W., TRACT BAND conducted its monthly distribution on Saturday, 14th inst., with the thermometer registering about 113 degrees. They were assisted by a number of Christians from a neighbouring assembly. Altogether about a thousand homes were visited during the afternoon. After tea, a meeting was held in a well-filled hall.

MR. S. HEWETT, of Manly, notwithstanding advancing years, is still carrying on the good work of distributing tracts and gospel portions at the Manly wharf on Sunday afternoons and is seeing fruit from his labours. Thousands of visitors from all over the State have received the gospel message and "the day" alone will declare with what results. He has received quite a number of encouraging letters from recipients of literature with requests for more.

ANSWERS TO CORRESPONDENTS

D.S.M.—Poem needs a lot of revision. Subject matter good, but metaphors very much mixed. Try again!

J.E.—Will use "Consolations of God" if we can condense it somewhat. We reckon 1000 to 1100 words as the limit of articles.

E.M.W.—Good wishes and offer of help much appreciated.

P.J.E.—See note above to J.E. with regard to length of articles.

RECENT BOOKS

Notes on Joshua, by J. B. BELLETT, JOHN RITCHIE LTD., Kilmarnock. Cr. 8vo. 96 pp.

These "Notes" give a very helpful outline of the book of Joshua which, the author suggests, occupies a place in the O.T. similar to the book of Revelation in the N.T.

God's judgment had to come upon the inhabitants of Canaan when "the iniquity of the Amorites was full" before Israel could enter into their rest; and the vials of God's wrath must be poured out upon a wicked world before the millennial rest is brought in by Christ.

In the closing words of the author, "Joshua brings the Tabernacle of God into the possession of the Gentiles . . . The place that once witnessed pilgrimage and strangership is now the scene of citizenship and inheritance."

Out of His Treasure, by WILLIAM HOSTE, B.A., JOHN RITCHIE LTD., Kilmarnock. Cr. 8vo., 94 pp.

A selection of twenty devotional chapters from the written ministry of the late editor of "The Believer's Magazine." Should prove a source of comfort and encouragement to the Christian reader.

We are sorry to notice on page 16 that "the Church as a corporate witness is long in ruins." We have yet to learn from Scripture that the Lord ever indicated that the Church was to be a "corporate witness." The church at ——— may be in ruins, while a few miles away the church at ——— is in a wonderfully stable condition with blessing abounding because of its healthy testimony. Teaching of this kind tends to support the "free lance" attitude towards the local testimony.

Building to Divine Pattern, by G. W. BELL, JOHN RITCHIE LTD., Kilmarnock. 16mo. pamphlet. A plea for a return to New Testament principles. In our judgment, the author dwells unduly on the errors of Christendom. Truth is seldom advanced thus. Convince your reader with what is "right" and he will soon discard the "wrong."

Marching Millions, by DAVID SIMPSON, JOHN RITCHIE LTD., Kilmarnock. Cr. 8vo., 100 pp. A message for what the author believes to be the closing scenes of the present age. Deals with "The First Civilisation," "Israel's Invasion of Canaan," "The Rise of Gentile Power," "Wars and Rumours of Wars," "The Great War," "Modern Dictators," "The Present Trend," "The Final Scenes."

In this book the author calls upon all history to attest to the past and upon Revelation to reveal the future.

David Simpson is an Australian writer, well known to the Editors, and a contributor to our magazines.

Druggers All, by DORA E. ENOCK, JOHN RITCHIE LTD., Kilmarnock. Unmasks the sin and secrets of the underworld. Rich with gospel saving power.

It Can Be Done, by WILLIAM WILLIAMS, JOHN RITCHIE LTD., Kilmarnock. A new missionary volume telling of Gospel triumphs in Venezuela amidst stern opposition and trials. Profusely illustrated; attractive jacket.

A Plea for The Gospel

ONE OFTEN HEARS the complaint: "Oh, we seldom have a conversion." If asked the reason, the answer is often, "Well, we have a different preacher almost every Lord's Day and often the testimony seems faithful enough; but as far as we know souls are not led to confess and own the Lord Jesus as their Saviour through the preaching." And the blame is tacitly thrown on the preachers, as if they only were responsible in the matter.

But is this so? Are not we all responsible in measure? Will this shirking of individual responsibility do for God? I trow not. Surely He will call to account each one who is indifferent to the well-being of precious souls. And can we close our eyes to the fact that there is a manifest neglect of gospel services, and a condition of supineness respecting the prosperity of the Word, creeping into the assemblies of the saints in many places? This is a state of things which is evidently productive of sad results. Thus some Christians are not seen at the gospel service, so often by far, as the new moon appears. The weekly prayer meeting is not attended so regularly as might be. Business matters, which might often be postponed, some prefer attending to on that evening, glad in their hearts of any excuse for absenting themselves. Yet this is only what one might expect. For neglect of perishing souls goes along with carelessness and sterility in one's own.

Oh! that our hearts could rise up more fully to the contemplation of

God's own love towards the ungodly in giving His own Son to die for them (Rom. 5: 8). We should thus be stirred up to increased diligence in seeking to help on the work of soul-winning.

What is to be Done?

But someone will say, probably, "What can I do? I cannot preach; I do not feel qualified for the work." Perhaps not. Still there is much work to be done besides the actual preaching. We can seek to bring our friends and neighbours to the gospel services, for instance, so that they may hear the words of life. Again, a tract may be given by the way, or a word spoken to some weary heart, which may result in eternal blessing for the soul, and bring glory to the name of the Lord Jesus. Thus every Christian may be used in some way, if not in the same way, in proclaiming the message of salvation to all, through Christ.

Striving Together

Then, further, if Christians are desirous of witnessing blessing at the gospel preaching (and who are not?) there should be an understanding amongst them as to what they need, and perfect agreement, too. For it is absolutely necessary that there should be unity of purpose and desire as well as united effort. Then they can come together for prayer and count on the Father hearing and answering their requests (Matt. 18: 19).

We have an example of this unanimity seen in practice in Acts 1: 14, where we read: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren." Again, "They were all with one accord in one place" (Acts 2: 1). Thus were they, brethren and sisters as well, united in prayer for blessing, and together in waiting for and expecting the fulfilment of the Father's promise (Acts 1: 4). See also Acts 4: 31-32.

Let us seek then to imitate this example, showing by our reiterated supplications our felt need and dependence upon God; and by our continued waiting, our trust in our Father and faith in His word.

Avoid Hyper-Criticism

But if we desire to see souls saved through the preaching, we must avoid the pernicious spirit of hypercriticism which is apt to creep into our midst, working untold mischief in many ways. Instead of watching the preacher's words, ready to pounce upon him at the first slip in word or sense, would it not be better to have our hearts occupied with God in prayer that He would give the speaker the right word, and by His Spirit prepare the hearts of sinners present to receive it?

Those Who Preach

And those who preach the gospel should realise fully the solemn fact that nothing but Christ and Him crucified will meet the need of the sinner. Let us see to it, therefore, that we present Him, and the way of salvation through Him, clearly and distinctly to those who listen, so that they may not mistake the road that leads to life and strive to enter in some other way. But in holding up Christ to the gaze of others, let us hide behind Him that nothing of self is seen.

To this end we should seek to be natural in manner and plain in speech, preferring rather to use short words, if giving the sense, than long ones, which may be sometimes misplaced and not always understood by the whole of the audience. Hearing preachers sometimes trying to imitate the style and language of their superiors in education, one is painfully reminded of the fact that when David put on Saul's coat of mail it did not fit him. May we be careful, then, to avoid bringing ridicule upon the glorious gospel by such untoward airs. And let us strive rather, by an earnest and unpretentious manner, to convince souls that we have their welfare at heart, and not our own aggrandisement. Faithfulness in this way and continued waiting upon God cannot fail to be owned by Himself in blessing to others.

W.T.H.

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*Wouldst thou be chief? Then lowly serve.
Wouldst thou go up? Go down;
But, go as low as e'er you will,
The HIGHEST has been lower still.*
—(Matt. 20: 27, 28).

¶ First of a Series of Articles on the
Books of the Pentateuch by P. J. Elsey

Foundation Facts of Genesis

Read Genesis 1: 1-5; Psalm 11; Psalm 33: 6-9.

IN PSALM 11: 3 the question is asked by the Psalmist, "If the foundations be destroyed, what can the righteous do?" The answer is in the following verse. The Lord of heaven and earth, the One Who laid those foundations, Whose throne is in heaven, and is therefore unassailable, will not suffer them to be destroyed. The word "if" does not imply that they can, but emphasises the importance of them.

Not very long ago, a certain person in Brisbane, holding a high ecclesiastical position, publicly stated that "no educated man today believed the creation account in Genesis to be literal," etc. Statements such as this, and worse, are being repeated everywhere in colleges, training centres, and from pulpits and platforms, by men who profess to be leaders of Christian thought, and guides of the people. They utterly fail to see that if Genesis is unreliable, then the whole Bible is unreliable, and the words become a wail of despair—"If the foundations be destroyed, what can the righteous do?"

If a valuable lamp is suspended from the ceiling by a chain, it matters not which link is severed—the first, the last, or an intermediate one—the result is the same, the lamp falls to the ground and is destroyed. If any one of the sixty-six books of the Bible is proved to be false, what assurance have we that others are not false also. The Lord Jesus said: "The Scriptures can-

not be broken" (John 10: 35). From Genesis to Revelation, the Scriptures are the inspired Word of God. "All Scripture is given by inspiration of God" (2 Tim. 3: 16). This had special reference to the Old Testament Scriptures, for not a line of the New Testament had been written when Timothy was a child (2 Tim. 3: 15). This much as to their divine authority.

As to the value of the O.T. Scriptures, we read in Romans 15: 4, "What things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." The words *patience* and *comfort* might with equal accuracy be rendered *endurance* and *encouragement*. As we read of the men and women whose lives were governed by the great principle of faith in a living God, and see how they endured affliction—won victories and ended their pilgrimage triumphant to the end; we, too, are encouraged to go on and endure, as "seeing Him Who is invisible." We will now proceed to name the Foundation Truths of Genesis.

A careful scrutiny of the opening book of the Bible will show us that seven great facts are set before us. These facts constitute the permanent value of this book, and upon the accuracy of these truths all subsequent revelation depends. They are as follows—

1. The foundation fact of God.
2. The foundation fact of Creation.

3. The foundation fact of Man.
4. The foundation fact of Society.
5. The foundation fact of Sin.
6. The foundation fact of Salvation.
7. The foundation fact of Nations.

Here we have the answer to questions that must arise in every thinking mind. No matter how far back man may go in his investigations, he arrives at a point beyond which he is unable to go. It is precisely at this point Genesis speaks in the terms of revelations made to man. Here we have the initial word which no subsequent discoveries contradict and without which all later declarations are meaningless. Here we have Divine certainties—not human speculations.

1. *God*—"In the beginning God" (Gen. 1: 1). This sublime and majestic statement at once strikes at the root of Atheism, Agnosticism, Pantheism, and many other evil systems and cults of men. The emphasis is on the word *God*, for in Scripture emphasis counts for much in giving added force to what we read. It shows God as Creator, quite distinct from Creation. The Psalmist twice says, "The fool hath said in his heart there is no God." To make such a declaration or even to think it, is surely the height of folly, and God does not argue with such, but simply describes them and passes on.

The word God is in the plural form, thus showing God as a Triune Being (a refutation of Unitarianism), while the word Created is in the singular—implying Trinity acting in unity.

Now it is important here to note that this verse stands alone, and belongs to the dateless past. When this original creation took place we do not know, for God has not re-

vealed it to us. But we can rest assured that God created it a thing of perfection and beauty and order. See Job 38: 1-7. So marvellous was it, that the angelic beings beholding it shouted for joy. Between this original creation, and the state of chaos and darkness in verse 2, some awful catastrophe had evidently taken place, at which Scripture only vaguely hints, but it probably was connected with the fall of Satan. (See Isa. 14; 45: 18; Jer. 4: 23; Eze. 28: 12; Luke 10: 18). During this period there is ample room for all the geologic ages which may have been—if science is correct in its findings. Genesis, therefore, presents us with the first great foundation truth that God is Creator and determined Redeemer. Verse 2 begins with the Adamic creation—approximately 4004 B.C.

2. *Creation*. The next fact is Creation. The imprint of God's handiwork is seen in every blade of grass, and in every flaming constellation. Six days are said to have been occupied with this stupendous work (verse 31 and Ex. 20: 11), and it is interesting to note that some of the most noted of scientists have been compelled to admit that the order of Creation, as laid down in Genesis 1, is fully confirmed.

Mr. Spencer says: "The manifestation of the unknowable (he was an agnostic) must on scientific grounds take five distinct forms, viz: Space, Time, Matter, Motion, Force." These are all found in verses 1 and 2.

Sir J. W. Dawson, in his *Origin of the World*, says: "It is interesting to note that science follows the order of Genesis 1 as to—

"'Matter'—'the earth' (v. 2); 'Darkness'—'darkness upon the face of the

deep' (v. 2); 'Motion'—'Spirit of God moved' (v. 2); 'Light'—'There was light' (v. 3); 'Heat'—'God made two great lights—Sun=heat' (v. 16).

With regard to the "days," much discussion has arisen. Are they literal days of twenty-four hours or do they represent periods. There are many learned men on both sides, but if we take the Scriptures themselves, and allow the Word of God to be its own interpreter, there can be but one conclusion—they were days of twenty-four hours. I submit the following reasons:

(a) Nine times over in the first chapter of Genesis it is stated, "God said," and this agrees with Psalm 33: 6-9, where it is distinctly stated that "God spake and it was done, He commanded and it stood fast." Creation was an act, not a process. There is no room for evolution in Scripture and no need with a God Who is Omnipotent. Note also the words in Gen. 2: 4-5, "The Lord God made . . . every plant of the field *before it was on the earth*, and every herb of the field *before it grew*."

(b) Genesis deals with history—it is an historical book, and history is always literal.

(c) Throughout Scripture the word "day" is never used to represent a period when a numeral is connected with it—cf. Gen. 8: 3, Ex. 20:11, Num. 13:25, Jonah 1:17.

Here I would like to quote from Sidney Collett's *Scriptures of Truth*.

"Days and years and seasons plainly belong to our present solar system and this is the express teaching of Gen. 1: 14. Clearly, then, as the sun was placed in position on that day, our solar system must have been in operation then, and so whatever may be said of the previous days, the fifth and sixth, like all subsequent days, must have been ordinary days

of twenty-four hours each. . . . No vegetable creation could possibly live, much less animal life, though millions of years of unbroken light any more than it could survive a similar period of darkness."

Yet if we accept the period theory, this is what we should have to believe.

(d) The age of Adam constitutes an insuperable difficulty for the period theory. In Gen. 1: 25-26 we are told that on the sixth day God made the beasts, the cattle, creeping things and man. In Gen. 5: 5 we read—"all the days that Adam lived were nine hundred and thirty years." Now if the period theory were correct, the sixth day, like the other days, must be an immense geological period representing millions of years of our time, and the statement about Adam's age must be incorrect, for two things must follow—

(a) Either Adam must have been created right at the extreme end of that vast period, in which case we should be brought face to face with the inconceivable spectacle of the Almighty occupied for about ten million years (taking the latest scientific computation) in creating beasts, cattle and creeping things, while man, the glory of His creation, was not made until that period had almost run its course.

(b) Otherwise, Adam must have lived for millions of years instead of hundreds . . . had he been created about the middle of that period.

Finally, the statement in Ex. 20: 9-11 should settle it—"Six days shalt thou labour . . . for in six days the Lord made heaven and earth . . . and rested the seventh day." "To make days here anything but ordinary days is to do violence to the simplest laws of exegesis."

Little Duties

LOVE'S SECRET is to be always doing little things for God, and not to mind because they are such very little ones. Indeed, there is no other way in which we can show our love to God than by doing little things, and abstaining from little things, for His sake. Perhaps fear of the law, or of public opinion, impels us to keep up a respectable appearance in reference to the greater matters, but we are not forced to put conscience into trifles, and therefore to do this is the true test of Christian character. "Conduct is three-fourths of life," and kindness is three-fourths of conduct, and therefore the Lord accepts as a proof of love towards Him the doing of such a little deed of kindness as giving a cup of cold water to a disciple.

The praise which the Lord Jesus Christ gave to the woman who was a sinner—"She hath done what she could"—is the greatest anyone can deserve. At the Judgment Seat of Christ we shall not be asked, "Have you been a conspicuous success, have you done great things?" but "have you done what you could; have you done your best?"

"Meek souls there are who little dream
Their daily strife an angel's theme."

It is said a monk prayed to know where he would sit in Paradise, and in answer had a dream in which he found himself at the feet of an old washerwoman, who neither tore nor wore the clothes entrusted to her. That was good evidence of conversion which the housemaid gave when she said, "Now I sweep under the mats." This is the way to carry Christian-

ity into daily life. The state of the heart is shown by the affliction or non-affliction of faith into the smallest detail of every-day affairs.

The experiences of life, not less than the revelation of God, teach that "the greatest is the commonest." Life is made up of little commonplace duties, but these are seen to be great when we remember that it is our Father in heaven who has laid them upon us. It is a great duty to do little duties well. They mount up to heroism.

The greatest evils in life come from small things which are thought of too little importance to be attended to, and the greatest advantages from attending to small things. "Trifles make perfection, and perfection is no trifle." Little things lead up to great ones.

"Our deeds still travel with us from afar,
And what we have been makes us what we are."

A stone-mason was trying to break a large stone with what seemed a very small hammer. After hundreds of knocks there came a slight crack; a few more, and the great stone fell apart. The mason asked a man, who was watching him, which one of those blows it was which broke the stone. "The last one, to be sure." "There is where you are wrong, sir; it was the first one and the last one and all the middle ones." This is an illustration of how duty is made up of apparently unimportant items.

Simples are the best medicine for moral as well as physical disease. Naaman the Syrian was angry when Elisha told him to do such a small thing as to wash in the river

Jordan. If a Latin prescription had been written for his leprosy, or if he had been ordered for a cure to some fashionable baths, or if Elisha had even posed before him and made mysterious movements with his hands; but to take a long journey, only to be told to wash! Surely the prophet was trifling with him.

I have seen people ascending on their knees what are called the holy stairs, at Rome. They would kneel their way to heaven, but it is too small a matter simply to accept the salvation which God has given, and trust the love which the Cross of Christ reveals.

E. J. HARDY.

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Bible Reading

Deuteronomy 26: 1-11.—*A Basket of Fruit*

1. A DEFINITE EXPERIENCE:—"When thou art come unto." More than that:—"and possessest it." More still:—"and dwellest therein," resident owners. *The best proof of being in the land*, was to bring the fruit of the land; the best proof I can give of being at the sea-side is a bucketful of sea shells. The best proof that I am a Christian is the first-fruits of the Spirit (Rom. 8: 23). "Thanksgiving is good—thanksgiving is better." The world will judge us by our basket of fruit. If we have the fruits we are to use them as appointed.
2. A PLACE (verse 2, last clause). Tabernacle, Temple. Now *Christ*, true Temple.
3. A PRIEST—Christ again.
4. A PROFESSION. This is where many stick fast—they dare not say, "I am come." As if there was so little superiority of Canaan over Egypt that one could not know the difference. Fancy an Israelite saying, "You see, sir, we must not be presumptuous. I trust we have crossed the Jordan; but I am not sure we are in Canaan. I sometimes think we are still in the wilderness" (Heb. 12: 22; 4: 3; Rom. 10: 10). *Let us confess* that the Lord has brought us forth out of Egypt. It would be a poor salvation from drowning that did not bring a man forth out of the water. We are not to present the fruits of our profession before the world, but we *are* to set it before the Lord, and with holy confidence, say, "I am come into the land"—E. H. BATES.

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Injured Innocence

SOME PERSONS take up the position of being offended when no offence has been given. Such people adopt the air of injured innocence, when no injury has been inflicted, and where the one assuming that role is really the guilty party and anything but innocent. Most people of straightforward character meet with such cases in life's experiences. They find themselves in the position of the psalmist: "I am for peace; but when I speak, they are for war." No sooner do they gain in one point than they lay claim to another. Much wisdom, and also determination, are required in dealing with these professed injured innocents.—DAVID SIMPSON.

Word and Work

• A Magazine for the Lord's People •

NEW SERIES, VOL. 1.

February, 1939

No. 2.

Editorial

WHILE IT MAY BE TRUE that many of the assemblies of the saints are numerically strong and others perhaps growing in numbers, there seems to be a prevalent lack of spiritual power among us and on every hand we hear confessions of much weakness and poor results from our gospel testimony. In some places the meetings are well attended (except, perhaps, the prayer meeting) and the services "bright and attractive," yet how few respond to the messages or appeals of the preachers and when there are any professions of conversion how few, alas, stand for any length of time.

The resources of the saints today are the same as of old—the Word of God and the Holy Spirit—and the cause of such spiritual poverty must be with us. Surely God is able to make the local testimony of His people a means of blessing to both saints and sinners as He has done in the past.

We would suggest that one of the causes of the above conditions is the spirit of "worldiness" which has crept in among us. We profess, by our gathering as we do, to be a separated people, but separation means more than "breaking bread." An ecclesiastical separation *only* is not true separation.

It is true our Lord prayed in John 17 that we might be *one* and we should ever seek to maintain that oneness by denying all forms of sectarianism. But our Lord also prayed that we might be "*kept from the evil that is in the world.*" And surely it is gratifying to His heart that both these petitions should find an answer in our lives. But, alas, many of us are becoming "like those that go down to the pit," and have lost our pilgrim and stranger character, and were it not for our "profession" we would not be known as Christians at all.

Those that bear the vessels of the Lord must be clean, and unless the collective testimony is backed up by a godly, consistent *individual* walk, there will be a lack of spiritual power and resultant blessing. And it is not the young Christians only who are apt to be ensnared by the world—even older Christians need to be on their guard against its attractions. We all need to remember the word in James 1: 27, "Pure religion and undefiled before God and the Father is . . . to keep himself unspotted from the world."

—T.W.

Fragrance for Christ

WE HAVE often met the Lord's people despondent over the apparent uselessness of their lives. They cannot point to some great feat accomplished for the Lord. It has never been theirs to preach to thousands, nor have they the remembrance of having done anything worthy of record.

Once I was tired and sat down under the shadow of the great pines in the forest, glad to find such a cool retreat from the broiling sun. I had not been there long before I noticed a fragrant odour and wondered what it could be and where it came from. No Marechal Niel rose grew on that barren soil, nor could the sun penetrate the shades of the forest to extract its perfume even if it had; I looked round, and found by my side a tiny flower about half the size of an ordinary daisy, nearly hidden from view by the moss. It was the little "Linea blomma."

Oh, how fragrant it smelt! Again and again I held it near my face, enjoying the perfume, and then I looked up and thanked God for that tiny flower—so insignificant, growing in a wild, almost untrodden forest, yet bringing cheer and refreshment to me. I thought, why is it so obscure, when it is a flower with such a fragrance, and surely worthy of a place in the most stately grounds? I learned a lesson by it, and it spoke powerfully to my heart. I thought, if I cannot be a pine in God's forest, I may be a tiny flower to send forth the fragrance of Jesus in this world of sadness. There is a tendency in our hearts to desire TO BE or TO DO something GREAT. We are

not content, like the tiny Linea flower, to send forth fragrance in obscurity.

It is written, "Seekest thou great things for thyself? Seek them not" (Jer. 45: 5). Beloved fellow believer, let me tell you it is possible for you to be fragrant in this world. Keep close to Christ, walk in happy communion with Him; let your heart drink in His love and you will be fragrant to Him. Could you conceive anything greater than that? No eye may see you but His, no ear hear you but His, no heart appreciate your act or thought but His; yet how precious, I can be fragrant to the Lord Jesus! Nothing surely is so delightful to Him as to have you and me walking with Himself. If this is so, we shall also surely come in contact with some weary soul who needs refreshment. We can speak of Jesus, and in such a way that there will be a Christlikeness about us.

Dear fellow believer, let us give up the disappointing business of self-occupation; let us be done with self—important self or worthless self. As long as we are occupied with self, we are not occupied with Christ. True greatness is the measure in which the excellence of Christ flows forth from us. "His name is as ointment poured forth." When down here He was not great as men count greatness. He chose no place of prominence. When by force they would make Him king, He retired; when His brethren pressed Him to go up to the feast to do some great miracle and make Himself prominent, He answered, "My time is not yet come." To do

His Father's will was His one commanding business. Oh! that "Plant of renown," that "Branch of David's stem," that "Root out of a dry ground," Who could say "All My springs are in Thee."

What fragrance came forth from Him! Those who were far from God could smell the holy perfume, and say, "Never man spake like this man." The heartless Pilate had to say, "I find no fault in this man." The centurion at the cross must confess that, "Certainly this was a righteous man." Others could but marvel at "the gracious words that proceeded out of his mouth."

None could come into His presence without smelling the fragrant odours of love, compassion and tenderness. The wickedness of the

human heart, which He met on every hand, only disclosed His preciousness more and more. Let us then not be despondent over what we are and what we are not. Let our attention be more than ever directed to Him, so that as He fills our vision everything else may vanish. As His sweetness fills the soul, so will His fragrance flow forth from us as the outcome of communion with Him.

May the Lord, then, so attach our hearts to Himself, that, like the little *Linea* flower, sending forth its odour in the untrodden forest, we may send forth by His Spirit and for His own pleasure something of His fragrance, in this world where He is not!

J.H.L.

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¶ Notes of an Address on Ecclesiastes 11: 6, given in his 92nd year by George Muller

Sowing and Reaping

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Ecclesiastes 11: 6.).

OUR HEAVENLY FATHER in the plainest, simplest way condescends to speak to us.

"IN THE MORNING SOW THY SEED, AND IN THE EVENING WITHHOLD NOT THINE HAND." That is, use any and every opportunity which the Lord is pleased to give thee; seek to redeem the time, for thou hast but one life here on earth, and that a *brief* life—a very brief one as compared to Eternity; therefore, make good use of it. Oh, the blessing that results from attending to this! On every occasion, under

all circumstances, after we have sought the Lord's blessing and are in a proper state of heart, let us drop a word for Christ here and there and everywhere, and after we have spoken it, bring it before God again, and again, and again in prayer.

When the reaping time comes, and we find ourselves in glory, that child for whom we prayed will be found there! That aged cripple whom we met incidently on the road, and to whom we spoke, will be in heaven. That person in con-

sumption whom we visited every day for a long time, and who gave little or no heed at all to what we had to say, will be found in glory, having at last laid to heart what we spoke so many times to him, and though we had no information about it, God blessed our word. Oh, the multitude of instances we shall find at last, when our work, labour, or service has, contrary to natural expectations, been blessed!

I was once standing here about sixty-two years ago, preaching the Word of Life, and after I had done I was cast down because my words seemed to me so cold, so dull, so lifeless. And not till three months after did I hear that through that very address abundant blessing had been brought to

Nineteen Different Persons

And precisely thus shall we find it in our labour and service in the end. Often and often it appears to us that the many opportunities made use of by us have been lost. Yet it will be seen that all was owned by God, all put down in His book of remembrance, our labour, after all, was not in vain, and the reaping time has come.

But let us carefully see to it that when the reaping time comes there

will be something to reap because we have been *labouring*. If there be no labour, if there be a careless, thoughtless walk, without prayer and crying to God mightily, then let us not be surprised if, when the harvest comes, there is no reaping as far as we are concerned. But assuredly, as there has been the crying mightily to God, as there has been the sowing, as there has been the laying out of ourselves for God, most assuredly we shall reap.

“FOR THOU KNOWEST NOT WHETHER SHALL PROSPER, EITHER THIS OR THAT.” We are ignorant of what God is about to do, because He does not tell us if at this particular time He will own our labour and service or not. Therefore our business at all times is to seek to lay out ourselves for God, for, as I have stated before, we have but one life, *and this*

One Life is a Brief Life

“OR WHETHER THEY BOTH SHALL BE ALIKE GOOD.” God may bless, not merely at one time, but both times. In the morning the work may be commenced, in the evening the Holy Ghost may deepen it, and God may bring double blessing out of your poor, feeble service.

Oh, let us seek to attend to this precious exhortation! —SELECTED.

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Fruitbearing

WHAT Jesus seeks from His disciples is not works, but fruit. Works may be, and often are, the acting of a legal servile spirit.

But fruits are the signs of true life. Wherever they appear they show that the soul has in deed and in truth been united to Christ by a living and loving faith.

Fruitfulness is the peculiar distinction and glory of Christ's disciples. A barren Christian is a contradiction of terms—an anomaly in the spiritual vineyard.—H. McM.

Love Not The World

TO YOUNG MEN in Christ the most solemn exhortation is addressed in 1 John 2: 15. The Apostle divides the children of God into three classes: babes, young men, and fathers (1 John 2: 13). These distinctions, of course, have no reference to the ages of persons as born into this world. The reference is rather to the new birth and to the subsequent spiritual growth of the believer. So that an old man physically, may be a babe in Christ spiritually.

The Apostle, by the Spirit, addresses a word to each class. And from the character of the warning we may gather the special danger to which they were subject. And since the young men in Christ are entreated not to love the world nor its things, we may be sure that that is the very snare into which they are likely to fall.

Three marks are given to denote those who have advanced from spiritual infancy to spiritual youth. They are said—

- (1) To be strong;
- (2) To have the Word of God abiding in them;
- (3) And to have overcome the wicked one.

This is very remarkable. Their vigour and energy are unquestioned. Their ability to wield the sword of the Spirit, the Word of God, is manifest in that they are victorious by this means over the prince of this world. Nevertheless they are exposed to danger of the most serious nature, which their very conquests make them more susceptible to.

Those who *are* strong and have put to flight the evil one are apt, for that reason, to relax their vigilance, to despise their foes, and therefore to fall victims to the blandishments and allurements of the world. They say, "The world! What harm is there in the world, unless one makes harm for oneself? I know where to stop." Such are the thoughts of many who have resisted the devil and caused him to flee from them. They are beguiled into the terrible delusion that they are able to go anywhere or do anything. They recognise the devil when he comes as a roaring lion, but when he appears as an angel of light they are deceived.

It was the sight of the well-watered plains of Jordan that induced Lot to pitch his tent toward Sodom. The green pastures for his flocks were a sufficient cloak to the frightful iniquity of Sodom. Lot believed he could be as faithful in the plains of Jordan as Abram was in the plain of Mamre. We know that it wrecked his life of faith.

No: there is no safe place for the believer, except in rigid and uncompromising separation from the world and its things. There is no *via media*; "If any man love the world, the love of the Father is not in him." "The friendship of the world is enmity against God."

And notice that if a thing is "not of the Father" it is "of the world," and consequently to be shunned as such. Let us, therefore, beware of being ensnared by the attractions of the world, and drawn under its soul-deadening power.

—W.J.H.

¶ Second of a Series of Articles on the
Books of the Pentateuch by P. J. Elsey

Foundation Facts of Genesis

Read Gen. 1: 26-31; 2: 7, 21-25; 5: 1-2.

IN CONTINUATION of our study of the Foundation Facts of Genesis, we will now deal with the subject of "Man."

3. *Man.* The creation of organic life being an accomplished fact, a headship was necessary, and this headship is now vested in man, the crowning act of creation as far as this planet is concerned—"... And God said, 'Let us make man in our image, after our likeness and let them have dominion... over all the earth.' So God created man in His own image, in the image of God created He him, male and female created He them."

When we turn to the second chapter we have further details of this creative act. "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life (lives) and man became a living soul."

Just here I would like to emphasise the fact that there are not two separate acts of creation, but one. The Holy Spirit adds details in chapter 2, which are not given in chapter 1. It may seem superfluous to an intelligent Christian to write this, but experience has taught me the necessity of using great plainness of speech in view of the many evil cults that abound.

There are three things science cannot tell us: (1) The origin of Matter; (2) The origin of Organic Life; (3) The origin of Man.

As to the first, we know that matter changes its form, but

whence its origin? As to the second, we know it is perpetuated generation to generation, but whence came the first living thing. "Life is produced by life and only by life" (Kelvin). With regard to the man, there has been much research and speculation, but the problem is unsolved apart from revelation.

These three gaps in our knowledge are bridged by the first chapter of Genesis; and what is still more (or equally) noteworthy, the word *created* is used only three times and in connection with these very facts. See Gen. 1:1, 21, 27.

In the creation of man, therefore, the body was first formed (not evolved), Gen. 2:7; then "God breathed into his nostrils the breath (Neshama) of life (lives plural) and man became a living soul." The word "Neshama" is only applied to God and man, never to the brute creation. Man thus created became a tripartite being, viz., Spirit, Soul and Body (1 Thess. 5:23). See also Jer. 27:5; Heb. 4:12.

The woman was separately formed as we learn from Genesis 2:20-22, though potentially she was seen in the man when he was formed. Note the word "*them*" in chapter 1:26, 27—the woman viewed in the man. There is a deep spiritual significance in this which we shall refer to later on.

It has been said, "God formed man in four ways. (a) From a man and a woman as constant custom shows; (b) From neither

man nor woman, as in the case of Adam; (c) From a man without a woman, as in the case of Eve; (d) From a woman without a man, as the virgin birth of the blessed Son of God."—Lev. 1: 35.

No unbiassed mind can fail to see that there is not the slightest room for evolution in these accounts of man's creation. Note the statement in Gen. 5:1: "*In the day* that God created man, in the likeness of God made He him." See in verse 2. Nine times over in the first chapter of Genesis, the word, "*after his kind*" occurs—and there never has been produced in support of evolution so much as a *single instance* of the *reproduction* by one living thing of offspring of a different species. Hybrid creations have been produced by crossing two different species, but these have no powers of reproduction.

In conclusion of this subject, I will quote several of those who are recognised leaders of thought in this matter—not that the Scriptures require any support from scientific men:

"There is not a fact known to science tending to prove that a single kind has ever been transmuted into another." (Professor Agassiz.)

"The attempt to find the transmutation from the animal to the man has ended in total failure. Evolution is all nonsense." (Professor Virchow of Berlin.)

"Nine tenths of the talk of evolutionists is sheer nonsense, wholly unsupportable by facts. In all this great museum there is not a particle of evidence of the transmutation of species." (Dr. Etheridge of the British Museum.)

4. *Society*—Genesis teaches us that the foundation fact of society is the family, based upon the marriage relationship; and that the true nation is made up of families which recognise their inter-respon-

sibility under properly constituted government. To deny that human society is founded on the family, and based upon the sanctity and necessity of the marriage relationship, is to produce a chaotic condition such as spurious socialism advocates. Marriage is a Divine institution everywhere being attacked today. (Gen. 2:24; Matt. 19: 4-6).

The words of our Lord Jesus Christ in Matt. 19: 5 prove that God was the speaker in Gen. 2:24. It was a deliberate rejection of this most important law that brought down God's judgment in the Flood (Gen. 6:2, etc.), and has destroyed many powerful nations since.

Not long ago a certain American judge said he had 139 divorce cases filed in one week in his district, and if this state of things was not checked, the divorces would equal the marriages.

For the sake of young believers, I would refer briefly to the spiritual significance of the marriage tie.

The manner in which Eve was made (the word is builded) and presented by God to Adam as his wife, is a beautiful and striking figure of Christ and His Church—the Last Adam, the Second Man and His bride (1 Cor. 15: 45-47; 2 Cor. 11:1-3). Eve was first viewed in Adam before she had a separate existence. So the Church was seen in Christ before the foundation of the world (Eph. 1: 4, etc.). The woman, "builded from the rib" taken from Adam's side while he slept, has its counterpart in the Church, which is now being built, and will be presented to the heavenly Bridegroom when complete. See Eph. 5: 25, 32; Jude 24, 25.

ROLAND, TASMANIA—Annual Conference on 14th and 15th January was well attended by the Lord's people from different parts of the island and mainland. At some sessions there was only standing room, particularly at the closing gospel meeting, when a large number of unsaved were present. Those who shared in the helpful ministry were Brethren R. Cameron, N.Z., H. Nicol, Moonah, R. Scanlon, Queensland, and T. Walker, Devonport.

MR. R. SCANLON has visited *Hobart, Waterloo, Moonah* and *Launceston*, seeking to give help in ministry and in the preaching of the gospel.

MR. H. MCNEILLY, who has spent two profitable months of service in Queensland, with blessing to saint and sinner, has returned to his home in *Launceston, Tasmania*.

MR. MONEYPENNY, after a brief visit to *Hobart* and *Moonah, Tas.*, with very helpful ministry, left for *Adelaide, S.A.*

INVERMAY, TAS.—An assembly of the Lord's people was formed some months ago at *Invermay*. Sunday school work and gospel effort is undertaken at *Ravenswood*, a nearby suburb, and open-air work is carried on at *Inveresk* and *Invermay*. The prayers of the Lord's people would be valued to the end that in all activities connected with the new assembly the Lord will have the place of pre-eminence.

BRETHREN J. CAIRNS, *Q'land*, and D. HYND, *N.S.W.*, labouring together, visited *West Pine, Tas.*, for two weeks' meetings. They had a night at *Cuprona*, where their hearts were cheered and made glad to see the saints going on steadily. After a week's meetings at *Stowport* they are now at *Ridgley*. Saints attended well each night, manifesting a real desire for the Bread of Life. They hope to visit *Burnie* before returning to the mainland. They write: "We feel that our going forth has been in very truth 'In the footsteps of the flock'—going forth, as of old, 'bearing the seed basket'—going forth 'unto Him, without the camp'."

AFTER SPENDING some time in Tasmania, Mr. and Mrs. J. H. Todd left on 21st January for Melbourne, en route for New Zealand.

MR. H. NICOL, *Tas.*, has returned to his home at *Moonah* after having a week-end with the saints at *Launceston*.

JUBILEE—At *Toowoomba, Q.*, Foundation Day Conference meetings were largely attended. Profitable ministry from the Lord was given. The need of watchfulness against any dividing element, disturbing the unity of the Spirit was earnestly stressed. Comforting and strengthening words were spoken. Much prayer and praise ascended to God at the remembrance of what He hath wrought in maintaining the testimony during the fifty years past. Brethren sharing the Ministry were Messrs. Elsey, Todd, Vise, Bates, Renton, Evans, Thorn, Irvine, Tirrell, and other ministering brethren present were Messrs. J. McKensie, J. Waldock and J. Mann.

Lift Up Your Eyes

AUSTRALIAN BIBLE VAN—Mr. T. Towill, travelling between *Tabulam* and *Tenterfield, N.S.W.*, is visiting from house to house. Tracts were readily received, but he met a good deal of opposition at *Drake*. Had a long conversation with an R.C. man, who listened most attentively. Two weeks were spent at *Bingara*, where there is a small assembly; distributed tracts and gospels among the residents, and held cottage meetings, at which they were encouraged by seeing some unsaved present. Went on to *Barraba* where they met some isolated saints who, they trust, were cheered. They expect to be in *Sydney* shortly, after about six months away from home. "Hitherto hath the Lord helped us."

MR. W. A. SIMS writes of a treat for children at *Warrell Creek* and a picnic for the *Bowraville* Sunday School. Many parents came along and heard the message of the gospel. Twenty schools were visited during last year. So their efforts in the Saviour's Name go on. Increased ungodliness makes them realise the need to be more zealous for the Lord.

WENTWORTH FALLS, *N.S.W.*—At this beautiful mountain centre meetings for "breaking of bread" and Sunday School have for years been held at "Lutanda" Children's Home. Latterly a gospel meeting has been commenced in the local School of Arts Hall, brethren W. Ritchie and G. Ferguson sharing the care and responsibility. Circumstances now call for Mr. Ferguson's return to New Zealand. Prayer is asked that the Lord will raise up or send some one or more to fill the gap. This meeting is a great convenience to the many saints who take their holidays on the Blue Mountains.

MR. T. H. ROLLS (*Africa*) has been moving among the assemblies around Sydney, giving illustrated talks concerning the Lord's work in that great land.

PARRAMATTA, *N.S.W.*—The Lord is giving encouragement, some few having been added to the assembly lately. A Wednesday night meeting for prayer and ministry has been commenced. Mr. T. Brodie has been giving help.

AUBURN, *N.S.W.*—A delightful Sunday School work is being carried on in this centre. Every scholar is made the possessor of a Bible, and the majority can use it surprisingly well—a credit to the teaching staff. Meetings are at present held on Wednesday evenings at the home of Mr. and Mrs. A. Monro, Ettalong St.—Mr. H. Bransome is now giving a series of talks on "The Revelation."

PRISON VISITATION—Sisters Mrs. Bull, Mrs. Lennox and Matron Scurr have regular access to metropolitan and country prisons in *N.S.W.* Personal conversations and distribution of tracts, booklets, testaments, etc., is

Look On The Fields

undertaken on their visits. Periodical arrangements are made also for some brother or party to give a "lecture" or "Service of Sacred Song." These occasions are much appreciated by all, including the staff. Not a few have made profession of conversion.

HOSPITAL SERVICES—For over a quarter of a century past a party of Christian workers has spent its Sunday afternoons and evenings at the Prince Henry Hospital, Little Bay, N.S.W., going from ward to ward, singing and giving short gospel addresses, while others are busy from bed to bed speaking a word here and there and leaving suitable literature. This work was commenced by our late esteemed brother Mr. H. H. Halls. The workers held a launch picnic at Killarney, Middle Harbour, on Anniversary Day, January 30th.

AT BALLARAT, V., Conference Meetings were held on Monday, 30th January. A number travelled from Melbourne. Helpful, instructive and refreshing ministry was given by *Messrs. Watson, Bennie, Wallace and Gates*, of Melbourne; *Mr. Partridge*, of Bendigo, and *Mr. Moneypenny*, of Great Britain. Local Christians were greatly cheered.

MR. E. W. RAYNER has been ministering at *Warrnambool, Vic.*, going from there to *Ballarat*, and thence on to *Bendigo* and *Mildura*.

MR. F. TOBY has been working in the north-eastern portion of Victoria during the past few months. Repairs to the van are being effected in Melbourne.

MULONGO, CONGO BELGE, 31.12.'38—Our Xmas Treat was a greater success than usual and we had a much bigger crowd than in any previous year. I went out on to the lake and killed a "whale of a hippo," an old fellow who had been rushing fishing canoes for years and tramping down the maize in the fields along the edge of the lake. I shot him at 9 o'clock in the morning and had him butchered and all safely on the station here by 5 p.m., so it was sweet and fresh. Over 100 women had to take care of the pots of mush and meat and this year I added 100 kilos of rice, which was the "piece de resistance." Christians from 70 miles around came in and they were all entertained by their fellow-Christians here. I helped them out with relish, killing two great billy-goats to augment the junks of hippo meat. It was a happy day, and after three long days here, they left us with hearts rippling over with joy. The Sunday morning meeting was memorable, and the great crowd which remembered the Lord's death made my heart sing for very joy. Yes, despite all failure on our part, God has honoured His Son in this dark land.—**J. A. CLARKE.**

CORRESPONDENCE

A brother writes:

Touching the great need of the spread of the Gospel in this large State of Queensland, a comparison is shown between Queensland and New Zealand.

Queensland—

Area, 670,500 sq. miles (about $\frac{1}{3}$ -million); Population, 1,000,000 (just over a million last July); Assemblies, 32 (26 of which are in south east area, representing $\frac{1}{28}$ th of whole State); Whole-time Workers, 12.

New Zealand—

Area, 104,751 sq. miles (about $\frac{1}{6}$ th of Queensland); Population, $1\frac{1}{4}$ -million; Assemblies, 150; Whole-time Workers, 50, and several vans.

While we thank the Lord of the harvest for every missionary raised up and sent forth by the Holy Spirit, we cannot help thinking of the neglected northern parts of Queensland, where brethren Phil Moss, P. J. Elsey and A. Campbell have been faithfully labouring. Assemblies have been planted in Townsville and Cairns.—**E.F.**

From Unley, South Australia—

With reference to your article, "A Plea for the Gospel" in your No. 1 issue, it may interest you to learn the method we follow at the Unley Assembly.

The midweek prayer meeting is all-important and well attended. Last Wednesday there were 56 present, and we usually number between 40 and 50.

On Saturday evenings we go into the open air, and systematically work the district right around the hall within a radius of about a mile. I suppose we get around the district about twice in the year. Before going out we spend half an hour in prayer. Outside we usually make two and sometimes three stands during the hour, each consisting of hymns, Scripture quotations, and two short addresses. This is followed at each stand by an announcement of the meetings and Sunday School, with an invitation to the hearers.

On Sunday evenings a band meets for prayer half an hour before the service, while some of the young men go out on the streets with tracts and invite folk in. It is a real thrill to the young men when they succeed in bringing someone in and sitting with them.

The Sunday School has some visitors who, every Sunday afternoon, are out in the district seeking new scholars, etc.

On Wednesday afternoons some of the sisters have a women's meeting to which they get some of the children's mothers and other women of the district.

We are in what is regarded as a very hard district, but are beginning to feel the result of the systematic work. We have a large Sunday School and rarely a Sunday evening passes without some stranger or strangers coming in.

—**E.T.L.A.**

ANSWERS TO CORRESPONDENTS

A.T.J.—Your communication has been forwarded to the author.

D.S.—At present all advertising space is required for our own publications.

“In Everything give thanks”

HUNDREDS OF TIMES have we read, heard, and thought of these words (1 Thess. 5: 18), but never until quite recently had we read them so as to understand them.

Like thousands of others we had read in them what was not there, and therefore found the injunction much harder than it really is. The mental reading with multitudes is, “*For* everything give thanks”; and at once the question arises: “How can I give thanks for that sad accident which has befallen me, for the severe temptations to which I am subjected, the defamation of my character, the stealing of my property, the losses which in various ways have been sustained? The long, painful, and expensive sickness which has come upon me, the sad bereavement—in the grave closing over my dear relative or friend, etc.?”

Well, who has commanded you to do it? Surely not Him Whose “Yoke is easy and Whose burden

is light.” The time may come when you will see reason to be thankful for all these, but if you cannot do it now, do not be troubled. The command is “*In* everything give thanks.”

There is a great difference between “for” and “in.” While you cannot be thankful for many things to which you are subjected you can be thankful in every experience, as a very little reflection will convince you.

“In every condition—in sickness, in health,
In poverty’s vale, or abounding in wealth;
At home and abroad, on the land, on the sea,
As the days may demand, shall thy strength ever be.”

Paul might not be thankful at first for “the thorn in the flesh, the messenger of Satan to buffet him,” but in that affliction he could and did give thanks that God’s grace was sufficient for him, and that he was not left to fall.

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Spiritual Needlework

A JEWISH MAIDEN in Palestine, had been betrothed by her parents to a young man many years before she knew it. When the knowledge of her betrothal was revealed to her, she began making her bridal dress in anticipation of her wedding day. She had been working a long time on her dress, putting the most intricate work into it, all in view of the day of her union with her hus-

band. What a beautiful picture of a life lived in hope of the coming Bridegroom.

Truly, we are all doing spiritual needlework, adding stitch by stitch to that fine linen dress in which we shall be displayed in that coming day. Every little act performed in devotion of heart to Him, is like another stitch in that spiritual garment. If only a glass of cold water is given in His name, or even in

the name of a disciple, it shall not lose its reward.

This brings us to a point of personal responsibility to the Lord and, furthermore, brings us to a place of privilege where we have a high and lofty dignity put upon us, which even enables us to enhance the acquired glories of the Lord Jesus. Does such knowledge seem too wonderful for us? Do we ask, "What is man that Thou art mindful of him?" Praise God there is that blessed possibility conceded to every believer to add to those acquired glories of the Lord Jesus.

When there is but little sense of responsibility to the Lord, there will be corresponding lethargy and weakness in the walk and conversation of the believer.

Again, what characterises a prospective bride in her needlework is *patient continuance*. Gradually, but surely, by concentration and devotion, she is rewarded by seeing her work finished, ready to be displayed to her friends and companions. Even so, the Lord is going to "render to every man according to his deeds: To those who by patient continuance in well doing seek for glory and honour and immortality" (Rom. 2: 6, 7). We remember one who, with best intentions, started an elaborate piece of embroidery work requiring much patience and time. All went well for

a while, but when only partly finished, she began to tire of the work, picking it up only occasionally, with longer periods between. At last it was allowed to lie for months untouched, until someone else relieved her of the responsibility and finished it. As we look back over our Christian experience, how much unfinished work there is! Commenced enthusiastically, carried on for a time, and then given up. It was said to the Galatians, "Ye were running well, who did hinder you?" In Hebrews the believers are exhorted to "go on to perfection." Entanglements with the rudiments of the world and the traditions of men, like the thorns in the parable, choke the word, and we "bring no fruit to perfection." The Apostle's wish for the Corinthians was, "even your perfection."

Let us not excuse ourselves for our indolence and lethargy under the pretext that all is of grace. Grace makes no provision for idleness or careless work. Loyalty to Christ in this scene will be recompensed in that glory up yonder, but disloyalty means loss.

May we all be diligent with our spiritual needlework from this time onward, and let us take care not to drop the stitches by the way.

—ADAPTED

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"The Lord Knoweth How to Deliver"

*HE knoweth how. The tangled skein of life
Baffles our efforts, wearies us with strife.
Each cord seems stubborn, knotted; and in vain
Is the exertion, energy and pain.
Not so when HE the shapeless mass unfolds:
Straightened the tangles, loosed the knotty holds,
Gone ev'ry hind'rance, smooth, and calm and clear!
How soon within His hand all tangles disappear!*

H. C. R.

The Consolations of God

Read 2 Cor. 1: 3-7; Rom. 15: 5; Job 10

CONSOLATION is that inward, spiritual refreshing and strengthening of the heart which comes by the consideration and experiencing of God's gracious dealings with us. It is designed to set the heart of God's children at perfect rest, allay their fears, deepen their assurance, strengthen their faith and cause them to look forward to the future with complacency. It originates with *the Father*, as in 2 Cor. 1: 3, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and God of all comfort." It comes to us through *the Son* (verse 5). "For as the sufferings of Christ abound so our consolation also abounded through Christ." And, it is effectual through *the Holy Spirit* as in John 14: 26, "But the Comforter, which is the Holy Spirit . . . shall bring all things to your remembrance, whatsoever I have said unto you."

The consolations of God (they are many and varied) have a three-fold character.

1. **THEY ARE STRONG** (Heb. 6: 18). We have a strong consolation because it is founded upon God's oath and the immutability of His counsel and this becomes an anchor of the soul for the assurance of our faith and the stay and support of our hearts.

(2) **THEY ARE EVERLASTING** (2 Thess. 2: 16). Since we are participants in the blessings of the everlasting covenant (Heb. 13: 20), our consolation is also everlasting, giving us a "good hope through grace," comforting our

hearts and stablishing us "in every good word and work." At the back of all God's blessings are the promises of our covenant-keeping God, who is without variableness or shadow of turning.

(3) **THEY ARE TENDER AS A MOTHER** (Isa. 66: 13). This tender consolation is manifested in three ways:

First, when a child is injured or disappointed through the loss of some treasure, the mother may take the child in her arms and press it to her heart, not speaking a word, so that the child feels that its grief is being shared by the mother. So it is with God: He is silent in His love (Zeph. 3: 17), but He draws us very near to Himself.

Secondly, a mother may comfort her child by speaking soothing words of pity and gracious promises of succour, so God consoles and comforts us by His Word (see Isa. 40 and 61: 1-3). What a source of comfort and consolation the Word of God has been to the saints in all generations. Think of the comfort ministered by one portion only like Psalm 23 or John 14.

Thirdly, a mother may console by presenting some fresh object before her child to replace the lost treasure, and our Heavenly Father may bring us some new blessing or fresh experience, presenting Christ to our hearts in some fresh aspect of His Person or work. This may have been the experience of the blind poet Mathieson, who, when earthly love failed him, wrote:

"O love that will not let me go,
I rest my weary soul on Thee."

There are also the consolations ministered through fellow-believers who are able by God's grace to comfort those in trouble with the comfort wherewith they themselves are comforted (2 Cor. 1: 4). It is within the power of each of us to exercise this gracious ministry of comforting one another, bearing one another's burdens, and so fulfilling the law of Christ. Might we not take the following lines as a motto:

"If any little word of mine can make a
life the brighter;
If any little song of mine, can make a
heart the lighter;
God help me speak that little word and
take my life of singing,
And drop it in some lonely heart to set
the echoes ringing."

The consolations of God meet the needs of His saints in every circumstance of life and variety of experience. We give the following Scriptures as illustrations, but these are only a few among many:

The *Persecuted*—"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you and cast out your name as evil, for the Son of Man's sake. Rejoice in that day and leap for joy, for behold your reward is great in heaven" (Luke 6: 22, 23).

The *Tempted*—"The Lord knoweth how to deliver the godly out of temptation" (2 Pet. 2: 9).

The *Sick*—"The Lord will strengthen him upon the bed of languishing. Thou wilt make all his bed in his sickness" (Psalm 41: 3).

Those *Fearing Death*—"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2: 14).

The *Bereaved*—"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with Him" (1 Thess. 4: 13-16).

The *Distressed*—"When thou passest through the waters I will be with thee, and through the rivers, they shall not overthrow thee" (Psalm 43: 1-3).

The *Lonely*—"I will never leave thee nor forsake thee" (Heb. 13: 5, Psalm 27: 10).

The *Aged*—"And even in your old age I am He, and even to hoar hair will I carry you" (Isa. 46: 4).

The world can give no real comfort, as Job was led to exclaim, "I have heard many things, miserable comforters are ye all."

The consolations of God ministered to saints in the power of the Holy Spirit calls forth praise, and if we are found fretting and fuming, murmuring and complaining, then indeed the consolations of God are small with us.

—J. EVANS

Humbled—Exalted

MY FRIENDSHIP of the Lord Jesus will depend upon whether or not I am habitually, morning by morning, yielding myself to Him, to do whatsoever He commands.

Priesthood—Priestcraft

WELL IT IS for us to distinguish and differentiate between *priesthood* and *priestcraft*. The authentic history of Jeroboam, the son of Nebat, furnishes us with ample and admirable illustrative material for the purpose we have in view. Jeroboam was evidently an instrument specially selected by God to accomplish the chastisement of Israel for the sins of Solomon. I don't know a more humiliating mediation than the solemn fact that the very *same* man who built the magnificent temple to Jehovah in Jerusalem, afterwards also erected a gorgeous shrine to Chemosh, the abomination of the Moabites (1 Kings 11: 7). This Solomon actually did, and God commenced to stir up enemies to him on every hand by way of retribution. Jeroboam was one of these. Solomon was first attracted to Jeroboam by his industry (1 Kings 11: 28). All bad men have some good features. God revealed His purpose to Jeroboam through the prophet Ahijah, and with stupid impetuosity he sought to precipitate the purpose of God by the premature slaughter of Solomon (1 Kings 11: 26). This resulted in his flight into Egypt, where he remained until the death of Solomon. Upon the ascension of Rehoboam to his father's throne, Jeroboam commenced to make his influence again felt, and it finally resulted in the disruption of the nation and the dismemberment of the hitherto united tribes. Jeroboam's constant

dread was that the ten tribes would one day acknowledge allegiance to Rehoboam. As long as Jerusalem remained the place of worship, it was a menace to Jeroboam's authority. This fear led him to repeat the sin of Aaron, only he made two calves instead of one.

He now sets himself to institute a stated form of worship with his own shrines, priests and feasts, in clever imitation of the worship appointed by God. The Bible tells us that all this religious design and display was the product of his own natural intelligence. His feast-day was "devised in his own heart" (1 Kings 12: 33). The New Testament sums up the whole of Jeroboam's religion in one terse term, *WILL-WORSHIP*, which simply means "I will worship God *when, where, and how* I please." This spirit is the backbone of priestcraft. Priesthood makes *God supreme*, and always operates for the blessing of the people. Priesthood elevates and ennobles. Priestcraft makes the *priest supreme*. Priestcraft enslaves and degrades. . . . "By their fruits ye shall know them." Where priestcraft prevails, ignorance and iniquity abound, as can easily be demonstrated by reference to any country and community where priestly power predominates. Priestcraft fosters *will-worship*. Priesthood encourages *heart-worship*. Priestcraft displaces priesthood and substitutes for the intercession of Christ the intercession of a virgin, intermingled with supplications to saints and angels. T. BAIRD.

God will do nothing with a man who is filled with a sense of his own importance.

“Foundation Facts of Genesis”

A Letter to the Editors

Having read the first article on “*The Foundation Facts of Genesis*” I would like to add a little to what your contributor has written. The Revised Version reads: “And there was evening and there was morning, one day” (Gen. 1:2, R.V.). “And the heaven and the earth were finished, and all the host of them. And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made” (Gen. 2:1-2, R.V.). “These are the generations of the heavens and of the earth when they were created in the day that the LORD GOD made earth and heaven. And no plant of the field was yet in the earth, and no herb of the field had yet sprung up” (Gen. 4:4-5 R.V.).

DID God bring the heaven and the earth into being, as we see them to-day, in six days of 24 hours each, as measured by the revolutions of the earth in the light of the sun?

The question is not “could God” do so, but “did He?” That He could do so, no believer in the omnipotent God doubts. To account for the geological record with its fossil remains, the “gap” theory is put forward. It allows a period of millions of years for the formation of the earth (see Gen. 1:1) and the creation of vegetable and animal life. Then brings in a crisis which leaves the earth “waste and void.”

But if it is believed that the record in Genesis implies that subsequently God “re-created” all, that, for example, on what we call “the third day” vegetable life in all its varied forms and differing stages of growth—seed, flower, fruit, etc.—sprang into existence at His word, and on “the fifth day” all animal life, then why hesitate to believe that the rocks with their fossil remains were also created in one or more of these days, just as we see them to-day? But, although possibly finally destroyed in a day of crisis, they undoubtedly bear evidence of having been formed, having lived and died, over a long period of years.

Still, if the record implies it, the practically instantaneous creation of the geological cemeteries would be as simple as that of living plants and animals.

The “gap theory” may be a true one, but do not let us introduce it to get out of a difficulty. The fact is, it leaves us there.

We have to account in some way for the divisions indicated by the words “evening,” “morning,” “one” or “fourth etc.” “day.”

Perhaps it will help us to go back

to the period when Genesis was written. Moses may have written on parchment or skin of some sort. Or, as contemporary records recently unearthed, indicate, on sun-dried or burnt tile or brick.

It is not for a moment suggested that the Babylonian tablets recounting creation are other than garbled, corrupt, legendary mythological accounts, but it is remarkable that these accounts are always six in number and each ends with words like “first tablet of when on high,” “fifth tablet of when on high.”

The writing is in cuneiform letters. May not the account of Creation as recorded by Moses have been on tablets, each detailing what was revealed to him on each day?

Against such suggestions, which are only made to stimulate thought and assist those who may be stumbled by dogmatic assertions, it may be asked, “Does not Ex. 20:11 imply that the days were literal days?” Not necessarily, for in Young’s concordance the word “asah” translated here by “made” is translated 43 times by “shew,” so the passage might be legitimately rendered “in six days the Lord shewed heaven and earth.”

Or the “days” may have been “days of God” of indefinite duration, see for example Hosea 6:2—“After two days will He revive us; on the third day He will raise us up.”

The “gap” theory of a prior creation, which may have been under the dominion of Satan before his fall, leaves room for much interesting speculation, also for the acceptance of what God is revealing through his handmaid science.

Fresh discoveries throw light upon Scripture, or perhaps we may say that Scripture throws light upon them! The record is God-given, and to be depended upon. It has hitherto proved sufficient and will continue to be found so.—J.B.N.

Heaven

(Rev. 21: 1-4)

There will be no more tears
Within the pearl gates of the heavenly
No conflicts, grief, nor care, [home;
No wandering heart to roam;
There will be no more tears.

There will be no more pain,
No aching head, throbbing, care-worn
The sad ones no more mourn, [breast;
And sweet will be their rest;
There will be no more pain.

There will be no more death,
No pale disease, no dying farewell spoken,
No parting hour nor agony of pain
Amidst that band unbroken;
There will be no more death.

There will be ceaseless praise;
There songs undying joyfully ascend
In one triumphant hymn,
And friend meets long-lost friend;
There will be ceaseless praise.

There will be endless joy;
There golden harps are tuned for evermore;
There Jesus is the sun
And light of that glad shore:
There will be endless joy.

—D.

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Bible Reading—Two Towers

MAN'S TOWER

*"Go to, let us build a city, and a tower, whose
top may reach unto heaven"* (Gen. 11: 4).

THE VAST TOWER probably gave the Babylonians their vast conceptions. They were giant architects that laid out a city with a wall sixty miles in circumference, and huge artificial gardens reared upon a wall hundreds of feet high. Let us give full credit to the great carnal men—the energetic race that dared to do great things in those early days. Mark the egotism, vanity, conceit, absence of any mention of God—

*"Let us make brick,
Let us build a city
And a tower that points to heaven!
Let us make us a name
Lest we be scattered abroad."*

It was an imposing spectacle, a thing seen, but only a mountain of dust.

"So the Lord scattered them abroad."

GOD'S TOWER

—"I WILL SHEW THEE, I will make of thee, I will bless thee, and I will bless them that bless thee—and in thee shall all families be blessed." That tower has been going on ever since. Not a tower of dead dust and dead men's works, but a living foundation stone, raised on rich and eternal pillars of promise: every builder ascends to the heavenly Jerusalem; no dead men go there, every stone is a living stone; and every builder increases in power as he labours. Invisible but lasting.—E. H. BATES.

*G*OD HOLDS us responsible not only for what we DO know, but also for what we MAY know.

Word and Work

• A Magazine for the Lord's People •

NEW SERIES, Vol. 1.

March, 1939

No. 3

The Churches

THE WORD *ekklesia* is never used in the New Testament in the singular number to embrace all the believers in a country, or district, or the churches in any locality. Such companies of believers are spoken of in Scripture as "churches of God" as in 1. Cor. 11: 16; 1 Thess. 2: 14; 2 Thess. 1: 4. The phrase in the singular, "the church of God," is correspondingly used to designate a company of believers acting together in local capacity and responsibility. Thus, Paul addresses his first Epistle to the Corinthians to "the church of God which is at Corinth" (1: 2; see also 10: 32, and 11: 22). He uses the same phrase with reference to the church at Jerusalem, which he had persecuted (1 Cor. 15: 9; Gal. 1: 13). So with regard to the church at Ephesus in Acts 20: 28. Obviously, the phrase is used of the local church there, for the Apostle, in addressing the elders of the church, whom he had called to him at Miletus, exhorts them to take heed to themselves and "to all the flock, in the which the Holy Ghost hath made you bishops, to feed the church of God which He hath purchased with His own blood" (R.V.). That the

church in which they were to exercise their responsibility is spoken of as a flock, and the whole character of the injunctions given to them indicate that the phrase is used there simply of the local company.

Things That Differ

Similarly, in his instructions given to Timothy as to the character and qualifications of a bishop, he says, "If a man knoweth not how to rule his own house, how shall he take care of the church of God?" (1 Tim. 3: 5), and again, the Epistle is written that he may "know how men ought to behave themselves in the house of God, the pillar and ground of the truth" (ver. 15). The description of the kind of person referred to is general, but the application is to any given local assembly, as is clear from the facts that Timothy, who had been at Ephesus, was exhorted in the same Epistle to stay there for a time, and that the Apostle was hoping to come shortly to him there (3: 14). If we speak of the whole church, the Body of Christ, as "the church of God," we confuse things which Scripture differentiates, and we miss the import and teaching conveyed by the term,

which has to do with local responsibility and testimony.

The plural, "churches," is used in other descriptions of such companies, besides that already referred to. They are spoken of as "churches of Christ" (Rom. 16: 16), "churches of the saints" (1 Cor. 14: 33), or, topographically, as churches of a particular country (1 Cor. 16: 1; Gal. 1: 22), or ethnographically, as "the churches of the Gentiles" (Rom. 16: 4). None of the phrases containing the word "churches" is used with reference to the entire Church, the Body of Christ, and this for the obvious reason that the Church, which is His Body, is one and indivisible and to it the plural would be inapplicable..

Scriptural Terminology

The importance of having regard to the Scriptural use of these terms lies especially in this, that deviations therefrom support unscriptural organisations, sectarian views, racial antipathies, and merely human traditions concerning the true Church. The application of the word "church" to the Christians or to the churches in a whole country, as e.g., "the Church of England," "the Indian Church," or "the Church in China," or again, to any section or branch of professing Christians, is unwarranted by the Scriptures.

Hence the importance of even guarding against the term "Indigenous Church." The expression is subversive of the maintenance of that true and spiritual position and relationship, the realisation of which is necessary for our fulfilment of the will of God. A believer of Chinese nationality is as much a foreigner spiritually as the missionary from Europe or elsewhere who brought him the Gospel. Plants of the Heavenly Father's planting are not "indigenous" in the spiritual realm; they have been transplanted by the Holy Spirit (cf. Col. 1: 13). Churches of God as such should know no racial distinctions.

We have already pointed out that it is contrary to the teaching of Scripture to use the word to designate all believers now living in the world, or to appropriate the term, by any religious system, to all its adherents in the world. The phrase "the church on earth," finds no support in the Scriptures. The Church is heavenly in its constitution and organisation; its seat and centre are in heaven, where its one and only Head is. The Word of God does not countenance any organisation or amalgamation of churches, whether in a locality or in the world at large.

—W. E. VINE.

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The Curtain of Silence

If we have not been able to discover the good thing in our brother and fellow-servant, if our eye has only detected the crooked thing, if we have not succeeded in finding the vital spark amid the ashes—the precious gem among the surrounding rubbish, if we have only seen what was of mere nature, why, then, let us with a loving hand, draw the curtain of silence around our brother, or speak of him only at the throne of grace.—C.H.M.

Face to Face

WHEN LENIN, who with Trotsky was the founder of Bolshevism, died in January 1924, his body was embalmed and placed in the Red Square, Moscow, in a peculiarly constructed mausoleum with a window so that the face could be seen. It is said of Stalin, whom Lenin appointed as his successor on his deathbed, that, when depressed and in need of encouragement he visits the tomb and gazes on the face of his former leader.

What a lesson is in this for the Christian; if the "man of steel" realises the value of gazing into the face of his former leader how much more ought believers to be awake to the spiritual benefit which is theirs if the face of Jesus Christ is ever before them. "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation" (Luke 2: 29, 30) are the words of aged Simeon, who had waited long for that blessed sight. What a thrill of joy must have filled his soul as he gazed into that Babe's face.

World travellers can speak with enthusiasm of the wonderful sights they have seen; the grandeur of the mountain scenery, the awe-inspiring sight of the mighty Niagara Falls. They can describe the glories of many famous cities in glowing terms and can tell with what rapture they viewed the many works of art. But Simeon saw a far more wondrous sight; a sight which satisfied his longing soul so that he was ready to "depart in peace." The believer today by faith may gaze upon the beauty of the Lord.

The beauties of Nature and the works of men may add to knowledge, broaden the experience and have a refining and inspiring influence upon the mind, but a vision of Christ on the cross dying in "my room and stead," changes the whole life. "Look unto Me, and be ye saved, all the ends of the earth: for I am God and there is none else" (Isa. 45: 22).

Oh! that Christians today would be continually "looking to Jesus" (Heb. 12: 2). Looking to Him with steadfast, loving gaze, that they might be changed into the same image. "Therefore I will look unto the Lord" (Micah 7: 7).

Many in their ministry dwell much on doctrinal truth, with the result that believers brought continually under such ministry have their eyes taken off the Lord. Doctrinal teaching is necessary and will establish the saints, but it is only as they are occupied with the Lord Himself and feeding upon Him that they will be built up.

Oh! for a greater and deeper apprehension of the glories of the person of Christ and to "Behold the beauty of the Lord" (Psa. 27: 4).

The day is quickly coming when the redeemed will behold His face in righteousness (Psa. 17: 15) and "behold His glory" (John 17: 24), when faith shall give place to sight and "we shall see Him as He is" (1 John 3: 2). "Now we see through a glass darkly; but then face to face" (1 Cor. 13: 12).

May we watch and pray until that blessed morning dawns.

—JOHN MANN.

¶ Contributed by Jas. Coutts, Glasgow.

“Cast Thy Bread . . .” (Eccl. 11: 1)

OUR TEXT confronts us with the sobering thoughts that we shall meet our lives again and, as we sow, we shall reap. It contains a command and a promise.

First: The Command

CAST: No reasons are offered here. It is simply and only a command. Plenty of reasons are given in the New Testament: “The love of Christ constraineth us,” “Ye are not your own,” “He died for all, that they who live should not henceforth live unto themselves, but unto Him Who died for them, and rose again.” It is a *doing* word and calls for effort. We cannot cast bread upon the waters sitting in our arm-chair by the fireside and singing “Rescue the perishing.” It calls for self-denial, and braving the elements. As we read it with our ear to the ground it resounds with the patter of busy feet going on many an errand of mercy.

BREAD: Observe first it is *bread* we are to cast. Alas! many today, instead of casting bread, cast doubt upon the Word of God, and so give a stone instead of bread. The hungry sheep look up and are not fed. Our Lord said, “Man shall not live by (material) bread alone, but by every word of God.”

THY BREAD: This suggests that our spiritual condition will be the index and reflex of our service. So that we owe it to our service that we maintain a healthy condition of soul. Your bread will be different from mine, as mine will be different from yours. A Christian worker succeeded in getting a *hard case*

into a gospel tent. He was so concerned about the spiritual condition of the man that during the preaching he unconsciously dropped a tear on the man’s hand, who gave a start, then said, “I never thought anyone had a tear for me.” It moved him to repentance. The little Hebrew captive maid had only a crumb of bread, not a tithe of what we possess. Yet she cast it on the waters. “Would God my lord were with the prophet that is in Samaria! For he would recover him of his leprosy.” And it returned to her in the cleansing of her master the Syrian Captain, Naaman.

BREAD CORN: One translation says it is *bread corn* we are to cast. Anyone familiar with the working of a small farm will understand this figure. The farmer has spent much labour and care on his land all through the spring and summer months. At last he is rewarded. His harvest is safely gathered in. He has enough for his household for another year. Then he casts his thoughts forward. Well he knows that unless he does a certain thing he cannot expect a harvest in the succeeding year. And what is that? He hesitates. He would much rather not do it. If he is a man of feeling the very thought will cut him to the quick. But he has to be cruel to be kind. Each member of his family is rationed. He saves a little *bread corn* from each and puts it aside as *seed corn* for the coming year. Surely that suggests a self-denial far in excess of the tenth which many set aside for the Lord’s work. We

may be in the christian life for what we can get out of it. Or christian service may become the most thrilling adventure. We may sink all we are and have in the venture—personal service is infinitely greater than any money gift—content to wait for the return “after many days.”

UPON THE WATERS: The figure used here is the Eastern husbandman who, throwing his seed upon the overflowing waters, falls into the system of things, becomes part and parcel of it, and is in that sense a fellow-worker with God. *The waters* are used in Scripture to represent a multitude. “The waters which thou sawest are peoples and multitudes and nations and tongues.” It is a thrilling thought, as Wesley expressed it, that “the whole world is our parish.” So, “In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.” The waters also represent sorrow, trouble and bereavement: “When thou passest through the waters I will be with thee.” When the heart is sore, or torn, or bleeding, it loses its native hardness. It becomes soft and more easily impressed. Then, “Only a little word spoken in kindness, breathed in the ear of the sad and oppressed” may save a soul from death, cover a multitude of sins, and alter the course and destiny of a life.

Second: The Promise

FOR THOU SHALT FIND IT AFTER MANY DAYS: Only God could give such a promise. It is doubtful if more than five in a hundred are converted through the sole instru-

mentality of one person. It is usually through the cumulative efforts of many. One may be convicted in Scotland, have his convictions deepened in America, and be led to Christ in Australia. The evangelist has special meetings and thirty are converted, and he gets or takes all the credit. In this we err. The Lord said, “Judge not after the appearance, but judge righteous judgment.” “God is a God of knowledge, and by Him actions are weighed.” In the finely adjusted scales of the sanctuary every bit of service will be estimated at its proper value and rewarded accordingly.

Again, since God has given the promise He will fulfil it. For He loves to be reminded of and to fulfil His promise. Jacob, in a day of sore trial and danger, found this truth to be a sheet anchor to him; twice over in his prayer He reminded God of His promise: “Thou saidst, and Thou saidst.” Then all was well.

AFTER MANY DAYS: This suggests there will be glad surprise in the day of reward. Who can remember every bit of service twenty or forty years ago? Enough for us to grasp the opportunity each day presents. But in Matt. 25 the Lord indicates that the glad surprise will be as great as the award. “Then shall the righteous answer Him, saying, ‘Lord, when saw we Thee an hungred, and fed Thee? . . .’ and the King shall answer and say unto them, ‘Verily I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me’.”

THOU SHALT FIND IT: Finally, this suggests the reward will be

eternal. Find it, where we shall never lose it. Find it to our eternal reward. "He that goeth forth and weepeth bearing precious seed, *shall doubtless* come again with rejoicing, bringing his sheaves with him." "And they that *make wise* shall shine as the brightness of the

firmament; and they that turn many to righteousness as the stars for ever and ever." All shall shine, yet "star differeth from star in glory." "And, behold, I come quickly, and My reward is with Me, to give *each man* according as *his work shall be*."

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¶ *A good name* is rather to be chosen
than great riches (Proverbs 22: 1).

A Good Name

A great poet has said—

*"What's in a name? That which we call a rose
By any other name would smell as sweet."*

ABSTRACTLY and logically he is correct; but practically there is a great deal in a name. So thought the king of Babylon, and when he changed the names of the young Hebrew captives, he imagined that he had made a grand step toward changing their creed and their character. But in this he was mistaken; the alteration did not change the conduct of those that bore them. The Hebrew youths, even in this new nomenclature, heard the undertone or echo of those dear and holy names which their fathers had given them; and they felt that though a tyrant might change their names, no tyrant can change their convictions or their hearts. Neither the sheepskins nor the goatskins of the faithful made them less lovely before God: the beauty of the king's daughter is not a beauty than man can make or mar; her beauty is within, a hidden, and so a lasting beauty. More than one hundred and forty years ago the poet, Robert Pollock wrote:

Good name was dear to all: without it
none

Could soundly sleep, even on a royal bed,
Or drink with relish from a cup of gold;
And with it on his borrowed straw or by
The leafless hedge, beneath the opened
heavens,

The weary traveller took untroubled
rest:

It was a music of most heavenly tone,
To which the heart leaped joyfully, and
all

The spirits danced; for honest fame men
laid

Their heads upon the block, and, while
the axe

Descended, looked and smiled.

But what if my name is slandered? It is said that bees and wasps will not sting a person whose skin is imbued with honey. When we are annoyed with insult, persecution, and opposition from perverse and malignant men, the best defence against their venom is to have the spirit bathed in honey; every part saturated with meekness, gentleness, and patience, and the most spiteful enemy will be disappointed in his endeavours to inflict a sting. The surest method

against this evil is to live it down by perseverance in well-doing, and by prayer to God that He would cure the distempered minds of those who traduce and injure us. It was Rutherford who said, "I suffer in my name by my enemies; but I take it as part of the crucifying of the old man. Let them slay my credit, and do as they like best with it. When the wind of their calumnies hath blown away my good name from me in the way to heaven, I know that Christ will take my name out of the mire, and

wash it, and restore it to me again."

Never mind what becomes of my name; may it be my chief concern that *His Name* is not dishonoured by any word or act of mine. He is caring for mine, may I be careful for His.

The names of all His saints He bears
Deep graven on His heart;
Nor shall the meanest Christian say
That he hath lost his part.
So, gracious Saviour, on my breast
May Thy dear Name be worn,
A sacred ornament and guard,
To endless ages borne.

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Praise Ye The Lord

"Bless thou the Lord, O my soul, Praise ye the Lord" (Psa. 104: 35)

*Oh Lord, what praise to Thee we owe,
So much does Thy good hand bestow
Of countless blessings, here below—*

Oh Lord, we sing Thy praise.

*Thy precious blood for us was shed,
Thou Firstborn, risen from the dead;
How humbly should we bow the head—*

Oh Lord, we sing Thy praise.

*Faith sees Thee, Lord, within the veil,
Still pleading—Thou wilt never fail,
What love! and power! Can foes assail?*

Oh Lord, we sing Thy praise.

*As backward o'er our path we cast
The eye, reviewing all the past;
What loving care from first to last—*

Oh Lord, we sing Thy praise.

*The peace that comes when skies are grey,
The pastures green amid to stay,
Thy patient guidance all the way—*

Oh Lord, we sing Thy praise.

*And still we have Thy Word to guide
Our steps, till safely at Thy side
We'll be with Thee, Thy ransomed bride,*

Oh Lord, we sing Thy praise.

*Thy Spirit, with us every day,
Enlightens, strengthens, all the way,
And helps us sing our gladsome lay—*

Oh Lord, we sing Thy praise.

May be sung to tune: "Just As I Am"

DIARY OF A BIBLE

- January 15.—Been resting quietly for a week. The first few nights after the 1st of this year, my owner read me regularly, but I think he has forgotten me.
- February 2.—Clean up. I was dusted with other things and put back in my place.
- February 5.—Owner used me a short time after dinner, looking up a few references. Went to Sunday School.
- March 7.—Clean up. Dusted and in my place again. Have been down on the hall table since my trip to Sunday School.
- April 2.—Busy day. Owner led the Young People's Meeting and had to look up references. He had a trying time finding one, though it was right there in its place all the time.
- May 5.—In Grandma's lap all the afternoon. She is here on a visit; she let a tear-drop fall on 1 Corinthians 2: 9, 10.
- May 6.—In Grandma's lap again this afternoon. She spent most of her time on 1 Corinthians 13, and the last four verses of 1 Corinthians 15.
- May 7, 8, and 9.—In Grandma's lap every afternoon now. It is a comfortable spot. Sometimes she reads me and sometimes she talks to me.
- May 10.—Grandma gone. Back in the old place. She kissed me good-bye.
- June 3.—Had a couple of pansies pressed in me today.
- July 1.—Packed in a trunk with clothes and other things. Off for a holiday.
- July 7.—Still in the trunk.
- July 10.—Still in the trunk, though nearly everything else has been taken out.
- July 15.—Home again and in my old place. Quite a journey, though I do not see why I went.
- August 1.—Rather stuffy and hot. Have two newspapers and a story book on top of me. Wish they would take them off.—*Sel.*

ANSWERS TO CORRESPONDENTS

- E.T.L.A.—Your prompt and practical fellowship in the matter of subscriptions and "notes" very much appreciated. One such in each assembly would greatly assist in placing "Word and Work" in the hands of the believers for whom it is intended.
- J.J.H.—We lift our heart to God in grateful acknowledgment of His guiding hand, as we received your offer, along with others, of co-operation. To Him be the glory.
- D.H.—Many thanks for your communications.
- J.W.W.—Glad to receive reports from time to time. Value your promised prayerful interest.
- W.W.H.—We post interstate copies on Thursday. Should reach you in time for distribution on Lord's Day.
- A.T.J.—Thanks for copy of letter. May you experience a great measure of His sustaining grace in your affliction.
- E.L.G.—Shall be glad to receive from you, regularly, brief reports of how the work goes.
- E.W.R.—Keep in touch with us.
- E.T.—Pleased you like the change in size of "Evangelic News"—have received quite a few similar appreciations.

Lift Up Your Eyes

TOWNSVILLE, Q.—A Convention of Christians will be held, God willing, in the Y.W.C.A. Rooms, Flinders St., on Friday 7th, Saturday 8th, Sunday 9th, and Monday 10th April. Visitors from the South requiring accommodation are requested to give 14 days clear notice, if possible. Correspondence to H. Simpson, Love Lane, Mundingburra, Townsville.

MR. P. J. ELSEY has been labouring in Pialba, Q., ministering the Word of God to saint and sinner. Homes have been visited and tracts distributed. He has also been able to speak to the children in the State schools at Pialba and Nicomber, and has now moved on to Maryborough.

MR. C. JENSEN, Scottsdale, Tasmania, has paid another visit to Flinders Island, which has a population of 800. The Word of God and good gospel literature has been left in almost every home. Meetings have been held and individual souls dealt with. Prayer for this needy island is requested.

MR. RUSSELL CAMERON, New Zealand, has been giving help in several country assemblies in Tasmania with blessing to saint and sinner.

MR. R. SCANLON spent February in Devonport and Ridgley, ministering to the saints and preaching the gospel. In both places a good interest was manifested and numbers were helped. He commences in Burnie on March 5th.

MR. A. S. ROLPH, who has laboured for long years in U.S.A. and in Tasmania, is now laid aside from active service. Remember him in prayer.

MR. J. CAIRNS has returned to Brisbane after spending a couple of months interstate, ministering the Word.

MR. A. CAMPBELL who, with his wife and son, has been labouring in the Cairns district, N.Q., for about two years, paid an appreciated visit to Corinda, when he helped in the open air work as well as inside. The open air work at Corinda is perhaps unique. Owners of motor cars meet and pick up other workers. They then go and gather in different streets every time in a district of about six miles. They work right down from Darra to the Indooroopilly bridge on one side of the railway line and then work back to Darra on the other side of the railway, the round trip occupying some months. Thus the whole district is evangelised and gospel papers, as "Evangelic News," distributed at the houses. Mr. A. Campbell is labouring now at Bundamba.

MR. F. BATES and his wife are on the Western Line, around Chinchilla.

MR. P. MOSS is still plodding away in the Townsville district.

Look On The Fields

SOME sixty young people from various assemblies near Sydney gathered at *Springfield Gospel Hall, Guildford, N.S.W.*, on Saturday, 25th February. Tracts and invitations were delivered from door to door during the afternoon. After tea, an open-air meeting was held in the main street, followed by an indoor gathering, at which *Mr. Hugh Baillie* of *Balmain* gave a report of the Lord's blessing in the Sunday School there. *Mr. James Ashwood* gave an address on Jude's epistle, conveying some precious thoughts on verses 20-25—*building and praying* (v. 20), *loving and looking* (v. 21), *praising and presenting* (vs. 24 and 25).

CAMPSIE, N.S.W., *Gospel Hall Tract Band* conducted their monthly distribution on Saturday, 4th March. They were joined by visiting workers from neighbouring assemblies. In the evening some of the visitors rendered the service of song, "Won by a Song," to a full hall.

WILLOUGHBY, N.S.W. *Gospel Hall Bible Class* paid a number of visits to a new district, *North Ryde*. House-to-house visitation with tracts and invitations, secured appreciative congregations at the local School of Arts. They propose to continue the good work.

MR. T. H. ROLLS, *Central Africa*, has been kept busy among the assemblies around Sydney, giving illustrated missionary addresses. He has now crossed over to *Tasmania* and has had meetings at *Waterloo, Moonah*, and *Hobart*, going on to the North West Coast to visit the various assemblies there. Hopes to be at *Launceston* in time for Easter Conference there.

MR. T. TOWILL is in *Sydney*. He hopes to leave for the country again with the van after Easter.

MR. C. F. HOGG, writing from *Cape Town*, South Africa, says, "So far we have been encouraged in meetings here. Numbers have increased, so we look for a harvest from the seed sown."

DUNEDIN, N.Z., believers have enjoyed the visit of *Mr. J. H. Todd*. His expositions of the Epistle to the Ephesians were very helpful.

MR. W. JOHNSON, who, many years ago, worked a while in New South Wales, in company with the late *W. Bond*, is still helping to reach the unsaved and minister to the needs of God's people in and around *Dunedin, N.Z.*

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A brother writes—

"I believe with several others who have read the new periodical, that it will meet a real need in these days. May the Lord richly bless you and Bro. Waddell in this work, and we pray that the Lord will get all the glory."

QUERIES

W.C.—*Who may not be received at the Lord's Table?*—Reception at the Lord's Table should be on adequate testimony that the persons to be received are Christ's and are walking in ways of faith and godliness. In this manner Saul was received at Jerusalem (Acts 9: 26, 27). Saints visiting an assembly where they are unknown should furnish themselves with letters of commendation (2 Cor. 3: 1). Persons like Simon Magus, whose hearts are not right in the sight of God, have, of course, no part or lot in the matter (Acts 8: 21). Scripture also declares that certain classes of people are to be excluded from fellowship, viz. (1) those guilty of immorality or other sins mentioned in 1 Cor. 5; (2) those holding false teaching (Gal. 5: 8-12); and (3) those not abiding in the doctrine of Christ (1 John 2: 18-20, 2 John 9). Let the honour due to the Name of the Lord govern every decision in matters of this kind.

E.N.—*Hating father and mother* (Luke 14: 28), *would this apply to the first claims that the Lord has over me in everything, especially with regard to staying away from the Lord's Table sometimes, in order to be with and to please my relatives?*

We hardly think so. The Lord spoke of a time when the parents would deliver their children to death even, because they professed Christ. In such cases, obedience to Christ meant disobedience to parents. We do not know your circumstances, but we imagine it is a question of a different nature, if we understand it aright. Do not forget that the same word of the Lord that bids you remember Him at His table, commands you to honour and obey your parents (Eph. 6: 1, 2). If they wish you to remain away *sometimes*, and you obey cheerfully, "this is well pleasing unto the Lord" (Col. 3: 20), for in obeying them you obey Him. But depend upon it, sulks at home and smiles in the meeting are far from pleasing to the Lord. If your parents sought to prevent you being a disciple of Christ at all, it would be quite another matter.

F.B.—*Who are the unworthy* (1 Cor. 11: 27)? The text reads "Whosoever shall eat this bread, and drink this cup of the Lord, *unworthily*, shall be guilty of the body and blood of the Lord." You will observe it does not speak of any persons as being unworthy, but of eating in an unworthy manner. Irreverence, or forgetfulness of the presence of the Lord, was the sin for which the apostle rebuked the Corinthians. We ought always to beware of partaking of the bread and wine carelessly or thoughtlessly. Every Christian should commemorate the Lord's death, but at the same time should take heed *how* it is done. See the solemn warnings that follow this verse.

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MARRIAGE

ATKINSON—NEALON. At Grenfell, N.S.W., on Saturday, 18th March, 1939, Mr. Allan J. Atkinson, of Campsie Assembly, and late of Willoughby, to Mary, daughter of Mr. and Mrs. Arthur Nealon, of "Rosedena," Cowra Road, Grenfell.

Dealing with Professing Converts

By W. S. Fisher (Central Africa)

A MATTER of very great importance in these days is the handling of those who profess faith in the Lord Jesus Christ as a result of our preaching. We sometimes hear or read of so many people being "saved" here or "converted" there and we sometimes speak of so many converts at a special mission. We hope all these people are truly converted—one often feels it would be better to speak of so many professions rather than conversions. Unless we can see a definite change in a person's life—unless there has been such a manifestation of the Spirit so that we can say as Paul said of the Thessalonians after only three weeks' ministry, "*Knowing, brethren beloved, your election of God, for our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.*"

The way we treat those who make a profession of faith in Christ is very vital to their future welfare and to the building up of a strong and vigorous assembly. We need real spiritual wisdom and discernment. With the Lord's help we would like, without attempting to lay down any hard and fast rules, to state certain broad principles which we have often found helpful in this vitally important work.

A well-known evangelist has divided unsaved sinners into four classes, broadly speaking, though perhaps there are many more. He advocated a careful and correct diagnosis of each individual case

so that the treatment suitable might be applied. His four classes are: (1) Careless Sinners; (2) Awakened Sinners; (3) Convicted Sinners; and (4) Saved Sinners.

1. CARELESS SINNERS: We often find those who make a profession, who show no real sense of sin, though perhaps speak glibly of their sins, who have no concern about eternity, no hunger after God or His Word. How are we to deal with these? Shall we send them about their business, or shall we take the opportunity of speaking to them in all earnestness to show them their true state before God and their need of a Saviour? We can read the Word to them and pray with them and God may use what we say to begin a work of grace in their hearts. While in this careless state we should let them know that we do not accept their profession, but tell them that the moment they come in sincerity to God through Christ He will immediately receive them. It is fatal to give a careless sinner any false hopes of salvation—it is the surest way of making a hypocrite of him.

[How often we come across the man or woman who says, "I once was saved, but I could not keep it."—Ed.]

2. THE AWAKENED SINNER: This class needs even more careful handling than the one just discussed. When an awakened sinner comes to us we are conscious that the Holy Spirit has *begun to work* in his heart. He is aroused from his lethargy of spiritual indifference, temporarily at least, and is

conscious of his danger. He realises to some extent that he is lost and he wants to be saved. It may be fatal to hurry such a one into a false sense of security. Is he conscious of his sins? If not it is of little use trying to show him the meaning of Calvary. Often, awakened sinners do not know the fact that they *are sinners*. Many so-called converts go back because they do not go beyond being awakened and their profession does not lead to any real conviction of sin or to definite dealings with Christ and acceptance of his great atoning work.

3. **CONVICTED SINNERS:** A person under conviction of sin is not difficult to recognise, but we must also be careful not to let the matter rest there. If a sinner gets a false hope or never has any real personal contact with Christ the conviction may pass off and the last state be worse than the first. It is wise to deepen, if possible, the sinner's convictions, to turn the searchlight of God's Word upon his heart and life until he sees himself as he

truly is, and then point him to Christ. He should be shown that by a simple act of faith he can receive forgiveness and cleansing.

4. **SAVED SINNERS:** If the newly-saved sinner is to be healthy and prosperous it is necessary to give him a good start and to get him into right habits of reading the Word and prayer and attendance at the meetings. When we see by his changed life that there is really a work of grace in the heart, the convert should be encouraged to take the next step of obedience to his Lord in baptism, and then should be brought into assembly fellowship with a view to his future care and growth in spiritual things. He should be taught to observe all things commanded by our Lord, and while insisting that "to obey is better than sacrifice," it is good to get him to engage in some work for the Lord.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12: 2).

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Bible Reading

Angel Work in a Bad Town

"And there came two angels to Sodom" (Gen. 19: 1).

1. **THEY WENT** to the place where Lot was.
2. **THEY WERE CONTENT** to work for very few. We are in danger of overlooking hand-picked fruit. So far as we can gather, all our Lord's choicest flowers were the result of personal ministry. He would spend much time and thought to win one solitary woman, her character none too good.—John 4. Christ found work enough in a village to keep him there thirty years.
3. **THEY TOLD** Lot plainly of his danger.
4. **THEY HASTENED HIM**—the two angels had but four hands, but each hand was full, and each clasped the hand of a procrastinating sinner.

—E. H. BATES.

“Free Born”

A GENERATION or two ago, believers in several parts of the world, looking into the Scriptures for themselves, found that, instead of enjoying “the liberty that is in Christ Jesus,” they were “entangled with a yoke of bondage.” At considerable cost to themselves in the esteem of men, in social position, in financial loss and even in more or less direct persecution, they obtained freedom to carry out the precepts and examples of the New Testament insofar as they concern the service and testimony of the Lord. Others have grown up since then, some the children of such men, and some who have been brought into assembly fellowship without having known the bondage of other lords than Christ; and of such it might be said that their liberty was procured at no personal expense, but they are “free born,” as Paul answered the Roman centurion (see Acts 22: 28).

The heritage of truth handed down to us consists not only in a clear enunciation of principles concerning church order and government, but of those grand truths concerning the person of Christ, the efficacy of His work, the presence and operation of the Holy Spirit in the believer, the ultimate hope of the church, and many kindred truths. These truths were diligently “sought out and set in order” by wise men who “bought the truth” with their time and energy. The assurance and power of such men lay in their experience of God

and acquaintance with His word.

Are we among the nobility, who “prove all things and hold fast that which is good”? Does our faith stand in the persuasion of men or in the word of God? Do we really *know* what we profess to believe? Are we established in the faith and built up in Him, so that we will not be an easy prey to “cunning craftiness, to the sleight of men,” who would lure us from the simplicity of the gospel? Are we ready to give an answer to all who ask us concerning our faith as well as our hope? Have we merely been taught certain things or are we assured of them so as to be able to continue in them, come what may? It is good to listen carefully to our instructors in Christ, but it is absolutely essential that we should seek “to the law and to the testimony” to see if our teachers speak according to the word.

Are we seeking a wider liberty than that into which Christ has brought us? Surely to do so is only a yearning again for Egypt, an aspiration after a yoke of bondage, a denial of the sufficiency of Christ and His word. But as we stand fast in the faith, holding fast those traditions which we have been taught from the Scriptures, then it is possible that those who look on will aspire after and attain to the enjoyment of such liberty as ours is, and so the testimony of the Lord will flourish and grow again, as it did in days gone by.

L. R. SAXBY.

¶ Third of a Series of Articles on the
Books of the Pentateuch by P. J. Elsey

Foundation Facts of Genesis

Read Genesis 2: 15-17; 3; 11: 1-9.

WE CONTINUE our study of the *Foundation Facts of Genesis* and in this article deal with "The Fall," "Salvation," and "Nation."

5. *The Fall.* We have now to consider briefly the fact of sin. The manner of its entrance into the world is given us in Genesis 3. There are references to it elsewhere; cf. Rom. 5: 12-14; 1 Cor. 15: 45-47; 1 Tim. 2: 13-14; but we should lose much if we had not the foundation fact here.

God had made man a free moral agent, hence a test was necessary. He could not prove his obedience with nothing to obey. The test was simple. While permission is given to eat of every tree of the garden (ch. 2: 16) he was prohibited from partaking of one tree—the tree of the knowledge of good and evil. The penalty for disobedience was death (verse 17).

In chapter 3 we have the entrance of the Serpent into the scene, and his success in persuading the woman to disobey God, followed by the husband's disobedience also and the awful consequences to them and to the whole human race (Rom. 5: 12-14). The immediate results were (a) Self consciousness—"they knew that they were naked"—and the miserable attempt to cover it up. All human religion is based upon the same principle, an effort to cover up our deficiencies (Isaiah 64: 6). (b) Spiritual death. (c) The earth cursed. (d)

Physical death is due course. (e) Expulsion from the garden and right to eat of the tree of life.

Thus God's rest of complacency in the work of His hands (which he had pronounced very good), was broken; and the man whom God intended should enjoy that rest in communion and fellowship with His Creator, forfeited everything by his transgression. God did not make man a sinner, he made himself one. In chapter 5: 3, the significant statement is made—Adam begat a son in his own likeness, after his image. What a contrast to the first verse of the same chapter.

6. *Salvation.* The Fall, however, while it brought out what man is, also gave occasion for the display of what God is. In the garden, where sin entered, and to the serpent who had deceived Eve by his subtilty, the pronouncement of his own doom is stated—that the seed of the woman should bruise his head (verse 15). Here we have the first glimmerings of the coming Redeemer, the germ of prophecy relative to the Incarnation of the Son of God. Just as the acorn contains in embryo all the potentialities of the giant oak, so in this simple, yet profound statement we have the foundation fact of redemption. Creation sets forth God's wisdom and power and glory—even the heathen can see this—but Redemption sets forth His love and mercy and goodness, holiness and right-

teousness, etc. Further light is thrown upon this verse by what we read in verse 21. "The Lord God made coats of skin and clothed them. The death of a victim must take place, before the guilty pair can be clothed. No garment of fig-leaves will do. That represents man's vain attempt—the skin God's all-sufficient covering. Only through God's intervention is salvation possible. In this the spiritual mind finds no difficulty in discerning the sacrificial death of the Lord Jesus Christ—that our filthy rags must be replaced by the seamless robe of God's righteousness. In contrast to human religion—Christianity starts with the converted sinner perfectly justified and completely clothed. (2 Cor. 5: 21; Lev. 15: 22.)

7. *Nations.* The last fact we have to deal with is the origin of the diverse nations and tongues in the world today. In chapter 11 it is distinctly stated that the whole earth was of one language and one speech. Then we have the godless confederacy of the people, who were determined to defy God and make a name for themselves. God, however, came down and confounded their languages, and scattered them abroad upon the face of the earth.

There are those who profess to find a difficulty in believing that the many nations and languages and types we see in the world to-day could possibly have sprung

from a single original pair. Thus they would seek to cast doubts upon God's Word. But on this point Scripture is emphatic. See also Gen. 3: 20; 9: 19. The New Testament confirms this. The Apostle Paul in his speech to the philosophers of Athens says—(God) "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17: 26).

Failure to believe this scattering of people and confusion of tongues (which has produced in all ages international pride and strife and suspicion and greed, etc.), is the result of sin, leaves room to affirm that divisions are good—yet what awful evils and frightful wars are traceable to these very things.

I would just add, in conclusion, what two prominent scientific men have left on record regarding this matter, and it gives added force when we remember that neither of them were champions of Christianity.

"I am one of those who believe that at present there is no evidence whatever for saying that mankind sprang from any more than a single pair." (Professor Huxley—*Origin of Species*).

"I have no doubt that all the races of mankind are descended from a single primitive stock." (Darwin—*Descent of Man*.)

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How Much Greater?

THE QUEEN OF SHEBA came "from the uttermost parts of the earth to hear the wisdom of Solomon" (Matt. 12: 42). We are infinitely *less* than the Queen of Sheba, but how much *greater* is our Christ than Solomon!

“Not a Novice”

1 Thess. 2: 4. *“But even as we have been approved of God.”*

NO ONE of the three missionaries (Paul, Silvanus and Timotheus) was a novice. Like Jeremiah 1: 5, and John the Baptist, Luke 1: 15, Paul had been set apart for his life work, in the purpose of God, even before his birth, Gal. 1: 15. Nevertheless, he must be proved, i.e., tested; and he must be approved, i.e., found to have stood the test, before he can be permitted to engage in it. About ten years (32 or 33—42 or 43 A.D.) elapsed between Paul's conversion and the day that Barnabas came to Tarsus to find a colleague and to introduce him to a wider sphere of service (Acts 11: 25, 26). During these years he had visited Arabia, had returned to Damascus again, and thence, after three years, had gone to Jerusalem, where he first came under the notice of Barnabas. Of his residence in Tarsus, say 35—43 A.D., nothing is recorded, but that he had commended himself, and had become widely known, is evident from the fact that Barnabas sought his help at a critical stage of the important work at Antioch. This was a period of testing, but his probation was not yet fulfilled. Three full years of new and varied experience had still to elapse before Paul was definitely called by the Holy Ghost and separated by his brethren (Acts 13: 1-3), to that work among the Gentiles for which he had been set apart by God, and concerning which the Lord had spoken to him at the moment of his conversion (Acts 9: 15), perhaps fourteen years before.

When Silas is first mentioned (Acts 15: 22), he had already gained for himself a good standing (1 Tim. 3: 13) among his brethren at Jerusalem who, recognising in him one fitted of God to be “a chiefman” or leader, made choice of him for an important mission. And now as Barnabas had chosen Paul, so Paul chose Silas, as a fellow-worker in the Gospel (Acts 15: 40).

Of Timothy we hear first in Acts 16: 1 where, albeit a young man, he is presented as one who had deserved the commendation of his brethren at places as far apart as Lystra and Iconium, eighteen miles, or, say, a six hours' journey. Learning something of him by personal contact, knowing of the esteem in which he was held by godly brethren, knowing, too, of his acquaintance with the facts of the gospel (2 Tim. 3: 14) and with his life long acquaintance with the O.T. Scriptures (v. 15), Paul had chosen Timothy to be one of his band of fellow-workers.

Thus, though they differed in age, training and experience, no one of these missionaries was a novice. Each was a believer of some years' standing, and each *had* been proved and approved in the actual work of the gospel locally before he undertook service in a wider sphere. And each had been chosen as a colleague by a worker of experience and standing superior to his own.

Now after two years' joint labour, Paul could say confidently,

"We have been approved of God to be intrusted with the gospel" and, ten years later, could write to the Philippians concerning Timothy, "Ye know the proof of him, that, as a child serveth a father, so he served with me in the furtherance of the gospel"

(Phil. 2: 19-22). Later still Peter puts on record that, in his judgment also, Silas is "our faithful brother" (1 Pet. 5: 12). Truly, a godly association of maturity and youth.

C. F. HOGG & W. E. VINE.

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Young Life Movement

THE INTEREST in spiritual things which is being manifested by so many young people of both sexes is one of the encouraging signs of the present day. Lads and girls in their early teens are being influenced in a manner which has not been the case for many years, and without doubt many have been brought into the Kingdom. It is therefore important that we should be alive to the possibilities and perils of such a movement.

The tendency to segregate young people from their elders, and thereby to form exclusive associations, is not without danger. In family life, the experience of the parent provides, with his love, the proper atmosphere for the development of the child. Likewise in the assembly, the elder and the younger have each their contribution to give to the spiritual life of the whole. "They went both of them together," is the Holy Spirit's description of what

was probably the most momentous enterprise father and son ever set out to accomplish (Gen. 22). "As a son with a father he hath served with me in the gospel" (Phil. 2: 22) is Paul's description of the young man Timothy.

It is therefore incumbent upon the elders to discourage anything which would lead to the separation of young life from the assembly, and at the same time to manifest a sympathy for the aspirations of youth, and to make room in the work of the assembly for the exercise of those activities which youthful zeal is best fitted to carry on, the while exercising a godly supervision thereof. *The spiritual tone of any work must depend on the character of those who lead.* Let us therefore see to it that in all these things the Word of God, and the Spirit of God, are given their proper place, first in the individual life, then in the activities of the assembly.

—"THE TREASURY."

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A Wise Ignorance

AS THERE IS a foolish wisdom, so there is a wise ignorance, in not prying into God's ark, not inquiring into things not revealed. I would fain know all that I need, and all that I may; I leave God's secrets to Himself. It is happy for me that God makes me of His court; though not of His council.—HALL.

Word and Work

• A Magazine for the Lord's People •

NEW SERIES, VOL. 1.

April, 1939.

No. 4.

The Believer's Glorious Heritage

ALL THINGS ARE YOURS" (1 Cor. 3: 21-23). What a wonderful statement. It almost staggers one by its comprehensiveness. We may have been living as paupers when we are better off than millionaires. When we visualise all that is involved in the statement we are amazed at the grace of God. As we muse upon it we become lost in wonder, love and praise. For it means nothing less than that we are heirs of God and joint-heirs with our Lord Jesus Christ. Do we enjoy our possessions?

These things are real to faith as we apprehend our relationship with Christ; for all things are committed unto Him (John 3: 35, Col. 1: 16). His riches are unsearchable and in everything we are enriched in Him. In Him dwells all the fulness of the Godhead bodily and we are filled up in Him. He has all power and we are strengthened with all might according to His glorious power. He is the God of all grace and He makes all grace to abound toward us. We are blessed *according to* the riches of His grace not merely *out of* His riches. If I went to Lord Nuffield for a subscription for a hospital and he gave me a shilling, that

would be *out of* his riches, but when he gives thousands of pounds and iron lungs to many hospitals that is *according to* his riches. Thus we are blessed with the riches of His power, the exceeding riches of His grace, the riches of His wisdom and the riches of His glory. Who can estimate it all—the wonder of it all—they are all for us. In consequence of all this we are not to glory in man. Why should we, since all things are of God?

"ALL THINGS ARE YOURS, whether Paul, or Apollos, or Cephas," etc. Some of the Corinthians had only been claiming one of these gifts (chap. 1: 12). But all the gifts are needed to express the truth of God. We suffer loss if we fail to recognise all the gifts which the risen Lord has given to His people, whether evangelists, pastors or teachers. They are all "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4: 12). So Paul says "Who then is Paul and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" (chap. 3: 5.)

THE WORLD IS OURS: But we are

not in possession of it yet for Satan has taken possession. The day is coming when at the sounding of the trumpet of the seventh angel in Revelation 11, the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ, and they become ours as heirs together with Him. Romans 4: 13-16 tells us that "the promise, that he should be heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith . . . that it might be by grace; to the end the promise might be sure to all the seed . . . that also which is of the faith of Abraham; who is the father of us all." Why then be like Demas loving the present evil world when we soon shall have it all?

LIFE IS OURS: Our Lord said "I am come that they might have life and that they might have it more abundantly" and "I give unto them eternal life and they shall never perish, neither shall any man pluck them out of My hand" (John 10: 10, 28).

DEATH IS OURS: Once death was an enemy, the king of terrors, but its terrors are gone for our Lord "destroyed him who had the power of death, that is the devil, and delivered them who through fear of death were all their lifetime subject to bondage" (Heb. 2: 14). And He now says, "Fear not, I am the first and the last; I am He that liveth and was dead; and behold I am alive for evermore, amen; and have the keys of hell and of death" (Rev. 1: 18). Death is swallowed up in victory. So death, that once reigned, is now

made a servant to the believer to open the portals of the Father's house.

THINGS PRESENT ARE OURS: Because the administration of all things is in Christ's hands (Col. 1: 15-20) present things cannot operate against us. Indeed, "all things work together for good to them that love God" (Rom. 8: 28), and Paul concludes that wonderful chapter by exclaiming "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, *nor things present, nor things to come*, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." Why? Because "*all things are yours*." This enables us to give thanks for all things (Eph. 5: 20).

THINGS TO COME ARE OURS: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit." Some of these things yet to be received are: a kingdom, a city, a building, a house, an inheritance, etc. "He that overcometh shall inherit all things." And those things will be "new things," for He will make "all things new." And our title to these things is because of our relationship to the One Whom God has "appointed Heir of all things," our Lord Jesus Christ (Heb. 1: 2, 3).

Wherefore, beloved, be diligent that we may be found of Him in peace, without spot and blameless.

—J. EVANS.

Two Journeys, Contrasted

Read Luke 2: 41-52 and 24: 13-35

THE second and twenty-fourth chapters of the Gospel by Luke contain records of two journeys in which our Lord took part, one at the beginning and one at the end of His earthly sojourn, and which provide some helpful lessons for the believer. Much can be learned by way of comparison and also by contrast from them.

In both journeys the travellers are going *from Jerusalem*, the place of blessing, and in both cases a husband and wife are the companions of the Lord (we may suppose that the two who walked to Emmaus were Cleopas and his wife). In chapter two, Joseph and Mary *supposed* the Lord was with them and discover that He is *not*. There are many in the same unhappy position, supposing Jesus is with them and He is not. How many unsaved persons *suppose* that the Lord is with them and that they are all right spiritually and hope ultimately to turn up in heaven, when they have never had definite dealings with Him and He is not with them. How their hopes will one day be shattered when they make the discovery.

But how sad it may be for the Christian to suppose that the Lord is with him when He is not. We may be pursuing some path of disobedience or indulging in something dishonouring to Him *supposing He is with us*, only to discover to our sorrow that He is not with us. It is only as we "keep His words" that His promise to abide with us is made good (John 14: 3).

In contrast to this, in the case of the two on the road to Emmaus, they *supposed that He was not with them and He was*. And have we not found it to be so sometimes in our experience. When the dark clouds of trouble and trial have for a while seemingly hidden His face we thought He had forsaken us. But He is never far away from us—indeed He is always with us, for, has He not said "Lo, I am with you alway."

Then again, in chapter two, when the parents of Jesus discover that He is lost they become sorrowful. His mother says "Thy father and I have sought Thee sorrowing." And the disciples in the second journey are sorrowful also at what they deem to be the loss of Jesus. They say concerning Him: "We trusted that He would have redeemed Israel." When we lose the sense of the Lord's presence with us it must inevitably lead to sorrow and perplexity. But at these times He draws near to us, ministering comfort to our hearts.

Observe, too, how the parents of our Lord, in chapter two, when they find Him on the *third day*, begin to reproach Him, "Why hast Thou thus dealt with us?" and how He corrects them by telling them that "He must be about His Father's business." They were ignorant of all this and "understood not the saying which He spake to them." It was the same with the two on the Emmaus road, they begin to upbraid the Lord (not knowing Who the Stranger was), "Hast

Thou not known the things which are come to pass concerning Jesus of Nazareth . . . delivered to death and crucified? But *we trusted* He would have redeemed Israel . . . and to-day is the *third day* since these things were done."

Alas, they too, did not understand and so the Lord graciously instructs them regarding the events which had taken place and which were perplexing them and causing sorrow to them. "Ought not Christ to have suffered these things and to enter into His glory?" They had been like Joseph and Mary, upbraiding the Lord, not knowing the meaning of the things that had happened to Him, and had to be instructed and put right.

It is also worthy of notice that our Lord, in chapter two, after He is found by His parents and puts them right regarding His absence and also in regard to the work He must accomplish for His Father, goes down to Nazareth with them and abides with them, being subject to them. What amazing grace manifested by the One Who was "full of grace and truth." Conscious of the dignity of His mission here on earth and of His equality with God (He could say "I and My Father are one"), yet He could be subject to His earthly parents until 30 years of age, when he would come forth from obscurity to begin His public ministry and finish His Father's work. And in chapter twenty-four, at the close of that wonderful life, after His death upon the cross and His triumph over death, hell and the grave, in all the glory and majesty of one Who has conquered every

foe, He deigns to accept the invitation of two obscure, troubled and faithless disciples to abide withing "abide with us. And He went in to *tarry with them.*" Wondrous grace! They had given Him up, upbraided Him, questioned His ability to "redeem Israel" and believed Him lost for ever, yet He condescends to accept their invitation to abide with them.

How often, perhaps, are we found upbraiding the Lord and dishonouring Him by our unbelief, yet He graciously draws near to enlighten our understandings regarding the untoward events which may be perplexing us. And how He delights to make Himself known to us. He was made known to them in the breaking of bread and they knew Him, saying one to another "Did not our heart burn within us, while He talked with us by the way and while He opened to us the Scriptures?" Another lesson which we might draw from these two journeys is that there may be a danger of allowing human friendship to affect our obedience in carrying out the will of the Lord. We may be either *encouraged* in pursuing a *wrong* path or *discouraged* in a *right* one by allowing Christian friendships to sway us. Much as we should covet and esteem the companionship of the Lord's people, that of itself should never be allowed to take the place of the Lord's own presence. Many of the Lord's people to-day seem quite satisfied with their own particular company, which clearly does not fulfil the Scriptural requirements for the Lord to presence Himself with them. W.B.

¶ Fourth of a Series of Articles on the Books of the Pentateuch by P. J. Elsey.

Foundation Facts of Genesis

(Read Genesis 4, 5 and 6)

HAVING completed our study of the Foundation Facts of Genesis, we will now proceed to deduce the Living Message therefrom. By this we mean its practical application to the needs and conditions of mankind today. Before doing so, however, I would like to emphasise that word *Facts*. There are no theories in God's Word, neither are there any cunningly devised fables. "Thy Word is truth" (Jno. 17: 17). That statement was made by One Who was Himself the Truth (Jno. 14. 6).

The message may be summed up in three words: Generation, De-generation, Re-generation.

(1) *Generation*. This is the first great truth. God and man, as Creator and creature, are intimately related. Man is related to God, for He created him, and He alone perfectly understands him, and consequently, He only can govern him. The manner of his creation has made him morally responsible to God, and consequently one day he must give an account to God for the life lived in this world. There is no possible escape. Rom. 2: 3. Further development of this great truth is given in subsequent Scriptures and plainly stated in Rom. 14: 11-12, "As I live, saith the Lord, every knee shall bow to me and every tongue shall confess to God." So then everyone of us shall give account of himself to God. This is repeated in Philippians 2:

10-11, where it is connected with the universal acknowledgment of Jesus as Lord. Man and God must one day meet and when that meeting takes place, each will be revealed as they are. There will be no hiding in a crowd. There is no respect of persons with God (Rom. 2: 11). The determined prostitution of powers, bestowed by a gracious and loving God, to purposes of evil is terrible indeed, and is the result of failure to realise the relationship and responsibility of the creature to the Creator.

(2) *De-generation*. This we have seen was the direct result of sin—unbelief in what God had said, followed by disobedience. Man's confidence in God was first shaken when the enemy said, "Yea hath God said—" and once faith wavered, the issue was positive disobedience. Immediately there passed over all life a blasting and a mildew, and degeneration set in. In chapter 4, we have the murder of Abel, the polygamy of Lamech and his slaying of a young man. In chapter 5 the oft repeated statement "and he died" (the wages of sin) and in chapter 6 God's summing up of the awful state of mankind—"And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." Finally, the Judgment of the Flood (Gen. 6: 5-11-12).

(3) *Re-generation*. Thank God, however, there is in this book a message of hope, for it sets forth the possibility of renewal. Man can be lifted up again from the horrible pit of sin, and can be restored to the place of favour and blessing; he can once again enjoy communion and fellowship with the One Who created him. What the first man (Adam) lost, the last Adam has restored. While in Adam all die, those in Christ shall all be made alive. See 1 Cor. 15: 21-22 and verses 45 to 50.

*Though our nature's fall in Adam,
Shut us wholly out from God,
Thine eternal counsel brought us
Nearer still through Jesus' blood:
For in Him we found redemption,
Grace and glory in Thy Son;
Oh, the height and depth of mercy,
Christ and His redeemed are one!*

The great truth of regeneration was the subject of conversation between Nicodemus and Christ in the 3rd chapter of John, and it is exemplified in the book of Genesis by the lives of seven men of Faith, viz., Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph. Just as unbelief and disobedience are linked, so are faith and obedience. This great principle is the subject of Hebrews 11.

"Trust and obey, for there's no other way," may be a very simple statement, but it contains the fundamental truth of the way of life. In each of the lives of these men, having different methods of expression, a living faith is manifested. Thus the book reveals that

faith is the basis upon which God can work His will in man, and upon which man can realise the will of God. Hear then the final message of the book.

Does life hold any possibility for making up for lost ground, of redeeming the time, of living out in happy consciousness the life of usefulness that God intended for us? It does! But it can only be as one's confidence is reposed in God, and obedience is yielded to Him. To receive Christ as Saviour is to become at once a child of God, to be born again—to be regenerated by the Holy Spirit (Jno. 1: 12-13) and to become a new creature in Christ Jesus (2 Cor. 5: 17).

Sin is a dark stain that can only be removed by the precious blood of God's beloved Son. Forgiveness is the glory of the Christian faith, and the pledge of that forgiveness is the cross of Christ. A certain poet, Omar Khayam, has written:
*The moving finger writes, and having
writ moves on,
Nor all thy piety and wit
Shall lure it back to cancel half a line,
Nor all thy tears wash out a word of it.*

But God can do what man cannot. The voice of Divine love, convicting the sinner of his or her sinful state, is intended to bring about the attitude of repentance, and desire for forgiveness that is the prelude to obtaining the salvation of God. Genesis surely teaches this, as we trace the lives of the men and women who exercised faith in the living God.

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THE fining pot is for *silver*, and the furnace for *gold*. Is there not a beautiful distinction? He *sits* by the fining-pot, but He *walks in* the furnace with His tried ones. The keener the trial, the more closely He draws near.

—CAROLINE S. BLACKWELL.

The Beginning and the End

IT IS INTERESTING to compare the early chapters of Genesis with the close of the book of Revelation, to trace the result of the dealings of God with men.

In place of the empty and formless earth we have the order and beauty of the heavenly city; the sun and moon are no longer necessary, being replaced by the glory of God and the Lamb; the tree of life is freely available for men; the curse is removed; and God is found dwelling amongst men in unhindered relationship.

During the intervening period, the earth has been the battleground of good and evil; to an observer the battle would seem to be swaying this way and that, and the cause of evil to be often about to triumph; but the Christian has the assurance that God cannot be defeated and that His purpose for man will be fulfilled.

The glorious vision foreseen by

the prophets will in due course be realised; God will be universally known and served; evil will be expelled and Satan put under final restraint; and all the consequences of the fall banished from the scene.

No other end is consistent with God's revelation of Himself. No power in the universe is beyond His control; and we are entitled to believe that the entry of evil has been allowed by Him for His glory and the greater blessing of His creatures.

This is the faith of the apostle, when, after dwelling on the mystery of God's ways, he breaks forth in the doxology:

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out. For of Him and through Him and to Him are all things; to Whom be glory for ever. Amen"

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Every Day Has Its Evening

"I pray thee, send me good speed this day" (Gen. 24: 12).

EVERY CHRISTIAN ought to have a window open towards God at sunrising. When the sunlight of His love pours in, it shall touch our lips to a song of praise. If you would walk lightly, therefore, learn to commit your footsteps to the Lord. There are a great many overloads in life. God never built a Christian character for today's duties *and* tomorrow's anxieties.

Satan never sends word ahead when he wants to assail you and me; any more than a burglar sends word to you that he will be at your house tomorrow morning for the purpose of relieving you of your silver plate.

Every day had its evening. The way in which people spend their evenings determines their religious character. McCheyne used to seal his letters with this motto, "The night cometh." Do not trouble yourself about dying. Bend your thoughts upon living; then dying will be simply winding-up and going home.—E. H. BATES.

CORRESPONDENCE

"WHO ARE THE UNWORTHY?"

F.B.'s query has been well answered—"it is not persons that are spoken of, but manner." The question being deeply important, I would like to add to this. The Lord's request is "This do in remembrance of ME." The response—"Ye do show the Lord's death . . ."

What does the Lord's death mean to me? What does it mean to God? Exodus 12: 13 is a divinely-given illustration. The shed blood, the token that death has already passed on the sinless substitute, is all I can present before God to show cause why His righteous judgment should not fall upon me. But since He has said, "When I see the blood . . ." I have "boldness" with worship and thanksgiving (1 John 1: 7 and Heb. 10: 10 and 14).

"Ye show" to God. God says "When I see." I am glad, and very thankful, that He Who "preserves" (Psalm 12: 7) His word in its true meaning, through translations into many tongues, has directed the A.V. translators to give here the simple English word "show." I am not at all disturbed by the assertion that it would be better rendered "proclaim" or "announce." Words are only counters, and their value can only be known when one knows what they represent. Whether it is shown, proclaimed or announced, it is evident it is the only valid plea I have for entering into the holy presence of God—"till He come." Then, we shall be changed and He Himself will present us "faultless."

Till then we eat and drink unworthily, unless we discern in the "bread" and the "cup of the Lord" the symbol of our only, yet perfect, passport into the "holiest of all."

Mordecai would have fared badly in Shushan—a Jew masquerading as a king—had not the proclamation gone before him, that this was the king's delight. But in 1 Cor. 11: 26 the idea of proclaiming "to men" is utterly inadmissible. When such an idea is full grown we have the R.C. public elevation and adoration of the Host.

The carnal mind, being always opposed to God, we may be sure that what He tells us to remember, is just what we are most prone to forget. Conspicuously so here. The Lord's supper would never have been degraded to a sacrament, or holy (?) communion—where self-preparation is the outstanding thought—if it had not been forgotten that the ONLY sinless human body had been given to bear the sentence of death for every man (Heb. 2: 9). And that thus the only possible, yet perfect, way of approach to the holy presence of God, "He hath consecrated for us."

Again, forgetfulness misinterprets verse 28 of 1 Cor. 11, so that we have what reminds us of the Pharisee in the Temple recounting to God his virtues, emphasised by comparison with "this publican." Surely mother-wit, to say nothing of spiritual understanding, can discern that this is the very thing the Apostle is dealing with in verses 21, 22 and 33.

If one is a Christian at all, he must at some time have "beheld his natural face in God's mirror (Isa. 1: 6 and 64: 6), and if he does not "forget what manner of man he was" (Jas. 1: 24), he will not dare to approach God without "showing the Lord's death."—A.T.J.

Lift Up Your Eyes

EASTER MEETINGS held in Sydney attracted goodly attendances at *Gospel Hall*, Goulburn Street and *Assembly Hall*, Margaret Street. At the first mentioned place, the speakers were D. Clarke, Dr. Edwards, J. Fletcher, R. Hillier, T. Hutcheson, D. Hynd, R. Kerr, R. W. Loudon, J. McNaught, W. Morris, B. Nicholson, R. Renfrew, A. Ryder, J. H. Saxby, L. R. Saxby and S. M. Tout. Ministry was varied, covering much ground, as The Deity of Christ, Witnesses to Christ, the Word of God, assembly testimony, Christian Liberty, Characteristics of Christian living, dwelling together in unity, bishops and deacons.

At the Assembly Hall, ministering brethren from other states, R. Scanlon, Brisbane, and R. H. Clayton, Melbourne, gave seasonable help. Others who ministered being J. Adams, T. Towill, H. Alexander and Dr. Northcote Deck.

Congregations were augmented by Christians from country districts, other states and denominations. Listeners expressed themselves as "helped," "having had a feast," etc.

D. HYND has been kept busy in and around Sydney since returning from Tasmania.

GOSPEL MEETINGS and children's services have been started at North Sydney on Lord's Days in the *Roxy Theatre*, Mount Street. Attendances at both afternoon and evening meetings have been encouraging.

KIMBERLEY, TASMANIA—A quiet and consistent testimony goes on at *Kimberley*, and its surrounding districts, and visiting brethren are always assured of a warm welcome there.

H. MCNEILLY continues to labour faithfully in the northern section of the Island, and times of encouragement and discouragement alike give cause for praise to our Lord. During March he gave helpful addresses at *Ravenswood*, *Dilston*, and *Scottsdale* in connection with the S.S. Anniversaries at these places. One young man made a profession of faith in our Lord after the gospel meeting at Ravenswood.

INVERMAY—Open air effort on Lord's Day evenings continues with encouragement, and interest is being well maintained.

MR. H. NICOL has been giving help in the southern assemblies of Tasmania. Since his marriage he and Mrs. Nicol are making their home at Devonport (57 Best St.). After attending the opening of the new hall at Launceston, he has gone to Scottsdale (north east Tasmania).

YORK PLAINS—A few of "His beloved flock" meet for the breaking of bread at this small outpost.

BURNIE—Opportunity was taken to preach the Gospel in the main street recently on the occasion of the visit of the warship "Hobart," when a large number of people were in the town. Numbers heard the message.

" . . . The Lord knoweth thy walking through this great wilderness" (Deut. 2:7).

Look On The Fields

MR. R. SCANLON had a series of well-attended and profitable meetings in *Burnie, Tas.* He also visited *Boat Harbour, Forrest, Wynyard* and ministered the Word in those places. He is now in Sydney and is visiting assemblies in the suburbs prior to leaving for Queensland.

T. H. ROLLS *Central Africa*, is in Tasmania at present, seeking to tell of the Lord's doings in the part of the dark continent in which he has been labouring.

LAUNCESTON, TAS.—The opening of the new hall (accommodating about 300 people) in Elizabeth Street, was a very happy event. The hall was taxed to its utmost capacity, 400 being present at some of the meetings. Suitable ministry was given by brethren E. L. Gates, H. McNielly, T. Rolls, H. Ferguson, J. S. Forward, James Harrison and H. Nicol. The oldest of the elder brethren, Mr. R. E. Smith, gave a resume of the history of the assembly from 1871 to date. Mr. Gates is continuing meetings.

BENDIGO—Helpful all-day meetings for ministry of the Word were held here on March 20th. Brethren *Gates, Bennie, Walder, Wallace, Matheson, Watson* and *Cameron* gave help.

E. W. RAYNER has had much encouragement since leaving Melbourne, especially at *Red Cliffs*, in the open air, with the help of brethren *Reading* and *Hamilton* of *Irymple*. He passed on to *Adelaide*, and writes of a "glorious day" on Good Friday at *Unley* with the saints there, when the person of the Lord Jesus Christ was magnified in the ministry.

MR. C. F. HOGG, with *Mrs. Hogg*, has been helped and encouraged during almost three months spent in *South Africa*. After the Easter meetings at *Durban* they propose visiting the saints in *Johannesburg*, and after some weeks there hope to visit *Bulawayo*. Thereafter, if the Lord prosper, they have in mind to see missionary friends and to spend two or three months in the different centres before going back to Great Britain. They spent a Sunday recently with brother *John McKenzie* at *Elim, Natal*. *Mrs. McKenzie* is ill indeed, but is wonderfully bright and happy in the Lord. She has since been taken to their home at *Elim*.

MR. E. FLEISCHMAN, *Milton, Q.*, has not been so well and has had to take to bed. Prayer is asked that it may please the Lord to restore him to health, and that he may be up and about again.

MR. T. BRODIE, *Sydney*, is on a visit to *Brisbane* with *Mrs. Brodie*.

AUSTRALIAN BIBLE VAN—*Mr. T. Towill* has been preaching the gospel and ministering to the saints at *Guildford* and *Willoughby*. He hopes to visit *Bondi* and other centres before leaving for the country.

QUERIES

J.—Is it reverent or honouring to address the Lord Jesus Christ as, *Dear Lord, Dear Master, etc.*? "Dear" as an epithet does not imply honour or reverence; it is sometimes intended to imply affection for the Lord on the part of the speaker. "Lord" is itself a title of reverence which the Spirit teaches us to apply to Jesus (1 Cor. 12: 3). In addressing the Lord it is of the greatest moment to take care that we mean what we say. It is possible to be very free in the use of endearing terms, such as "dear Lord," "beloved Lord," and the like, while the heart remains cold and indifferent.

N.M.—Is it the order for a hymn to follow directly after the breaking of bread? The Spirit of God is bound by no rules save those of His own making. If He guides to a hymn after the breaking of the bread, it is well; but if it be the result of following mere routine, it will not be harmony but discord. The hymn sung by the Lord and His disciples (Matt. 26: 30; Mark 16: 26) was in connection with the paschal supper and not with His own supper then instituted. Sisters starting hymns: Exceptional circumstances may excuse such a thing, but never unless done in that modest and retiring spirit, which is, perhaps, woman's chief adornment.

W.T.—Please give what help you can on *Ephesians 5: 2*.

This is a beautiful call to imitate the devotion of our Lord Jesus Christ: "Be ye therefore followers (imitators) of God, as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour." As the children of God the Father, we are to display the family character. And the example placed before us for our habitual walk is the life of Christ in this world. He loved us and gave Himself to God for us, an offering and sacrifice of a sweet-smelling savour. On our account the Blessed Lord surrendered Himself up as the offering and sacrifice. It was a perfect devotion, ascending acceptably to God, Who alone duly measured and appreciated its incomparable worth. And God has given us that love as the pattern and model after which we are to walk.

God is love; and the only manner in which we can be imitators of God is to be followers (imitators) of Christ (1 Cor. 11: 1), and to walk as He walked, loving God and loving man.

The apostle also exhorts us to walk as children of light (Eph. 5: 8), for God is light as well as love (1 John 1: 5; 4: 8). And as we are to look to Christ for love, so we are also to look to Him for light (Eph. 4: 14).

If any of our readers have DIFFICULTIES ON SCRIPTURAL SUBJECTS, and send us their Queries, we shall be happy to render whatever assistance we are able. We especially hope to hear from young believers who may be troubled or perplexed in spiritual matters.

ANSWERS TO CORRESPONDENTS

J.L.B.—Would be pleased to receive an outline of the work by the two brethren mentioned in your letter.

¶ The various "Ages" defined by Scripture are the subject of a series of articles commencing in this issue.

The Ages

By L. R. Saxby

IN CONSIDERING the subject before us, a fitting starting-point seems to be an expression found in 1 Tim. 1: 17 where we are introduced to

The King of the Ages

In the context, the Christian's present is contrasted with his past; the apostle speaks of what he was before, and what he is now. A similar contrast is drawn in Eph. 2—in our past we were children of wrath, now we are of the household of God. Then in 1 Cor. 13 another contrast is drawn, this time between the Christian's present and his future; and we learn that however blessed the present may be when compared with the past it is after all a time of limitation of knowledge and experience, and the time of full blessing awaits us.

The apostle looked back to the past with profit, and so can we; because our knowledge of what we were enhances the grace of God towards us by which we "are what we are." Paul says of himself that he was before "a blasphemer, and a persecutor, and injurious." Now, whatever sins especially characterised us in our unconverted days, we have all this much in common, that our past was a sinful one. Peter, in the 4th chapter of his first epistle, calls it "the time past of our life," when we "wrought the will of the Gentiles." The Holy Spirit would not have us forgetful of what we were, for He says in Eph. 2: 11 "wherefore remember;" this remembrance, in the portion of

1 Timothy referred to, led the writer into expressions of adoring worship; this will be produced in us also as we recall our past. And we will join with Paul in those glorious words: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."

The King eternal, immortal, invisible. This is one of those scriptures that call to mind the Lord's words in John 10, "I and the Father are one," and again in John 14, "He that hath seen Me hath seen the Father." Here we adore God, both the Son and the Father, not forgetting that the words apply equally to the Holy Spirit. In Heb. 9: 14 He is called the "eternal Spirit;" in Rom. 8: 2, "the Spirit of life in Christ Jesus;" John 14: 17 tells us that the world "seeth Him not;" and from 1 Cor. 2: 10 we learn that "the Spirit searcheth all things."

The King eternal is really the King of eternity or, literally, "the King of the ages." We will return to that expression and see how fittingly it applies to the Lord Jesus; but consider briefly the other words used. "Immortal" is really incorruptible, as in Rom. 1: 23. We are reminded here of the closing verses of Psa. 102 and their application to the Son of God in Heb. 1. He is the unchanging One, "the same yesterday, and to-day and forever." Even in death God would not suffer His Holy One to see corruption. Then He is "invisible," or simply unseen. As

far as we know, only two men on earth have seen Him since "He was taken up, and a cloud received Him out of their sight." Stephen saw Him "standing on the right hand of God," and Saul of Tarsus saw Him from the Damascus road, as we learn from his own words and those of Ananias. Paul later saw Him in vision, as did John in Patmos, but to-day He is unseen. We would not have it otherwise, for we know whither He has gone, we know the way, and we also know why; we know, further, that He is coming again. And He is also wise. When men sought to catch Him in His words, He answered wisely. He is distinctly called "Christ, the power of God and the wisdom of God."

But He is the King eternal. Isa. 9: 6 foretells His coming into the world, and says, "Unto us a child is born . . . and His name shall be called . . . the everlasting Father," or the Father of eternity. At His birth He was hailed as Immanuel, God with us. And the apostle says quite plainly in 1 Tim. 3: 16, "God was manifest in flesh." It is important that we should be perfectly clear as to the full and eternal Godhead of the Lord Jesus Christ. The country is being flooded

with literature which professes to exalt Him, but which would actually lower Him to the level of a creature. But He is not the work of God but the "power" of God. In Prov. 8 we read, "The Lord possessed Me in the beginning of His way, before His works of old." There is the power and the wisdom of God in one sentence. His works—power; His way—wisdom. And before God began to work, ALL His works being still future, the Son was there with the Father—"the same was in the beginning with God." Only of God could it be said that He "inhabiteth" eternity. Endlessness in the future will be the portion of many of His creatures, either for weal or woe; but no creature can look back to an eternal past. "I AM" is a grand title of God, expressing His endlessness of self-existence, and the Lord Jesus Christ claims it for Himself over and over again. Any lower conception of Him than this is not that knowledge of Him whom the Father sent which is life eternal, for He declares, "If ye believe not that I AM, ye shall die in your sins." The Lord Jesus Christ, as to His person, is not a product of the ages, but the King of them—the Father of eternity.

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Search the Scriptures

*WE search the world for truth; we cull
The good, the pure, the beautiful.
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read.—WHITTIER.*

Concerning "Conferences"

And Ministry of the Word

IT IS NOT LONG since I asked a brother who sometimes acts as chairman at a large united conference in the city where there are several assemblies: "Is such a conference worthwhile? Does it justify the tremendous expense involved?" His answer was "No! I do not believe it does;" and in reply to a suggestion that far better results would be obtained at less expense by visits from ministering brethren to the halls of the respective assemblies, he said he believed that would be so. This at least is evident, that the smaller the gathering the less opportunity there is for the flesh to seek gratification, as it so easily can do in the excitement and display of large gatherings.

It is not suggested that the Lord is not sufficient for large gatherings, or that the size of the gathering alone constitutes the only real danger. It is their character as "united" efforts which so easily and so often leads to what is not Scriptural, for the simple reason *that the idea itself has no sanction in the Scriptures*. Inter-assembly operations, i.e., operations jointly controlled by a number of assemblies, are not hinted at in Scripture and, where they are engaged in, there soon follows, as a matter of course or necessity, the formation of committees, the creation of a "united oversight," the appointment of chairmen and such things with all their attendant evils.

It is recognised that the possibility exists that some assemblies

by reason of their unhappy spiritual condition and failure to trust the Lord are not capable of holding a "conference" on Scriptural lines, even in their own hall. Where this is so, the only honest course is not to have one at all, until there has been recovery before the Lord, rather than to resort to what is virtually an attempt to go on without Him. The assembly in all its activities is intended for the manifesting of God's invisible presence (1 Cor. 12: 7). It is purposely so designed that it cannot satisfactorily operate unless He is present and is free to empower and use it. Mr. George Goodman has said, "Man-made systems can go on without Christ. The true Scriptural order cannot be carried out by unconverted persons or carnal Christians. Without the presence and power of the Spirit maintaining all in love and unity, the Scriptural order falls to pieces."

But when the Holy Spirit is grieved, and failure ensues, the human heart is always disposed to resort to visible and artificial measures in order to maintain a semblance of the real.

It is this that constitutes the most subtle and the most grievous evil of which any Christian or company of Christians can be guilty, viz., the virtual displacing of the Lord, on the plea that what is done is done for Him, even when He has not sanctioned it. Other evils may be more obvious, so much so as to bring disgrace on the evil-doer; but those guilty of

this may be perfectly sincere in the desire to serve the Lord and do what is best for His people, and may even be honoured by the many for capable and generous service to the saints. Andrew Juke's writing on the subject says, "Such rule . . . can see and own God's gifts: it cannot own Himself. It forgets that He who can use weak things to confound the strong, and things which are not to bring to nought things that are, is yet the living God, and will yet be the Saviour, and do His own work in His church, to His own glory. And such rule, in forgetting this, practically excommunicates Christ, and rejects God. Zealous for gift, it denies grace, it denies God, and that which He most asks for, a place among men as Himself, beyond and above all His gifts, their one sufficient portion. And as it puts God out of, so it puts man into, His place.

Dr. Anderson Berry, in reply to a letter sent to him thanking him for his presence and help at a special assembly gathering, wrote: "I rejoice to have another clear instance of the leading of the Holy Spirit in ministry. If it be as you assure me that what I said was of special use and helpfulness to the saints in your assembly, also note how a total stranger, coming because he felt a leading to do so, although it was a wet night, and a strange district, with no previous knowledge of the state of the assembly or its difficulties or its trials, speaking out what was specially given to him for the occasion on a subject on which he had never spoken before or since.

"And had the brethren fallen into the ways of some and arranged both subject and speakers beforehand, this blessing and benefit would have been lost to them and another proof of the rightness of dependence on God would not have been given to one who is seeking more and more to follow Christ in His dependence on His Father's will. I know that the Holy Spirit does give blessing where both subject and speakers are fixed beforehand for I have myself experienced it. But the honour we can put upon Him is lacking.

"I know also where a meeting does not arrange matters beforehand that there has been disorder, disagreement and lack of blessing, for this also I have seen with sorrow; yet it is but another proof that human nature is hopelessly corrupt and that where beginning in the Spirit we proceed to be perfect in the flesh nothing but failure eventuates.

"Where dependance on God is simulated, nothing but failure must ensue. . . ."

One does not, of course, mean to suggest that a believer's attitude to the question of united conferences, open and closed platforms are of themselves a criterion by which to judge his entire spiritual point of view. (Many, no doubt, adopt, or agree to, these and other things without a thought as to the rightness of it all. They have seen it adopted elsewhere and just follow suit.) But, as a matter of fact, it is seldom that one who approves of the closed platform, for instance, is out of sympathy with much else that is all of a piece with it.

To me this is both significant and ominous. How can we account for the fact that those who approve of and adopt the closed platform are nearly always (personally I do not know an exception) found to be advocates or supporters of other malpractices of a like nature? In other words, the closed platform is the method of a particular "school," whose activities as a rule bear evidence of having all been born of the same stock . . . an expression of the same "mind" which is producing other kindred evils—one of many fruits borne by the same tree—and that what is needed is a change of the whole spiritual outlook of those who advocate them—the axe needs to be laid to the root of the tree. No mere change of method can suffice (although persistence in unscriptural

practices cannot therefore be condoned) as this would merely be to remove some of the fruit while the tree which produces it remains standing . . . Saul himself must be removed. . . .

It is disquietingly ominous that what was once generally discountenanced and condemned by those churches professedly governed by the Scriptures, is now freely and increasingly advocated and practised in spite of protests on the part of those who recognise it as the subtle workings of the flesh, although performed in and for the Name of Christ.

Now I must close, leaving it to God to make what use He may please of this effort to call attention to what I judge to be a peril of His people.

[The foregoing is extracted and adapted from E. A. Toll's pamphlet, "The Ministry of the Word at Conferences." We have a limited number of these pamphlets for distribution. Any reader who desires a copy may have one while they last by sending cost of postage to the office of "Word and Work".]

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Christian Communion

WE NEED one another; are dependant on one another—not as *fountains*, but as *channels* of blessing.

When mutual intercession takes the place of mutual accusation, then will the differences of brethren be overcome (Job 42: 8-10).

The infirmities of our brethren are fair occasions for our patience and long-suffering: let us have grace for each opportunity.

The hearts of true believers crave a fellowship which will last—a

fellowship in the Spirit with each other, because of common fellowship with the Father, and with His Son, Jesus Christ.

Humility is the secret of fellowship, and pride the secret of division.

If Christ be not the bond of friendship and of communion, and if His blood be not the life of love, how quickly may indifference take the place of warm affections, and how easily may close friends turn to stubborn adversaries, through

the clashings of self-seeking and thwarted pride, or man's native fickleness!

The fellowship of believers ought to be like the fellowship of the Father and the Son; any differences of judgment, therefore, which arise between two members of Christ about the truth of God should be a cause of humiliation, but not of strife and separation. God would soon make His children of one mind, did they stedfastly set their faces toward the Mercy-seat, seeking unity according to 1 Cor. 1 and Eph. 4: 3.

It is sweet to talk of Jesus with our brethren, the children of God; but how much sweeter is it to talk with the Lord Jesus Himself!

If there be but a shadow of disunion between us and any brother or sister, let us not give ourselves rest until we bring about a reconciliation; let us search out what in our own ways may have caused the breach, and seek after a communion with our brother like that of the Father with His dear Son. We should, moreover, watch against everything in us that may wound or grieve our brother, so that we may be wise to prevent breaches of fellowship; observant of 1 Cor. 13; our ways fashioned by the love that behaves itself not unseemly, and which faileth not. Nor shall we be skilful to heal

breaches, if we are not watchful to prevent them.

The secret of lasting fellowship is that Christ is the life of it. He maintains, rules, and sanctifies its mutual tender love and confidence, which will grow more heavenly the more we are like Christ; the more we abide in Him. When He comes in His glory, what joy will it be to remember former friendships, and see Jesus Himself, the spring and stability of them all!

Suppose all the saints in a town met together in one place, with no outward sign of division; yet, if it were not the common aim to be of one mind with God, and with Christ, the Spirit would still be grieved by divisions of heart and of judgment.

The communion of the members of Christ with each other is by the Holy Spirit, Who, dwelling in them, gives them fellowship with the Father and with the Son. The oneness of mind between the Father, the Word, and the Holy Spirit, is the spring and pattern of the new mind that should be found in, and mark out, the members of Christ.

Unless we have a spiritual understanding of this divine unity, we cannot rightly grieve for the divisions of God's people. By looking into this glass, we discover the nature and guilt of schism and division.

R. C. CHAPMAN.

Keep Your Lips

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OPEN your mouth WIDE at the throne of grace; SLOWLY in conversation; THOUGHTFULLY in affliction; and NOT AT ALL in repeating the faults of others except when the honour of God and duty to man require it.

*"If you your lips would keep from slips,
Five things observe with care;
Of whom you speak, to whom you speak,
And HOW and WHEN and WHERE."*

Gems

SATAN may build a wall about us to shut us in, but he cannot roof it over; our souls can rise right into the presence of the Lord.

THE moment a Christian exchanges second-hand knowledge for first-hand knowledge of Christ he has reached the higher life.

THE only way to know the Father is to live with Him.

JONAH was the means of the conversion of a whole ship's crew when he was in disobedience to God. God is Sovereign, and He uses means we would never dream of.

A LETTER was received from a missionary, in which he said, "God has been very good to us *lately*," as if God had forgotten him at other times.

IN ACTS, chapter eight, we have Saul going into every house for the devil, and dragging the people out. In Acts twenty, God's Paul taught in Ephesus from house to

house. Do we do the work for the Lord as earnestly as we did for the devil?

THE LORD said to Philip, "Have I been so long time with you, and yet hast thou not known Me?" (John 14: 9). Is it possible for a man to live with Christ for three years and not know Christ? It would appear so.

INCREASED knowledge of God produces likeness to God. All advance in our spiritual life depends upon our becoming acquainted with the living God.

THE Christian life is the outflow of the indwelling Christ.

THE elder—the flesh—shall serve the younger—the spirit.

OUR happiness does not lie in our station of life or in our circumstances, but solely and purely in our pleasing the living God.

AN impatient Christian can never walk with a patient God.

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Bible Reading—*Jehovah's Titles as Illustrated in Psalm 23.*

Verse 1.—"The Lord is my shepherd":

Psalm 23: 1, JEHOVAH ROPHI, *Jehovah my Shepherd.*

"I shall not want":

Genesis 22: 14, JEHOVAH JIREH, *Jehovah will provide.*

Verse 2.—"The still waters" (marg., "waters of quietness"):

Judges 6: 24, JEHOVAH SHALOM, *Jehovah send peace.*

Verse 3.—"He restoreth my soul (refer. Matt. 8: 17):

Exodus 15: 26, JEHOVAH ROPHECA, *Jehovah that healeth thee.*
"Paths of righteousness":

Jer. 23: 6, 33: 16, JEHOVAH TSIDKENU, *Jehovah our righteousness.*

Verse 4.—"Thou art with me" (refer. Matt. 1: 23, "Emmanuel, God with us"):

Ezekiel 48: 35, JEHOVAH SHAHMAH, *Jehovah is present.*

Verse 5.—"In the presence of mine enemies":

Exodus 17: 15, JEHOVAH NISSI, *Jehovah my banner.*

"Let them praise the name of the Lord:

For *His Name* alone is excellent;

His glory is above the earth and heaven. (Psalm 148: 13).

A.F.W.

Word and Work

• A Magazine for the Lord's People •

NEW SERIES, VOL. 1.

May, 1939.

No. 5.

¶ Substance of an Address by
R. Scanlon, Easter Meetings in Sydney.

Christ: Martyr, Victim, Victor

Luke 23: 34; Matt. 27: 46; Rev. 1: 18; Rev. 22: 20.

IN THESE four passages the Son of God speaks. He speaks twice from the cross and twice from the glory. He speaks from the deepest depths of shame and humiliation and from the highest heights of glory and exaltation. He speaks as a Martyr, a Victim, a Victor and a Coming One.

We do well to distinguish our Lord in these four characters. Numbers to-day exalt Him as a Martyr but refuse to own and acknowledge Him as Victim or Victor.

Martyr: "Then said Jesus, Father forgive them," etc. When? The story is well known. He had been betrayed by a false disciple and delivered into the hands of wicked men. He was buffeted and spit upon. A prophecy uttered centuries before was fulfilled, namely "I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting" (Isa. 50: 6). He was accused before Pilate, who sent Him to Herod who questioned Him with many words and who with his men of war mocked Him.

Herod sent Him back to Pilate who though he found no fault in Him, delivered Him to the people and released unto them Barabbas.

They led Him to Golgotha and gibbeted Him to a malefactor's cross with a thief on either side and when they had done all that, and more, Jesus said "Father forgive them for they know not what they do." Every word is pregnant with meaning. *Victim*: He was Son in eternity, He was no less Son in time. God was His Father in a sense that no creature can ever be. *Forgive*: The word means "send away." "Those men who smote Me—who plucked the hair from My face—who put their vile spittle on My cheek." Forgive them they know not what they do. "Oh," say some, "others have died in like manner. The first martyr, Stephen, died praying for his enemies." True he did, but Stephen's first request was for himself whereas the Lord Jesus prayed first for His foes.

The great lesson for us in these words is, that then Christ was not suffering for sin. He was suffer-

ing for righteousness sake at the hands of men—a martyr. If He had come down from the cross as the people desired there would have been no salvation for the human race even after all that suffering—it was only martyr suffering.

Victim: The taunts and jeers of the crowd increased. The people reviled—the priests mocked—the scribes and elders said “He saved others, Himself He cannot save.” The two thieves cast the same in His teeth. Then the miracle happened—from the sixth to the ninth hour there was darkness over all the land. It was not night, it was noon. It was not darkness caused by the withdrawal of the sun but darkness in the presence of the sun. What were the thoughts of the people? We are told what was said prior to and after the darkness but for the space of three hours there was silence around and on the cross. About the ninth hour the silence was broken—Jesus cried with a loud voice, “My God, My God, *why* hast Thou forsaken Me.” Note the change of language—My God—not Father—why? Because He was now the Victim. Shut off from the eye and hand of man He, the Holy Victim, was dealt with and forsaken by God. What this meant for the Son of God no human mind can conceive or tongue tell. This is the only recorded occasion during His earthly life when He addressed God as God. Never for one fraction of a second had He been out of communion with His Father but for three hours He was forsaken. He voluntarily had taken the sinner’s place. Scripture says “He was made sin”—“His soul was made an offering for sin” and He must bear the holy wrath of a sin

hating God. No creature will exhaust God’s wrath to all eternity. The Son of God did it, in three hours on the cross, for He cried “It is finished.” There is now salvation for men because He was the Victim. Apart from the sacrificial work of Christ there is no salvation for the human race. Spiritists, Ritualists and Moralists say men can work out their own salvation. Then, why the darkness at Calvary? Why the orphan cry from the cross? Why was Christ made sin?

He will never suffer as a Martyr or as a Victim again. “Never more shall God Jehovah smite the Shepherd with the sword; Ne’er again shall cruel sinners set at nought our glorious Lord.” His suffering and sacrifice is finished.

During His earthly ministry, the Lord Jesus chose a number of men to be His disciples. One of these, John by name, was at a later day, banished to the Isle of Patmos for the Word of God and the testimony of Jesus Christ. On a Lord’s Day he was in the Spirit, i.e. “in the current of God’s mind,” and heard a Voice behind him. He had heard the Voice before—he had leaned on the bosom of the Speaker. He had seen Him suffer at the hands of men and had heard Him speak from the cross, but when he saw and heard Him on that occasion he fell at His feet as dead. He saw and heard the Victor. The Speaker laid His right hand upon John and said: “Fear not . . . I am He that liveth,” etc.—I am He the Living One—the Source and Sustainer of life. I became dead. The only Person Who ever became dead. The only One on Whom death had no claim, yet He was capable of dying—He became dead.

He invaded death and conquered it. Divine love took Him unto death—Divine power brought Him up out of it. He now has the authority over it.

What a great thing it is to have a Saviour Who made atonement for me, Who accomplished redemption by His sacrificial death and Who triumphed over sin, death, hell and the grave—the mighty Victor.

The Victor—the Coming One: The Bible is the voice of God to man. It is all for us and the last words should have a special appeal. *Surely I come quickly.* There is a disturbed feeling amongst men of all nations. A climax is about to be reached. Some suggest one thing and some another. It may be the coming again of Him Who was once the Martyr and Victim but Who now is the Victor. The scoffer asks, Where is the promise of His coming? Reason and commonsense help us here. Sacred history tells

us that His first coming was just as prophets predicted. When He was here He declared time and again He would return. In the New Testament there are at least three hundred references to this great event. At His first coming He was given a cross; when He returns He will wear the crown, take the throne and wield the sceptre. He is coming quickly—it will be soon and it will be sudden. He is coming for and with His saints. He is coming to save—His people look for the Saviour—He is coming to judge. He will take vengeance on all who know not God and obey not the gospel of our Lord Jesus Christ. To be ready for that coming, one must needs be identified with Him Who was Martyr, Victim and Victor. Faith in Christ brings us into the good and blessing of the salvation which His death procured and gives us a sure and certain hope of coming glory.

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Good for Evil

I was in Egypt some years ago and, among other forms of service, held some meetings for soldiers. One night I got into conversation with a big sergeant in a Highland regiment. He was just as bright and shining for the Lord as it is possible for a soldier to be. I said, "How were you brought to Christ?" He replied, "There is a private in the same company who had been converted in Malta before the regiment came on to Egypt. We gave that fellow an awful time. The Devil got possession of me and I made that man's life a positive burden to him. Of course, I did not know then, as I do now, that it was the Devil who got hold of me, and was making me persecute him so. Well, one night, an awfully wet night, he came in from sentry-go. He was very tired and very wet, and before getting into bed he got down to pray. My boots were heavy with rain and mud, and I let him have one on one side of the head and the other on the other side, and he just went on with his prayers. *Next morning I found those boots beautifully polished by the side of my bed.* That was his reply to me, and it just broke my heart, and I was saved that day."

That soldier had learned to recognise a God-made opportunity, and as we live in close relationship with our Lord Jesus Christ we, too, shall acquire the intuitive faculty which will enable us to see an opportunity and embrace it. It may not always be the opportunity for speech. Sometimes it is an opportunity for silence, and I have known silence to be as effective witness for the Lord Jesus as ever speech could be. —J.S.H.

¶ One of a Series of Articles on the
Books of the Pentateuch by P. J. Elsey.

Exodus

FOLLOWING the method adopted in dealing with the book of Genesis, we will proceed first to point out the facts which constitute the permanent value of Exodus and then deduce the living message from them.

In passing, it is interesting to notice the opening and the closing statements of this book, as an instance of the importance of connective reading of the Word of God. Without some knowledge of what went before, and what follows after would leave us with a sense of incompleteness. To get the journeyings of the people we need to go to the book of Numbers.

In Exodus the first outstanding fact is the history of the emergence of a nation. In Genesis we have the selection, calling and separation of a man—Abram, the creation of a family, and the multiplication of those families. In the land of Egypt (Goshen Ex. 8: 22) they are being prepared by trial and suffering to become a great nation. Exodus gives us the account of this multitude as yet without national consciousness or national power, emerging from that state.

The second prominent fact is the Divine method of procedure. These principles are always the same, though the method may change with succeeding generations and according to varying circumstances and conditions.

The permanent value of this book then is the revelation of God's method and man's responsibilities—and this really constitutes also its living message. The grace and

patience of God are clearly seen. We look then at God's method—with the race—with the instrument—with the individual.

1. God's Method in Preparing the Race

The poet Cowper has written: "God moves in a mysterious way His wonders to perform," and this is strikingly seen in Exodus. We have first, slaves—an ark of bulrushes, a baby's cry—one of the tiniest and feeblest of things in life. God's purpose is in it all. The fiery trial the people were going through was also a fulfilment of the prophecy made to Abram, when in a deep sleep with a horror of great darkness upon him God said—"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them and they shall afflict them 400 years" (Gen. 15: 12-17).

2. God's Method with the Instrument

It might be as well perhaps just to explain what is meant by that word instrument. God intended Israel to be a testimony for Him to the world that the outside nations might see the breadth, beauty and beneficence of a nation under Divine government; a people who, gathered in their national life about His throne and His altar, would be a pattern to all others. Provision was made for a stranger to enter into and enjoy all this (Ex. 12: 48-49) with Israel.

God's method first then was His revelation to Moses at the burning bush, setting forth His essential

Being, the ever-existing One, the God of Abraham, Isaac and Jacob, speaking respectively of faithfulness, mercy, grace.

He is further unveiled as Jehovah, the redemptive title, the One Who had power to lead *out* and *in*. See ch. 6: 2-8. This portion begins and ends with "I am Jehovah." The "I Am" of the burning bush, full of infinite majesty, in presence of which Moses feared, is now seen as the God of grace to supply all the needs of His people.

Later on, the revelation of Himself to Moses and Aaron and 70 elders (ch. 24) as a personal God, One in Whose presence they could eat and drink—yet here is no full revelation. (The full revelation of God waited for the Son—John 1: 14). They could not describe what they saw.

Finally, His glory is revealed in the tabernacle, when erected according to pattern, and His glory filled it (ch. 40: 35).

3. God's Method with the Individual

Two men are prominent in this book—Moses and Pharaoh.

The former (Moses) strong, capable, obedient, acting by faith (Heb. 11). The latter, strong, acute, rebellious, acting by sight. The basis of all policy—self.

God's patience condemned Pharaoh. It crowned Moses. Human responsibility and God's sovereignty are clearly revealed, with its ultimate issue in destiny, salvation or damnation.

Pharaoh, with all his strength and astuteness, moved with determination to resist God, fitted himself for destruction (Rom. 9:

22). Moses, though headstrong at times and failing, yet became a great and mighty leader of wonderful dignity and nobleness of purpose. God's gentleness made him great.

To sum up. Israel failed both as a race and as an instrument to glorify God and maintain a testimony for Him before the world.

The Living Message. To the people of God the message sets forth the solemn responsibility to maintain a testimony for God in the clear light of New Testament revelation (see 1 Pet. 2: 5-9). God must be the centre in worship and service. All must revolve round Him. Psalm 97: 2 gives the kernel of the teaching of Exodus—clouds and darkness are round about Him; righteousness and judgment are the habitation of His throne. God is unknowable except as He reveals Himself. Thank God He has been pleased to do this though sovereign and under no obligation so to do. Nothing but infinite love and grace can explain it.

"I know not why God's wondrous grace
To me He hath made known,
Nor why, unworthy of such love,
He bought me for His own."

To-day we have a revelation of Him such as Israel never had (John 1: 1-14; Heb. 1: 1-2). To the individual the same responsibility applies. If like Moses, I make the wise choice, preferring to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, well. If on the other hand I refuse and rebel against God's will there can be only one end—destruction.

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He who never yields never conquers.

¶ Contributed by H. A. Alexander

The Oneness of all Believers

OUR LORD in His wonderful prayer before He suffered, pleads for the Oneness of His disciples in these words: "Holy Father, keep through Thine own Name those whom Thou hast given me, that they may be one, as We are. Neither pray I for these alone, but for those also which shall believe on Me through their word. That they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."

This prayer had a remarkable fulfilment on the descent of the Holy Ghost at Pentecost: for then the waiting disciples, and the thousands that believed on Jesus through their word, immediately displayed the *oneness with Christ and with one another*, which the Holy Ghost, by His baptism, had produced. It was *oneness* in their knowledge of, and fellowship with, the Father and the Son, for they gladly received the word concerning both, and continued steadfastly in the apostles' doctrine. It was *oneness* in Spirit, each one having the Spirit of adoption, and having the Son's joy fulfilled in them, "they did eat their meat with gladness and singleness of heart, praising God." It was such a oneness in this newborn and influential joy of sonship, that they were naturally brought together as members of *one body*: and it showed itself in their being now led *in love*, and without any compulsion of law or rule on the subject, to reckon all the possessions they held, as, together with themselves, belonging

to the Lord, for the benefit of the *whole body*. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need"

It was also such a *oneness* as made them combine in the apostles' doctrine and fellowship, and in fellowship one with another, for united worship, "breaking bread, and prayers." It was such a *oneness* in the power of the Holy Ghost, that the world believed the Father had sent Jesus, as was manifested by the conversion of thousands, and by fear coming upon every soul. This was all very different from restoring the kingdom to Israel, and from man's attempts to bring about a universal ecclesiastical unity. It was "the Church of the living God," baptised by the Holy Ghost, and existing as *the unity of the Spirit*, in fellowship with the Father and with the Son, *one body*, though composed of "many members," being pervaded throughout by the *one life*, in love and power of the risen Son of God. The Holy Ghost makes the *unity*, and we have nothing to do in the matter. Our simple duty is not to try to *make* any "unity of the Spirit"—for that were blasphemy against the Holy Ghost—but "to keep the unity of the Spirit" already made; the oneness of universal sonship in the Son of God; and by acknowledging each other in the love of the Spirit as members of Christ and sons of God, to be "endeavouring to keep the unity of the Spirit in the bond of peace."

—*Northern Witness*, 1878.

“His Goods”

WHEN THE MASTER was giving His parting commissions to His servants, He did not resign His right to the talents entrusted to their care (Matt. 25). They themselves were *His*—bought with a price; not hired servants, working simply for a wage, but bond-slaves belonging to Him—His own property, with their welfare closely associated with His prosperity. And now, in parting, He commits to their charge *His* goods. Some, as we know, had more to take care of than others: He Who had given estimated full well their several ability, and He treated them accordingly.

Drawn by the perfect skill of Him Whom we call “Lord and Master,” this picture should have a deep place in our hearts, beloved fellow-believers. You and I each have a separate portion of “His goods” entrusted to us; “What hast thou that thou hast not received?” Have we seriously considered this in His own presence? With our lips we have often sung, “Him as our Lord we gladly own,” but do we really believe that *all* the things we possess are “*His goods?*” Our time—*His*, from morning to night; from Monday to Saturday, as well as the hours specially called the “Lord’s Day?” Oh! do we realise that there are never five minutes “our own,” to be spent in pleasing self, and “doing as we like?” Never half an hour for recreation, if recreation means self-gratification;

never a day when we may lay aside the servant’s girdle, and fold our hands in ease? The afternoon spent for self was waste of *His* goods; the hour passed in reading that novel was stolen from His property. Are we in this acting “as good and faithful servants?” Are we “buying up the opportunities,” and using His time in pleasing Him, or are we appropriating His goods to our own use?

And our money; is it ours? “The silver and the gold are *Mine*,” though in our pockets; and shall we spend it as we choose? Oh, beloved, when we put it to even “necessary uses,” do we seek His guidance on our buying? Should we waste one penny if we did? Do you say it is too trifling a thing to pray about? He did not esteem “two mites which make a farthing” too insignificant for His expressed approval when given for Him; does He take less notice of the money spent simply to gratify ourselves?

And there are other things, too, with which we have been entrusted. Let us see to it that we waste not His property, but are really “faithful in that which is least,” and not “hiding in the earth,” however carefully we may “wrap it in a napkin” one of the talents He will soon require at our hands. Very shortly, you and I must “give account;” may it be “with joy and not with grief.” His joy, not merely ours, when He bids us enter into the joy of the Lord.

—R.

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*I am only one, but I am one
I can't do everything, but I can do something.
What I can do I ought to do, and by the Grace of God I will do.*

"To Die is Gain"

The above quotation was among the last words of our late brother *F. W. Woods*, who departed to be with Christ after an operation at Toronto, Canada, on Monday, 8th inst.

Converted to God at *Bethany Hall, South Brisbane*, over 40 years ago, he soon showed remarkable gift in preaching the Gospel. Since that time his ministry both to saints and sinners has been much appreciated throughout the Commonwealth and New Zealand. For the past two years or so, he, with Mrs. Woods, has resided in Canada, where his son, Mr. Stacey Woods, has been living for a number of years, and in whose home he passed away. Our deepest sympathy goes out to Mrs. Woods and her son, also to her daughter, Mrs. W. L. J. Hutchison, of Artarmon, N.S.W. May it be theirs, and ours, for the little while that remains, to appropriate the former part of the above quotation and resolve that "for me to live is Christ."

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Upon receiving the message that Mr. Woods had passed into the Presence of His Lord, his step-sister collapsed and passed away in South Brisbane. She was in fellowship at the Bethany Hall Assembly.

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On Friday, 14th April our beloved brother *Albert W. Wilson*, was called "Home" at the age of 81 years, after an illness of several weeks. Saved in March, 1879, under the preaching of Mr. *Henry Barling*, at *Town Hall, Hobart, Tasmania*, he bore a faithful witness and testimony for over 60 years. His ministry was always of a helpful and practical nature. At the graveside at Carr Villa, brethren *Asher, Harris* and *Hunter* spoke words of comfort and warning. Our loving sympathy goes out to his sorrowing wife, son and daughters, for whom this separation is only "Till He come."

EDITORS' NOTE.—We are cheered and encouraged by the hundreds of subscriptions, together with the many expressions of commendation and fellowship shown by articles contributed and promised; not overlooking the gifts towards expense of publication. To all, we tender our sincere and warmest thanks. At the same time we desire to point out that there are a great number of the saints in the various assemblies who probably have not yet had "Word and Work" brought under their notice. We would value the co-operation of subscribers in this matter. Who will distribute a few specimen copies among potential readers? Free copies will gladly be sent for this purpose. *Here's something you can do!*

NOTE.—If any of our readers have had put into their hands a book entitled "*The Christian's Path in Days of Difficulty*," they are requested to communicate with the Editors, WORD and WORK, 309 Castlereagh Street, Sydney, when a pamphlet, "Remarks by C. F. Hogg on '*The Christian's Path in Days of Difficulty*,'" will be sent on receipt of stamp for postage. Any reader may have a copy by applying for it—Makes profitable reading, especially on the subjects of baptism and the churches of God.

Lift Up Your Eyes

MR. T. ROLLS (*Africa*), after a couple of months in Tasmania, returned to Victoria, visiting *Brunswick, Gardiner, Camberwell, Kew, Ringwood*, and other assemblies, giving illustrated reports of missionary work in *Albertville* and adjacent country. He is now in N.S.W., responding to invitations from *Guildford, East Kurrajong, Concord, Fairfield, Lithgow, Botany, Parramatta, Artarmon, Glenorie, Warnervale* and others. Hopes to return to his home in Brisbane in June.

MR. R. SCANLON has been helping in Town Hall, *Leichhardt* and around Sydney; he is giving a series of addresses in Gospel Hall, *Willoughby, N.S.W.* on Thursdays during May. Some helpful and searching thoughts have been given on John chapter 15, "The Vine and the Branches."

PRISON WORK.—Mrs. L. V. Bull and her co-workers continue their work in the various gaols and reformatories in N.S.W. *Long Bay, Parramatta, Bathurst, Goulburn, Oberon, Emu Plains* are regularly visited and literature distributed. On a recent Saturday, at the latter place, after spending the afternoon in personal work, a lantern service was arranged for the evening, when the *Willoughby Gospel Hall Bible Class* gave "In the Steps of the Lord," showing pictures of Palestine, interspersed with appropriate singing and gospel talk.

AUSTRALIAN BIBLE VAN.—Mr. T. Towill left with the van on Saturday, 13th inst. He purposes (D.V.) making for *Sawtell, N.S.W.*, where Miss Barnes has been carrying on a work among children for some years. They hope to reach some of the parents by visitation and cottage meetings. Mrs. Towill is not accompanying him at this time, as her aged mother has just undergone a serious operation and Mrs. Towill feels her responsibility towards her. Mr. Towill is accompanied by Mr. E. Clark, of *Habersfield* assembly, who proposes to spend his annual holidays helping in the spread of the Gospel.

MR. D. HYND has had to discontinue all meetings for the time being. His health is not good and complete rest is ordered. Will value prayer.

MR. P. COWAN, late of Queensland, and who served the Lord in the "Messenger of Peace" on Moreton Bay for some years, is seriously ill and has been removed from his home at Guildford to a private hospital at Ashfield. Prayer will be valued for our aged brother, now 86 years, and for his dear wife.

OUR AGED BROTHER, Mr. T. Wales, who served the Lord for nearly 40 years in the *West Indies*, and now in his 86th year, is confined to bed as the result of an accident some weeks ago. His condition is very serious and prayer will be valued.

TREVALLYN.—A Sunday School commenced at the home of Mr. McNeilly on 7th May; prayer is sought that this work will be richly blessed.

Look On The Fields

LAUNCESTON—*H. McNeilly* is having special meetings with a large dispensational chart which is causing interest. *Mr. E. L. Gates* has returned to Melbourne after a further season in town, with blessing. *Mr. R. H. Gates* is at Scottsdale.

ABORIGINES WORK—The Aboriginal Protector recently visited the *Bloomfield* station, N.Q., and was pleased with what was being done. *Mr. W. Biddle* just recently had an attack of fever, but is recovering. One of the school lads died on 9th March from snake bite—caused great sorrow and much pitiful wailing amongst the mourners. Pray for this work and for the 18,000 natives of Qld.

MR. & MRS. T. CHARLTON, of *Willoughby*, N.S.W., have gone to *Wallace* temporarily to enable *Mr. Reid* to return home to his wife and children in Victoria.

QUEENSLAND—The ministry of *Mr. T. Brodie*, from Sydney, has been much enjoyed amongst the assemblies of the *Brisbane* district.

THE USUAL Easter Conference was held in Brisbane, but the attendances were not so good as formerly.

THERE HAS BEEN a move among the young people at *Corinda* Gospel Hall: six are to be baptised on the 14th and two professed last Lord's Day, while others are coming forward for baptism and fellowship.

MR. P. ROACH has given a series of meetings at *Wilston*.

MR. A. CAMPBELL has been delayed from going up to North Queensland owing to the illness of his son.

MR. CAIRNS has not been well since his return from Tasmania and his wife is now seriously ill. Prayer would be valued for their recovery.

MR. P. J. ELSBY is giving a series of addresses at *Clayfield* Gospel Hall, with a large chart, "Two Roads and Two Destinies." Attendances are good and they would value fellowship in prayer.

MR. MUNRO STEWART is having meetings in Conference Hall, *Brisbane*, with good attendances.

MR. J. H. TODD has had good meetings in *New Zealand*, ministering the Word at *Oamaru*, *Timaru*, *Glentunnel*, *Christchurch* and *Wellington*.

MR. F. FERGUSON (for 30 years editor N.Z. "Treasury") has been home in Palmerston North lately. He is medically advised, owing to a weakened heart, to severely reduce public preaching, and meanwhile confine himself to service that is quieter and less exacting. He will value an interest in prayer.

MR. J. W. CLAPHAM, now on furlough in New Zealand, has been visiting assemblies, giving accounts of the Lord's work in Palestine.

MR. F. E. COOPER (*Palestine*), went south to *Invercargill*, and has since visited a number of assemblies in *Southend*, *Otago*, and *Canterbury*. He is accompanied by Mrs. Cooper.

QUERIES

S.—*What is the meaning of "Buy the truth and sell if not" (Proverbs 23: 23)?*

The meaning is that the truth is so precious that any price, however great, is not too dear to give for it; but any price, though ten thousand fold greater, is too small to take for it. It does not at all refer to salvation which you can neither buy nor sell. But the enjoyment of the truths of Scripture is not realised without the sacrifice of self and worldly advantage. For instance, you may see the price Paul paid for his sense of the excellency of Christ (Phil. 3: 4-8). Ask him if he would sell the truth he had gained, supposing he could have his money back. He tells you with scorn it is dross and dung compared with the preciousness of Christ. On the other hand, Demas sold his testimony to the truth for some worldly profit (2 Tim. 4: 10).

W.T.—*What is meant by "life more abundantly" (John 10: 10)?*

It is the fuller measure of life that souls received after the Lord's death and resurrection. Life Old Testaments saints possessed, but "life more abundantly" the Lord bestowed upon New Testament saints—the same life, but in a higher character.

T.H.—*Is baptism by water in the name of the Trinity essential to a child of God?*

Baptism in the Name of the Father and of the Son and of the Holy Ghost is enjoined by the Lord Himself (Matt. 28: 19, 20). It is a mode of confessing the discipleship of Christ. The doctrinal truth of which it is a figure is given in Romans 6. The point for you to consider is whether you have thus confessed the Lord publicly or not.

W.C.—*Please explain the meaning of the middle clause of Luke 16: 9, "Make to yourselves friends of the mammon of unrighteousness."*

"Mammon" is a word taken from the Chaldee, which means riches. Besides being used three times in this context, it also occurs in Matt. 6: 24. The lesson that the Lord was enforcing in connection with the preceding parable was that the children of God should use this world's riches in such a way as to secure to themselves a future reward. To serve mammon while serving God is incompatible (verse 13); but to make friends with it is to ensure an eternal advantage to be realised in the habitations on high. This method of using money in view of a heavenly reward is shewn in other places. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not" (Luke 12: 33). See 1 Tim. 6: 17-19.

If any of our readers have DIFFICULTIES ON SCRIPTURAL SUBJECTS, and send us their Queries, we shall be happy to render whatever assistance we are able. We specially hope to hear from young believers who may be troubled or perplexed in spiritual matters.

ANSWERS TO CORRESPONDENTS

R.E.G.—Articles must bear writer's name and address—not necessarily for publication.

¶ The various "Ages" defined by Scripture are the subject of a series of articles by L. R. Saxby.

God's Purpose Before The Ages

1 Cor. 2: 7.

WHEN GOD placed Adam in the garden of Eden, the land had already been populated with animals, the sea with fishes, and the air with birds. Adam was made familiar with every creature, and given absolute authority over all; yet God said, "It is not good for the man to be alone." We know how God made a suitable companion for him, how He brought her to him, and how Adam placed his own name upon her. All this is typical, and the teaching of it is exceedingly precious. The universe was inhabited long before man was placed on earth; for at the completion of the material creation "all the sons of God shouted for joy." Yet amidst all that host there was not a suitable companion for the Son of God, one who could bear His Name worthily, and have intelligent fellowship with Him in all His ways. In order to win His bride for Himself He went to the cross and died, He "loved the church and gave Himself for it"; as the corn of wheat falling into the ground He will not abide alone, but will be able to say in a fast-approaching day, "Behold, I and the children that God hath given Me."

Now you and I, though in practical holiness we may be far behind the men of God through whom the Old Testament Scriptures were given (sobering thought), and though in power we are certainly far behind the angels that "excel in strength," yet we are able to have fellowship with God and to receive

revelations from Him in a measure that neither the one nor the other was able. Those men wrote things of which they "inquired diligently," and into which the angels "desire to look;" but the full understanding of them is given to the Lord's people of this dispensation, whose grasp of them depends not on themselves but on the instruction of the indwelling Spirit of God. For only He fully comprehends the mind of God, and it is He who enlightens us concerning the things that God has revealed in His Word.

But the Son of God, to Whom we are united in life by the Holy Spirit, because of His death for us on the cross, is the King of ages. And all of the foregoing, and more, was purposed and planned from those eternal times. In Titus 1 we are told of "eternal life which God, Who cannot lie, promised before the world began"—or before the times of the ages. Eternal life is not only life that lasts for ever, but life which links the believer with the eternal God; it is the life of God produced in us by the Holy Spirit upon our acceptance of Christ as Saviour.

And God, in His purpose, went further than that. He ordained that those who thus receive life through faith in Christ should form one body, whether Jew or Gentile, and should be united to Christ as Head. Seeing that all this comes about only by virtue of the death of Christ, all is in Him; and God's

purpose is said to be purposed "in Christ Jesus before the world began." But the same purpose that glorifies Christ in the church graciously gives to the church to share that glory; and so we read that God ordained these things "before the ages unto our glory." At that time there was none to understand and appreciate God's purpose, and it was therefore kept secret; as Eph. 3: 9 has it, it was kept hidden in God. But now God has shown us through the New Testament Scriptures what is His eternal purpose that He purposed before the ages. And we rejoice to know that before time began to run its course, long before Adam's sin excluded him from the garden and gave to his posterity the outside place, God appointed not only that we who believe His word should be saved

from hell, but also that we should be united in life and glory with His Son.* So we are "the called according to His purpose," and "we know that all things work together to (our) good."

We began these reflections with a note of praise as we contrasted what we are by grace with what we were by nature; how much fuller and richer should our worship be as we look back to remote, dateless time "before the ages," learning that we were "chosen in Christ before the foundation of the world," and then as we look on to the accomplishing of God's eternal purpose when we shall be "conformed to the image of His Son," and in us, the redeemed from sinful men, God will display the "riches of His grace in His kindness towards us by Christ Jesus."

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"Working With Them"

How encouraging is the truth brought out in this Scripture! Mark's gospel reveals Christ as the divine and perfect Servant, Who having accomplished redemption's work, and spoken His last word to His loved ones, was received up into glory, and took His place on high in answer to His perfect obedience down here. Now, in the energy of His Spirit, and in touch with a living Christ upon His Father's throne, they go forth to do *His* work, but with the assured sense that He is working, not only *in* them, but *with* them. Hence the divine and blessed results which attended their labours. They went everywhere, but He went *with*

them; they were truly "*God's fellow labourers*" and, finishing all their resources in Him, multitudes received the word and were blessed.

I have never forgotten what was once said by a dear servant of God years ago, and the words he spoke may well be remembered by us to-day: "My Master is sovereign, and He goes where He pleases; but I am only His servant, and I am called to obey."

In our service among the young (and old, too) may we remember that when the Lord works with His servants there is sure to be blessing, and the word is confirmed and established.

—S.T.

¶ Letter written to a brother in Australia which might be useful to others threatened with the same trouble.

Dissensions

Dear Brother,

I have read the correspondence with a sad heart. I have neither the material on which to form a judgment of the merits of the dispute nor, even if I had the facts before me, have I the authority from the Lord to judge. Recollections of my visit to the assembly are happy and I deeply deplore that Satan has had the advantage over them in some way. Knowledge of his devices does not always save us from falling victims to them.

The epistle to Philippi was written in view of threatened division there. Prevention and cure of this dread disease in the body is to be found in letting the mind that was in Christ dwell in us, that mind that sought nothing for Himself, but laid all aside in the interests of others. The opposite to this is the "faction and vainglory" of the context, which has been well paraphrased as the desire to put oneself up or to pull someone else down (Phil. 2: 3-5). Division is always the evidence of the absence of the mind of Christ in some heart or hearts, therefore we do well to remember that "there is nothing covered up, that shall not be revealed," for "all things are naked and laid open before the eyes of Him with Whom we have to do" (Luke 12: 2; Heb. 4: 13).

Sometimes dissensions arise in an assembly because of the impatience of the younger, as the older allege, or of the lack of enterprise of the older, as the younger are convinced. Sometimes the natural ardour of youth is ex-

ploited by older persons with an end to serve. In chapter 5 of his first letter, Peter has wise counsel for both. The elders are to beware of lording it over the rest; they are the servants of all, One only is Master, Christ Himself. Therefore, their rule must take the form of caring for the household as the Good Samaritan cared for the man who fell among robbers. Compare 1 Tim. 3: 5 with Luke 10: 34, 35, the only other place in N.T. where the word here translated "care" occurs.

Peter's, the Holy Spirit's, counsel to those who are younger is quite unmistakable; they are to "be subject unto the elder." Whatever may be wrong, it is clear that disobedience to the command of the Lord is not a remedy. Two wrongs do not make one right, nor ever will! Where there is difference of judgment, nature and Scripture alike teach that the younger is to yield. The way of faith lies always in obedience, however plausibly Satan may tempt us to substitute an easier way of our own devising for the way of the Lord made plain in His Word.

Then Peter has two things to say to all, older and younger. The first is this: "all of you," younger and older, "gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble." Nor should any make the not uncommon mistake of supposing that God does not discern the difference!

The second thing is this: the

younger are rightly concerned for the welfare of the assembly and for its testimony in the world, and the elders equally so. Therefore, continues the apostle, "casting all your anxiety (that is, anxiety about the assembly) upon Him, because He careth for you. Be sober, be watchful, your adversary the Devil" is relentless in his purpose to divide in order that he may conquer you. Do not play into his hands!

Should there be in an assembly those who feel that there is room for another centre of testimony in the town, and in another locality, I do not know of anything in Scripture to forbid them doing what they believe would be well-pleasing to the Lord. In my judgment, moreover, those who remain so far from putting any obstacles in the way should do all in their power to further the enterprise. The contrary course has too often been taken with unhappy results, and the consequent root of bitterness

has borne fruit far and wide through long years.

No church is formed by the sanction of another pre-existing church. No formal action is necessary, such as a letter, or letters of commendation. Those who remain should express their prayerful interest in the new company, with all sincerity. Forgetting any unhappy things that may lie behind, let all press on with the sole ambition to serve one another in love.

Where the peace of Christ arbitrates in each heart, where all that is done is done in love, there the Lord's joy will be in His people, and be their strength (1 Cor. 16: 14; Col. 3: 15).

Please convey my love to these brethren, all of them; my prayer for them is that they may dwell together in unity. How good that will be for them, and how pleasant to the Lord!

Sincerely yours in Christ,

C. F. HOGG.

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Revenge

*R*evenge has no share in the Christian virtues. When you hear a professed believer saying, "I'll have it out with him for that yet," you may well question his Christianity. This "breathing out threatenings and slaughter" is out of all keeping with the spirit of that Gospel which we profess to have received. It is an outrage on the Name of Christ, and a direct violation of the Scripture which says, "Vengeance is Mine; I will repay, saith the Lord" (Rom. 12: 19).

But although you utter no threat of revenge, it is quite possible to nurse *the spirit of revenge*, and there is really no difference between the two—the threat is simply the expression of what is in the heart. Therefore, let such a spirit be crushed as soon as born, and you will be delivered from presenting the woeful spectacle of a "vengeful Christian." Romans 12: 20 says, "If thine enemy hunger, feed him." Are we found yielding obedience to this Scripture? Or do we act as if Scripture said, "If thine enemy hunger, *starve him*." To do a good turn to one who has injured us may be hard to the flesh; but if we are not prepared to render good for evil we have yet to learn what grace is.

W. SHAW.

The Two Mites

IT IS a very easy thing without watchfulness to fall into an error even with regard to matters with which we are familiar, and the more so if it be an error into which others have fallen, because they are exposed to the powerful effect which their example exercises.

I make this remark because it is not an uncommon thing to hear persons speak of "the widow's mite;" and, further, there is more than one instance of writers, from whom we might reasonably expect differently, adopting the same incorrect language. This mistake is noticed here not out of a love to find fault with others, but with the object of pointing out how even such a slight slip (as it may seem to some) seriously mars the beauty and force of the incident given in the Gospels.

The Lord was sitting in the temple over against the treasury. And He saw the rich casting their gifts into the box provided for such contributions. He also saw a poor widow bring her offering consisting of two mites, which make one farthing. Whereupon the Lord said to His disciples, "Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all she had, even all her living" (Mark 12: 43, 44).

Now to speak of this incident under the heading of "The Widow's Mite" is manifestly incorrect. The widow did not contribute her mite, she gave *both* her mites—all that

she had. And it was her whole-hearted, self-denying devotion in yielding up *all* her living to the service of God that drew forth the Lords' commendation and approval. Anything that even suggests that the widow kept back part of her possessions like Ananias and Sapphira is unjust as well as untrue.

Besides the fact of the widow having two coins and parting with them both proves how entire her purpose was. Zacchaeus said to the Lord, "The half of my goods I give to the poor;" but this woman gave not half, but all her goods. If she had had one farthing instead of two mites, she must then have given the whole or none; but having two coins it was within her power to divide her living—to keep one mite, and contribute the other. It is therefore to the widow's credit not to conceal the fact that when she might have given one, she bestowed the two mites. You can imagine the case of a person with the collection box before Him and a single shilling in his pocket which he gives. If, however, he had two sixpences, the smaller coin would have found its way into the box. Is such an act, think you, of such value in the eyes of Him Who searcheth the hearts, as that of a person who, having two sixpences, deliberately contributes the two.

It is well to bear in mind that the Lord estimates the value of a gift from what is in the heart, not from what is in the hand. He does not compute in £ s.d. as we do. In His sight the two mites represented more than all the liberal donations of the rich put together. It is

not that the Lord will refuse the larger gift. When Mary gave the alabaster box of ointment, worth more than three hundred pence, He caused His approbation to be recorded (Mark 14: 3-9). He looks at the motive that prompts the heart to give, whatever the value of the gift. Mary anointed His body beforehand to the burial. The widow gave her two mites for the maintenance of the temple, doomed to speedy destruction. The Lord commended both, though the direct purpose of the gifts were so different.

Another point I must just indicate if you have not already observed it. The Lord attached great importance not so much to what was actually given as to what remained

after the gift. The rich cast in of their abundance, the Lord said, and when they had made their contributions they were still rich. They had even then enough and to spare. They were put to no personal inconvenience because of their donations. But not so with the widow. She was poor. Her total assets amounted to one farthing. Yet if she was poor in pence, she was rich in grace. And like the Macedonian assemblies (2 Cor. 8: 2), her deep poverty abounded unto the riches of her liberality. She could not give more than two mites; she would not give less, though it left her bereft of everything. And we may be sure that He Who marked her noble gift saw her empty scrip also, and ministered to her, as He loved to do.

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The Separate Man

*I*N *Jesus* there was a remarkable remoteness and separateness from men. He was independent of worldly circumstances. He had no joys on earth save those He brought with Him from heaven. He was alone, without sympathy, for no one could understand Him; without help, for no mortal aid could reach the necessities of His case.

Like a desert well, He was forever imparting what no one could give Him back, slaking the thirst of others while compelled to quench His own in the fountain of life which is with God within the veil. He brought everything from above; He got nothing from below. A living root out of a dry, exhausted ground, but deriving all His life and beauty and fruitfulness from the dew and sunshine of heaven.—H. McM.

Bible Reading

The servant of Christ needs to have the eye of faith centred on Himself, and holy living is requisite for seeing Him (Heb. 12: 14).

Hosea 14: 8, 9—"I have *heard* and *observed* Him."

Result—Restoration and blessing.

Hebrews 2: 9—"We see *Jesus*" crowned with glory and honour.

Result—Rejoicing and confidence.

Hebrews 12: 2—"Looking unto *Jesus*," our Princely Leader.

Result—Regulating our conduct.

1 John 3: 2—"We shall see *Him* as He is."

Result—Rapture and consummation.

The same principle is given by Gideon to his faithful three hundred (Judges 7: 17), "Look on me and *do* likewise."

D. HYND.

Christian Emigration

SINCE EVERY CHRISTIAN is called to be a missionary, or witness for Christ, it is evident that the vast bulk of the work of the Gospel and of building up of the churches must be done by those who have a secular occupation. "Let every man abide in the same calling wherein he was called" (1 Cor. 7: 20). Those who have a special calling and gifts necessitating their giving up their occupation for the work's sake, must always be a very small proportion of the whole. Even these, in New Testament days, held themselves free to work at their ordinary business or give their time wholly to travelling and preaching, according to circumstances. Thus the Apostle Paul worked at a trade in Thessalonica (1 Thess. 2: 9) and in Corinth (Acts 18:3), but at other times travelled and was supported by the churches (Phil. 4: 15-18).

One having, in our day, a special desire to serve the Lord wholly and to take part in carrying the Gospel to dark parts of the earth, may easily think the best way is to be-

come a missionary, seek acceptance in some missionary society, or commendation to some missionary organisation, with a view to the carrying out of this purpose.

A better way would usually be to look for some occupation in a country needing the Gospel. The finding of this would be an indication, in answer to prayer, of the Lord's leading in the matter. The growth of national sentiment makes it increasingly difficult, in many countries, to settle there as a missionary, but a person having a useful secular occupation is usually acceptable. The occupation brings about close contact with the people of the country, and helps in acquiring their language thoroughly and in learning their ways and manner of thought. Also, while a missionary may be regarded as a professional, paid to propagate a foreign religion and so to be regarded with suspicion, one engaged in the ordinary work of everyday life more readily gains the sympathies of those around him.

—E. H. BROADBENT.

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A MAN bought a lot of sheep. A friend seeing them, said: "What a scraggy lot!" "Yes," said the buyer, "but wait till I've finished with them" (1 John 3: 2).

WE should "confess our sins," not try to "explain" them (1 John 1: 9).

IT is not written "let not sin DWELL," but let is not "REIGN in your mortal body" (Rom. 6: 12).

GOD judges our prayers not by their length but by their depth.

IF God has our heart He has EVERYTHING; if He has not our heart He has NOTHING (Prov. 23: 26).

JUDGING by the spirit of some, there will be nothing left for the Judgment Seat of Christ (1 Cor. 4: 5).

ONE precept converted into practice will make us far more competent students of Scripture than all the commentaries in the world.

Word and Work

• A Magazine for the Lord's People •

NEW SERIES, VOL. 1.

June, 1939.

No. 6.

A Growing Faith

By Geo. Menzies, N.Z.

IN JOHN 2: 11, we read that "His disciples believed on Him." The Greek preposition here is *eis*, which means into. This brings the personality of Christ before us as having such a range of greatness that it is not all discoverable at first, and it needs a growing faith to apprehend Him. There is a dead faith, which never grows. True faith, however, is a living thing. Hence the Lord said that faith, even if it was small as a grain of mustard seed, would be able to do great things. Scientists can make a thing that has all the material constituents of a seed, but it lacks the life that is in a seed, and so it cannot grow. True faith is a living thing and grows in the apprehension of Christ. So it is said that the disciples believed "into" Him, because their faith was able to apprehend the fresh truth that was presented to them concerning Him.

The fact that they were disciples implied a measure of faith in Him. His moral and spiritual personality was presented to these men and they so believed in Him as to become His disciples, because they

were convinced that He was the Messiah, of Whom Moses and the prophets wrote. But, just what the Messiah was, the whole wonder of His personality they were not yet aware of. But, their faith in Him, being a living thing, would grow in the apprehension of Him as His personality was increasingly discovered by them. So will it be with men's faith in Christ to-day. If it is a real faith, it will be a living and growing thing.

The miracle at Cana, which John calls a sign, because this miracle signified a new revelation of the personality of Christ to their faith, and because their faith in Christ was a real thing, it expanded to meet the new revelation of Himself given to them in the working of this miracle, as it showed that One was present with them Who could wield creative power. Thus we read that the disciples believed "into" Him. Their faith responded in apprehending this attribute of His personality, which showed He was One Who had the power to create. Have we got a faith which believes "into" Him, and is growingly apprehending Him, as we

meditate in the Scriptures, which testify of Him, so that we see and know more and more of Him, because our faith responds ever to what is revealed of Him in them to us?

Then, further on, these disciples had the experience of seeing Him crucified, which at first seemed to dash all their hopes to the ground, and destroy their faith, as those walking to Emmaus said "We trusted that it had been He which should have redeemed Israel," showing that their faith had become a thing of the past. But, when the crucifixion was supplemented by the resurrection, and the full testimony of the Scriptures was apprehended by their faith, in a fuller sense still they believed "into" Him, because then a still more illuminative view of His personality was given them, and their faith being a living thing, growingly apprehended Him.

Again, when the Holy Spirit came upon the disciples at Pentecost and He, according to the

promise of Christ, revealed the Person of Christ to them in a still larger way in the attributes and offices of His personality, as they are all brought out in the inspired epistles, then Christ was apprehended by them in a still larger way to their growing faith.

The experience of believers is analogous to this still. We begin, say, with a faith in Christ as Saviour, because of our awakened sense of need of pardon, and salvation from the power of sin. Then as we believingly meditate over the Scriptures, and have personal and practical experience of the Lord's providential dealings with us, we have the personality of Christ revealed to us by the Holy Spirit, and our faith apprehends Him growingly, as we are led into all the truth concerning the Person of Christ. If we are true believers we shall find that our faith is a growing thing, and it will be well for us, and glorifying to God, if it can truly be said of us, as of the Thessalonian believers, that our faith groweth exceedingly.

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The Name of Jesus

MY HEART has been today overwhelmed with the fulness of meaning that is attached to the name of Jesus. Peter says—"There is none other Name given among men whereby we must be saved." Paul says—"It is a Name at which 'every knee shall bow, of things in heaven, and things in earth, and things under the earth.'" My thoughts were led to contemplate the difference between what the spirit in the Apostle saw in the Name, and what is discerned in it even by the highest saint, how much more than by the rejecting sinner, who sees no beauty in Him that he should desire Him. But when the soul is awakened, how precious is that Name, which to the dead brings life—to the condemned, pardon—to the unholy, purity—to the stranger, a son's place and portion—to the soul bowed down under the dominion and condemnation of sin, freedom from its punishment and slavery, even the liberty of dear children to be free in doing the Lord's will! Surely we may bless God for the unspeakable gift of His precious Name, which gives peace to the soul, and feedeth the hungry with good things!

—GROVES.

Perilous Times

By the late Fred Woods

Read 2 Corinthians 6: 2; Romans 13: 11; 1 Chronicles 12: 32.

WHEN A MAN understands every time but his own, he will never be able intelligently to serve his day and generation. If we are going to be of real service to the Lord, we shall need to understand the Divine purpose of the age in which we are living. We all know that God is now visiting the nations to take out a people for His Name. The Lord Jesus is creating the "church of the firstborn," and all local assemblies grow out of that.

The character of the age has always been a danger to the saints, it has always tended to govern their conduct. The trend of the times is always a temptation to the Christian and that is why Christ died, that we might be delivered from this present evil age, that we might be separated from it.

The times in which we live are *materialistic*, therefore we should aim at cultivating the spiritual. Things spiritual are at a discount, while things temporal are highly valued. People are grasping at vanities while undying divinities are going begging, spurning heavenly treasures and grasping at passing corruptible trinkets. People are running after the loaves and fishes just as they did in the days of our Lord. But "man shall not live by bread alone," and "a man's life consisteth not in the abundance of the things he possesseth." The Lord does not place a prohibition on possessions—these things are not to be despised. The ideal spiritual life can be lived either

with or without possessions. Let us cultivate the spiritual in these materialistic days.

Our days are *sceptical*. The great apostasy has set in, the theological drift and departure from God's word. Therefore we should "hold fast the faithful word." From pulpit, platform and press for a number of years this Book has been laughed at and ridiculed. The seeds of doubt have been sown and to-day we have a plentiful crop of sceptics. But we must hold fast to the Word of God and be like the Bereans who got great messages from the lips of the Apostle Paul, yet "they searched the Scriptures to see whether these things were so." All human ministry must be tested by the Scriptures. Hold fast to the Word of God, for the days are sceptical.

Then again, the times are *lawless*, therefore we must remain loyal to the Lord Himself. We are not under the Mosaic law but under law to Christ, under His government as Head of the body and, therefore, as we follow and obey Him we shall remain outside the lawlessness of the age. This lawlessness is all heading up to the manifestation of the man of sin, but let us remain loyal to Christ—bow to His authority, and be true to Him.

The times are also *licentious*—an ugly word, but true. Nearly all the literature of to-day, the picture shows and theatres are tainted with this deadly poison.

These are days of moral degeneracy and lust, and we need to guard our own hearts, suppressing the carnal in the power of the Holy Spirit, otherwise we shall be caught in the stream. In these days we need to give ourselves much to prayer. How seldom do we hear of an assembly having special meetings for prayer. We need to be revived, and there are two things necessary to revival. First, we must speak to God and, second, God must speak to us. "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" That is the heart yearning for revival and speaking to God. Then "I will hear what God the Lord will speak, for He will speak peace unto His

people, but let not them turn again to self-confidence."

We are surely in the *last times*. "In the last days perilous times shall come." Fierce, dangerous days for the flock when wolves in sheepskins are roving about, when men are lovers of themselves—selfish; lovers of money—covetous; lovers of pleasures—worldly; having a form of godliness but denying the power thereof—formal. These are the characteristics of our days. What should be our attitude? Waiting for the Son from heaven. "They turned to God from idols to serve the living and true God; and to wait for His Son from heaven" (1 Thess. 1: 9, 10).

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How We got Our Bible

By C. F. Hogg

EVERY CHRISTIAN should have at least some little knowledge of the story of the Bible. Nineteen hundred years ago only what is now called the Old Testament was in existence, though it was not known by that name. On the evening of the day of His resurrection, the Lord spoke of it as "the Law of Moses, the Prophets and the Psalms" (Luke 24: 44). The Jews spoke of it in the same way, but for "Psalms" they substituted "the other," or "the Holy Writings." Here the question arises whether the Old Testament as we have it corresponds with "the Law of Moses, the Prophets and the Psalms" of the Lord's day. The answer is that there can be no reasonable doubt of their identity.

The canon of Scripture was closed four hundred years before Christ, and long before that time many of the Jews had been scattered through the countries bordering on the Mediterranean Basin. Through the rise and domination of the Greek Empire, the Greek language was widely spoken throughout this area. Many of the better sort of pagans were attracted to the religion of the Jews because of its purity and its worship of one only God. But the Hebrew language was to them an unknown tongue in which the Old Testament was written. There arose therefore a demand for a translation into Greek, and about one hundred and fifty years before Christ, it was completed. It is known as the

Septuagint, and is usually represented by the symbol LXX because of a tradition about the number of men engaged in the work of translation. Moreover, by this time the Hebrew had become a dead language.

Thus in the providence of God, and God's providence is always in co-operation with His grace, it came about that long before the Lord came into the world the Old Testament was in circulation in two languages, Hebrew and Greek, and these correspond one with the other. It would have been impossible to meddle with either, whether by addition or subtraction. There was no printing then and copies were made laboriously by hand, so they were few, indeed, but sufficiently numerous to establish the correspondence between the two.

Notwithstanding that the Old Testament was written at intervals during eleven hundred years, and of course by a variety of writers, one impressive feature is its unity. It is a library, indeed, but a library in which all the component volumes are inter-related, having a common theme and a common purpose. Its unity is not dependent upon the separate books being held together in one binding, but is the result of the inspiration of each by one Spirit Who has thus conveyed to us the only revelation that it has pleased God to give to men.

Besides the Canonical Scriptures, as they are called, that is the Scriptures as we have them in our English Bibles, the Jews had what was called the Apocrypha. This word means "hidden," and the books were so described because, unlike the Canonical Writings, they

were reserved for private use but were never read in public. Some of these are merely fairy tales, appealing only to credulity. Others contain true history, and some are marked by a high moral tone, and by a lofty wisdom and the fear of God. But in no place do they claim to speak for God. Moreover the Old Testament was written in Hebrew, whereas the Apocrypha was written in Greek.

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On the way to Emmaus the Lord rebuked two of His disciples for their failure to believe the whole of the Old Testament revelation concerning Him. They, like all the Jews, had dwelt exclusively on His glorious reign, and consequently they were not prepared for His sufferings of which the Prophets spoke with equal plainness. We in our day are in like danger. We, too, often choose what we like to believe and ignore the rest. We are like children who select the coloured beads from the box and reject the plain ones. We may well value the precious promises but we should not ignore the conditions on which alone the fulfilment of those promises can become ours. A cheque for a useful sum is a desirable acquisition, but before it can be cashed it is necessary to ascertain whether your name is on it. There are warnings in Scripture as well as promises, and the former are as needful for our spiritual welfare as are the latter. The Scriptures were given for instruction in righteousness and that holiness without which no man shall see the Lord. We are likely to suffer from spiritual anaemia if we neglect the tonic provided in the sterner words of the Lord.

¶ Another of the Series of Articles on the
Books of the Pentateuch by P. J. Elsey

Leviticus (Part I)

THE BOOK of Exodus closes with the tabernacle set up, God's temporary dwelling place upon earth in the midst of His people—with the visible token of His presence in the cloud that abode upon it by day, and which was illuminated by night. "For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night in the sight of all the house of Israel, throughout all their journeys." Thus we have inflexible holiness, coupled with purest grace.

Leviticus begins where Exodus ends. In fact, there is really no break, for the first word "and" is the connecting link, and in Lev. 1: 1 we have God speaking out of the tabernacle to Moses, that he might speak to the children of Israel. Here are no thunderings and lightnings as at Sinai, but the same holy God, speaking in infinite grace to man.

Two words might be said to summarise the teachings of this book—holiness and sin—the holiness of God—the sinfulness of man.

The holiness of God is apparent like a revealing light throughout the whole of the book. The Hebrew word, translated "holy" more often than in any other way, but sometimes by other words, occurs over 150 times in the course of the 27 chapters. There is no other book in the Divine library where the word is so frequently used. In awful contrast to this, the word

sin occurs about 194 times. Thus we see that these two thoughts are interwoven into the very texture of the book. It is in contrast with that holiness, that the sinfulness of man is seen. This is invariably so.

There is a striking illustration of this truth in the wonderful vision that the prophet Isaiah had in the year that King Uzziah died. He saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple. The seraphim with covered faces and covered feet cried one to another "Holy, holy, holy, is the Lord of hosts, the whole earth is full of His glory."

The immediate effect upon the prophet was to convict him of his sinful condition and he cried, "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts" (Isa. 6).

In Leviticus then we have: (1) a recognition of sin and its nature; (2) a recognition of redemption and its nature—in other words, man's need and God's provision.

(1) *The Fact of Sin*: In the book with which we are dealing, the fact of sin is recognised from beginning to end. It is also seen by the number of offerings described, all of which were rendered necessary by the sin of those who brought them—sins of omission and sins of commission. Even

those offerings not spoken of as sin or trespass offerings imply the sinfulness and unworthiness of the offerer, who could not approach God otherwise. The whole economy of worship, as set forth herein, emphasised the fact of man's distance from God because of sin, and the consequent need of some way by which he might be brought back to God. The provision of a way of approach indicates the necessity for its making. The feasts suggest the benefits gained as a result of escape from sin. With regard to the typical character of these offerings, etc., as setting forth the Person and work of Christ, we are not now dealing with that.

The nature of sin briefly is, unlikeness to God—want of conformity to God—or transgression of God's law. "All have sinned and come short of the glory of God" (Rom. 3: 23). On the other hand there is the going beyond what God has specifically laid down—hence "sin is the transgression of the law" (1 John 3: 4).

As to human experience, sin excludes from knowledge of God, from nearness to God and from communion with God. In the N.T. these truths are brought out more clearly. In Leviticus, they

are revealed in types and shadows.

(2) *The Fact of Redemption*: While it is true that in Exodus we have seen God's people redeemed by blood and power from the thralldom of Egypt, and Leviticus is dealing more with worship, yet underlying these offerings there are nevertheless the great fundamental principles connected with redemption.

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your soul: for it is the blood that maketh an atonement for the soul" (chapter 17: 11).

The fact of redemption follows the recognition of the fact of sin. The very provision of the way back implies exclusion from God. All the sacrifices in Leviticus are a setting forth in type of the Person and work of Christ in His life and death on earth and his priestly work for us now in the glory. But our present purpose is to deal only with the redemptive aspect. The value of the book of Leviticus is its revelation of the Divine purpose to bring back man into nearness to Himself—to a knowledge of and communion with God.

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"The Trivial Round, the Common Task"

MEAN WORK—that is, true work—this universe, strictly speaking, knows nothing of. It does not exist.

At the very heart and centre of every kind of service let us have this guiding principle—"as unto the Lord." Then the lowliest occupation is ennobled, and the most commonplace task is rendered beautiful. That is not all. To the Christian toiler in any sphere the gates of promise open. Work well done, continuously done, as in the Master's sight, must have a formative influence upon the character; and who will say what higher tasks in the coming Kingdom await the worker who has been faithful here over a few things!

CORRESPONDENCE

THE LORD'S TABLE

It may be rather late for me to refer to your answer to W.C., "Who may not be received at the Lord's table," on page 41 of March issue of *Word and Work*, but several times I thought of doing so but delayed until now.

It occurs to me that it would have been better if the answer had read "Reception into an assembly of God" (instead of "at the Lord's Table"). Is this not more the teaching of Scripture that one is received into the assembly and as such shares the privilege of sitting at the Lord's table? Reference in the answer is made to Saul, "In this manner was Saul received at Jerusalem." In his case it was clearly reception into the assembly, and no mention is made there of the Lord's table. With best wishes for the Lord's blessing on *Word and Work*.—J.H.S.

[The question obviously referred to the Lord's supper and the answer had that in view also. The Lord's "table" (1 Cor. 10) would stand for what is connected with it while the "supper" (1 Cor. 11) would stand actually for what it denotes. We agree with J.H.S. that reception should be to the assembly—its privileges and responsibilities.—Ed.]

THE TWO MITES

I liked your article, "The Two Mites." I have always felt it was a question of what remained, and not of what was given.

Before tearing up a letter from the secretary of an important Mission in Sydney, I think I would like to have you put on record the following extract:—

"An elderly man who lived next door to us, with whom I often had a few moments chat when met on the street, and who sent us in a cheque for five guineas each July, lived the loneliest of lives. He was knocked down by a wildly travelling motor cycle, hardly seemed to regain full consciousness, and died in six days. He left the large sum of £276,000. The pathos of wealth, was it not? I once got a rare opportunity and dealt with him about spiritual and eternal things. He avoided me for four full months, and long delayed his annual donation that year!!!"—J.B.N.

"WHO ARE THE UNWORTHY?"

A.T.J.'s letter in your April issue in reference to "Who are the unworthy?" seems to me to raise a question which is unnecessary. The Scripture says "Ye do show the Lord's death." God in His wisdom does not say to whom. Could not we infer from Eph. 3: 10 and 1 Cor. 11: 10 that angels are looking on, and from 1 Cor. 14: 24, 25 that the supper is a witness or proclamation to man also. Should not our chief concern be to see that we discern the Lord's body and remember Him.—D.C.

* * *

Through an error it was stated in our May issue that the Aboriginal Protector had visited *Bloomfield* Station. Mr. Biddle writes to say that the Police Constable, not the Protector of Aborigines, visited the station on behalf of the Cooktown Police Protector.

Lift Up Your Eyes

MR. TOM TOWILL continues meetings at *Sawtell* with good attendances, up to thirty present on Sundays. One night a crowd of young men stayed around the hall giving trouble and began playing pranks on the van. The devil seems busy—a good sign, perhaps. Cottage meetings are held during weeknights. The Sunday School being carried on by *Miss Barnes* is going on nicely.

YOUNG PEOPLE held their monthly meeting at *Leichhardt* on the last Saturday in May, when a goodly number of tracts and invitations to the meetings were distributed in the district during the afternoon. In the evening an illustrated service of song was given by the Willoughby Gospel Hall Bible Class to a large audience in *Renwick* Gospel Hall. Who can estimate the results from these efforts when the "good seed of the word" is so plentifully sown?

MR. D. MONTIETH has been selling and distributing Gospel literature in and around *Gloucester*, but is not able to go very far out now, his truck being disordered. Meetings continue in the School of Arts and the Sunday School has grown to 50 children on the roll. He hopes to commence Bible Readings at *Wankivory*, 14 miles from *Gloucester*. Mr. T. Rolls' visit to *Craven* was much appreciated, some attending from *Gloucester*.

MR. & MRS. E. PHOENIX, of *Mauritius*, are in Sydney. Mr. Phoenix is visiting the various assemblies, giving illustrated addresses on the Lord's work there.

MR. FORBES MACLEOD, lately returned from England, has had meetings in Sydney assembly and saints have been refreshed and blessed.

MR. R. SCANLON visited *Corrimal*, N.S.W., and took part in their Sunday School annual services, along with Mr. L. R. Sarby, on the last Saturday in May. On the Lord's Day profitable meetings were held for ministry and preaching of the gospel. Dr. R. Edwards took part in the ministry. Mr. and Mrs. Scanlon have now returned to their home at *Nundah*, Q'land. Commenced some meetings at *Clayfield*, a fine company present at the gospel meeting, among the number were some thirty sailors from overseas vessels in port. For a number of years now a good work has been carried on among sailors by several brethren in *Clayfield* Assembly.

The ships are visited, and the men are supplied with gospel literature and invited to the gospel meeting. Those who accept the invitation are taken to and from the hall in cars. By this means good numbers have been brought under the sound of the Word, and the Divine seal has been placed on the work.

MR. E. FLEISCHMAN is much improved in health. He is having meetings in and around *Brisbane*.

Look On The Fields

MR. JOHN CAIRNS is still laid aside with rheumatism. Mrs. Cairns hopes to be home from hospital this week, having made a good recovery.

MR. P. J. ELSEY has completed a series of addresses at *Clayfield* Gospel Hall. Believers speak of blessing received and two souls are known to have accepted Christ as their Saviour. He expects to go to country districts shortly.

MR. BRUCE TODD had splendid meetings at *Inglewood*. He is now at *Warwick*. He hopes to go on to *Towoomba*.

MR. FRANK BATES is labouring in the *Stanthorpe* district.

MR. MUNRO STEWART ministered at the Combined Missionary Conference at Conference Hall, *Brisbane*, on 3rd inst. Subject, "Why I am a Christian." Many expressed themselves as greatly helped. He purposes visiting all centres to North Queensland and back to *Brisbane*.

MR. E. W. RAYNER writes from *Kalgoorlie*, W.A.: "Have been helping at *Cowell* and at *Warnambool*, where I was told of blessing to an R.C. Do not know to what extent God blesses, but must keep going on. Will value prayer."

Homecalls

COLEYVILLE, *Queensland*. — On Monday, 22nd May, our sister, Mrs. Sarah Dickfos passed into the presence of her Lord after a serious operation at a private hospital, at *Ipswich*. Cut off in the midst of her years—"her sun is gone down while it was yet day." The body was taken to the Gospel Hall at *Coleyville* where a service was held, and many came to show love and sympathy. Our brother Mr. Irvine gave a comforting word to the sorrowing and all present from John 14. The funeral moved to the cemetery, where the body was laid to rest till the Resurrection Morning when the saved will awake in His likeness. The word was given by Mr. E. Fleischman. The service was closed by the singing of a verse of a hymn—

*"Sleep on beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast,
We love thee well, but Jesus loves thee best;
Good night, good night."*

We commend our sorrowing brother and relatives to the God of all comfort. We send our love, sympathy and prayers.—MARAN-ATHA.

★

Mrs. J. C. Cooke passed away at *Bankstown* N.S.W., on June 10 after a short illness. She was well known locally as a faithful worker among the women, being specially interested in the Jews. At the burial brethren Morling, Fripp and Jack spoke words of comfort. Mrs. Cooke was 57 years of age and leaves a husband and family, to whom we extend our sympathy and prayers.

QUERIES

A.R.—Would you please explain the Lord's parable on the talents (Matt. 25: 14-30). I understand that the talents speak of gifts given to the Christian. In the case of the servant who received one talent and did not use same, if a Christian and possessor of eternal life, how is it that he is condemned to outer darkness? (Verse 30) Does it suggest that a Christian can be lost?

The parable itself contains the answer to the question, as it is illustrating, not the responsibility of the Christian, but that of the servant. All men are not Christians, but all men are servants, and have been entrusted with some talent, or responsibility, from God. The whole nation of Israel is spoken of as the servants of God (Lev. 25: 55), and that was true even of those whom the Lord Jesus described as being of their father, the devil (John 8: 44). They were servants of God, as having the trust given to them as members of the nation of Israel, but they had misused the talent entrusted to them, and used it in service for the devil. The same thing can be said of "Christians," meaning all who profess to be such, as is made clear by the preceding parable of the virgins, of whom five were foolish, and had not the oil in their lamps. The lamps speak of profession, the oil symbolises the Spirit, the possession of which alone makes the profession a reality (Rom. 8: 9). There are Christians, who are such merely by profession, who, of course, do not possess eternal life, and have never been saved. But the Christian, in the New Testament sense, has eternal life, and can never be lost. So there are servants of God who are real, and will get their reward, and there are servants, who are entrusted with talents and responsibility, who use them for self and Satan, and will be cast into the outer darkness, as is their due.

GEO. MENZIES.

If any of our readers have DIFFICULTIES ON SCRIPTURAL SUBJECTS, and send us their Queries, we shall be happy to render whatever assistance we are able. We specially hope to hear from young believers who may be troubled or perplexed in spiritual matters.

RECENT BOOKS

He Heareth Us, by RANSOME W. COOPER, JOHN RITCHIE LTD., *Kilmarnock*. Cr. 8vo., 104 pp. A collection of authentic answers to prayer, compiled from many sources. Makes interesting reading, and should not fail to strengthen faith in our prayer-answering God.

THE STORY OF THE CROSS, by F. A. Perigo, John Ritchie, Ltd., *Kilmarnock*. In these days when the cross of Christ is being pushed outside popular religion it is good to read a book of this kind. The cross is given its true place and the necessity for the bloodshedding and atonement of Christ is stressed. A very commendable book.

¶ The various "Ages" defined by Scripture are the subject of a series of articles by L. R. Saxby.

The Ages Set In Order

(*Hebrews* 1: 2; 11: 3)

IT FREQUENTLY happens that in the Scriptures God announces His purpose in a certain connection, or carries us on to the end of a phase of His dealings, and then returns to the beginning to trace out step by step how this end is brought about. This is characteristic of Him "who declares the end from the beginning." It was so in the first chapter of Genesis: there God said, "Let Us make man;" and then follows the statement, "God created man . . . male and female created He them." There is the finish of that particular story. But when we come to chapter 2, we get in the opening verses a recounting of all the variety of God's creation, finishing with the words, "there was not a man to till the ground." God begins again at that point, and goes over the story in detail; He tells of the forming from the dust of the ground, of the in-breathing of the breath of life, of Adam's deep sleep and his finding a suitable companion in the woman whom God gave to be with him. But it is true that before the method of God's working was made known, the end in view was declared.

Then take His dealing with Pharaoh. The first announcement to him was, "Israel is My son, even My first-born; now therefore let My son go, or I will slay thy son, even thy first-born." Here was the end declared from the beginning. But the record then takes us back again and fills in the blanks,

showing through what great manifestations of God's patience and Pharaoh's obstinacy the end was brought about. Think again of what is probably the best known chapter in the Bible, Isa. 53. The end of ch. 52 shows us God's Servant, but in exaltation—this is God's objective for Him. Then He returns to tell us of a visage so marred more than any man, of one growing up before the Lord, yet despised and rejected of men, who in His life bore our infirmities and in His death our sins, of the prolonging of His days—doubtless referring to resurrection—and the justification of many, culminating in that glory where we had seen Him before, dividing a portion with the great and the spoil with the strong. So God tells of the glory first, then unfolds the pathway of suffering through which that glory is reached.

Now all this is most instructive and comforting for us. When Satan would try to gain the advantage over us, and cause us to doubt God's goodness by pointing to circumstances that seem to be against us, we can say, "God has predestinated me to be conformed to the image of His Son. He has made known to me what the end of the way will be; I do not know what shadows may fall across it, or what snares or pitfalls I may either escape or fall into, but I do know that He who makes the wrath of man to praise Him will accomplish His purpose in me; and the

bitter experiences of life as well as the sweet ones are necessary ingredients for the production of that which He aims at—to conform me to the image of His Son.”

There seems to be an application in this to the second verse of Heb. 1, God appointed His Son “Heir of all things”—there you have the end that God has in view for His Son; and the events of time, however contrary they may appear, are working towards that end. The next statement in the verse gives a clue as to how this will be brought about: “by Whom also He made the worlds,” or *set in order the ages*. I think this verse teaches that the ages were divinely arranged in order to the accomplishment of the divine purpose; and all the events in heaven and earth were taken account of in the counsels of God before the pendulum of time was set in motion. It is not for us to go beyond what is written and speculate, as some have done, on the number and duration of the ages; but we know that there is order in God’s works, and He has arranged the periods of time by the motions of earth, moon and sun in order that His designs for His earthly creatures might be carried into effect; so has He arranged the periods of eternity—the ages—for the accomplishment of His eternal purpose. And, as in every other work of God, the Lord Jesus Christ, the Son, is seen in activity here; “by Whom also He made the worlds.”

The Central Point of The Ages
(Hebrews 9: 26).

In this counsel and work of the Son of God grace shines forth magnificently, and the love of

Christ to His people is seen to be indeed “an everlasting love.” For the disposition of the ages that are past led up to one point, and one only—that is Calvary. “But now once in the end of the ages hath He appeared to put away sin by the sacrifice of Himself.” All the past ages looked on to that event which took place “IN THE END OF THE AGES;” and we know that all the ages that are to come will look back to it. It is not only the central point in the history of man, but it is the central point of eternity.

The sacrifice of Christ could not have taken place at any other time. We base that statement not on an isolated verse of Scripture, but abundant testimony is borne to the truth of it. When “the fulness of the time” came, God sent forth His Son. So the incarnation of the Son of God was in a time that had been fixed. But we go further: “While we were yet without strength, IN DUE TIME Christ died for the ungodly;” and, again, there is “one Mediator between God and man . . . who gave Himself a ransom for all, to be testified IN DUE TIME.” We said of the Lord Jesus that, as to His person, He is not a product of eternity but the King of it; so we say concerning His death that in it He was still the King of the ages. For Herod sought to take His life in His infancy, the men of Nazareth would have dashed Him to death over a precipice, the Jews on more than one occasion attempted to stone Him—and on the night of the betrayal, when His hour had come, Peter smote with the sword in order to defend Him. When a

time was set for an event in the prophetic writings, it was always fulfilled with convincing accuracy; so when the clock of eternity struck the end of those past ages, He "being delivered by the determinate counsel and foreknowledge of God"

was crucified and slain. Speaking not only of its results but of the event itself, the cross of Christ was *not a ghastly tragedy* but a *glorious triumph* of God's eternal counsels over the attempts of the evil one to frustrate them.

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The Servants' Heritage

By J. Evans

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn" (Isa. 54: 17)

THIS IS THE HERITAGE of the *servants* of the Lord, and their righteousness is of Me, saith the Lord. Weapons are formed against God's people. The godly will suffer persecution; but *no weapon*, whether it be of friend or foe, ecclesiastical or political, carnal or spiritual, shall prosper. "If God be for us, who can be against us?" We shall ultimately triumph, and our foes be defeated and vanquished.

"And every tongue"—The tongue speaks of that which is "immediately presented to view." Also it speaks of "things that are treasured up in the memory," and it is that latter view we see in this text—"Every tongue that shall rise against thee in judgment." That includes the tongues of our accusers, the tongue of the great accuser (Rev. 12: 10-12), the tongue of slanderers—yea, the tongue of our guilt, our transgressions, our backslidings, that rise against us in judgment.

"Thou shalt condemn"—Upon what ground or authority? Because of the value of the atoning blood of Christ. "The blood of Jesus Christ, His Son, cleanseth from all sin"—and "There is now no condemnation to those who are in Christ Jesus." So if the tongues of others take up our past and judge us, if we have been to Him in repentance and faith, if we have confessed our sins, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Thus, on redemption ground we can condemn, for we shall not come into condemnation (John 5: 24). What a glorious heritage is ours. "He will present us *faultless* before the Presence of His glory with exceeding joy. To the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen."

And their righteousness is of me, saith the Lord. Thus we are complete in Him. The righteousness of God has been revealed upon

the principle of faith in the gospel (Rom. 1: 17). Law and works are excluded as a principle for His righteousness to be had. Now it is by faith of Jesus Christ His righteousness is "unto all and *upon* all them that believe" (Rom. 3:

22). What a heritage is ours! May we enjoy our possessions, remembering all blessing is of Him, whether "no condemnation," or the "gift of His righteousness." Alleluia.

J. EVANS.

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¶ Notes of an Address to
Sunday School Teachers

Working With Them

Read 1 Chronicles 4: 23; Philippians 2: 13; Mark 16: 19, 20

IN THE SCRIPTURES read there are three most important principles brought out which deeply concern us as those who are seeking to serve the Lord in any little measure in these closing days:

1. "Dwelling" (or living) with the King for *His* work.
2. The *power* whereby the work is to be carried on; and
3. The blessed results which flow from the Lord working with us.

"*They dwelt with the king for his work*" (1 Chron. 4: 23). Mark, it was not their work, but His work. How important it is for every true servant to live and move in the King's presence; to be for ever found in His company; to be guided by His eye, and to get instruction straight from Himself; for we must not forget that it is *His* work in which we are engaged—not ours—and therefore whatever is done should be done to Him, and only with *His* approval! The way to carry on the Lord's work in the best fashion is to dwell with the King; by which I

understand we are constantly to be in His company, and do nothing without reference to Him.

"*It is God which worketh in you both to will and to do of His good pleasure*" (Phil. 2: 13). In the previous verse, the apostle had shown the importance of "working out," but here he shows that the true power for "working out" is just in proportion as we yield ourselves unreservedly to the power that works *in* us. This, I need scarcely say, is *not ours*, but God's.

Our moral state is of the first importance. We may be ecclesiastically right, and yet we may be morally wrong. To have the Spirit ungrieved dwelling within us is the only safe state. If God works in us to do His will, it is not our strength at all, it is divine strength which displays itself in obedience.

"*So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them*" (Mark 16: 19, 20).

"But God—"

Read *Ephesians* 2: 4; *Romans* 5: 8; 1 *Corinthians* 1: 27; 3: 6; 10: 13; 15: 38

AROUND these two words, found in the six Scriptures referred to above, much precious truth circles.

First, in the Scripture in Eph. 2: 4, "*But God Who is rich in mercy,*" we see God intervening in sovereign mercy and grace to save from eternal death. It is recorded in Job 33: 24, "Deliver him from going down into the pit; I have found a ransom," also in Ezek. 16: 6, "I said unto thee . . . live," and "loose him and let him go," in John 11: 44. Has not God in wondrous mercy spoken that delivering word to us, commanding us to live (made us alive unto Himself through Jesus Christ our Lord) and loosed us from the chains of sin which formerly bound us? How blessed it is to be alive unto God, the happy possessors of eternal life.

Secondly, "*But God commendeth His love to us*" (Rom. 5: 8). Here, God's love is expressed in the gift of His beloved Son. God's love is a real love and must find expression in some way, so "in this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (1 John 4: 9). And God's love still finds expression in so many ways in our daily lives. In spite of our many failures, God's love to us is ever the same. He changes not. There is no ebb nor flow in *His love*. Are we keeping ourselves in the love of

God and are we commending that love to others?

Thirdly, we turn to 1 Cor. 1: 27 and find that not many wise, mighty or noble are called "*but God hath chosen the foolish . . . the weak things . . . the base things . . . that no flesh should glory in His presence.*" God chooses! Oh, for grace to accept and keep in the lowly place. We see God exercising His sovereign right in choosing David to occupy the throne of Israel in succession to Saul. God looks not on the outward appearance but on the heart. In Matt. 4: 18-22 the Lord chooses four men to be with Him. Two of these, Peter and John, are styled by the Jewish Sanhedrin as "unlearned and ignorant men," who amazed them by their boldness as they spoke—but better still "they took knowledge of them that they had been with Jesus." What a grand testimony that was!

Dear brethren, could those who watch our lives bear a similar testimony concerning us? Is there that about us that marks us off as followers of Christ? Yes, Peter and John were ignorant and unlearned from the world's standpoint, but both were men of great spiritual power. Peter, on the day of Pentecost, turned Jerusalem upside down and as a result of his address 3,000 souls were saved. John was used to write his wonderful gospel and also the Revelation of the heavenly glories of the Lord. God needs and uses the

learned and cultured, too—He needed Paul and many highly gifted men since Paul's day. None of us may be like Paul or Peter or John, but to every one of us some talents have been given, and remember it is our faithfulness that will be rewarded.

Fourthly, we get our two words in 1 Cor. 3: 6. Just as God chooses whom He will to serve Him, so *He alone* makes that service effectual. Paul says, "*I have planted, Apollos watered; but God gave the increase.*" One may sow, another come along and water the seed, but only God can cause it to germinate—to live. It's not a question of what you or I have done for Christ, but what He has been pleased to do through us. Oh for grace to keep in the place of usefulness—the low place. The Word declares that "If a man thinketh himself to be something when he is nothing he deceiveth himself." Yes, truly, but he does not deceive the Lord, nor perhaps his brethren.

Fifthly, in 1 Cor. 10: 13 we have God's provision for the tempted—"*But God is faithful—*" In every department of life, temptation has to be faced. But temptation is *not* sin. Our Lord faced the most subtle and terrible temptation by the arch-enemy in the wilderness. He suffered, being tempted, so He knows how to deliver us when the enemy aims his fiery darts at us. Weymouth's translation of Heb. 2: 18 is very helpful. "Who, inasmuch as He has Himself felt the pain of temptation and trial, is also able instantly to help those who are tempted or tried." Don't

let us try to meet temptation in our own strength—that is to court sure defeat. No, let us come boldly and straightway to the throne of grace. Let us beware of the folly of playing with temptation as Samson did, and we know the fatal result. And when we are tempted to be upset, to become irritable through the provoking conduct of others, to speak sharply or cherish resentful feelings, may we remember what is written in Heb. 12: 3, "Consider Him, Who endured such contradiction of sinners against Himself."

Finally, we see God's provision in resurrection in 1 Cor. 15: 38. "*But God giveth it a body as it hath pleased Him.*" Let us think for a moment of our Lord's resurrection body. In it He was able to appear in another form—to pass through closed doors, to partake of ordinary food—to vanish out of sight at a moment's notice. Our Lord clearly showed to His disciples that He was no mere wraith. He appealed to their senses of hearing, seeing and touch. Later, He ascended before their eyes in that body into the clouds of heaven, on His return to the glory, whence He had come. Then from 1 Cor. 15, we learn that our resurrection bodies will be incorruptible, glorious, powerful and spiritual. But, better still, Phil. 3: 20, 21 assures us that our citizenship is in heaven, from whence we look for the Saviour, Who shall fashion anew our bodies of humiliation that they may be conformed to His glorious body. Oh the joy of it—we are going to be like Him.

H.P.K.

The World System

And Cain went out from the presence of the Lord . . . and he builded a city.
(Genesis 4:16)

THE FIRST CITY referred to in the Bible is Cain's city, built after he had left God's presence. A city represents a system, and Cain's city clearly indicates a system deriving its character from him, and through him from the wicked one who was morally his father. That system has been in existence ever since, and represents what in New Testament language is called *the world*, a human organisation built up in independence of God, and marked by "the lust of the flesh, the lust of the eyes and the pride of life"—the result of disobedience in partaking of the tree of knowledge of good and evil, and consequently falling under the power of evil.

Various human activities, not harmful in themselves, are found in connection with the city—agriculture, art and manufacture, the pursuits followed by Cain's descendants (Gen. 4:20, 22); but when followed in disregard of God they form part of the world system, and thus tend to the exclusion of God from human life.

God created man in His own image, in order that man might represent Him, and be in happy relationship with Him, as a creature with a beneficent Creator; the world system, as built up by Cain and his descendants, left no place for this. By leaving God out, the way was paved for the entry of every evil principle. As the Psalmist says, "The fool hath said

in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good" (Psalm 53:1). The knowledge of God is the only protection for man; Satan's triumph has been to bring into being a man which shuts God out.

This system has been judged by God in the cross of Christ; and it is to be removed altogether and replaced by another kind of world, of which Christ will be the Centre, and where all man's activities will be exercised under His guidance and control.

"Then began men to call upon the Name of the Lord" (Gen. 4:26).

Abel, the pioneer in the line of sacrifice, was cut off by his brother's hatred; but God raised up another seed to take his place, who carried on the line. The result is that we have men calling on the Name of the Lord, maintaining relations with Him and answering to His thoughts. A line of faith is preserved through all the period of violence and corruption ending in the flood; it is preserved through the judgment; and comes out in Noah to form the beginning of a new dispensation. God is never without His witnesses; and however bad things on earth seem to be, we may be assured that all is under His supreme control, and that what He has established will be carried through to the end.

—SEL.

Word and Work

• A Magazine for the Lord's People •

NEW SERIES, VOL. 1.

July, 1939.

No. 7.

The Purifying Hope

THE LORD'S COMING is an intensely solemn truth for the present day. Everywhere among His people His coming is spoken of as near at hand. We talk of it; we sing of it; but *are we ready for it?* In the Old Testament the coming of Jehovah to Mount Sinai for a vastly different purpose was known beforehand. He Himself personally was coming into their midst, and the commandment through Moses was, "*Be ready against the third day, for the third day the Lord will come*" (Exod. 19: 11). Again, I ask, beloved, are we ready? Through the perfect work of our Lord Jesus Christ, as believers in Him, we are made meet for the inheritance of the saints in light (Col. 1: 12). As to our standing in Him, therefore, we are ready; but what about our *practical* readiness? Are we sanctified, or set apart from this present evil world in our ways and words? Have we "washed our clothes" (Exod. 19: 10), and are we keeping them undefiled? Are we, with girded loins and lighted lamps, "like unto men that wait for their Lord." This is a matter of deep solemnity; let us answer

it with humbled hearts in His own presence.

The "third day" throughout Scripture is the resurrection day. Our blessed Lord, when speaking of His life down here said, "I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following" (Luke 13: 33), thus connecting His whole pathway here in the phrase, "to-day and to-morrow," and the third day He is to be perfected in resurrection. So from the Old Testament Scripture referred to (which was written for our correction), we may gather the thought that during the *whole* of our journey here we are to "sanctify ourselves." Now mark, it does not say that the Lord would sanctify them; this was true; *He* had set them apart from all nations to be a peculiar treasure to Himself (Deut. 14: 2), and in this sense they were sanctified by Him; now they are called to sanctify themselves. So with us, beloved. "Ye are sanctified," as the apostle wrote to the Corinthians (1 Cor. 6: 11), while he exhorted the Thessalonians to abound more and

more in their godly walk—"For this is the will of God, even your sanctification" (1 Thess. 4: 3). Are we thus sanctifying ourselves? Are we walking apart from this world as those who have been taken from it? "Be ye not conformed to this world," is God's word to us, yet how conformed, alas! we have been. What difference is there between the house of a Christian and a worldling? What distinction between them in dress and conversation? We have been taught that the word rendered "conversation" in our Bibles means more than its general use now—that it means the whole of our life and deportment; but do not let us think that our words are left out. What do we talk about? "Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus," the Spirit of God says. Let us weigh solemnly before Him another of His own commandments, "Let it *not once* be named among you, as becometh saints; neither filthiness, nor *foolish talking nor jesting* which are not convenient, but rather giving of thanks" (Eph. 5: 3, 4). How often, alas! our lips do utter foolish words or jests, yet Scripture says, "*not once*." Do not think this too cutting. The Lord has said it, the Lord Who is coming. Shall His ears be greeted when he comes with jokes and laughs of those for whom He died?

And our dress; do not say it matters not. Both in the Old and New Testaments our God has referred over and over again to the dress of His people. Turn, dear sisters, to 1 Timothy 2: 9, 10, and to 1 Peter 3: 3, 4, that you may "wash your clothes"—even your gay apparel with "the water

of the word." It may be said, "these are little things;" they are, but they are not too little for our Lord to notice. Yet do not let us forget the Lord's word to the Pharisees of old: "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone" (Matt. 23: 23). If our *hearts* were right before God, our *hands* would soon be cleansed. The secret of all the worldliness not only around but among us, is the departure of the hearts of the Lord's people from Him. If they were *full* of His love, His joy, His peace, there would not be room for the pleasures, the ways, the words of the world. A cup cannot be full of two things at the same time, neither can you.

We sometimes sing, "Oh, Lord, Thou art enough the mind and heart to fill," but are we full of Christ? Oh, let us get low before Him and at His feet confess how we have allowed other things to choke up our hearts. Let us drink in deeper draughts of His love, and as we thus learn more of Him, so shall the practical hope of His coming revive. We shall long to see Him, and as the Word says, "He that hath this hope in Him purifieth himself, even as He is pure." We shall be thus "ready against the third day"—that bright resurrection day—"for the third day the Lord will come." —R.

* * *

We are saved in the world, but let us ever remember we are saved *from* it (John 17: 16).

The Lord's Supper

BEFORE QUITTING the world for the Father's house, the Lord Jesus gave to His own this touching proof of His changeless love. On that evening, when all was darkening around Him, and the shadow of the cross was before His holy mind, He gathered around Him His beloved disciples, that He might eat the passover with them before He suffered, and that He might institute the simple feast that henceforward should take the place of the passover in their minds.

Who can enter adequately into the feelings of His tender heart as He thought of His approaching betrayal by one of the favoured band, of His desertion by all the rest, of the rage and malice of men and Satan, and, beyond all, of His impending abandonment by God Himself because of sin? These were the thoughts that were passing through His mind, overwhelming it with deepest sorrow, as He sat at the paschal table on that memorable night. "And as they were eating, Jesus took bread, and blessed and brake it, and gave it to the disciples and said, Take eat; this is my body" (Matt. 26: 26). It is needless, perhaps, to add that He did not bless the loaf, but God, as when He fed the hungry multitudes (John 6: 11). The loaf speaks of His body given—offered up. This was especially solemn and strange in the ears of Jewish disciples, who counted on Messiah's bodily presence here. The multitude fully expressed Jewish sentiments when they said, "We have heard out of the law that Christ abideth for ever; and how sayest Thou, the Son of man must

be lifted up? Who is this Son of man" (John 12: 34)?

There was a deeper work in hand than the mere expulsion of the Romans and the establishment of an earthly kingdom; man's sinful and alienated conditions called for a sacrifice, and who was able to offer this but the Lord Jesus? Hence the loaf is the token of His body offered, as the cup speaks to us of His blood shed. On this, all blessing is founded, whether in the kingdom by-and-by, or in Christianity now. "And He took the cup and gave thanks, and gave it to them, saying, drink ye all of it; for this is My blood of the new testament (covenant) which is shed for many for the remission of sins" (Matt. 26: 27, 28). After all the failure of Israel under the old covenant, how blessed it is to hear the Lord speak of the new! Compare Jeremiah 31: 31-34. God made a covenant with Israel when He took them by the hand to bring them out of the land of Egypt; but they violated that covenant, though Jehovah was a husband unto them. But in the latter days, a new covenant shall be made with them on the principle of sovereign grace, and under it they shall be fully blessed. The basis of this is before us in the words of the Lord Jesus.

It is important to observe that Scripture never speaks of Christians as standing in covenant relationship with God. The covenants, both old and new, pertain to Israel, not to the church (Rom. 9: 4). The Epistle to the Hebrews shows that the *blessings* of the new covenant

are ours, but not the covenant itself. That will be made by God with Israel at a later day.

But the precious blood of Christ goes far beyond Israel in its efficacy and power. It was "shed for *many* for the remission of sins." "Christ was once offered to bear the sins of *many*" (Heb. 9: 28). This includes the "other sheep," who, though not belonging to the Jewish fold, were to hear the Shepherd's voice in blessing (John 10: 16). Here we Gentiles come in. We look back adoringly at the cross of Jesus, and there see the righteous ground on which all our sins are divinely remitted. The blood has answered every question, and settled every claim. The foe is silenced for ever, and our souls are happy and free.

In 1 Corinthians 11: 23-32 we see the place given to the Lord's supper in the service and worship of the assembly of God. There we read twice, "This do in remembrance of Me." It is thus an abiding memorial of the One Who was slain in this world—Whose precious blood was shed. Dull and cold must be the heart that cannot respond to the Lord's request, and

carry out this simple feast in His own appointed way. The Lord prizes it highly. It is a proof of the affection of His own, a mark of appreciation of His grace.

We thus show His death. This presents the world to us in a very solemn light. It is responsible for the murder of the One Who is everything to us; how can we love it or walk with it? The cross is an impassable barrier between us and the world. The world is crucified to us and we to it; our boast is in the cross alone (Gal. 6: 14).

"Till He come" is the word of the Holy Spirit. We are thus reminded of what is in store for us in a brighter sphere. We belong to heaven, and are at present away from home, passing through a wilderness. We are reminded of this every time we "break bread" in remembrance of our Lord Jesus.

Oh, that these things had greater power in our souls! Let us meditate much upon them, that we may learn the deep secrets of the heart of Jesus, with the result that our devotedness to His Name may be increased, and our separation from the world may become more complete.

—W. W. FEREDAY.

God's Dwelling Place

* *

In Whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2: 22).

At once all contracted ecclesiastical notions are shut out by the truth of His dwelling place. If we merely meet as a church, such a connection with God disappears. But if it were only two or three, I must meet on the ground of *the* church, or it has no truth in it before God; and two or three Christians thus gathered would do God's will and would have Him dwelling in them. There Christ is, and there God dwells in a special way. God can bless where He does not sanction; He can bless even in Popery. His grace is so rich and free, and above all the wicked ways of men, that He can use the name of Christ in the most untoward circumstances; but this is a very different thing from God putting His seal to what we are about. In order that He may Himself be associated in it, we must be in the truth of things, and acting according to the divine mind.—W.K.

The Fulness of the Blessing

(Romans 15: 29, R.V.)

THE APOSTLE PAUL did not interpret his call to serve in the Gospel among the Gentiles (verse 16) to mean that he might neglect his fellow-countrymen, for he found opportunity to preach at Jerusalem as well as at Illyricum (verse 19). Nor did he permit his ambition to avoid foundations laid by others (verse 20) to cause him to forget the needs of assemblies already formed and prospering, for he greatly desired to reach Rome also, and there, apparently, the Gospel had already been preached with considerable result (verse 14).

His purpose in wishing to visit Rome was two-fold; first, to impart to saints there some spiritual gift, that by their mutual faith he and they might confirm and comfort each other (chap. 1: 10, 11); and, second, to proclaim the Gospel in proud and exclusive Rome also, as the sole power of God unto salvation (verse 16).

Under what circumstances he would reach Rome, the apostle

could not tell, but what the burden of his message would be when he arrived there, he was not in doubt; whensoever or however he came, he would come "in the fulness of the blessing of Christ" (R.V.).

To sinners he would proclaim justification from every charge through the redemption that is in Christ Jesus (chap. 3: 24).

To saints he would proclaim the possibility of victory over the flesh through the indwelling Spirit of Christ (chap. 8: 8, 9). He would proclaim also that final victory is assured to them and to all believers by the promise that nothing created can separate them from the love of God in Christ (chap 8: 35-39), and that shortly God will bruise their adversary and accused under their feet. To carry out the full blessing of Christ, moreover, is at once the privilege and the responsibility of every servant of Christ, for that it meets every need of all who hear it, is conclusive evidence of its Divine origin and authority.

—C.F.H.

* *
*

"To See Jesus"

The greatest part of the preacher's business is to unfold the beauties of Christ. If he is speaking to believers, they want "to see Jesus" (John 6: 19); or, if they do not want to see Him, they *need* to see Him. Doubtless the truth must be preached. But if the truth is rightly preached it will lead to the Person of Christ. There is nothing so refreshing to the preacher's own soul as to dilate upon the beauties of Christ. John the Baptist was a model preacher in this respect. "Behold the Lamb of God," we hear him saying. There were those who followed the outstretched finger, and beheld the Lamb of God. What did they do? They left John and followed Christ. Was John displeased? No. He rejoiced. It mattered not to him although he should *decrease*, provided the Master *increased*. Such is the character of the true preacher. He *allures* people to Christ. He cares not, although they may have a very humble opinion of the servant, so being they think highly of the Master.

—W. SHAW.

¶ Another of the Series of Articles on the
Books of the Pentateuch by P. J. Elsey

Leviticus (Part 2)

WE CONCLUDED Part I. with the "Fact of Redemption."

In this article we desire to continue the subject by setting forth the "Nature of Redemption," and then concluding with the "Living Message." Briefly, the nature of Redemption may be summed up in three words — Substitution, Imputation, Death.

The Nature of Redemption

1. *Substitution*: Man is a fallen creature and can by no means redeem himself. Legally it is impossible, because God's law requires perfect obedience, which none have ever rendered or ever could. Note our Lord's words in Matthew 22: 37, in answer to the lawyer's question: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself."

Morally also it is impossible, because man is born in sin and shapen in iniquity. "None of them can by any means redeem his brother or give to God a ransom for him" (Psalm 40: 7). Hence a substitute is necessary.

The fitness of the substitute must be considered first. Animals are neither born in sin, nor do they commit sin—thus they were used as a type of the sinless Son of God Who knew no sin, Who did no sin, neither was guile found in His mouth. There was, however, no virtue in the blood of bulls and

goats and they could not take away sin (Heb. 10: 4).

Angels in their unfallen state are equally powerless to redeem, for they themselves are under law to God, and dependent upon Him. The substitute must have power and fitness to redeem and in the presence of that One we are in the presence of God.

2. *Imputation*: This follows the first thought. The substitute must actually take the place of another, and the sin of the one be imputed to the other. Hence it is written of the Redeemer, "He (God) hath made Him (Christ) to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. 5: 21). The laying on of hands connected with these sacrifices implies the complete identification of the offerer with the victim.

3. *Death*: Then the death of the substitute must follow. It is the final act and is the result of the guilt imputed.

The motive for redemption is love. Hence the great and glorious truth uttered by the Lord Jesus, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3: 16).

The Living Message

This has already in some measure been declared. The book of Leviticus speaks of sin and redemption. Concerning sin, it has a threefold declaration—Sin is un-

likeness to God, Sin is distance from God, Sin is wrong done to God.

1. *Sin is Unlikeness to God*: The more we study the types and ceremonies in the Hebrew economy the more we realise how evident this is. Blood-shedding, washings, etc., all portray this fact. God is holy: man is unholy.

2. *Sin is Distance from God*: Man is excluded from God because of dissimilarity of character between them. "Can two walk together except they be agreed?" (Amos 3: 3). Only one man was permitted to enter the Holy of Holies (Exodus 30: 10, Hebrews 9: 7) and that once a year, and then not without blood. The distance is proved by experience. Because of distance, man does not *know* God, does not *love* God, does not *serve* God. He cannot rise from this state apart from Redemption.

3. *Sin is Wrong Done to God*: The supreme message of the Book. All sin and wrong done to others is primarily against God. To fail to see this is to lose a sense of the heinousness of sin. King David had grasped this solemn fact when he made that heartbroken confession in Psalm 51: 4, "Against Thee, Thee only have I sinned and done this evil in Thy sight."

Redemption

Redemption is founded upon Righteousness—is only possible by Blood—is in order to Holiness.

1 *Founded Upon Righteousness*: Not the mere operation of pity, which says sin is of no conse-

quence. God never makes light of sin. There can be no restoration apart from a right basis. The activity of tenderness is always that of the severity of righteousness.

2. *It is Only Possible by Blood*: This is apparent all through this book. . . . "It is the blood that maketh an atonement for the soul" (ch. 17: 11). The Epistle to the Hebrews, which is a commentary of much in the book of Leviticus, says—"Apart from shedding of blood there is no remission" (Heb. 9: 22). The shedding of blood is life given up. We have seen that the sacrifices themselves were only types and pointed forward to the great, supreme sacrifice of Calvary, where the sinfulness of man at last found its ultimate expression in putting to death the Son of God. There the love of God and the hatred of man met. There, too, a righteous basis was laid whereby God could pardon the vilest sinner, and re-instate him in a position of blessing and favour. "Mercy and truth are met together, righteousness and peace have kissed each other" (Psalm 85: 10).

3. *It is in Order to Holiness*: Redemption from sin's penalty and power is in order to holiness. "Ye shall be holy, for I the Lord your God am holy" (ch. 19: 2). This is repeated in the N.T. by the Apostle Peter (1 Peter 1: 16). To continue in sin, after being delivered from it, would be sin indeed; but being delivered from it, we are brought into fellowship with God (see Lev. 1: 4-5).

THE MARVEL of God's will is that He accomplishes His will in spite of the will of His creatures.

PREACHING AND PREACHERS

To be able to tell preachers *how* to preach, is a hard task.

The well is deep; and, alas for the man who has nothing wherewith to draw!

It is not uncommon to hear a preacher mentioned as having "a very fine command of language," when, perhaps, it might be said with more correctness that "his language had command of him"—he follows a train of words rather than of thought.

When truth in closest words will fail,
Truth, embodied in a tale,
Will enter in to lowly doors.

"And with many such parables spake He the word unto them, as they were able to hear it" (Mark 4: 33).

Not as He was able to have spoken; He could have expressed Himself at a higher rate than any mortal can; He could have soared to the clouds; He could have knit such knots that they could never untie; but He would not; He delighted to speak to His hearers' shallow capacities. "I have yet many things to say unto you, but ye cannot bear them now" (John 16: 12).

BOLDNESS IN PREACHING

"He opened His mouth" (Matt. 5: 2).
Get up boldly;
Open the mouth widely;
Be done quickly.

There is nothing that makes a man so able to preach Christ to the people as being filled with the spirit of the Apostle, who wrote, "Whereunto I also labour, striving according to His working, *which worketh in me mightily.*"

It is not the preaching, but the preacher, that preaches. The preacher is not a mere messenger, who may have no interest in the intelligence he has to bring; he is a witness, guaranteeing what he says by all that he is (John 15: 27; Luke 24: 48; Acts 1: 8, 22; 1 John 1: 2)).

Intelligent *reading* of Scripture is the best *preaching*.

★

MR. T. ROLLS (*Africa*), has been having good meetings in many parts of Queensland. Giving illustrated addresses, the lantern slides are always an attraction to outside people, to whom he always gives a word in the gospel. He is endeavouring to get a berth by a boat leaving about the end of August for Africa. Will be in Sydney before sailing.

MR. WM. BLACK, lately returned from *Wallace, N.T.*, has been ministering the Word with profit in assemblies around Sydney, and has left for Adelaide.

MR. P. COWAN, who has been ill for some time, is now up and able to move about the house, though unable to go out.

MR. T. WALES, who has been laid aside for some months, has improved in health, but his memory is still failing him.

Lift Up Your Eyes

THE ANNUAL CONFERENCE held at *Corrimal, N.S.W.*, on July 1st, was a truly representative gathering, as most of the assemblies in and around Sydney were represented. The ministry was edifying, encouraging and searching. Brethren who took part were *L. R. Saxby, T. Brodie, R. Scanlon, Wm. Black* and *Dr. Edwards*. R. Scanlon is continuing with a series of meetings for ministry.

MR. R. SLADE preached the gospel at *Willoughby, N.S.W.*, during June with increasing interest; there were three baptisms during the month.

MR. JAS. WILSON, *N.S.W.*, has not been able to be about much for some months, owing to the failing health of Mrs. Wilson. His daughter, Mrs. Duffy, has arrived from Melbourne and is assisting in the home, thus allowing our brother a little more freedom. He has commenced a series of Sunday night gospel meetings in the *Roxy Theatre, North Sydney* with encouraging attendances.

CHRISTIANS accustomed to meet in the Town Hall, *Leichhardt, N.S.W.*, are removing to *Marion Hall, Marion Street*, where they will have the hall for their exclusive use.

THE LORD has granted blessing to saint and sinner at *Bondi, N.S.W.*, recently. A young woman professed conversion after a Sunday evening meeting at which *Mr. L. R. Saxby* preached with much liberty and power.

MR. T. TOWILL continues at *Sawtell, N.S.W.*, with the Bible Van. Meetings are not quite so well attended, which is due to the most part through sickness. He has access fortnightly to the schools at *Sawtell, Bonville*, and *Crossmaglen*. Accompanied by *Miss Barnes*, he recently visited the schools at *Glenreagh, Karangi, Coramba* and *Nama Glen*. While he addressed the children, Miss Barnes visited the homes with tracts, which were well received. At *Glenreagh* he endeavoured to cheer the *Green* family, who are seeking to maintain the testimony. Bible readings were held, also a children's service, a number coming from a neighbouring farm. Went to *Kempsey* for the Sunday School Prize-giving and picnic. While there, called to see an uncle, whom he asked, had he made any preparation for eternity? Was surprised to receive the reply that he had, just a few weeks ago. Bringing out a copy of *Evangelic News*, which Mr. Towill had left when passing through previously, he said, "I never saw the truth until I read that incident of 'Joyful Joe' in February issue." He went on to say he could not understand why he had never seen it before, and said his life had been wasted. He seems genuine and would not be shifted in any way; his wife says he has read that article through time and again. *Mr. Hunter* intends to visit him later (D.V.).

Look On The Fields

A CONFERENCE was the mode by which the Bankstown Assembly chose to open their new, commodious and well-appointed home in Chapel Road, Bankstown. The hall was comfortably full and ministry of a practical and Christ-exalting nature was given by Messrs. R. Edgar, P. Ashmore, R. Scanlon, Reg. Hind and J. Ashwood. A feature of the meeting, both in praise and prayer, as well as ministry, was the participation of younger men, whose voices are not as a rule heard at such gatherings. We want more of this in these meetings. A review of the work from its inception fourteen years ago, was ably given by our brother Mr. Claude Fripp. Mr. James Adams, on behalf of those present from other assemblies, made some complimentary remarks about "the work of faith and labour of love" of the Bankstown believers, finally commending them to the God Who is able to do exceeding abundantly more than we ask or think.

MR. H. NICOL, with Mrs. Nicol, spent three weeks around Scottsdale, Tas., visiting six of the outposts, using the lantern at least once in each place. About twenty professed conversion. His next expedition was to Moonah, in the south, for the annual conference from June 10th to 12th. The attendance was an improvement on last year. Helpful ministry was given by brethren A. S. Rolph, Robt. Gates, Geo. Finlayson, Schofield, Tomlinson, E. T. Gregory and H. Nicol. Altogether a very happy and profitable time was spent and the local Christians are encouraged to continue these annual meetings (D.V.). He went on to Forest on the north west coast, where an assembly has existed for many years. He writes: "It was a joy to see fruit remaining after nine years since I first visited these parts."

R. H. GATES recently spent a period in the south of the Island, ministering at Moonah Conference on King's Birthday, also at Waterloo, and Gardner's Bay, where there are small assemblies. Our brother expects to visit assemblies on the north west coast shortly.

RAVENSWOOD—Special meetings for prayer, praise and ministry of the Word were held at Ravenswood, Tasmania, on King's Birthday holiday. There were good attendances at all meetings, particularly for the gospel meeting in the evening. Ministry was given by brethren H. McNeilly and H. Gates to children; R. E. Smith, F. Asher and D. Wilson to saints; and speakers at the gospel meeting were brethren Bott (Lorinna), R. E. Smith, D. Wilson and K. Y. Harris. Most of the homes at Ravenswood were visited on the preceding Saturday and leaflets left, together with an invitation to the meetings.

MR. DAVID HYND is much improved in health, but is not yet able to take any meetings.

QUERIES

IOTA—*What is the circumcision of Christ? And what connection has it, if any, with baptism?* (Col. 2: 11).

It is shown in this connection how all that O.T. rites signified and foreshadowed are secured to the believer in Christ. Hence, possessing the substance in Him, we may well forego the shadows (Col. 2: 17). Circumcision was the distinguishing mark of God's ancient people, so much so that they are referred to as the circumcision, and the Gentiles as the uncircumcision (Gal. 2: 7-12). The typical significance of the rite was the putting off of the body of the flesh; and this is true of the believer, not by the performance of the carnal act, but because of his connection with Christ. The circumcision of Christ referred to here is His death, when He closed His connection with the flesh, in virtue of which we do also (2 Cor. 5: 16) "In Whom (Christ) also ye were circumcised with circumcision not done by hand (in contrast with the fleshly rite), in putting off the body of the flesh in the circumcision of Christ." Hence, "we are the circumcision" (Phil. 3: 3) now, that being accomplished in us spiritually of which the carnal observance was but a type. Baptism is, as it were, a step further than circumcision, being emblematical of burial with Christ, as the latter is of death with Him. But as we get the former in Him, so do we get the latter. We are "buried together with Him in baptism," for we are linked with Christ in His death, burial and resurrection, as the verses go on to show. And this is so in order that we, as believers in Christ, may occupy an entirely new place here on earth—a position wherein the life of Christ may display itself in us, rising above all that is fleshly and natural.

N.—*If Timothy and Titus might ordain elders, why not others subsequent to the Apostle's day?*

The cases of Timothy and Titus ordaining or appointing elders or bishops are quite unique. Ordinarily it was an apostolic function (Acts 14: 28). In the special wisdom given alone to them for the planting of Christian assemblies, they chose suitable persons to be over the saints in the Lord, usually several in each assembly (Acts 15: 2; 20: 27). From prison Paul wrote to these two servants, instructing them as to the necessary qualities of bishops and deacons. The letters constituted a written apostolic authority in which Timothy and Titus were to act. But as this warrant was issued to them personally, no one else can claim a similar right.

H.B.—*"And all that dwell upon the earth shall worship Him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world"* (Rev. 13: 8). *What is it that is from the foundation of the world?*

Ans.: In Rev. 13: 8 the words "from the foundation of the world," may, with equal propriety, be read either with "written" or "slain"; the grammar, and the structure of the sentence, in Greek as in English, do not exclude either alternative. In Rev. 17: 8 the clause, "of the Lamb that hath been slain," does not occur. This seems to decide the question in favour of R.V.M. of Rev. 13: 8, "Written from the foundation of the world in the Book of Life of the Lamb that hath been slain."

C. F. HOGG.

¶ Last of a Series of Articles
by L. R. Saxby

The Present Age

(Titus 2: 12)

THE PAST AGES ended, and the present age began, with the blackest of all men's black deeds, the murder of the Son of God. For while the time and place and manner of His death were all in fulfilment of God's eternal counsels, yet the guilt of it is chargeable to man—the Jews were later addressed as His "betrayers and murderers." But God overruled so that the event which proved the greatness of man's sin should be the means for putting it away.

"So while His death my guilt displays

*In all its blackest hue,
Such is the mystery of grace,
It seals my pardon, too."*

We come then to a consideration of this age—this portion of the eternal expanse in which falls our own life on earth. It began with a display of wickedness, in the slaying of God's Christ; it will end with the judgment of God being poured out upon sinners. And from beginning to end its course is evil. In Eph. 2: 2 we read of "the course of this world," or literally the age of this world. So the age has the same characteristics as the world, of which we read in 1 John 5 that "the whole world lieth in wickedness." 2 Cor. 4: 4 tells us that Satan is the "god of this age;" and his occupation is not leading men into gross immorality and bestial sins, as is popularly supposed, but blinding men's minds against the gospel of Christ. His work is to keep the

men of this age in darkness; and so successful is he that Eph. 6: 12 speaks of "the rulers of the darkness of this age." It is true that God's word has been and is being fulfilled concerning these days, that "knowledge should be increased;" but it is not the knowledge of God, who "is light, and in Whom is no darkness at all." So the men of this age are in darkness. Then God speaks of it in Gal. 1: 4 as "this present EVIL age," and says that the death of Christ was to deliver us from it.

The Christian is exhorted in Rom. 12: 2 not to be conformed to this age. The men who lived in the years before the flood were bent on wickedness, and Enoch lived in the midst of all this, but "Enoch walked with God." He was not conformed to the prevailing conditions of his time. In this present age God would have His people "deny ungodliness and worldly desires, and live soberly, righteously and godly." Notice how this will keep us from conformity to this age. In a blind world, the Christian is to live with his eyes open—he is to be sober, or circumspect. In an evil world he is to be righteous; and in a godless world, a world whose god is the devil, he is to be godly.

It is possible for us to fail here. The apostle in 2 Tim. 4: 10 writes of Demas that he "hath forsaken me, having loved this present age." Demas was getting blind; he had lost the vision of the unseen things that are eternal, and had

become occupied with the things of this life—and he loved them. How necessary, in view of this possibility, to SET our affection on things above, where our true portion is, “where Christ sitteth on the right hand of God.” Then, though we may not attach our affection to things of this life, it is possible to allow them to occupy our minds over much. So the Lord would warn us in the parable of the sower, where He says of the one receiving seed where thorns spring up, that “the care of this age, and the deceitfulness of riches, choke the word, and he becometh unfruitful.” God would not have us careless as to this life, but He would put us on our guard against letting its affairs gain the mastery of us, and exclude from us those considerations of the things of God that would make us fruitful for Him here.

In this same chapter (Matt. 13) we have in parable the end of the age, and it is the Lord coming in power and glory. So this age is only evil; it began with sin, and ends in judgment. But our Lord is the King of the ages, and in His wisdom it has pleased Him to call out a people for His name. As He has turned the darkest event of all time to His exceeding glory, so has He overruled in the course of time that from “this present evil age,” and no other, He is taking out from the nations a people for His name, who will shine with His Son in heavenly glory. “Known unto God are all His works from the foundation of the world.” And to the little band of disciples who saw and heard Him after His resurrection, and were to begin in the power of the

Holy Spirit that testimony which should result in the formation and completion of the church of this dispensation, He gave a commission concluding with these words, “Lo, I am with you all the days, even to the end of the age.” The increasing evil of the age does not cause the Lord to withdraw from His people; rather does He know their increasing need of Him. So He stands at the door and knocks; and may we know the blessedness of supping with Him in the secret place, so that we may prove in reality His presence with us as we go forth in service for Him.

The Ages to Come (Eph. 2: 7)

This age will end in judgment for sinful men, but in manifestation of the glory of the Son of man. When the rulers of Israel asked if He were the Christ, His answer took them on to the next time He will appear to the nation: “Hereafter shall ye see the Son of man . . . coming in the clouds of heaven.” So God will reply to the evil and darkness of this age by ushering in an age of righteousness and glory. And as man has been responsible for the sin of this period, so a Man will be responsible for the good of that. “For unto the angels hath He not put in subjection the world to come . . . but one in a certain place testified, ‘What is man that Thou art mindful of him? Or the son of man that Thou visitest him?’ ” In that scene of glory and blessing the highest name will be borne by One Whose superscription was once written over a cross, “Jesus of Nazareth, the King of the Jews.” For God has set Him at His own

right hand in the heavenly places, "far above . . . every name that is named, not only in this age, but also in that which is to come."

But even that time of blessing will end in rebellion and judgment; and for an abiding place for our hope and delight God carries us on even further into that limitless future which we call eternity, or "the ages of the ages." And as we gaze into that future ablaze with divine fulness of perfection, the holy habitation of the everlasting objects before our sight that are really one.

The first is a living Christ. "I am the first and the last and the living One. I was dead, and behold I am alive for evermore"—for the ages of the ages. He was the living

One before the birth of time, the Father of eternity. And when time shall be no more He will still be the living One, the King of eternity. "In the end of the ages" He died, but to all eternity He lives. The throne of God is the throne of the Lamb; and God's simple, yet wonderfully complete comment on that eternal scene of joy and beauty is this: "The Lamb is the light thereof."

The second object is a glorified church composed of glorified saints. In the ages to come God will show in us "the exceeding riches of His grace, in His kindness toward us through Christ Jesus." And to God shall be given "glory in the church by Christ Jesus throughout all ages, world without end. Amen."

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¶ By R. Scanlon

Fellowlabourers and Fellowhelpers

(1 Cor. 3: 9; 3 John 8)

THERE IS A WORD in the New Testament which occurs some thirteen times but which is rendered by at least six different words in our Authorised Version. In 1 Cor. 3: 9 it is rendered "labourers together," in 3 John 8 it is rendered "fellowhelpers." From the word as it is found in 1 Cor. 3 we learn of the unity that should mark all servants of Christ. In 3 John 8 we are shown the privilege and responsibility that is ours as Christians relative to the work of Christ.

We do well to be clear as to the meaning of the word as it is used by Paul, because it is often quoted

and often misapplied. The thought is not that we are fellowworkers with God as if God were one of us.

In the church at Corinth there was schism, a dangerous thing, because it put servants of Christ in a false position. In that church there were four parties. Some were of Paul—some of Apollos—some of Cephas and some of Christ. This evil, Paul sought to rectify. He asks the question, who is Paul and who is Apollos? A spirit of humility marks Paul here. He disclaims any place of importance either for himself or Apollos. They were nothing more than servants by whom God had been pleased to

work. The Christians at Corinth are viewed in a twofold way; they were God's husbandry and they were God's building. Paul and Apollos were God's fellowlabourers. They were not competing workmen, neither were they antagonistic to each other. They were labourers together or fellow-workmen and both belonged to God. Each had his distinctive work. In the husbandry Paul had planted and Apollos had watered the plants. In the building Paul was the wise architect; he had laid the foundation on which Apollos had built. If their labours were diverse they had one object. In themselves they were nothing; each had his appointed sphere and would be rewarded according to his own labour. They were God's fellowworkmen. If this truth were apprehended by all who seek to serve God there would be greater progress in the work of the Lord both at home and in the regions beyond. There is great diversity among servants of Christ. The Spirit of God divides to every man severally as He wills; but great though the diversity may be, there may be and should be unity in the diversity. It cannot be of God for His servants to be competing with each other or being antagonistic to each other. The great remedy is for each one to recognise that they are God's fellowlabourers, irrespective of gift or sphere.

In 3rd John the word is found in another connection and is worthy of consideration. We need to be constantly reminded of the fact that during this age God is visiting the nations to take out of them

a people for His Name (Acts 15: 14). The method that God has chosen, in His infinite wisdom, to accomplish this, is by the preaching of the gospel. It pleases God by the foolishness of preaching to save those that believe. The Scripture saith "Whosoever shall call on the Name of the Lord shall be saved. But how shall they call on Him in Whom they have not believed? And how shall they believe on Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" (Rom. 10: 13-15). It has been truly said that in all Christian work there are three indispensable elements, namely the Message, the Instrument and the Power. The message is the Scripture, the Instrument is the servant and the Power is the Spirit.

The Apostle John wrote his third epistle to Gaius and in it he commends Gaius for his loving, hearty identification with the outgoing of the truth of God. His interest took a practical form. Preachers and teachers had gone forth for the sake of the Name to spread the truth. On these, Gaius had bestowed labour and they in him had borne testimony of his love. He had shown hospitality and the Spirit of God describes this ministry by one word, namely, faithful. Gaius had performed faithful deeds. His was a service that sprang from faith. It was an evidence of his love for his Master and proved that Christ was a reality to him.

It is now a long cry to the days of the Apostle John but the ministry, in which Gaius was then engaged, is as needful as ever it

was and is open for all the people of God to have a part. The truth of God is still being spread abroad. God calls and fits some to go forward with it to their different spheres of labour. They still go forth for the sake of the Name taking nothing of the Gentiles. Their trust is in the living God but in this all the people of God have a responsibility. We ought to receive such (v. 8). The word "receive" has been rendered "welcome." Welcome with the provision of hospitality. It has also been rendered "support," and the thought seems to be to get underneath in order to raise and hold up.

Again, these servants had to be brought forward on their journey after a godly sort or in a way worthy of God (v. 6). Paul and Barnabas were brought on their

way by the church (Acts 15: 3). Titus was exhorted by Paul to bring Zenas and Apollos on their journey diligently that nothing be wanting to them (Titus 3: 13). Think of the dignity of this ministry—the hospitality and travelling to be given these servants was to be something worthy of God. Paul charged the Thessalonian saints to walk worthy of God (1 Thess. 2: 12), and John enjoins that the treatment of the Lord's servants should be something worthy of God. In so doing we become fellowhelpers for the truth; fellowworkers with those who go forth with the truth. What an honour and what a dignity.

May the Spirit of God impress each one with the fact that we are God's fellowworkers and that we may in reality become fellowhelpers for the truth.

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A Peculiar Treasure

(Exodus 19: 5)

WHEREVER the Hebrew noun "*sequllah*" occurs, it is said to denote a possession, or treasure, which the owner regards as peculiarly choice, on which his heart is set, and which he neither shares with others, nor resigns to the care of servants. "It means," says an old writer, "a special treasure, or most precious riches, which one esteemeth most of, and which he taketh most special pleasure and contentment in; as his jewels, rich, precious stones, etc."

Hence, the term is used of gold and silver (1 Chron. 29: 3), and of other treasures (Eccl. 2: 8). It

is also used of God's people (Matt. 3: 17): "And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels (*sequllah*)."

Again, the word spoken to Israel was, "Thou art an holy people to the Lord thy God; the Lord thy God hath chosen thee to be a special people (*sequllah*) to Himself above all people that are upon the earth" (Deut. 7: 6). And, again, "For the Lord hath chosen Jacob unto Himself; and Israel for His peculiar treasure" (Psa. 135: 4).

In the Greek translation of the Old Testament the word repre-

senting "*sequllah*" is generally "*periousios*," "peculiar," "precious," etc., and this word is used in the New Testament of believers. "That He might purify to Himself a *peculiar* people," etc. (Tit. 2: 14). But in Malachi 3: 17, another Greek word is used, "*peripoicesin*," "purchasing," "possessing," etc. This word is also applied, by the Spirit, to Christians in 1 Peter 2: 9: "But ye (are) a chosen race . . . a people for a possession, etc." (new translation).

Now in all the above Scriptures, both from the Old and New Testaments, the leading sense is that of "select, precious, endearing, something exceedingly prized, and sedulously preserved." Thus we may see the value God has always set upon His children. They are of priceless worth in His sight, and nothing else can compare with them.

But God's choice, in Israel's case, as now, depended upon His sovereign will, and not because there was anything good in the descendants of Jacob to commend them to His favour; for they were weak, wayward and failing. Herein is seen, therefore, the super-abounding greatness of God's grace displayed in choosing such unworthy objects, and making them His precious treasure. As such they are guarded by Him with jealous care; so that the word is, "He kept them as the apple of His eye." Again, "He that toucheth you toucheth the apple of his eye" (Deut. 32: 10; Zech. 2: 8). How beautifully this figure expresses the tender regard which Jehovah cherished in the past, and will always retain for His own people. It is a well-known fact that no

member of the human body is more susceptible to pain, nor more carefully protected by us that the eye, especially the "apple," "pupil," or aperture through which the rays of light pass to the retina. Thus are God's solicitous thoughts respecting His children brought down to the level of our apprehension, by this simple figure which is understood by everybody.

Protection and nourishment are noted by the figure of a bird gathering her young under her wings, thus shielding them from the elements and from their enemies. Hence, said the Spirit, "He shall cover thee with His feathers and under His wings shalt thou trust" (Psa. 91: 4; Deut. 32: 11; Matt. 23: 37). Eph. 5: 29 speaks of the Christ nourishing and *cherishing* the church. And this word "*thalpei*," "to cherish," is used in the Old Testament for a hen brooding over her young or eggs (Deut. 22: 6).

Thus, then, we see, that both Old and New Testaments combine to show, in a very full and unmistakable manner, God's love for His children; and the high place He has set them in His affections; far above all created beings of whatever order, whether angels or arch-angels. All have a subordinate place to sinners saved by grace. And this truth which runs through the Word of God is also concentrated in the word "*sequllah*." Truly, then every word of God is pregnant with meaning and worthy of our careful attention.—W.T.H.

*Down beneath the sunless waters,
He from heaven has passed;
He has found His heart's desire,
Found His pearl at last.
All He had His heart has given
For that gem unpriced—
Such art thou, O ransomed sinner,
Yea, for such is Christ.*

Faces That Shone

IT IS INTERESTING to contrast the effect on men's minds of the appearance of Moses and Christ respectively when they came down from the mounts of vision; the former from Mount Sinai, where the presence of God was like devouring fire (Exod. 34: 30); our Lord from the mount of transfiguration, which probably was Mount Hermon (Mark 9: 15). In both cases it is clear that the unearthly brightness had not wholly faded from the face. In Exodus, indeed, it is expressly stated that Moses' face shone; Mark merely says that when the people saw our Lord, they were greatly amazed and, running to Him, saluted Him. But the inference is abundantly warranted that Christ's face also shone and it is, by the way, quite in keeping with Mark's well-known graphic style to mention the incident of the salutation of our Lord by the crowd. Noting then the contrast—wonderful attractiveness in the one case, overpowering terribleness in the other, it is not difficult to discover the reason of this striking difference. Moses with the tables of testimony in his hand, written by the finger of God, was the bearer of divine commands, mingled doubtless on this second occasion with grace,

but still mainly law, rigid, severe and implacable. No wonder the people shrank from beholding that awful glory. Nay, even Aaron himself shrank from it; for was he not guiltier, and had he not aided the people in their "great sin," having actually fashioned the foolish symbol of their idolatrous homage?

But not so with the transfiguration splendour. Grace and truth came by Jesus Christ (we do well to mark both the conjunction of these two principles and their order), and when our blessed Lord came down from the "Holy Mount," where Moses and Elijah, the respective heads of the Law and the Prophets, had resigned into His hands their delegated authority, the brightness of that gracious light could not fail to attract. Not least strikingly on that occasion did the people, that had sat in the darkness, see the Great Light. It may have meant with some but a passing emotion; later on they cried, "Not this Man, but Barabbas;" but who can say that some were not permanently won to Christ by the vision of that fading glory? Grace shall surely prevail as well as the "terrors of the Lord." They have each their place in the divine economy. —R.B.

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About Prayer

*I*t is not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they be; nor the method of our prayers, how orderly they may be; nor even the divinity of our prayers, how good the doctrine may be—it is not any of these things that God cares for: but rather the fervency of spirit that availeth much (James 5: 16).

Word and Work

• A Magazine for the Lord's People •

NEW SERIES, VOL. 1.

August, 1939.

No. 8.

A Vision of the Glorified Christ

By S. Lavery, Lisburn, Ireland

Read Revelation 1: 13-18

WHEN John, the last of the apostolic company, was imprisoned in the isle of Patmos for the Name of the Lord, there was given to him by the glorified One the great privilege to behold Him in vision as the One Whose glory and power would never decay nor pass away, since He is "alive for evermore." Therefore John beheld Christ as:

"One Like Unto The Son of Man"

(Verse 13). It has been pointed out that from these words should be omitted the definite article (see Scott and Newberry on Revelation), thus reading, "One like unto Son of Man." The title Son of Man was often used by Christ Himself throughout the Gospels. It is mentioned in relation to His first coming in grace (Matt. 20: 28; Luke 19: 10); His sacrificial death (John 3: 14); His resurrection (Matt. 17: 9); His glorification (John 13: 31); and His return in judgment to the earth (Luke 21: 27). As "Son of Man," He possesses such knowledge of man that in perfect sympathy He can be touched with the feeling of the conflicts, failures and infirmi-

ties of all His dear people. To those who are not His, "the Son of Man is come to seek and to save" them, and all who receive not His salvation He, as Son of Man, is coming to be their Judge. Reader, is He your Saviour, or will He be your Judge?

"Clothed With a Garment Down to the Foot"

(verse 13). A great difference is seen here from some other occasions, as when "He riseth from supper, and laid aside His garments; and took a towel, and girded Himself" (John 13: 4); also when He, the Holy One was stripped by His creatures of His garments at Calvary, of which scene it was prophesied, "They parted My garments among them, and upon My vesture did they cast lots" (Psa. 22: 18; cp. Matt. 27: 35). No longer is He stripped to serve His own (the supper); or stripped when accomplishing the work of salvation (Calvary); but clothed for priestly judgment, among those bearing His Name—the Church—who had failed upon earth in their witness and work for Him.

"And Girt About the Paps (or Breasts) with a Golden Girdle"

(verse 13). Be it observed He is not girt about the loins for strength in service; but about the breasts, and that with a golden girdle, expressive of His righteousness and faithfulness. He is righteous in His dealing in discipline with His people, in order that they might be brought back to the place of witness to His Name and work for His glory. He is also faithful in that His limitless love to His saints will not allow Him to overlook their failings and failures, but must—in faithfulness and love—as many as He loves rebuke and chasten (Rev. 3: 19).

John further beholds the Lord as the eternal God.

"His Head and His Hairs Were White Like Wool, as White as Snow"

(verse 14). These snow-white hairs present Christ, not in old age, but in absolute purity and peerless perfection, of Whom it is written, "Thou remainest" (Heb. 1: 11). He remains in all the fulness of His wisdom, eternity, strength, dignity, purity and glory! "The Ancient of Days" of Daniel 7 is described in a similar way in His snow-white garments (verse 9), and this unique title sets forth God the Father in the perfection of His judgment, His throne is here set for judgment, and in vision Daniel sees the Son of Man—the One we are considering—come into the presence of the Ancient of Days.

"I saw in the night visions, and, behold, One like the Son of Man came with the clouds of heaven,

and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Daniel 7: 13, 14).

Well might we, with rapturous delight, sing:

*"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to
shore
Till moons shall wax and wane no
more."*

"And His Eyes Were as a Flame of Fire"

(verse 14). Those blessed eyes of Jesus, which were moved to tears at least on six occasions (John 7: 28, 37; Luke 19: 41; Matt. 26: 39, 44; cp. Heb. 5: 7; Luke 23: 26), and which looked with compassion, love and anger upon varying sights which He saw upon earth, are beheld by John "as a flame of fire." From the searching, testing holiness of their gaze, nothing, no one can be hid. Those eyes, keen, piercing and penetrating, see all the underlined thoughts and motives, observe the secret and hidden things of heart and life, and search out what was hid from others, bringing all into judgment.

"And His Feet Like Unto Fine Brass, as if They Burned in a Furnace"

(verse 15). Brass is symbolic of judgment as revealed in the brazen altar of the tabernacle, on which the fire of God's judgment was ever burning. His feet of brass

tell us of impending and unyielding judgment and their burning, i.e., glowing as in a furnace, speaks of judicial activity. Righteously will He tread in judgment all the evil His eyes have discovered, first in His church, and later in the world.

"His Voice as the Sound of Many Waters"

(verse 15). It is a voice of power, the voice of Christ. He spoke words of peace and pardon to the guilty and heavy laden during His mission of mercy, and even when to the angry wind and waves of the Galilean lake He spoke, "there was a great calm" (Mark 4: 39). Through all the years since His death on the cross, He has been speaking to men and women, boys and girls. To those who have not only heard, but heeded His voice, He speaks the words of pardon and forgiveness; while to His storm-tossed children that voice calms the heart, allays the fears, stills the storm, and smooths the rough roads. It will also speak in resurrection power to the sleeping saints, and in changing power to the living saints (1 Thess. 4: 16, 17). What a difference is seen here when He speaks in might and majesty; His voice will be "mightier than the noise of many waters, yea, than the mighty waves of the sea" (Psa. 93: 4)!

"And He had in His Right Hand Seven Stars"

(verse 16). We see in verse 20 that the seven stars are, as the Lord Himself says, "the angels (or messengers, margin) of the seven churches." In His right hand, once nailed to the tree for the salvation of all who believe, is

held all the ministry of His churches. It is entirely within His will and wish to fill and fit His servants, and to send them forth (and even withdraw them) at His call and command. Such servants are styled here "stars," this is suggestive and very expressive. It means that in the period of the darkness of the world they are to shine forth, as we read in Philippians 2: 15, 16, "Ye shine as lights in the world; holding forth the word of life." The darker the time, it is our privilege to shine all the brighter for the Lord.

"And Out of His Mouth Went a Sharp, Twoedged Sword"

(verse 16). In the work of searching and correcting His saints, the Lord uses His written Word.

"For the Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with Whom we have to do."

"And His Countenance Was as the Sun Shineth in His Strength"

(verse 16). When upon earth John could declare of Christ, "We beheld His glory" (John 1: 14), that being His moral glory, for as to His Divine glory while passing through a scene of sin, there were just given some glimpses of it, for example, on the Mount of Transfiguration (Matt. 17: 1-4). He, as the Son of Man in the glory

of God, appeared to Stephen to give relief from his foes by receiving his spirit (Acts 7: 54, 60); then to Saul He appeared in the Shekinah glory, for he beheld "a light from heaven, above the brightness of the sun" (Acts 26: 13) and transformed him from a persecutor to a preacher, and from a sinner to a saint. But here to John His countenance was as "the sun shineth in his strength," which cannot be looked upon by mortal eye. We do not wonder that such a vision affected John so much that he tells us, "And when I saw Him, I fell at His feet as dead" (verse 17). The glorious manifestation overwhelmed him.

While lying thus at the feet of the glorified Lord, John hears from the living One the wondrous words (after He had laid His right hand—the hand of power and authority—upon him), "Fear not; I am the first and the last" (verse 17). I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (verse 18).

Thus to comfort our failing hearts and cheer our fainting spirits, even when faith gives place to fear, and song to sigh, is recorded the assurance and declaration of the risen One—"I am alive for evermore."

Human Life

THE LIFE OF MAN has been shortened by about a half several times, thus: Methuselah lived 969 years, Heber 464, Peleg 239, Abraham 175, an Israelite lived 70, and Christ lived approximately 33 years.

METHUSELAH came short of the period allotted to man during the coming reign of the Lord Jesus over the earth. Then believing Jews and Gentiles, blest under the peaceful sway of the Lord of Glory, will live on the earth during the whole course of the millennium—a thousand years. Death will then be the exception in the presence of Him Who is the Resurrection and the Life.

HEBER (or Eber) lived the longest of any born after the flood, and was the last of the fathers, previous to the dispersion at Babel. He is regarded as the progenitor of the Hebrews or people of Israel.

PELEG was the father in whose days the earth was divided, as the meaning of the word *division* imports. Then man's daring independence of God in the attempted erection of the "tower" and "city" of Babel called for marked and signal judgment; life was considerably shortened and man world-wide dispersed.

ABRAHAM, an idolater, when called out by the word and glory of Jehovah, was again in his own person a witness that sin and long life could not go together. Hence God marked His sense of the growing corruption by further reducing the age of man.

ISRAEL. In Psalm 90, entitled "the funeral Psalm of the wilderness," the earliest, chronologically, and the only one of the 150 penned by Moses, 70 years are assigned as the limit of man's life, perhaps 80 years where unusual vigour was found.

CHRIST, the suffering Messiah, thus pleads: "O, My God, take Me not away in *the midst of My days*" (Psa. 102: 24). Jehovah answers by declaring the perpetuity of His Divine Being (compare Psa. 102: 24 with Heb. 1: 10-12). Christ lived about 33½ years, the present average of human life. Thus in life and death amongst men there is the continual testimony to the guilt of the creation in crucifying the Lord of Glory.

"That I May Win Christ"

Philippians 3: 7-21

By James Coutts, Glasgow, Scotland

THE OPENING of this epistle states that the believer is "*in Christ*." "In Christ are hid all the treasures of God." Thus to be in Christ is to start on a voyage of discovery with infinite possibilities. Having established the fact that the believer is in Christ, Paul proceeds to set before us four of the higher reaches of the life in Christ.

(1) That I May Win Christ (v. 8)

Not everyone who is "*in Christ*" will win Christ. Paul did many things ere he hoped to win Christ. Christianity for him was not the easy thing it is to many of us. "He hit his body hard and straight and brought it into subjection" (1 Cor. 9: 27). That was very drastic. Yet the runner or wrestler in the Greek games did that to his body while in training. He did it to obtain a corruptible crown—a fading laurel wreath. But Paul sought an incorruptible crown. Therefore, whatever threatened to turn him aside, even the motions of his body, all was regarded as a foe to be resisted. For the difference between success and failure meant receiving an incorruptible crown or becoming a castaway.

The figure used in verse 8 is not that of the arena, but Christ the ardent lover of his soul. With the coming of this new Personality into Paul's life all was changed. Things which to a man, and still more to a pharisee, ranked as gains became loss on account of Christ. In chapter 2 the Lord divested Himself of the outward marks of Deity on account of Paul. In

chapter 3, Paul divests himself of his seven-patched garment of human merit on account of Christ. He proved his tremendous creed by tremendous deed. "For Whom I was sentenced to the loss of all things." A suggestive figure. Paul was arraigned before the Judge. He was charged with the high crime of being a follower of Christ. He pleaded guilty to the charge. He was fined right heavily. Exorbitant damages were extorted. "All things were taken from him." Yet the loss of all things, even martyrdom, is sufficient to win Christ. "Though I give my body to be burned and have not love, it profiteth me nothing."

We win Christ in precisely the same way as the loved one wins her mate—by becoming his complement, all he wishes to be in longing and desire. As the Beloved said to His bride: "Thou has given Me courage by one look of thine eyes. How much better is thy love than wine." Christ knows all we are prepared to sacrifice for Him in the form of social life, leisure, worldly prospects and gain. If we have written loss over these, if for the surpassing excellence of knowing Christ as Lord we brook no rival in our hearts, if our one ambition is to please Him, when we stand before His judgment seat He will say, "child, I know all you have done and sacrificed for My sake. I find in you all My heart desires. You have won Me."

(2) That I May Know Him (v. 10)

This is Paul's big way of stating

things. He feels he has only begun to know Him. "A star here and there I have glimpsed," he says, "but, oh, if those cloud banks would only roll aside, what would I not see!" And dare we imagine we know the whole Christ? Three things contribute to this experimental knowledge of Christ.

(a) "*The power of His resurrection.*" This was displayed in His bursting the bars of death, appearing in Judea and Galilee at will, and in the midst of His disciples when the doors were shut, but particularly in the transformed lives of His followers.

(b) "*And the fellowship of His sufferings.*" There are many New Testament fellowships. Those in the enjoyment of them always wish them extended. "That ye also may have fellowship with us." In them we rejoice. But we draw back in fear from the fellowship of His sufferings. We cannot fully appreciate what it meant for "the Holy One" to pass through such a defiled world as this. It must have meant exquisite suffering for Him. The Lord chose the path of suffering voluntarily. We can take up the cross or shun it at will. Every one knows that to be true to Christ in certain relations of life entails certain suffering. So the temptation is to compromise and shun the cross. But suffering will be welcomed by us when we appreciate it is God's provision for introducing us into intimate fellowship with Christ.

(c) "*Being made conformable unto His death.*" Presently he will tell us our bodies are to be conformed like unto His glorious body. But now it is, "being made conformable unto His death." Suffering and death—these are all

we should expect here, if we follow on to know the Lord, to die as He died. A life of sacrifice having death as its certain goal.

(3) That I May Apprehend Him (v. 12)

The Lord laid hold of Paul. In his graphic words, he "was apprehended of Christ Jesus." As he neared Damascus he was struck to the ground by a light from heaven, above the brightness of the sun, which blinded him for three days. But it was not an officer of law that apprehended Saul. It was Jesus the Nazarene. His kindly hand lifted him, and turned him right about. "But I follow after, brethren; I count not myself to have apprehended; but this one thing I do." Not that he did one thing only, but that everything was tributary to his one purpose in life. "Forgetting those things which are behind," as the runner leaves the starting place. Nor could he hope to reach the goal or win the prize if he kept going back. "Stretching forward unto those things which are before, I press toward the mark for the prize." Some say that future reward is not a worthy motive for Christian fidelity. But that is contrary to Scripture. Moses "had his eye on the coming reward." It was "for the joy set before Him," our Lord "endured the cross and despised the shame." Paul sought "the prize of the high calling of God in Christ Jesus."

(4) That Our Body Might Be Fashioned Like Unto His Glorious Body (v. 21)

Having sought to win, to know, and to apprehend Christ, Paul now says, "Brethren, be imitators to-

gether of me, and mark, so as to follow them that so walk." Alas! there are not many who so walk. Spiritual things are at a discount to-day. "The many," says the weeping apostle, "are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." But the Christian is a heavenly man in an earthly scene. "We are a colony of heaven, from whence also we look for the Saviour, the Lord Jesus Christ." The Lord is given His full title, for He is coming to do a great work. "Who shall transform the body of our humiliation." Our bodies have

been humiliated by sin. In them we groan being burdened. The intensity of the groan indicates the depth of our humiliation and our longing for full redemption. "That it might be fashioned like unto the body of His glory." This mighty transformation—fallen man redeemed and made like Christ, beyond the possibility of a second fall—will be "according to the working whereby He is able even to subdue all things unto Himself." Then and for evermore,

*"We shall find each hope of glory
gained,
Fulfilled each precious word;
And fully all to have attained
The image of our Lord!"*

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Bible Reading—All Things

The POSSESSOR of all things is God (Isa. 66: 2; 1 Cor. 8: 6).
The PROVISION of all things is for the sake of believers (2 Cor. 4: 15).
The PERFORMER of all things is God (Psalm 57: 2; 2 Cor. 5: 18).
The PURPOSE of all things is to work together for our good (Rom. 8: 28).
The PURPOSER works all things after the council of His own will (Eph. 1: 11).
The PRESERVER of all things is our Lord (Heb. 1: 1-3).
The PRE-EMINENT One in all things is the Lord Jesus Christ (Col. 1: 18).
The POTENTATE over all things to the Church is Christ (Eph. 1: 22).
The POSITION of all things is under His feet (Eph. 1: 22).
The PURGER of all things that offend is our Lord (Matt. 13: 41).
The PRIVILEGE of believers is to know all things (1 John 2: 20).
The POWER by which we may do all things is through Christ (Phil. 4: 13).
The PROOF of all things is necessary to soundness in the faith (1 Thess. 5: 21).
The PRINCIPLE that should govern us in all things is faith (Mark 9: 23).
Our PRAYERS is the mode of our receiving all things (Matt. 21: 22).
Our PRAISE and Thanksgiving should be in all things (Eph. 5: 20).
The PARACLETE (Holy Spirit) teaches us all things (John 14: 26).

J. EVANS.

Holiness

A BLOOD-BOUGHT MAN should be holy; an heir of glory should be holy; he who walks with angel-guards, and is soon to pass into heaven, should be holy; he who is called to holiness, and pledges himself to be holy, and prays for a holy life, should be holy. Are these feet to tread the holy streets? Are these eyes to see the holy God? Am I to dwell in the holy city, with the spirits of just men made perfect? Then shall the thirst of my soul and the endeavours of my life be to "follow after holiness, without which no man shall see the Lord."—BAXTER.

PREACHING AND PREACHERS

"They marvelled at Peter and John"
(Acts 4: 13)

1. For their "boldness in preaching."
2. As "unlearned and ignorant men."
How account for their success?
3. They had been with Jesus, from Whom they received their ordination, learning and power.

"For I determined not to know anything
among you but Jesus Christ and Him
crucified" (1 Cor. 2: 2).

It would be well to bear in mind that you are not called to preach a religion, but to hold up a Person—the Lord Jesus Christ. It is not faith in a religion, but faith in Him that saves the soul. It is not a defence of a system of doctrines for which you are sent forth of the Holy Spirit into the world, but defence of the truth as it existed in Him—His life, His character, His Spirit. You are not merely professors of a religion. You are disciples of Christ; and your mission is not to make it, but Him, known. Him the earliest preachers knew—knew intimately—and Him they preached and Him only. Paul wrote many doctrinal and practical letters; but when he came to preaching, he kept to one idea—Jesus, His life, His death, His resurrection.

The Lord did not come into the world to publish elaborate discourses to men. He was full of the truth; and the truth flashed from Him as the occasion suggested. A sneering objection brought one discourse from Him; an affectionate inquiry elicited another; the dullness and unbelief of His disciples incited another.



Home Call

At 2.50 a.m. on Saturday, 12th August, in the private ward of the Mater Hospital, South Brisbane, Mr. William Brittain, of Oxley, passed away to be with the Lord, at the age of 86.

Coming to Australia over half a century ago, he was for many years connected with Bundamba Assembly. Later, moving from that district, he met with saints at Conference Hall, Brisbane, transferring eventually to Corinda, when an assembly was formed there.

He took little public part in the meetings, but many of the Lord's servants at home and abroad benefited by his faithful stewardship.



The Editors,

I am writing a few lines to express my appreciation of that very important little magazine, *Word and Work*.

I think there has been no better book of its kind printed for a long time, and for the Christian it contains very good food for thought. I have been so helped by it that I await it most eagerly each month and, as a Gospel worker, I find it to me most helpful.

—J.F.L.

MR. J. MONEYPENNY is ministering the Word and preaching the gospel in Conference Hall, Brisbane. There is good interest.

AFTER GIVING HELP in Pialba and Maryborough, Queensland, Mr. T. M. Stewart went north and is now in Cairns.

Lift Up Your Eyes

ON SATURDAY, JULY 29TH, the Sunday School conducted by Mr. J. Robinson and helpers in Bulli held their annual prize-giving service in the Masonic Hall. There was a splendid response to the invitation by parents and friends, who listened to appropriate messages from James T. Fletcher and R. Scanlon.

R. SCANLON had a series of helpful and well-attended meetings in Corrimal and Bulli during July. In the latter place the Masonic Hall was rented for three nights and goodly numbers heard the gospel message. He also visited Guildford, Concord and Willoughby, ministering the Word.

THE ASSEMBLY which met for the past sixteen years in Town Hall, Leichhardt, has removed to Hebron Hall, Leichhardt. At the opening conference on Saturday, August 5th, the seating accommodation was fully taxed, many having to stand. Helpful, edifying addresses were delivered by H. C. Hewlett, D. Clark, G. Kerr, and R. Scanlon. Mr. Scanlon is continuing with special meetings.

MR. TOM TOWILL writes from Sawtell: "The Van is a great asset to the work, as I am able to convey many to the meeting. Last Lord's day I picked up fourteen. You will rejoice to know that a young woman has been brought to Christ; she was saved in her own room, which is the kind of conversion I like." Mr. Towill has been holding a week-night meeting at Coff's Harbour, which has been most encouraging. Miss Barnes has gone to Sydney for a little while.

MR. TOM ROLLS, who has been in Queensland telling of the Lord's work in Belgian Congo, is now back in Sydney on his way to Adelaide. Expects to leave there for Africa on 16th September.

MR. E. PHOENIX has returned to Sydney from Queensland, where he has been telling of the work in Mauritius and showing lantern slides. Mrs. Phoenix has given birth to a daughter and both mother and daughter are well.

MR. & MRS. F. E. COOPER, N.Z., passed through Sydney en route for Jerusalem, Palestine, for a further term of service. Mr. Cooper had opportunities of giving illustrated addresses on the Holy Land, its peoples, practices, and prospects, together with most instructive information with regard to the work of the printing press—of which he is in charge—their co-workers, and the assembly at Jerusalem. Addresses were given in Willoughby, Burwood and Leichhardt assembly halls, also at Turramurra (Waitara assembly). They sailed by s.s. Orama on Saturday, 12th August. Their two sons are engaged in printing evangelical literature in New Zealand in conjunction with Mr. Compton.

MR. J. H. TODD, after visiting a number of small assemblies on the West Coast of the South Island, N.Z., had two weeks' meetings in Nelson, and then crossed to Wellington for meetings in Vivian Street hall and suburban halls.

Look On The Fields

ON SATURDAY, August 5th, a United Missionary Meeting was held in *Conference Hall, Brisbane*, at which there was a most encouraging attendance. The earlier part of the meeting was devoted to the reading of extracts from missionary letters and to special prayer on behalf of work and workers in the regions beyond.

Prior to the tea interval *Mr. Milliken* gave a short word of ministry and at the evening session *Mr. T. Rolls* and *Mr. R. Vines*, who are leaving shortly for Africa and China respectively, spoke of the Lord's work in their different fields of service.

The meeting concluded with a profitable message from *Mr. Money Penny* on "John the Baptist—The Man Sent from God," his Mission, Courage, Faithfulness, Self-effacement and his Exaltation of Christ.

Mr. A. CAMPBELL has gone northward, working up to *Cairns*.

Mr. T. BRAIDNER has been having special gospel meetings at the needy place of *Redbank*.

Mr. BRUCE TODD has been visiting *Toowoomba* and expects, D.V., to go to *Collyville*.

Mr. P. J. ELSEY is up north in the *Rockhampton* district, giving addresses on the Tabernacle.

Mr. VINES, from *China*, has been visiting the various assemblies in *Queensland*, speaking of his work, and illustrating same with lantern slides.

Mr. P. Moss is still labouring up north. *Mrs. Moss* writes of encouragement in numbers in Sunday School effort.

Mr. E. FLEISCHMANN is not too well, but seeks to visit and testify in the open air as strength permits.

Mr. F. BATES has had a bad turn of sickness, but is better now and is at *Dalby*, where cottage meetings are being held. He hopes to be out on the streets again shortly.

Mr. T. R. CAMERON has been having special meetings at *Bendigo, Victoria*, for about four months. The interest and attendances have been increasing each week and the Lord has been pleased to save souls and revive the saints. He says there is much spiritual need in *Victoria*.

Mr. H. NICOL spent a fortnight in and around *Forest, Tasmania*. Though it was very wet and cold all the time, the attendances were most encouraging. An illustrated Service of Song at *Wynyard* was much appreciated.

Mr. and Mrs. Nicol are now in *Melbourne* for a brief stay. While there he is seeking to render a little service in the surrounding assemblies.

THE EFFORT IN THE GOSPEL commenced about four months ago at *North Sydney*, is progressing and giving much encouragement. *Mr. Jas. Wilson* is preaching in the *Roxy Theatre* on Sundays. Some have professed conversion.

Mr. & Mrs. H. C. HEWLETT, of *New Zealand*, are on a visit to *Australia*. *Mr. Hewlett* has had meetings among some of the assemblies around *Sydney*.

QUERIES

C.M.—Can you give a little help to the understanding of *John 5: 31 and 8: 13, 14*?

The two passages taken together afford an illustration of the inability of the natural mind to understand spiritual truth. The Lord had pointed out to the Jews that in presenting Himself to them for their acceptance He did so, not upon His own bare testimony, but upon that of John the Baptist, of His own miracles, of the Father, and of the Scriptures. They were, therefore, entirely without excuse, having not merely a twofold, but a fourfold witness. It is in this connection that the Lord said, "If I bear witness of Myself, My witness is not true" (*John 5: 31*). An unsupported testimony is here meant, such as that of *Theudas* who boasted he was somebody (*Acts 5: 36*).

The Pharisees took up the words literally, seeking to use them against the Lord. "Thou bearest witness of Thyself, Thy witness is not true" (*John 8: 13*). But this accusation only proved their utter ignorance of the Person of Christ. For His witness was not simply human. What He spake of Himself was true, because He was the Son from heaven. And His answer to their cavil is the truth concerning Himself. He, in contrast with them, knew whence He came and whither He went. Besides, He said, "I am not alone, but I and the Father that sent Me. It is also written in your law, that the testimony of two men is true. I am One that bears witness of Myself, and the Father that sent Me beareth witness of Me." They could not, therefore, divide between the testimony of the Father and Son (*John 14: 10*).

The Jews stumbled at the latter because they failed to perceive the spirit of the Lord's words. To them it was one of those "discrepancies" which it is the morbid delight of some minds to discover in the Scriptures. But the knowledge of Christ is the key to all such difficulties. For He Who spake on earth was not man only, but God also.

M.—What is the work of God in *John 6: 29*?

The work of God is to believe on Him Whom God had sent. The Lord told the people to work for the meat which endureth unto eternal life (verse 27). They asked how they could work the works of God (verse 28). The Lord then told them that the work of God was faith in His Son (verse 29). Miracles certainly attested the truth (*Acts 2: 22*), but the Lord did not accept faith that rested on miracles only (*John 2: 23*).

C.D.A.—How can we reconcile *1 Samuel 15: 11, 35* with verse 29?

When *Jehovah* said He repented of having made *Saul* King, it referred to the change of His dealings in consequence of *Saul's* disobedience. It was because the son of *Kish* failed that the Kingdom was taken from the house of *Saul* and given to the house of *David*.

Now God had not promised the throne to *Saul* and his seed for ever, as He did to *David* subsequently. Hence *Saul's* line is set aside. But it is of the word of the Lord that *Samuel* speaks when he says, "The Strength of *Israel* will not lie nor repent: for He is not a man that He should repent." *Jehovah* had rent the kingdom from *Saul*. *Saul* must not expect Him to recall that word—the Lord had said and would not repent. Verses 11 and 35, therefore, refer to the change of outward plan that *Jehovah* was about to make in giving *Saul's* crown to *David*. This in no way conflicts with verse 29, which solemnly warns of God's unchanging word and purpose.

¶ Another of a Series of Articles on
The Books of the Pentateuch, by P. J. Elsey

Numbers

THE BOOK of Exodus ends with the setting up of the tabernacle. In chapter 40 and verse 17 we read: "And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up."

When we turn to the book of Numbers, the first verse states: "And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the *first day* of the *second month*, in the second year, after they were come out of the land of Egypt."

There is thus a period of one month between the end of Exodus and the beginning of Numbers. The book of Leviticus occupies the interval.

On the *twentieth day* of the second month, 50 days after the tabernacle was set up, the cloud was taken up from off the tabernacle, and the first step forward was made (Num. 10: 11). In this connection, it is both interesting and instructive to note that 50 days after the last passover that our Lord had with His disciples when the true paschal Lamb was slain, the Holy Spirit descended, and the Church was born and took its first step forward (Acts 2: 1, etc.).

In the early part of the book of Numbers we find the people on the border of the promised land all prepared, as far as organisation was concerned, for passing into the land. At the end of the book, we find them again on the margin of the promised land, all prepared for entry. Between the

first occasion, however, and the second we have an interval of about 40 years, during which time they had been wandering in the wilderness (chapter 14: 33, 34). These were years of arrested progress in the history of the nation, the result of unbelief. In that great chapter, the 11th Hebrews, which deals with the subject of faith, this period is omitted entirely. The passing through the Red Sea is given us in verse 29—and the 30th verse speaks of the walls of Jericho falling down. The lesson is obvious. Unbelief can have no place in the chapter of faith. Lack of faith in God and disobedience to His will and word is fatal to any advance in Divine things.

In the first ten chapters of Numbers, we have God's provision for His people. The order of the camp is arranged—the purity of the camp demanded—the worship of the camp provided for—and the movement of the camp ordered, under the immediate direction of God by the cloud. In all this we are reminded of the fact that "God is not the author of confusion, but of peace as in all the churches of the saints" (1 Cor. 14: 33).

In chapter 11, however, we see a distinct change. Incipient discontent breaks out into open complaint, which necessitated Divine discipline. Discontent is largely due to doubt. Lack of confidence in God's goodness was at the bottom of it, fostered by the mixed multitude amongst them. The history of the church strikingly

resembles this.

As we read Numbers we are led to wonder at the attitude of the people, who had received such signal proof of God's goodness and power and wisdom in their deliverance from Egypt and subsequently. But we must not under-estimate the difficulties of the people. They had been born and brought up in slavery. They had never learned to think or act for themselves. In Egypt their tasks had been allotted, the lashes of the taskmasters had compelled their obedience. Now being set free, they imagined that freedom meant escape from rule. But they had learned during the year at Sinai that they had to submit to the law of God, and it was irksome to them, and they became discontented. This discontent was the result of lack of confidence in God. The church has to learn a similar lesson. We have been called into liberty, but that does not mean licence. We are not under the law of Moses, but we are under law to Christ—and that law, rightly understood, and obeyed, is perfect liberty and perfect peace.

The failure in chapter 11 is followed by the story of Kadesh Barnea, when distrust developed into open rebellion. Ten of the twelve spies brought back an evil report of the land. The majority report was accepted—the minority rejected. The former admitted the beauty and fruitfulness of the land, but stated it was impossible of possession, because of the walled cities and the giants who dwelt there. The two faithful spies—Joshua and Caleb—also saw the cities and the giants, but they saw God, too, and therefore were

confident. The majority had lost their clear vision of God, and with that went their confidence, too. This is invariably so.

On God's side we see His patience and perseverance, as we have seen His provision in the opening chapters. His patience is seen in bearing with them during that 40 years' wandering in the wilderness, though there were occasions when He had to deal with them in judgment—but that always for their good—that they might learn the necessary lesson. "Thou shalt remember all the way which the Lord thy God hath led thee these 40 years in the wilderness, that He might humble thee to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no."

His perseverance is seen in the fact that He finally brought them again to the border of the promised land, and opened the way for them to enter it.

The living message for us to-day is threefold. His provision is sufficient — His patience is wonderful—His purpose cannot ultimately be defeated.

(1) *His provision is sufficient.* In every age and in every circumstance of life, God has proved Himself sufficient for all our needs. There is no condition or circumstance in which we find ourselves for which God is not equal. Everything depends upon our attitude towards Him, our faith in His resources. The crisis at Kadesh Barnea is a solemn warning to us all. In every life such a crisis comes sooner or later, sometimes more than once. When Paul was writing to the Corinthian saints he

said: "A great door and effectual is opened unto me, and there are many adversaries." He saw the door—he saw the adversaries, but he also saw God. If faith is lacking, fear is sure to be present, and the consequences may be disastrous.

(2) *His patience.* While God must ever be true to the great principles of His own being, yet He bears long with our failures and follies, and in His infinite grace, again and again restores us. He will not fail to punish sin, neither will He fail to recognise fidelity. The ten spies perished with over 600,000 others in the

wilderness, but Caleb and Joshua were preserved.

(3) *His purpose.* His ultimate purpose cannot be defeated. This is specially comforting to-day. Just as in Exodus, God's purposes could not be defeated by the power and obstinacy of Pharaoh, so in Numbers, His purposes could not be defeated by the sins and failures of His people. The issue was merely postponed, not defeated. Men may disobey God, they cannot dethrone Him. There is no power but of God—and to the eye of faith, "all is right that seems most wrong," for His purposes are ripening fast with every passing hour.

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Resignation

By Jas. Evans

THOUGH the word "resignation" is not found in Scripture (like the word "Trinity") yet the meaning and manner of it abounds right through the Scriptures, and is exemplified in many persons, especially so in our Lord Jesus Christ.

What heart searchings and soul exercises have been experienced around that word, and what changes in life and prospect as the result of it.

Resignation is something more than yielding or surrender. It means *a submission to the will of God without resistance or complaint in every circumstance of life.* Or to make another definition, it is being yielded to *God's will, abiding God's time, and satisfied with God's way.* Resignation is a state of soul rather than an assent of the mind. It is a spiritual condition which

indicates how much we have learned Christ, for one may have a profound head knowledge of the Word of God, but if upon petty trials one is found fuming and fretting, it reveals a christian experience which is only superficial. Impatience under God's discipline only shows how much we need the same. The Lord always deals with us according to the state of our souls; if the Lord's cup is bitter, we should drink it cheerfully, for there is health in it. We need to be treated as grist in God's mills so that our coarse and hard natures may become fine and useable for Him.

Probably there is no other word in which is concentrated so many Christian graces, for if one is manifesting true resignation, all the fruits and graces of the Spirit will be manifest in Him. Take the

first fruit of the Spirit, *love*. We could not be resigned to all that befalls us if we did not love Him, and have the assurance that He loved us, but having this, we rest, "knowing that all things work together for good to them that love God," etc.

Also *joy* is experienced, for the Word of Christ will dwell in us richly, with the result that His joy is communicated to us and to remain in us, so that our joy might be full (John 15: 11).

Likewise *peace* is enjoyed, for a truly resigned one will not be anxious, but in everything by prayer and thanksgiving, their requests will be made known unto God, and the peace of God which passeth all understanding shall keep their hearts and minds in Christ Jesus. And it is inconceivable to think of a truly resigned soul without having longsuffering, meekness, gentleness, goodness, faith or temperance.

The Scriptures show us a variety of ways wherein resignation should be shown.

In the Sovereignty of God—"Say not thou what is the cause that the former days were better than these? for thou does not enquire wisely concerning this" (Eccl. 7: 10). "Consider the work of God: for who can make that straight which He hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God hath set the one over against the other, to the end that man should find nothing after him" (Eccl. 7: 13, 14).

In the Will of God—"Thy will be done, as in heaven, so on earth" (Luke 11: 2; Acts 21: 14).

In the Justice of God—"Howbeit Thou art just in all that is brought

upon us; for Thou hast done right, but we have done wickedly" (Neh. 9: 3).

In the Faithfulness of God—"Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator" (1 Pet. 4: 19).

In the Compassions of God—"It is of the Lord's mercies that we the not consumed, because His compassions fail not" (Lam. 3: 22).

In the Love of God—"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12: 6).

In Personal Trials—"For what glory is it, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (1 Pet. 2:20).

In Loss of Children and Goods—"The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord" (Job 1: 15-21).

In Affliction—"What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips" (Job 2: 10).

In the Prospect of Death—"Then Paul answered, what mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus" (Acts 21: 13).

One could easily enlarge on this theme, but space forbids, excepting to add the names of some who were examples of resignation, e.g., Jacob, Aaron, Eli, David, Job, Hezekiah, Stephen, Paul, and our Lord Himself. May we glorify God by seeking to emulate them.

¶ Scriptural Guidance concerning
Assembly and Trust Money

Concerning the Collection

By C. F. Hogg

UNDER MOSES' LAW sacrifices were many and varied, and in the aggregate imposed a considerable first charge on the income of the Israelite. These sacrifices, having served their educational service, were done away in Christ. Wherefore, the believer, identifying himself by faith with Christ, offers no such sacrifice now, "for this He did once for all when He offered up Himself" (Heb. 7: 23).

There are, however, means whereby the worshipping heart expresses itself: in praise, wherein the lips acknowledge God's Name, that is, declare what He is, Giver of the Gift Unspeakable; and in doing good, that is, sharing with others what God's bounty has provided for us (Heb. 13: 15, 16; 2 Cor. 9: 15). These are prime means of grace to the soul; as we abound in them we grow in likeness to God.

And whereas under the law the relation of giving to income were defined, no proportion is demanded of the Christian, yet the principle of proportionate giving is asserted as in the words of 1 Cor. 16: 2: "Upon the first day of the week let each one of you lay by him in store as God may prosper." Plainly the measure of any man's prosperity can be known only to himself and to the Lord from Whom alone his prosperity comes. His giving is left to his conscience and to his spirit of loyalty to Christ.

The grace of communicating finds a variety of ways to manifest itself,

as in the use of time, strength, the home, money, or other of the good gifts of God. In the case of money, the communications may be individual and direct; then the danger is ostentation, and the protecting law is "let not thy left hand know what thy right hand doeth," and the assurance is that "thy Father which seeth in secret shall recompense thee" (Matt. 6: 3, 4). Or it may be done in common with others, and here also the same danger threatens and the same law and the same assurance apply.

There are two passages in Scripture in which *individual gifts are recorded* and which stand in marked contrast one with the other, though it is probably intended that the reader should recognise the identity of motive lying behind them. For, if the Spirit of the Giver moves the wealthy or the poor, each is accepted of Him; there is no respect of persons with God. The longest chapter in the Bible (Num. 7) recounts the gifts of the twelve princes of Israel at the dedication of the altar, and though these do not vary, the description in each case is repeated, the list closing with a summary of the whole.

But when the Lord "sat over against the treasury" into which the people were casting their "brass" (R.V.M.) He noticed the rich indeed, but did not commend their gifts; that commendation He reserved for a poor widow who "cast in two mites, which make a farthing." The Lord looks not on

the appearance but on the heart; not what is given, but what is left behind weighs with Him (Mark 12: 41-44).

In individual giving the responsibility of the Christian is solely to the Lord, alike as to what is given and as to the object to which the gift is devoted; his left hand is not to know what his right hand does (Matt. 6: 3).

With collective gifts there is an obligation to "take thought for things honourable in the sight of all men," that is to say, we must exercise ourselves in forethought lest occasion should be given to any to speak evil of our good (Rom. 12: 17; 14: 16).

Discussing the collective gift which he had commanded the churches of the Gentiles to make to the poor saints at Jerusalem, the apostle gives certain instructions in order to avoid the possibility of scandal lest "any man should blame us in the matter of this bounty which is ministered by us." And he gives his reason, repeating what he had already said to the saints at Rome, but with even greater explicitness, "for we take thought for things honourable, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8: 20, 21). He is concerned for the "favour and good repute" of those who name the Name of the Lord, "in the sight of God and man" (Prov. 3: 4). It is, therefore, not enough to say, "the Lord knows our hearts." That is true, but men do not; they only know what they see, and we are witnesses not to God but to men.

The instructions given by the apostle to be observed in the churches are simple and reason-

able, and the principles underlying them should be observed to-day in the ministry of all funds to which general contributions are made.

First. The saints who themselves made the fellowship (Rom. 16: 19 so liberally, as also in 2 Cor. 9: 13, Heb. 13: 16) were to approve those who should carry it to Jerusalem (1 Cor. 16: 3). In 2 Cor. 8: 19 the word used is "appoint," but in what manner the appointment was to be made the apostle does not suggest. What is clear is that this was not a ministry to which persons could "set themselves" (see 1 Cor. 16: 16). In some way or another, formal or informal, the *saints must approve of the persons who handle their gifts.*

The word translated "appoint" is *cheirotoneo*, which means to stretch out the hand. This might mean to stretch up the hand, as in voting, but this meaning is ruled out of Acts 14: 23, the only other place of its occurrence in N.T. for there it was not the Church that "appointed" (in which case the word might conceivably have meant that the saints had voted by show of hands) but the two men, Paul and Barnabas, and they could hardly be supposed to have voted! In our text voting may not be rigorously ruled out, nor, on the other hand, need it be assumed that there is no other way in which the approval of the saints can be signified.

Second. The apostle indicates quite unmistakably that *moneys contributed by the saints should not be handled by any one person.* From 2 Cor. 8: 16-24 it is clear that at least two others were associated with Paul and Titus in this ministry. This is confirmed by verses 3-5, where "the brethren"

are mentioned. Moreover, Paul apparently expected to be accompanied by brethren from Macedonia, delegated by the churches there on the same business. The verbs are in the plural. In 1 Cor. 16: 3 "whomsoever" also is plural.

Applying these principles (which seem to be plainly involved in the passages to which we have looked for guidance) to the conditions of our own day, it is necessary that *all moneys contributed by the saints should be handled by at least two of the brethren*, and that these should be men in whom it has been made evident the saints have confidence. There is no way prescribed in which this confidence must be expressed. That seems to be left to the guides of the flock; and where the elders request some of their number to undertake the duty, it may be assumed that the saints generally will be content.

Money then should be counted by at least two, both being present while this is done. Then the entry having been made in the book kept for the purpose by one, the initials of the other should be attached; and where money is banked it is always advisable to use a *joint account* in the names of the two, and not to use a private account.

In the apportionment of gifts it is well, in order to maintain fellowship, that intimation should be made *beforehand* of the object to which the offering is to be devoted.

Receipts should be obtained and filed for every item of expenditure, with the exception of wages and such outgoings. When gifts are made immediately to brethren who minister the Word, or are sent to those at a distance, receipts should be requested and duly filed for auditing.

When it is argued, in excuse for laxity in these things, that "we trust one another in our assembly," quite unthinkingly, no doubt, brethren are making themselves wiser than the apostle, wiser than God, Who spoke through the apostle. No question of confidence arises. The pattern is shown us in Scripture, only as we follow it shall we "do all things decently and in order" (1 Cor. 14: 40). It is unnecessary to point to specific cases where misunderstandings and suspicions have arisen, with their consequences in sorrow and division, which would not have arisen had the Scripture been followed along the simple lines described above. "I speak as unto wise men; judge ye what I say."



The Patience of Faith

*F*aith waits patiently upon God. This is the honourable distinction it holds in the province of a godly life. It waits on His will, His pleasure, His time—waits with humble, silent patience. When it needs His presence, and the Lord appears to delay His coming; when the emergency is pressing, and human reason would conclude that escape from danger is impossible—here it is that faith exhibits its noble and illustrious grandeur. In the midst of the most disheartening trials, it does not accuse God of dilatoriness, but firmly retains its divine calmness, assured that "He Who shall come, will come, and will not tarry."—J. PORTER.

Word and Work

• A Magazine for the Lord's People •

NEW SERIES, VOL. 1. September, 1939.

No. 9.

The Mercy Seat

By G. H. Hale, Jamaica

THE MERCY SEAT was described by God Himself, and from this description, or pattern, it was made (Ex. 25 17).

It was to be of pure gold, with two cherubim of pure gold, wrought from the two ends of the mercy seat. It was the exact size of the ark, made to fit into and cover it. The ark upheld the mercy seat, and it was to be the dwelling place of God on earth. It was:

The *throne of manifestation*;
The *seat of sovereignty*;
The *place of relationship*.

It was set up in Ex. 40: 34 and God took possession, and "the glory of the Lord filled the tabernacle."

The two cherubim were of the same material and part of the mercy seat itself; they represent the triune God, the Father, the centre of mercy, the Lord Jesus Christ, and the Holy Spirit, the administrator of mercy. Gal. 4: 4-7 give the anti-type of this truth.

God—the *Father*
sent forth—the *Son*
sent forth—the *Spirit*;
the purpose is threefold, as follows:

1st—*manifestation* (John 1: 18).

2nd—*sovereignty* (Gal. 4: 5) to *redeem*.

3rd—*relationship*—(Gal. 4: 5, 6) *sons*.

The mercy seat was the place where God dwelt with His people and there, says Jehovah,

"I will meet with thee,"

"I will commune with thee,"

"I will give thee" (Ex. 25: 22).

The mercy seat here tells out what *He is*, or, the manifestation of His Name (Ex. 34: 5-7). In the mercy seat with the two cherubim we have the triune God in mercy and grace coming to earth to make sons, and take them to heaven.

But while the mercy seat is primarily the *throne of manifestation*, it is also the seat of *sovereignty*, from which Elohim rules.

Jehovah speaks of what *God is*. Elohim speaks of what *God does*, and these two things tell out God's glory and is the basis of God's sovereignty, and because of them the throne demands that all creation shall give God the homage due to *His Person, work and character*.

We have already seen what God is—*love*—in sending forth His Son, and the Holy Spirit. We also saw what God does—*gave His Son to redeem*. We now come to—*The place of relationship*:

In the Old Testament it was the relationship of Sovereign and subject, in the New Testament we have the additional relationship of Father and Son, and sons. It is the *adoption*, or *sonship by grace*, not by nature. God *gives it*, we *receive it*—through *Christ*, by the *Spirit* (Gal. 4: 5-7).

In Ex. 25 the mercy seat is described, and in chap. 40: 34 it is set up, with all the vessels of the ministry before it. Moses finished the work, and God in all His glory took possession. "A cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle" (chap. 40: 34).

Moses is outside, and was not able to enter in but, blessed be God, the book of Leviticus shows us the way in. It must be a blood-sprinkled way, no other will do. We read "Bring his blood within the veil . . . and sprinkle it upon the mercy seat, and before the mercy seat" (Lev. 16: 15). A blood-sprinkled mercy seat is the place where God meets with His people, and a blood-sprinkled ground where man stands before God is the only place where man can stand in security, and peace, to commune with God. This is beautifully seen in Num. 7: 89. "Moses heard the voice of one speaking unto him from off the mercy seat, that was upon the ark of testimony, from between the two cherubim." May we know what it is to enter in *to meet with God—to commune with God—to receive from God*—day by day.

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God's Joy in the Son

WE TRACK His wondrous path from the glory to the heirship of all things. What discoveries are made of Him, beloved! Read of Him in Prov. 8: 22-31, John 1: 1-3; Eph. 1: 10, Col. 1: 13-22. Meditate upon Him as presented to you in those glorious Scriptures. Let them yield to you their several lights, in which to view the One in Whom you trust, the One Who gave up all for you, the One Who has trod, and is treading, such a path—and then tell me, can you part with either *Him* or *it*? In the bosom

of the Father He was—there lay the eternal life with the Father, God and yet with God. In counsel He was then set up ere the highest part of the dust of the earth was made. Then, He was the Creator of all things in their first order and beauty; afterwards, in their state of mischief and ruin, the Reconciler of all things; and bye-and-bye, in their regathering, He will be the Heir of all things. By faith we see Him thus, and thus speak of Him. We say, He was in the everlasting counsels, in the virgin's womb, in the sorrows

of the world, in the resurrection from the dead, in the honour and glory of a crowning heaven, and with all authority and praise in the Heirship and Lordship of all things.

And still further, *in each stage of this journey we see Him awakening the equal and full delight of God.* All and as much His joy at the end as at the beginning, though with this privilege and glory, that *He has awakened it in a blissful and wondrous variety.* This blessed thought, Scripture also enables us to follow.

But when His Beloved was set up as the centre of all the Divine operations, or the foundations of all God's counsels, He was still God's delight. In such a place and character we see Him in Proverbs 8: 22-31. In that wondrous Scripture. Wisdom or the Son is seen as the great Original and Framer and Sustainer of all the Divine works and purposes, set up in counsel before the world was—as several Scriptures in the New Testament also present Him to us (see accordingly, John 1: 3, Eph. 1: 9, Col. 1: 15-17).

And in all this He can say of Himself, "Then I was by Him, as One brought up with Him; and I was daily His delight, rejoicing always before Him."

So when the fulness of time was come, the Son of God lay in the virgin's womb. Who can speak the mystery? But so it is. But it is only another moment, and a fresh occasion of joy—and angels came to utter it, and tell of it to the shepherds in the fields of Bethlehem.

Then again, in a new form the Son of His love was to run another course. Through sorrows and services as Son of man, He is seen on earth, but all and as unmixedly awakening ineffable delight, as in the hidden ages of eternity. "This is My beloved Son in Whom I am well pleased," "Behold My servant, Whom I uphold, Mine elect, in Whom My soul delighteth," are voices of the Father telling of this unchanging joy, while tracking the path of Jesus across this polluted earth.

And that same voice, "This is My beloved Son in Whom I am well pleased," is heard a second time—heard on the holy hill, as on the banks of Jordan, in the day of transfiguration, as at the baptism. And the transfiguration was the pledge and type of the kingdom, as the baptism was entrance on His ministry and witness. But the same delight is thus stirred in the Father's bosom, whether the eye of God track Him along the lonely path of Jesus the servant in a polluted world, or in the heights of the King of glory in the millennial world.

It is delight in Him, equal and full delight all along the way from everlasting to everlasting; no interruption, no pause, in the joy of God in Him, though various and changeful joy—the same in its fulness and depth, let the occasions proceed and unfold themselves as they may. The One Who awakens the joy is the same throughout, and so the joy itself. It can know no different *measures*, though it may know different *springs*.

—SEL.

Thankfulness with an "If"

THIS IS NOT an uncommon sort of thankfulness. Many people are thankful with an "if". At least their words of thankfulness have an "if," or a "when," added.

"How thankful I should be if the next mail brought better news of my son abroad!" says one.

"I should be thankful," says another, "if the cloud were lifted, and I could see my way out of this difficulty."

"I shall be so thankful when I feel better and can get about again," says a third.

Are such "ifs" and "whens" wrong? No, they cannot be wrong, because they show that the speaker looks to God for the happy change he desires; and, should it come, will doubtless thank Him for it. The anxious mother prays that the mail may bring a better account, and will praise God when it comes. The person under the cloud prays in that darkness and perplexity, and will be truly thankful when light appears. The sick man prays on his bed, and will rise from it, and go about, with a thankful heart. As far as it goes, this is quite right; this looking to God, praying to God, and meaning to thank God.

But does this go far enough? Ought not the thankfulness to begin earlier? Should we not be thankful without ifs and whens? Should we not all be thankful now?

Yes, surely. Such words seem to imply (though it is by no means always the case) that you are not thankful yet, but that you will be

some day; or that you would be, if such and such a thing were to happen, but not otherwise. This cannot be right, for we are directed thus: "in everything give thanks."

Therefore begin now, if you are to give thanks in everything, give thanks now, under your present circumstances. Mix praise with prayer, after the pattern of the apostle Paul: "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God" (Phil. 4: 6). Do not put off being thankful till something or other happens; wait for nothing.

Is there nothing to be thankful for to-day? The mail is not in yet, and you know not what news it may bring; but, at least, you have heard no bad news. Remember, your son is in God's hands, however far he may be from you. When you pray for him, you put him afresh under His loving care. Leave him there, with a trustful and peaceful and thankful heart. "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord" (Psa. 112: 7).

There is a cloud over you, and you cannot see your way at present. But, even under the cloud there is much to give thanks for. To the children of Israel a cloud was even made the token of God's presence. God is above your cloud; nay, in it. For it could not be there without His will. A cloudy time may be a time of great blessing. Has not God helped you hitherto? Has He not brought you forth from under other clouds?

Is He not near you now? Have you not His word and His promises? Thank Him for all this, thank Him to-day, thank Him before the cloud lifts and the way is cleared. You will thank Him all the better when light appears, if you have thanked Him in the darkness. And, besides, how can you pray in faith, if you have no thankfulness of heart?

As for a time of illness or weakness, while that is a time for prayer, it is certainly a special time for praise, too. What comfort God gives you on your bed! How many thoughts of peace He sends you!

Does he not make all your bed in your sickness? Does He not smooth your pillow, and give you ease from pain, and stop the pain from being too bad? And the very hope which you have of being better, is it not He Who gives it you? He is "the God of hope." May He "fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost" (Rom 15: 13). And if you are thus filled with faith and joy and peace, and do thus abound in hope through the

Spirit, then certainly you will be full of thankfulness, too. You are weak, but every day God supports you; you suffer, but He helps you to bear; you are sometimes low, but He does not fail to cheer you and lift you up. Thank Him for daily mercies; thank Him for the bed you lie on; thank Him before He makes you well.

"Wherefore glorify ye the Lord in the fires," or, in the valleys (Isa. 24: 15). And, like the Psalmist, love the Lord, not only when He shall have delivered you from trouble, but also while faith assures you that He hears your voice and your supplications (Psa. 116: 1). And let faith assure you of this. Believe always that God does hear you, when you pray in the Name of Jesus. Then you will praise God apart from ifs and whens; and you will feel and say, not only "how thankful I should be," but "how thankful I am!"

"Whoso offereth praise glorifieth Me" (Psa. 50: 23), and never more than when the praise is offered from under a cloud, or from a sick-bed, or while waiting in prayer and faith.—F.B.

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Christians Disappointed

MANY CHRISTIANS may be much disappointed at the Judgment Seat of Christ. Many who are now zealous for doctrines, and who pursue with vindictive spirit others who differ from them, shall "suffer loss," and find that the persecuted had more real love of truth than the persecutor. Many who are now filled with zeal, and who denounce the comparatively leaden and tardy pace of others—many whose bosoms glow with rapturous feeling, and burn, as they suppose, with a seraph's love, shall find that *all* this was not piety—that animal feeling was mistaken for the love of God; and that a zeal for a sect, or the triumph of a party, was mistaken for love to the Saviour; and that the kindlings of an ardent imagination had often been substituted for the elevated emotions of pure and disinterested love.

—A. BARNES.

And what of you and me? Are we better than they? Verily, there was nothing in us that should cause God to set His love upon us. Can we not say with McCheyne,

*"Chosen not for good in me;
Wakened up from wrath to flee;
Hidden in the Saviour's side;
By the Spirit sanctified.
Teach me, Lord, on earth show,
By my love, how much I owe."*

Fifthly, the love of God has been a

Tried Yet Persistent Love

What a disappointment Israel were to God and yet how He loved them. In Hosea 11: 8, Jehovah's heart is yearning over them notwithstanding their sin. He says "My heart is turned within me." But He won't give them up. And what of us? Have we never tried the love of God? Times without number. How often have we grieved the Holy Spirit by our positive rebellion against Him. Yet, though we have departed from God in our hearts many times; though we have practically denied the Lord Jesus; though we have grieved the Holy Spirit times without number, yet His love is persistent still. Let us not talk of the persistence of the saints but of the persistent love of God. Oh, the exceeding riches of His grace!

Sixthly, it will naturally follow that love so persistent must be

Love Intense

and this is seen in three ways. First, it is seen in Christ paying for our redemption. Christ loved the church and gave Himself for it. He sold all and bought the field for the treasure hid in it. What a costly investment, the price of our

redemption. Secondly, it is seen in the lavish provision of God for our present enrichment. In Christ dwells "all the fulness of God" and all is at our disposal to draw upon. How little we appreciate this. Thirdly, the intensity of His love appears in the destiny to which we are called. We are called to sonship and heirship—called to fellowship with the Son in the enjoyment of the Father's love and in the glory of the throne.

Seventhly, this love being so intense is also a

Jealous Love

Five times over, Moses refers to the jealousy of Jehovah. "The Lord our God is a jealous God." The love of God can stand no rival—it will burn till it has consumed the last effort of unbelief or of departure from Himself. "Love is strong as death; jealousy is as cruel as the grave," and I do not wish to feel the burning of that jealous heart.

And, lastly, because the love of God is everlasting, sovereign, infinite in dimensions, spontaneous, persistent, intense and jealous, it is an

All-Exacting Love

"Thou shalt love the Lord thy God with all thy heart . . . soul . . . mind . . . and strength" (Mark 12: 30). Perfectly reasonable is this demand. He in love has given His all, Christ in love gave Himself and now He expects our all from us in return. He says, "Son, give Me thy heart."

*"Love so amazing, so divine,
Demands my heart, my life, my all."*

The Love of God

By the late W. J. Grant, M.A., Kilmarnock, Scotland.

(Read Ephesians 3: 14 to 21)

WHAT AN engaging theme is "the love of God which is in Christ Jesus our Lord." So engaging that our hearts may well be won by it moment by moment. Now there are various points connected with His love worthy of our attention. *First*, this love of His is an

Everlasting Love

"Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." Here is a company of souls that have been "drawn by love that knows no measure," love set upon them before the foundation of the world. Write this upon your memory and heart, He Who loves you now has loved you from a past eternity and will love you to an eternity to come. *Secondly*, the love of God is a

Sovereign Love

and in the sovereignty of His love God has a perfect right to do with His creatures as He pleases. In His sovereignty He has been pleased to choose us "in Christ before the foundation of the world, that we should be holy and without blame before Him in love, having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will" (Eph. 1: 4, 5). His sovereign love is seen in our being chosen in Christ; He loved us because He willed to do so; because God is love. We would never have chosen Him had He not chosen us. *Thirdly*, the love of God is

Infinite in its Dimensions

Notice the dimensions of this love in verse 18 of Eph. 3 and compare them with Psalm 103. (1) Its **BREADTH**: "As far as the east is removed from the west, so far hath He removed our transgressions from us." What a separation between the transgressors and the transgressions. (2) Its **LENGTH**: "The mercy of the Lord is from everlasting to everlasting." (3) Its **DEPTH**: He (in love) hath not dealt with us after our sins." Our sins would have sunk us into the lake of fire but His loving hand reached down to where we were and lifted us up. And (4) its **HEIGHT**: "As the heaven is high above the earth, so great is His mercy towards them that fear Him." Beloved, He has not only prevented our going down but He has lifted us up and set us in the heavenlies in Christ. These are dimensions that are measureless. *Fourthly*, the love of God is a

Spontaneous Love

He loved us because He would love us. There was nothing in us that merited this love. The very reverse. Moses could say of Israel, "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people" (Deut. 7: 7). Think of their history. They had not a creditable history. They sprang from an idolatrous root and when in Egypt had practised the idolatry of the Egyptians. So neither for their numbers nor their creditable history did Jehovah choose them.

And what of you and me? Are we better than they? Verily, there was nothing in us that should cause God to set His love upon us. Can we not say with McCheyne,

*"Chosen not for good in me;
Wakened up from wrath to flee;
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redemption. Secondly, it is seen in the lavish provision of God for our present enrichment. In Christ dwells "all the fulness of God" and all is at our disposal to draw upon. How little we appreciate this. Thirdly, the intensity of His love appears in the destiny to which we are called. We are called to sonship and heirship—called to fellowship with the Son in the enjoyment of the Father's love and in the glory of the throne.

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*"Love so amazing, so divine,
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PREACHING AND PREACHERS

So long as a speaker is conscious of a difference between the floor of the pulpit and the floor of the parlour he is not a preacher.

When the Word of God is allowed to become man's critic, it makes wise the simpleton. When a man becomes a critic of the Word of God, he is punished by being made a glorious fool.

RELIGIOUS INSTRUCTION

In most schools in Victoria religious instruction is being given regularly, but there is still a great need for more instructors, both in the cities and the country districts. The Council for Religious Instruction in State Schools is the authorised body which organises the work and information regarding schools awaiting Christian instructors will gladly be given.

There are only two full-time workers in the *Victorian State Schools* who visit schools, giving religious instruction as often as regulations allow or the workers can manage.

Since March, 1928, *Mr. Horace Mears*, after thirty years of missionary labours in India, has been carrying on the work commenced in 1910 by *Mr. Archie Law* and his wife. The work at first was very difficult, owing to bad roads and limited means of transport. Though in recent years roads have improved and travelling has been made easier, yet the physical side of the work is often hard and wearisome. A ten months' tour on all roads for five days a week, beginning the day at 8.30 a.m. and ending at 4 or 5 p.m. is no easy task. *Mr. Mears* has kept to the method begun by *Mr. Law* and visits a large number of schools over a wide area once a month. The "glad tidings" is proclaimed and lessons are given to many children who have never previously heard the gospel, and many of the older children have given evidence of intelligent response to the gospel message. The children take the lessons and hymns learned to their homes, thereby increasing the number of people reached with the message.

In 1930 *Mr. Frank Young*, of Ballarat began systematic visitation of half a dozen schools, increasing to four a day, or twenty a week. Starting on a pushbike, then a motorcycle, he is now using a small motor car. Though now somewhat advanced in years, our brother maintains well over ninety per cent. of punctual attendances at his school appointments, travelling, some years, from five to six thousand miles.

There are more schools than can be visited each week by one worker and to give them all a turn a three-year programme is followed, about sixty different schools being visited in the course of the three years. A special feature of the work is the chosen verses and portions of Scripture, dealing with the gospel, which the children work out at home. Parents have expressed their appreciation of the interest taken in their children and of the lessons given.

This achievement of capable and loving service is an inspiring example of unwearied well-doing and the prayers of the Lord's people are sought that the work may prosper and that others may be called and sent forth into this field of service.—J.L.B.

Lift Up Your Eyes

THE MONTHLY MISSIONARY CONFERENCE was held in *Renwick Hall, Leichhardt, N.S.W.*, on Saturday, 16th inst., where there was a good attendance.

The afternoon session was devoted to the reading of letters from the Lord's servants at home and abroad and prayer on their behalf. During the evening session opportunity was taken to bid farewell to *Miss Rachel Hynd*, who is leaving for *South India*, where she hopes to serve the Lord. *Mr. Clark* (Haberfield), read her account of her conversion and of the Lord's dealings with her and after he and *Mr. H. Alexander* had spoken words of commendation, brief messages were given by brethren *Phoenix* (Mauritius), *Black* (Wallace), and *Dr. Porter*.

A FAREWELL MEETING was held in the Gospel Hall, Goulburn Street, Sydney, on Saturday, 9th inst., when *Miss Rachel Hynd* was commended to the work of the Lord in India. After a season of prayer, short messages were given by brethren *Hewlett*, *D. Hynd*, *D. Clark*, *E. Frizelle* and *Forbes McLeod*.

Mr. T. Towill continues preaching the Word at *Sawtell, N.S.W.*, where the Lord has been blessing. Recently a young man professed faith in Christ while reading the Gospel by John. *Mr. and Mrs. Holmes* of Eastwood spent a holiday at Sawtell, *Mr. Holmes* giving help in the work. A meeting has been commenced for Christians with the object of instructing them in the things of the Lord. There is a good opening here for young men to spend their holidays and give help in the gospel.

Mr. R. Scanlon writes from *West Maitland, N.S.W.*, of encouraging meetings at *Homeville*, where saints have been refreshed and interest manifested among the unsaved in the gospel. He had the joy of meeting some who had received blessing at meetings held with *Mr. James Wilson*, fifteen years ago. Hopes to have some meetings at *Cessnock*.

Mr. E. C. Phoenix has gone to *Melbourne*, where he hopes to visit the assemblies, later going on to *Adelaide*. He has secured a second-hand car and purposes going overland to *Perth* by way of *Kalgoorlie*, preaching the gospel and distributing gospel literature en route. He intends leaving for *Mauritius* about January, if the way is opened up, but sailings of steamers are now very uncertain.

BLESSING is reported from the *Guildford Assembly* (N.S.W.), where several recently obeyed the Lord in baptism, having been converted a few months ago and have gone on to manifest something of the inward change which has taken place. Two of these babes in Christ have been particularly buffeted since confessing Christ, and it is a cause for thankfulness to see the way in which the Lord's dealing with them has been accepted and their steadfastness in trial.

Mr. Russell (N.Z.), has been visiting N.S.W. for rest and change and has been giving help in the little assembly at *Tamworth*.

Look On The Fields

MR. T. ROLLS left Sydney for *Adelaide*, intending to leave there for Africa via W.A. The route of the steamer, however, has been altered and will probably be via the north. The altered shipping conditions, owing to the war, make it difficult for the Lord's servants who are returning to their various spheres of service abroad, to make any definite arrangements.

MR. F. TOBY is still spreading the gospel in the homes of the people in the *Mildura* district of Victoria, and meetings are being held at *Irymple*.

MR. A. S. WANNAN, of *Prospect Gardens, S.A.*, seeks to serve the Lord in postal work, sending the printed message to central parts of Australia.

WYNNUM, *Queensland*. The assembly here held its annual fellowship meeting at Saturday, 9th inst. There was a good attendance and helpful ministry by brethren *R. Vize, N. Gerrans, E. Smith, J. Cairns, and J. Evans*.



A correspondent writes of an assembly in one of our large cities where "most of the ministry and preaching and pastoral work falls on one brother, who also devotes much time to school visitation. It is often left to this brother to conduct most of the morning meeting (on Lord's day) and gospel meeting. He superintends the Sunday School, teaches the Bible class, leads the weeknight meetings and preaches at Benevolent Homes and Hospitals one or two evenings a week. Much work is left undone for want of time. There is need for young men to enquire of the Lord if He would have them go to this city for employment and give help in the assembly."

[Surely there is a great need here, and an "open door" for service.—Ed.]

MARRIAGES

LINTON-WARK—At Waitara Gospel Hall, N.S.W., on 2nd September, 1939, Mr. Harry Linton, of Abbotsford assembly (late of Melbourne), to Miss Heather Wark, daughter of Mr. and Mrs. Wark, Daddi, India.

GREEN-DAWES—At Reiby Hall, Newtown, N.S.W., on 2nd September, 1939, Mr. George Green, of Maclean, N.S.W., to Miss Ruth Dawes, elder daughter of Mr. and Mrs. Dawes, of Dulwich Hill, N.S.W.

Home Call

Mrs. John McKenzie passed away to be with the Lord on Saturday, 16th inst., at Elim, Pondoland, South Africa. Our sister was Miss Lillie Bennett before her marriage to Mr. McKenzie, and was in the Conference Hall Assembly, Brisbane. With her husband she left for Kalundu, Garanganze, Central Africa, in 1932, subsequently going to Elim, where it was thought the climate would be more suitable for her. Our sympathy and prayers are with our brother and his two daughters, Phyllis (16), and Mavis (10).

QUERIES

APPOINTMENT OF ELDERS

A correspondent writes as follows: As the position the Apostles occupied was to cease at their death, while the need of every church would remain throughout its entire history, was not the *appointment of elders* (italics are ours) by them the divine provision to meet that need? It is evident that the Apostle Paul made the necessary provision to meet that need by written orders instructing two elders (Timothy and Titus) to *appoint elders* in several churches and supplying details of the qualifications necessary. . . . The apostle instructs Timothy to make provision for an unbroken succession of elders and deacons in 2 Tim. 2: 2. . . . The term, "faithful men," viewed in the light of Eph. 1: 1, Phil. 1: 1, and Col. 1: 2, shows that elders are intended, consequently that which Timothy was to commit to them would of necessity include Paul's orders regarding the appointment of elders to take their places as they in turn passed away. Would not Acts 13: 3, 4 indicate the joint action of the human and the divine in the appointment of elders?—C.E.E.

As a contribution to the answer to the question, in July issue, as to appointment of elders, the following note on the phraseology of Acts 14: 23 may be of service: The relevant words are: "When they had appointed for them elders in every church," see R.V. "They," these are the apostles Paul and Barnabas. "For them," these are the converts in each locality. The "appointing" was done by the former in the interests of the latter. The Greek word translated "appointed," means to stretch out the hand. It may be understood in one or other of two senses: (1) to stretch up the hand, i.e., to vote for a person and thus to select him, or, (2) to stretch the hand towards, i.e., to indicate a person and thus appoint him. Plainly (2) is the meaning here, for it is not possible to conceive of the two apostles selecting the elders by voting for them.

It is questionable whether the method of voting is anywhere recognised in the New Testament. The "punishment inflicted by the many" (2 Cor. 2: 6) need not mean "by the vote of the majority against the vote of the minority," as some assume; more likely is it that "the many" are 'the whole church as against the one offender. Here again, whether or no the apostolic churches put matters to the vote there is certainly no indication that their elders were so selected, or indeed, that they were selected by the church at all.—C.F.H.

N.T.—*What is the Scriptural teaching concerning the position or attitude of the brethren who lead the saints in praise and worship in the worship meeting? Some in our assembly kneel, others stand.*

The Scriptures speak of some who prayed standing and others who prayed kneeling. It is the condition of the heart that matters in these things and not the outward posture. We should be careful not to attract attention to ourselves by our attitude when giving thanks publicly. Uniformity in our outward posture should be our aim in our meetings.

CHRISTIAN HOME

Restful surroundings, good table, at Wentworthville, N.S.W. Enquiries solicited. Miss White, Station Street, Wentworthville.

¶ Concluding Article of a Series on the
Books of the Pentateuch, by P. J. Elsey.

Deuteronomy

THE BOOK of Deuteronomy contains the final words of Moses to the chosen people—and they are words resulting from his face to face friendship with Jehovah. The opening and closing verses of the Book give us the key to its interpretation, and constitute the boundaries of it.

Its opening words are: "These be the words which Moses spake unto all Israel on this side Jordan, in the wilderness, in the plain over against the Red Sea, between Paran and Tophel and Laban and Hazeroth and Dizahab."

Its closing declaration is: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face; in all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel."

In Deuteronomy we have a repetition of things already said, but with a new tone and a new emphasis. The utterances are more direct than they have been in the previous books.

From the first mention of Moses as a little babe in Exodus 2, to the closing statement of the book now being considered, we can trace the progressive development of character of the man as a result of his knowledge of God, Whom he knew face to face.

When three months old, the child was committed to the Nile,

by an act of faith (Heb. 11). In the providence of God, the mother was able to nurse him after his discovery by Pharaoh's daughter. How long this continued we do not know, but we may be quite sure the mother would do all in her power to instil thoughts of God, and of His people in the young mind of her son. His subsequent training at the Egyptian court, all helped to fit him for his future career.

Then came the great crisis of his life, referred to by the writer of the Hebrew Epistle. "By faith Moses, when he was come to years (40 years, Acts 7: 23) refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Thus the first period of his life closes with a noble choice.

This is followed by another period of 40 years in the land of Midian, where he learned other lessons amidst the solitude of the wilderness, meditating upon the power and providence of God as he looked at the rugged mountains and the arching sky. Then came the more direct revelation at the burning bush, when he heard the unspeakable fact proclaimed, "I Am that I Am." This is followed by the great commission from God to lead His people out of Egypt to the Promised Land.

Thus the third and last period of this man's life begins and it is during these years he learned more

fully the goodness and glory of God; learned, too, that the foundation of God's throne was righteousness and judgment; and finally, out of that full knowledge he delivered his last messages to the people.

These discourses are *Retrospective*, *Introspective* and *Prospective*. In all these runs a new note of love. The former facts are repeated, the sovereignty of God insisted upon, the obedience of man is called for, but these facts are set in relation to love. It is worth noting that the word love, as indicating relationship between God and man occurs only once in Exodus (Ex. 20: 6); and as indicating relationship between man and man once in Leviticus (Lev. 19). But in the book of Deuteronomy there is a striking difference in this respect.

The permanent values are two. The first is—That God's love of man is the motive of His government. Secondly—That man's love of God is the motive for his obedience.

In the course of his first discourse, Moses declared "Because He loved thy fathers, therefore He chose their seed after them, and brought thee out in His sight with His mighty power out of Egypt" etc. (Deut. 4: 37).

The next discourse is a resume of laws, in which there was no lowering of the standard, but a clear interpretation of the meaning of those laws, which were insisted upon. In the course of this, the significant statement is made—"And now, Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all His ways, and *to love Him and to serve the Lord thy God*, with all

thy heart and with all thy soul. To keep the commandments of the Lord and His statutes which I command thee this day *for thy good*" etc. Thus responsive love from them was required, and obedience to these laws, which were the outcome of God's love for them, for their good.

The last two discourses consist of the Songs and the Blessing (ch. 32 and 33).

The Song. In that song love is never mentioned, but it breathes the spirit of love from beginning to end. It is a song of God's triumph over unfaithfulness. Is there ever any love song so mighty as that which tells of love which triumphs over the unfaithfulness of the loved ones? That is the deepest truth about God, and Moses celebrated it in this final song. The people were to be dispersed, and Moses foretold that dispersion; and then, at the command of God, wrote the song and taught it to the people.

The Blessing. Here the eye of Moses is fixed upon the far distant day when the Tribes shall be restored, and fulfil the great Divine ideal. In the midst of the blessing is a great statement—"He loved the people." Thus all through the book run the thoughts of love, whether we look backward, inward or forward.

The Living Message is Twofold

1. *God's love of man* is His motive in government and grace. God is Light. God is love. Because He is Light He cannot make a law that is not consistent with what is right, and in that is also an expression of His love, for it is for man's highest good. Man is a fallen, finite

being. Left to himself, he will only work out his own ruin. The cross of Christ is both an expression of God's government and grace. The Son of God must take the place of the guilty and meet all the claims of Divine justice, so that the love of God can flow out to guilty sinners (2 Cor. 5: 21).

*"He saw me ruined by the Fall,
Yet loved me notwithstanding all,
He saved me from my lost estate,
His loving-kindness, oh, how great!"*

2. *Man's love of God* is the motive of obedience. We love Him because He first loved us (1 John 4: 19). It is the response to Divine love. Obedience is proof of that love. "If ye love me keep my commandments" (John 14: 15). The appeal of the book then is to love God. It may be objected that love cannot be commanded. True, but it can be refused. We may harden our hearts and so fail to experience and enjoy the love of God both here and throughout eternity.

* *
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Fair-Weather Faith

BUT WHAT did you mean, mother, by telling me to beware of fair-weather faith?"

"I can best answer your question, William, by telling you, as I have never done yet, the facts of my own history":

Your father and I were married young, and I came full of hope and joy to my neat and pretty home. I had known but little care and had experienced scarcely any trouble. Brought up in ease, I was also nurtured in love. If my girlish home had been happy, my new abode was delightful. Instructive and pleasant books, tasteful rooms, in which I failed to find a want; a beautiful garden; agreeable neighbours; and more than all, my kind husband made my new life indeed hopeful and bright. Your father and I were of one mind. We loved the Lord and each other. Our leisure hours were spent together in Christian service. We were not rich, but by economy and self-denial we had always something to

spare for the poor; and if I was first drawn to your father by the honest manliness of his piety (which I thank God I had been taught to value before all other excellence), I was the more satisfied with my choice the longer I lived with him, and the more closely I observed him. Thus years passed, and, to increase our happiness, we had children. Had we then expressed our feelings, no words would be so appropriate as those of the Psalmist, when he says, "Lord, by Thy favour Thou hast made my mountain to stand strong," and "I shall never be moved." Alas! How little do we know the deceit of our own hearts!

But, to proceed. Our spiritual education was not complete, and there were heights and depths of experience we had not reached: and our Father saw it not well to take us to heaven by a path over which no cloud had ever hung. Sickness entered our home. My children, your twin brothers, were

seized with scarlet fever. It was of a malignant type, and from the first we had little hope. In ten days all was over, and both were gone. Under this very severe trial our faith, the faith we had believed so strong, staggered and reeled, like a frail vessel before a storm.

A few weeks more and my girl, my only girl, was lying ill and senseless with the fever. Oh! those nights of weary watching, when the dumb heart could only utter its appeal in sighs, and pour out its oppression in tears! At last another little head was laid low; our daughter was taken from us. You, then a baby, and you only, were spared; and, like Rachel, I could not be comforted, because my children were not.

This made our trial so terrible. We believed that God had smitten; but we could not trust His love in smiting. We wrote bitter things against ourselves, and murmured, too, against our Father. The years in which we received "good things" at His hand weighed as nothing against these crushing sorrows. Your father first awoke from our error. But the cause of his awaking was a new anguish to my still restive heart; he was ill. I had long feared that dry, short cough, and the bright, hectic flush of his cheek at night; and now I saw that grief was doing its work with painful haste. Oh! how I cried to God to spare this blow! But, no; He knew what I needed, and He would not "throw away the rod." My husband, the choice of my youth, and the friend and support of my mature age, must waste in disease and sink in the grave before I could

cease from myself and yield my stubborn will. Over that closed coffin and open grave I learned at last to say from my heart, "Not my will, but Thine, be done. Though He slay me, yet will I trust Him."

Your father, my boy, was always better than I. For a time he could not submit to the loss of his children; but long before his death he acknowledged the goodness and wisdom that had taken them before him. "Oh, Ellen," he often said to me, "we are short-sighted mortals. We forget Whom we distrust when we murmur against the Lord; as if He could make a mistake or be wanting in tenderness. We want grace to look through what He sometimes *does*, to what He always *is*, and so to trust His doings for His own sake." So he tried to comfort me, as he saw the wild distress of my soul. But I nursed my sorrow. To me the painful discipline showed no love, and when I looked at my husband's wasted form and pallid cheek—when I saw death once more striding to my hearth to pluck away its chief joy—I could not submit.

My faith was well nigh shipwrecked altogether. In fair weather, you see, William, I had trusted cheerfully; but when "the wind was contrary," and my soul "toiled in rowing" against the storm, then I forgot the loving eyes that were watching me, and did not know the voice that cried above the tempest, "It is I, be not afraid." By and by the night came that found me a solitary widow. No one can imagine that time; let it rest, hushed in memory. My God pitied and did not forsake me; and at last His

love broke my fetters, and subdued my will, till I mourned over the ingratitude that rebelled against the Father Who had given my Jesus. Then I began to understand that the Christian's feeling must be reliance upon love, though every earthly light goes out—must be hope in a promise, when reason sees no way of fulfilment.

Still, my lesson was not fully learned, and I was to pass into experience likely to deepen my knowledge, to try my faith, and exercise my obedience. Ah! my son, much that we call faith is not sterling. I soon discovered that I was poor, as well as bereft and widowed. Your father's income died with him, and I was left to bring up my child by my own efforts. He thought he had provided for you, but failure and loss occurred. As long as I had some means remaining, and the prospect of suitable employment, I did not despair amid all my sorrow. Yet disappointment followed my steps. Unexpected claims diminished my means, and the time came when I was literally without money. I began to be in want. It was then I learned that faith falls short when it rests in anything below God and His Word, and we often think we are resting in Him, when we are trusting in means. So long as my money lasted I was comparatively easy. That gone, I was fearful, because faith was weak, and because, too, it was partly misplaced. But at length this error was corrected; and I will tell you how.

I was alone one dark night. You were sleeping in your poor bed, far away from the pretty home of

my married life. I had no fire; my last candle was nearly burned out. I was without food or money; my heart was bleeding, and my eyes so red and swollen with weeping, that I was obliged to lay aside the needle and put by some plain work I had taken up to procure us bread. I took my Bible and, laying it on my solitary chair, I knelt and prayed as I think I never did before, for power to trust God in this extremity. Presently I opened the book, and, turning over the leaves, my eyes fell on many gracious promises, and especially on these words, "Call on Me, and I will answer thee, and show thee great and mighty things, which thou knowest not." Again I knelt and called upon the Lord, and Him only. He did answer: from thenceforth I felt able to trust Him as a child does a father—sure that He would supply all my need, though I was all unworthy, and though I could not see how. Tired and cold and hungry, I lay down by your side, with peace in my heart, and slept calmly. Some immediate relief came to me in payment for some work, and it was not long after that, on the death of an uncle, I came into receipt of an annuity which he had, without my expecting it, bequeathed to me by will.

I never before have seen the need to tell you these things, but now my experience may, I hope, be useful to you. We need the grace of the Holy Spirit in the soul to establish it in faith; such faith as shall be in active exercise, not only in prosperous circumstances, but also in the most adverse.

The First Epistle of John

A Study by J. Evans .

ALL CHRISTIANS should read and study this epistle, for while all "second epistles" are for the "last days," this epistle is for the "last hour"—2: 18 (Newberry).

The theme—the Son of God. The doctrine of Christ, in which we are exhorted to abide.

Its definition—The revealed truth concerning the adorable Person of our Lord Jesus Christ that He is the Son of God. May we jealously guard this precious truth in a day when so many are attacking this very *doctrine*.

In this epistle the apostacy is also seen, but to counteract it and defeat Satan is the purpose of the Son of God's manifestation. We see, too, for the children of God in this epistle, a three-fold proof of the divine life in us. Also, our Pattern is seen in a three-fold way; in fact, the whole epistle is largely written in a three-fold aspect. A keyword is "know" which, with the word "knoweth," appears thirty-three times, or 11 threes.

Three members of the writer's body are mentioned in chapter one concerning the Word of Life: (1) ears, (2) eyes, (3) hands—1: 1.

Three things are seen concerning the Life that was manifested, in verse 2: (1) have seen it, (2) bear witness to it, (3) announce it to others. Three times the words "if we say" occurs—verses 6, 8, 10.

A three-fold *fellowship* is seen, verse 3. The Father, His Son Jesus Christ and One with another, verse 7.

Five times he addresses *little children* in chap. 2—verses 1, 12, 13, 18, 28. Three classes of persons he writes to: fathers, young men, little children.

The purpose of the epistle is three-fold. "These things are written:"

- (1) That we may have *fulness of joy*—chap. 1: 4.
- (2) That we may have *continual safety*—chap. 2: 1.
- (3) That we may have *absolute certainty*—chap. 5: 13.

The proof that we are His is known in three ways, which also gives us the divisions of the epistle:

- (1) By our *obedience*—2: 3-5 or from 1: 5 to 2: 6.
- (2) By our *love*—3: 14-19 or from 2: 7 to 3: 24.
- (3) By having the *Holy Spirit*—3: 24 to 5: 12.

Our Pattern, the Lord Jesus—1: 7 and 2: 6. His walk in relation to God—5: 18 and 3: 7. His manner in relation to self—3: 23 and 4: 17. His love in relation to others. His walk was blameless, His condition pure, His works righteous.

We have a *three-fold purpose* why our Lord was manifested for *God*:

- (1) To show us the Father—1: 3.
- (2) To show unto us eternal life which was with the Father—1: 2.
- (3) To show us the love of God—4: 9.

Also a *three-fold purpose* as to why our Lord was manifested for *us*:

- (1) To take away our sins—3: 5.
- (2) To destroy the works of the devil—3: 8.
- (3) That we might live through Him—4: 9.

Our peril is three-fold:

- (1) The world—2: 15.
- (2) The spirit of antichrist—2: 18; which is "the flesh" included.
- (3) The devil—3: 8.

Our peril of three things in the world and of the world:

- (1) The lust of the flesh—2: 16
- (2) The lust of the eyes—2: 16.
- (3) The pride of life—2: 16.

Word and Work

Our protection against that peril:

- (1) The Father opposed to the world—2: 16.
- (2) The Son opposed to the devil—3: 8.
- (3) The Holy Spirit opposed to the antichrist—2: 18-26.

Our position is that of an overcomer, and is three-fold:

- (1) We overcome the world by faith—5: 4.
- (2) We overcome the antichrist by the Spirit—4: 4.
- (3) We overcome the devil by the Word—2: 13.

Our privilege:

- (1) Life in its possession by believing—5: 9-12.
- (2) Life in its privilege by knowing—5: 13.
- (3) Life in its power by living—5: 18.

Our presents from God are three-fold:

- (1) He hath given to us of His Spirit—4: 13.
- (2) He hath given to us an understanding 5: 20.
- (3) He hath given to us eternal life—5: 11.

Our prospect:

- (1) When He appears we need not be ashamed—2: 28.
- (2) When He appears we shall be like Him—3: 2.
- (3) When He appears we shall see Him as He is—3: 2.

Our proof when a man is a liar is three-fold:

- (1) He that saith, "I know Him," and keepeth not His commandments, is a liar—2: 4.
- (2) He that denieth that Jesus is the Christ is a liar—2: 22.
- (3) If a man say, "I love God," and hateth his brother, he is a liar—4: 20.

Our perception of the love of God:

- (1) Condescending—3: 16.
- (2) Transcendental—3: 1.
- (3) Sacrificial—4: 9-10.

Our petitions are granted if we do three things:

- (1) If we ask anything according to His will—5: 14-15.
- (2) If we keep His commandments—3: 22.
- (3) If we do those things that are pleasing in His sight—3: 22.

Our permanent portion:

- (1) He that loveth his brother *abideth* in the light—2: 10.
- (2) He that doeth the will of God *abideth* for ever—2: 17.
- (3) The anointing which we have received *abideth* in us—2: 27.
- (4) The word of God *abideth* in us, if we are overcomers—2: 14.
- (5) To have confidence at His appearing, we must *abide* in Him—2: 28.
- (6) If we *abide* in Him, we shall aim to walk as He walked—2: 6.

(To be continued)

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The Name of Jesus

THERE IS A FRAGRANCE about the Name of Jesus which never fails, and a freshness which never fades. What a blessed, unfailing and unfading Name is His. How very comforting then to remember that He is my faithful Friend, even One that sticketh closer than any earthly friend. In view of this, well might we sing with joy and delight:

*"This Name shall shed its fragrance still,
Along life's thorny road;
Shall sweetly smooth the rugged hill
That leads me up to God."*

S. LAVERY.

Word and Work

• A Magazine for the Lord's People •

NEW SERIES, VOL. 1.

October, 1939.

No. 10.

Dwelling Together In Unity

(Read Psalm 133)

IT IS a good thing for the saints to be together in unity and harmony—good for the saints and pleasant to the Father to see His children thus dwelling together in happy fellowship. It is not an occasional or spasmodic coming together that is indicated in the psalm above referred to but a “dwelling together.” As so beautifully expressed, it is as refreshing as the dew of Hermon to the saints and as fragrant as the odour of the anointing oil to the Lord. There surely could be no more beautiful sight in the eyes of our God than a company of His saints “dwelling together in unity.”

God's purpose for His people has always been to have them together with Himself; “Gather My saints *together unto Me*,” He says in Psalm 50: 5, and one of the purposes of the death of Christ was to “*gather together* in one the children of God that were scattered abroad” (John 11: 51, 52). The early Christians found it necessary to be together as often as possible. They were surrounded by the enemies of Christ who were openly hostile and who subjected them to

much persecution, often at the peril of their lives, so as fellow-sufferers in the cause of Christ they were drawn together. In the early chapters of Acts we read of them being “all together” and “having all things common” and being of “one accord.” In our day, however, in our country at least, “the lines are fallen to us in pleasant places” and perhaps we do not feel the need for thus being together. Nevertheless, it is God's purpose, and surely our privilege, that we should be together on every possible occasion.

First of all, it is His purpose that we should be

Together to Break Bread

In Acts 20: 7 we read that “on the first day of the week the disciples came together to break bread.” What a privilege in these days as well as a responsibility for the believer. Do we look upon this meeting on the first day of the week lightly and absent ourselves for some trivial reason or perhaps allow some service to take its place. No service, however urgent, should come between us and the remembrance of the Lord Himself

in the breaking of bread. He wants our hearts, our affections first. He says, "Son, give Me thy heart," and if He gets our hearts in worship first He will have our service too, for service must always result from worship. His love will constrain us to serve Him and our service will be a happier and more fruitful service. Let us remember, the "coming together on the first day of the week to remember the Lord, so blessed an occupation for the believer, is also a very definite witness to our absent Lord for we proclaim His death till He comes.

But assembly fellowship consists of more than breaking bread. The early Christians "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers" (Acts 2: 42). So it is the Lord's desire that we should be

Together in Prayer

In Romans 15: 30, the apostle says "Now I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive *together* with me in *prayers* to God for me." This, I judge, would refer to collective prayers—the prayer meeting. In Acts 1: 14 "they continued with one accord in prayer and supplications" and Acts 12: 5 tells us prayer was made by the church without ceasing unto God for Peter, who had been cast into prison. It is worthy of note also that Matthew 18: 20 has a special application to collective prayer, being united to verse 19.

How do we stand towards the assembly prayer meeting? Do we feel the need for collective prayer

and are we found together on the prayer meeting night as regularly as we attend the Lord's day morning meeting? The first outcome of our being together for worship surely should be our attendance at the prayer meeting. There never was a time when the saints should be more often together in prayer than the present time. Alas, in many places how few we find in our assembly prayer meetings and how very few young people among the number. Great companies on the Lord's day morning but twos and threes at the prayer meeting. We need special help and guidance in these troublous times. Should it not lead to more earnest and *united prayer* and a coming together as often as opportunity is given.

Thirdly, we should also be

Together in the Gospel

The apostle exhorts the saints at Philippi to "*strive together* for the faith of the gospel" (Phil. 1: 27), and he commended the Thessalonian assembly because from them "sounded out the word of the Lord" (1 Thess. 1: 8). As companies of the Lord's people, we should seek to maintain a united testimony in the gospel and it is the privilege of all in the assembly, both brethren and sisters, old and young, to have a part in this. The service of the gospel should not be left to the speaker on the platform. All can have a real practical part in the service by united prayer as the meeting proceeds. Many a speaker has felt the support of such a company bearing him up in prayer. We can also be helping together in the gospel by the distribution of invitations and gospel

messages seeking to interest the unsaved and bring them to the meetings and also in trying to help the anxious to decision for Christ at the close of the meeting. This of course would mean our own regular attendance at the gospel meetings and thus the assembly testimony would not only be strengthened but the promise of Psalm 133 would be fulfilled as we are found dwelling together in unity, "*there the Lord commanded the blessing*" (verse 3).

Lastly, as it is God's purpose that the saints shall be together, though divided and scattered here by the enemy, we have the promise that some day we shall be

Caught up Together

to meet the Lord in the air "and

so shall we ever be with the Lord" (1 Thess. 4: 17). God's purposes will then be fulfilled. Soon His saints will all be *gathered home*. There will be no more need for "breaking bread, till He comes"—He will have come. No more need for prayer—we shall be in His presence. No more opportunity for gospel witnessing—the church will be complete. The saints will be together and the Lord in the midst. He will lead the praise in the midst of the assembly.

*"Soon the saints will all be gathered
Inside the veil:*

*All at home no more be scattered,
Inside the veil.*

*Nought from Thee our hearts shall sever;
We shall see Thee, grieve Thee never;
'Praise the Lamb!' shall sound for ever
Inside the veil."* T.W.

* *
*

The Ever-Present God

(Read Genesis 28)

ALTHOUGH THE IDEA of God as an Omnipresent Being is now universally held by His disciples, it was only by slow degrees that this fact permeated into the mind of man. One need not be very conversant with mythology to know how localised gods were the objects of worship in early times. The Romans offered sacrifices to Jupiter, Mars and Neptune, the Greeks worshipped Zeus, Artemis and others; the Egyptians had their local deities, such as Ptah and Osiris. Scriptural sources inform us of other "place-gods," in the form of Dagon—god of the Philistines; Kemosh, god of the Moabites, and the like. It would seem

that Ruth also regarded worship as being directed to a localised shrine, since she apparently anticipated that a journey into another district would necessitate a change of religion. Hence her words to Naomi, "Thy people shall be my people and thy God, my God."

From Jacob's reaction to his dream, as related in the chapter under consideration, we see that he, too, had regarded God's influence as limited to one particular region, and from his exclamation, "Surely the Lord is in this place; and I knew it not," we learn that he had regarded his journey as taking him beyond the Lord's sphere of control. A stranger in

a strange land; fearing even his own brother; believing himself to be separated from the only God Whom he had ever recognised—what a desolate condition he was in! His stony pillow was indeed an apt type of his discouraged state of mind. Yet how often one finds that the “stony pillows” are the immediate forerunners of Divine blessing. The Lord often uses trials and difficulties as the means of leading us to higher spiritual experiences. Even whilst the very breath was being battered from Stephen’s body, he was granted a vision of the Saviour in all His glory; John, the lonely exile on Patmos, was permitted to view the Holy City in its great beauty; and from Bunyan’s prison-cell emanated a book which has been a source of help and comfort to many people. Similarly, Jacob’s time of tribulation led to the vision of the heavenly ladder, and this experience taught the patriarch that it was possible for God and man to hold intercourse even in that solitary place, devoid though it was of tabernacles and their ministering priests.

Although Jacob’s vision was one of inspiration and comfort, the awe which filled him as he awoke is quite comprehensible. His realisation of God’s nearness resulted in his becoming more acutely aware of his own failings, and this is an inevitable accompaniment of quickened spiritual perception. The closer we approach to God, we invariably become more conscious of our demerits and wickedness. When Isaiah was confronted with a vision of God’s holiness, he was moved to exclaim, “Woe is me, for I am a man of unclean lips.” When the supernatural character of Christ

was revealed to Peter, he cried out, “Depart from me, for I am a sinful man, O Lord.” Apt indeed are the words of the hymn:

“They who fain would serve Thee best
Are conscious most of wrong within.

* * *

Thy kind but searching glance can scan
The very wounds that shame would hide.”

But this very awareness of our need makes it all the more imperative that we should turn to Him Who is the only source of blessing.

When considering this account of Jacob’s experience in the light of modern days, one is led to believe that there are still many who need to recognise more fully the fact of God’s omnipresence. Many professing Christians of the present time give the impression that their conception of God is still limited by time and place. They appear to think that their Lord can only be effectively worshipped during public gatherings on the Lord’s day. Such people may be described as simultaneously doffing their Sunday clothes and their religion, storing both away until another week has elapsed. How different is the attitude of the real Christian, who can exclaim, “Surely the Lord is in this place,” wherever he may be. Happy is the man who can reiterate “Surely the Lord is in this place,” despite the chaos and turmoil of the world around us. Unbelievers may indeed scoff and sneer, but our faith must never waver; we must regard the unsettled outlook which confronts us as the “stony pillow” which is to be the prelude to a blessed experience, and all who trust in the Lord may be assured that even this troubled scene can indeed be the very “gate of heaven.”—A.J.W.

¶ "Thy love to me was wonderful,
passing the love of women" (2 Samuel 1: 26).

Love

By H. D. Brown

LOVE! What is it? Can you describe it, philosopher? Can you tell whence it comes, or whither it goes? How is it begotten? What are its rules? This love which is "strong as death," which "many waters cannot quench, nor the floods drown," so sovereign in its outgoings that no man can bind it, so capricious that it often passes by the good and the noble and seems to waste itself upon the weakest and unworthiest of all?

Can you buy it? No. "If a man would give all the substance of his house for love, it would be utterly condemned." It laughs at riches, it despises honour, it scorns ease, it triumphs over shame.

To onlookers it is often contemptible in its infatuation, yet it is the noblest relic which fallen human nature possesses of that image of God which was stamped upon man when first he came from the hand of his Maker.

For man presents not indeed a *noble ruin*, but the ruin, the *utter ruin*, of a noble nature. "Let us make man in our image, after our likeness," said God, "and let him have dominion over all the earth." But, alas! "How is the gold become dim! How is the most fine gold changed!" The crown has fallen from the head, the kingly nature is gone, the image of God is destroyed.

And that image can never be restored, except by God Himself. Even the meanest of all God's works is altogether beyond the

power of man to remake. An egg-shell, for instance, how perfect a thing it is! Yet how frail! A little child may break it betwixt finger and thumb; yet, once broken, not all the wisdom, nor the skill, nor the power of the whole world will suffice to restore it again as it was. And if all the united wisdom and power of man be unable to restore a broken egg-shell, how can he dream of restoring the broken image of God in his ruined soul?

No, it is neither education, nor cultivation, nor civilisation, that availeth anything, but a "new creature in Christ Jesus." It is utterly vain for man to attempt, by any development of natural goodness or suppression of evil propensities, to bring himself back even to his original purity. He must be *born* anew, *created* anew, and that by a power greater than his own, even by the power of the Spirit of God. Only He Who created at first can re-create. Man cannot gather the broken fragments of the mirror and piece them together, still less can he purge them of their inherent defilement so that they should reflect once more the image of their Creator.

But when, by the power of God Himself, old things are passed away, and all things become new; when the old nature has wholly departed, and the new creature has come "unto a perfect man, unto the measure of the stature of the fullness of Christ," then the likeness of God will again be reflected—

and far more gloriously than at the first—in all who are “in Christ Jesus,” for He is “the brightness of His glory, and the express image of His person”; and “we know that when He shall appear, *we shall be like Him*, for we shall see Him as He is.” Yea, even in this life, being “made partakers of the Divine nature,” we in a measure show forth His glory; for “we all with unveiled face reflecting as in a mirror the glory of the Lord, are transformed into the same image, from glory to glory, even as from the Lord the Spirit” (2 Cor. 3: 18, r.v.).

Yet, amid the ruin, the terrible havoc that sin has made, we can still see traces of the pristine glory, when man first came from his Maker’s hands a pure and holy being. And it would seem as if God in His wisdom and mercy had preserved to us this quality of love, that through it—blurred, defiled, and misdirected as it is—we might better understand that wondrous love Divine revealed to us in the Gospel.

All true human love bears the fragrance of Eden, and is an echo from the heart of God, for “Love is of God.” It could have no other source; only from the eternal Fountain of all good could flow so fair a stream. The stream has become muddy, full of all impurity, but still it has the traces of its heavenly origin.

Of all earthly affections, woman’s love is the costliest. It absorbs her whole nature; her heart seems formed of tendrils which are ever stretching out to find some object to which to cling; and when it finds what it longs for, it clings

to it with a tenacity terrible to herself. A father’s love is deep and strong, but a mother’s love is tender and enduring. “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget—”; for some women have no womanly nature, some mothers have no mother’s love.

A true mother’s love is a costly thing. It costs her many days and nights of weariness and pain; it costs her many a throbbing head and many an aching heart. It will stretch across the wide world after the wandering boy; it will follow the wilful daughter, even unto the haunts of shame. A father’s heart *may* be steeled, but a mother’s heart *never* closes against the child she bore; nay, it would often seem as if, like an elastic band, the farther it was stretched, the stronger the tension became.

Such love is of God, and in it we have a faint illustration of “His great love wherewith He loved us, even when we were dead in sins,” and of how His bowels of compassion yearn still towards the poor wanderers far from the Father’s home.

And He takes every relationship of life to present to us a picture of His own great love in its various aspects. “Like as a *father* pitieth his children, so the Lord pitieth them that fear Him.” “As one whom his *mother* comforteth, so will I comfort you.” He is a “*friend* that sticketh closer than a *brother*.” But it is in the marriage tie that the love He bears “His own” is best shadowed forth: “Thy Maker is thy *husband*,” He saith, “for I am *married* unto you.” “Even as Christ

also loved the church, and gave Himself for it, that He might sanctify and cleanse it by the washing of water by the word; and that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; that it should be holy, and without blemish." Yea, He even condescends to appeal to what might seem man's selfishness; for He saith, "He that loveth his wife loveth *himself*; for no man ever yet hated his own flesh, but nourisheth and cherish-

eth it, *even as the Lord the church*: for we are members of His body, of His flesh, and of His bones" (Eph. 5: 28-30).

Surely we may say as David said of Jonathan, "Thy love to me was wonderful, passing the love of women."

*"Jesus, Thy boundless love to me,
No thought can reach, no tongue declare;
O knit my thankful heart to Thee,
And reign without a rival there:
Thine wholly, Thine alone I am;
Lord, with Thy love my heart inflame."*

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Vessels of Mercy

MERCY IS THE tenderness of God's love flowing out to His needy children.

"As high as the heaven is above the earth, *so great* is His mercy toward them that fear Him" (Psa. 103). Man's intellect may measure the distance of the farthest star—he cannot follow into the trackless expanse of immensity. "So *great* is His mercy." Man's finite mind fails here. Let us bow and worship.

"Mercy shall be built up forever" (Psa. 89: 2). It is a divine law, but God want vessels to hold the overflow. When the Jew failed He sought among the Gentiles "vessels of mercy." A vessel is made to be filled. In God's house there are vessels of gold and of silver, and also of wood and of earth; and some to honour, and some to dishonour. *Which shall we be?*

But there is a further use for the vessel. It is to be "prepared unto glory." It is to "shine" through the ages in the light of

God (Dan. 12: 3). He wants to display in it the riches of His glory. How is this transforming work to be done in these frail earthen vessels? God is going to do it (1 Thess. 5: 24). "Whom *He* hath afore prepared unto glory." Every costly stone in the Jewish temple was prepared before it was brought thither, for there should be no sound of axe or hammer heard there. There must be no chastening and no tears in our home above, and so our God, by His divine skill, is doing it now. Let us remember in the anguish of the suffering the unspeakable blessed purpose that in us might be displayed the riches of His glory; and let us rest in the certainty that the hand pierced for us on the cross measures every stroke, and the heart broken for us there feels every pang.

"Grace, mercy, and peace from God the Father." Grace is divine enriching—the enduring wealth of our heavenly kingdom. Mercy is divine security, sealed by a covenant of blood.

A.E.W.

MR. JAMES LEES, of *Scotland*, has laboured for many years in Russia, Poland, Esthonia, Czechoslovakia and the Balkan States, which are now suffering a great deal through the war.

Immediately after the war of 1914-1918 and Bolshevik revolution in north eastern Europe, he went over to Esthonia, the smallest of the new republics. There were wonderful awakenings at that time. He gave much time to that country and occasionally visited Russian refugees in eastern Finland. Some thirteen years ago he went to Poland and since then has made both long and short visits to it. There is much gospel work done on the Russo-Polish border among the Russians and there are quite a number of assemblies. There are many German colonists in central Poland and many believers among them.

The population of Poland is 33 million, 24 million Poles proper (Roman Catholics) and very little gospel is preached. Mr. Lees thinks it is the neediest country in Europe. Near the Polish-German frontier there are about twelve assemblies. He has tried through grace to help on these and break up new ground. All last winter our brother had a splendid time, saints seemed to be revived everywhere and God saved souls, all Roman Catholics, but it is getting more difficult for preachers to get visas for prolonged stays in that country. Indeed, two other missionaries who have laboured among Russians for some years cannot get a new visa. He then writes of going to Esthonia, where Esthonian Swedes had some difficulty with the authorities on the Island of Wormso where, in former years, God most singularly worked. There was also trouble amongst the Esthonians on the mainland. He had three weeks among the people, who gather much as we do and are open for truth and further light; held gospel meetings every evening and had Bible talks in the forenoons. Some souls were saved and saints helped through the ministry of the Word.

The present constitution is far from favourable toward separated Christians. The Government intends only to recognise about three denominations and all others must discontinue or join with these; even Swedish clergymen are obliged to leave the country. All is so new—in a republic formerly so open for the Word.

The country has been under martial law during the last two years. Foreigners are expected to have permission from the authorities to hold public meetings and this is generally refused. Mr. Lees did not ask for permission, as hitherto he was unhindered, but he found it the best policy to have short stays in places. He has been twice to Wormso (Swedish-speaking people), and what an ear for the Word. There is no country where there is such an ear for the Word as in Esthonia. What a pity if these doors are closed! Around here in the time of the Czars many godly souls prayed and groaned in prisons. We wonder if there will be a repetition in our day. A wonderful work goes on in Czechoslovakia and there is a good beginning in Jugoslavia.

Our brother writes now from Jugoslavia and Albania—he went to Albania this year. Albania is the smallest state in the Balkans. The population is 1,030,000. It is a very wild country, but attractive in many ways. There are no railroads and busses climb the mountains which Paul traversed on foot.

The gospel is told out in only one town and the villages around it by two American couples and some native helpers. These Americans are very sound in the truth. They took our brother to their homes and hearts

Lift Up Your Eyes

and assured him that he had been sent of God and was directed to them. He had informal talks with Moslem students and found them full of questions and quite reachable. While some doors are closing to the gospel in Europe, there are open doors in Albania and much could be done with wise workers full of the Holy Ghost. Paul would find no more gospel being preached in Illyricum (Albania) (Rom. 15: 19) than when he left it. What great need there is in old Europe!

Mr. Lees has had to leave his sphere of labour because of the war. Writing from London on August 30 last, he tells of two months with some blessing in Bulgaria; two months in Poland, in the parts on German Polish borders; then two months in Esthonia. He had just left it when this letter was written. Mr. Lees says the Baltic States fear Russia. He was very perturbed about the Christians in Poland, also saying that it would be a catastrophe if Germany took Silesia, where there are many assemblies. May the children of God be exercised to pray for those Christian brethren and sisters who indeed must have suffered much in the last few weeks. Some have had to leave their homes and their all and, as our brother remarked in another letter, the saints were passing through some very severe trials and were taking the spoiling of their goods with joy for the testimony of the Lord. Doors are closed in those parts meantime for the preaching of the Word, but we can remember Mr. Lees and other labourers, that the Lord will open up new fields of service and still richly bless their labours wherever He leads.

MR. R. SCANLON has been preaching the gospel and ministering the Word at *Cessnock*, N.S.W., with profit to both saints and sinners. He is now in Queensland, has had some meetings at *Clayfield*, and purposes going north.

MR. T. TOWILL writes from *Sawtell*, N.S.W.: "Attendances at gospel meetings decreased to less than half due to opposition, but we were encouraged by an increase at last meeting. School work is carried on with a measure of interest and the meetings for saints are still being well attended."

MR. WM. BRADBURY is using his gospel van in *Bathurst* (N.S.W.) district for the spread of the gospel and visits the schools, reaching as many as three and four in one day. He hopes to visit *Blayney* and *Orange*. Would be glad of suitable gospel literature for children if sent c/o Editors, "Word and Work."

MR. MONYPENNY of U.K. has been ministering the word in *Newcastle* district and *Sydney suburbs*; also visited *Wellington*, N.S.W. He hopes to have meetings in other assemblies in Sydney before leaving for home at the end of October.

THE GOSPEL TESTIMONY and Sunday school at *North Sydney*, N.S.W., continue to give encouragement. For the past seven months services have been conducted in the *Roxy* picture theatre. The workers (from the *Willoughby* assembly), now feel that the time

Look On The Fields

has arrived to endeavour to consolidate the results of their efforts, and a block of land has been secured, with a view, in the will of the Lord, of erecting a hall thereon so that the meetings may be continued in a more congenial atmosphere.

MR. S. A. BURNHAM, evangelist, England, en route to New Zealand, was in Sydney for about a week. He spent the Lord's Day at *Willoughby*, where his ministry was much appreciated in the afternoon and evening. Mr. Burnham hopes to return to Australia, after some months in N.Z., to conduct special gospel meetings in connection with the assemblies.

MR. A. L. GOOLD, *Jaffa, Palestine*, travelling by the same boat as Mr. Burnham, is returning for a while to New Zealand. He hopes on his return journey to spend some time in Australia, ministering the Word and telling of the Lord's hand working in Palestine, Egypt and other parts of the Near East.

MR. T. H. ROLLS (Africa), who was unable to get away from Adelaide as intended, went on to *Subiaco*, West Australia. He has now left Fremantle for Durban, South Africa.

COORPAROO, *Queensland*—The new gospel hall was opened on Saturday, 16th September, by a special gathering. A large company packed the hall. After a time of prayer, brother *H. Bragg* gave a report of work in connection with the assembly. Brethren *R. Vine* (returning to China), *J. Lennox*, *R. Vize* and *J. H. McKenzie* ministered the Word.

MR. H. NICOL (Tasmania), with Mrs. Nicol, who is making good progress after her recent illness, has been resting at "Benwerren," Yarra Junction, Vic. He has now returned to *McKinnon* for further meetings prior to returning to their home in Tasmania. During their stay in Victoria, Mr. Nicol has had abundant opportunities for service, indeed, more than one could manage. Three nights a week at *Hampton*, filling in spare nights at a number of other places. The greatest interest has continued in "lantern" meetings for children and over thirty young people have professed conversion. Returning to Tasmania, at the end of this month, he hopes to be present at the annual conference at *Waterloo* on November 5th.

MR. H. MCNEILLY has had blessing at *Handroyd*, York Plains, Tasmania, where a family that removed from Waterloo over two years ago has set up and maintained an effective testimony for God since they moved there. At *ULVERSTONE, Tasmania*, the assembly is encouraged by good numbers of children attending the Sunday school. The acquisition of a hall there is under consideration.

MR. T. SPENCER writes from *Melbourne*: "Have been visiting railway works each week, speaking to about 320 men and received a good hearing. Also visiting schools in the outer suburbs, having two classes at each school with an average of about 450 boys and girls. During school holidays visited *Irymple* and *Redcliff*."

QUERIES

N.T.—In the early Church after Pentecost, did the Jewish believers receive the Holy Spirit before baptism? Please explain Acts 2: 38.

Answer: It is very important in asking, or answering questions, that we should have a clear definition of terms. This question asked is not quite the same as the expression in Acts 2: 38. There it is "the gift of the Holy Ghost." Everyone who repents and believes receives the Holy Spirit in the sense of being the subject of His quickening and illumination, otherwise he could neither repent nor believe. But the gift of the Holy Ghost is that special presence and possession of Him that believers in the New Testament dispensation of things have, whereby they are enabled to give witness to Jesus effectively. It is quite clear that baptism is enjoined upon all believers, whether Jew or Gentile, in connection with discipleship, as Acts 2: 38 and other Scriptures make plain, but whether we have authority to say, on Scriptural grounds, that a Jewish believer must necessarily be baptized before receiving the Holy Ghost seems a very doubtful matter. Saul apparently received the Holy Spirit, or, as the expression is (Acts 9: 17) he was "filled" with the Holy Spirit, and Ananias said nothing to him about baptism being necessary first, or at least, such is not recorded. But, for all that, he arose immediately and was baptized. But, it would seem that the filling came first. Then baptism took place first in the case of the Samaritans (Acts 8: 1-6); but in the case of Cornelius and company, they received the Spirit first, and were baptized afterwards.

—Geo. Menzies.

Did the bondage of Abraham's seed begin when Ishmael began to mock Isaac at the time of his being weaned? If not, when?

Answer: The word bondage means slavery. This did not begin for Abraham's seed with Ishmael's mocking of Isaac, but when the Egyptians made slaves of the Israelites, as recorded in Exodus 1: 8-14, where we have the first reference to the bondage of the Israelites by the king who arose in Egypt that knew not Joseph and made the Israelites' lives bitter with hard bondage. There is, of course, a bondage that both Jew and Gentile are under, of a spiritual nature, from which Christ alone can make us free.

—Geo. Menzies.

Home Call

Mr. William Lamb, of Hurstville, N.S.W., passed to be with the Lord suddenly at his residence and was laid to rest at the Woronora Cemetery on Saturday, 7th October. Our brother was in his 80th year and was for many years in the Hurstville and Rockdale assemblies and was also well known in Sydney. Brethren *Reg Hind*, *Wm. Buchanan* and *T. Brodie* took part in the service at the home, and *Wm. Macfarlane* and *Hy. Alexander* spoke words of comfort at the graveside.

CHRISTIAN HOME

Restful surroundings, good table, at Wentworthville, N.S.W. Enquiries solicited. Miss White, Station Street, Wentworthville.

The Lamb of God

(Read John 1: 29)

By S. Lavery, Lisburn, Ireland

Amongst the seventeen titles given to the Lord Jesus Christ in the first chapter of John is this blessed and beautiful one, the Lamb of God, which is ascribed to Christ by the Apostle John no less than twenty-nine times, twice in the Gospel, and twenty-seven in the Revelation.

In thinking about this striking, startling and suggestive title, we will remember that He as the Lamb was:

1. Foreordained in Eternity.

Read 1 Peter 1: 20. From this passage we see that God's Lamb was "foreordained before the foundation of the world;" this word "foreordained" means "fore-known." Here we are taken in thought to the Council Chambers of Eternity, where the three Persons of the Godhead planned and purposed the plan of redemption. So the death of the Lamb of God was no sudden or afterthought of God, it ever was in His eternal and unchangeable plan and purpose, and the fall of man, while it grieved God, did not take Him by surprise, but rather brought into prominence His wonderful purposes of grace, mercy and love.

2. Foreshadowed in the Scriptures

With the gradual development of the pre-ordained purpose of God (to which we have just referred) there were brought to light portraits, promises and prophecies of His worth, work and ways as the Lamb of God Who, we behold, was the theme of the

sacred Scriptures in the "coats of skin," and Abel's offering (Gen. 3 and 4). The words of Isaac (Gen. 22: 7) "Where is the lamb?" were re-echoed down the different dispensations by prophets, priests and psalmists, and by the numberless offered lambs, which all pointed to Him Whom God would provide. Consequently in the Old Testament we behold the Lamb of God in (1) portrait; (2) prophecy; and (3) promise. See Exodus 12: 21; Genesis 22: 8; Isaiah 53: 7. Thus by this three-fold means can be seen the unfolding of God's fore-ordination which terminated at Calvary's cruel cross.

3. Manifested in Time

In John 1: 29 we have His manifestation when John the Baptist pointed to Him and said, "Behold the Lamb of God Who taketh away the sin of the world." Oh! remarkable words, the Lamb of God, the prophetic answer given by Abraham to Isaac was gloriously fulfilled, the Lamb of God's providing had come. Now it was needful for at least two things to be true of this Lamb.

(1) *He must be sinless.* The law demanded a lamb "without blemish" (Ex. 12: 5). The Lamb of God, Christ, was indeed "without blemish and without spot" (1 Peter 1: 19). He could fearlessly challenge the Jews: "which of you convinceth Me of sin? He could say "the prince of this world cometh, and hath nothing in Me" (John 8: 46; 14: 30). Indeed

heaven, earth and hell united in acknowledging His purity. See Matt. 3: 17; 17: 5; Luke 23: 4; Mark 1: 24. Read, too, concerning His sinlessness, 2 Cor. 5: 21; Heb. 4: 15; 7: 26; 1 Peter 2: 22; 1 John 3: 3, 5.

(2) *He must be sacrificed.* When the lamb in the Old Testament times was found without blemish it was sacrificed. Oh! how true of God's Lamb, Who was born not to live, but to lay down His life (John 10: 1); on Calvary there He "put away sin by the sacrifice of Himself" (Heb. 9: 26). By His sacrifice He has satisfied and glorified God, and brought salvation within reach of whosoever will. How blessed!

4. Proclaimed in Resurrection

The One Who died as the Lamb on the tree, has been raised from the tomb, even from amongst the dead, and is now the living Lord on the throne. Here we see three stages in the pathway of the Lamb:

- (1) The tree.
- (2) The tomb.
- (3) The throne.

What a contrast in each successive step of the journey. When the lambs were offered on Jewish altars there was evidence given that the sacrifice was accepted, and blessed truth, the sacrifice of the

Lamb of God has been accepted by God, for we read in 1 Peter 1: 20 "God hath raised Him up from the dead, and gave Him glory." Hence His resurrection is the proof of the acceptance of His sacrifice. Wondrous thought! In the raising of His Son, God proclaimed His delight with the work of Calvary.

Our closing thought about the Lamb is:

5. Praised in Heaven.

In Revelation 5: 11-14 what a wonderful scene is depicted! Think of those many, many thousands joining in the ascription of praise to the Lamb. This praise is first rendered and raised by the great and glorified company of the saints who, be it noted, are the only ones who *sing* not only of, but to the Lamb (verse 9). Then the myriads of angels catch up the praise and say, "worthy is the Lamb" (read all of verse 10), and the praise and adoration swells in glowing triumph until every creature "in heaven and on the earth, and such as are in the sea, and all that are in them" ascribe praise to Him, "saying, blessing and honour and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (verse 13).

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First Love

We are in perilous times, and seducers are waxing worse and worse, deceiving and being deceived. Nothing but first love will keep us. There is a very close connection between Revelation 3: 5 and 19: 8. In few words, though the subject is a wide one, I think that "first works" (the fruits of *first love* to Christ) are the only approved ones in that glad day. First love thinks only of *Him*, and does all for Him—small things or great. Love to souls is in *itself* right, but that may become *first*; then it is not right. And only what is right will adorn the bride in that day. Oh, to love Him because He first loved us, and never to forget that He loved *me* when I had no love for Him!

The Man Christ Jesus

THERE IS A BEAUTIFUL Rabbinic saying, that, "In every passage of Scripture where thou findest the majesty of God, thou also findest close by, His humility." In proof of this, there is cited from *the Law* (Deut. 10: 17, 18) the words, "the Lord your God is a God of gods, and Lord of lords," etc., followed by, "He doth execute the judgment of the fatherless and widow;" from *the Psalms* (68: 4, 5), "Extol Him that rideth upon the heavens by His Name Jah," followed by, "a Father of the fatherless, and a judge of the widows;" from *the Prophets* (Isa. 57: 15), "the high and lofty One that inhabiteth eternity," followed by, "I dwell . . . with him also that is of a contrite heart and humble spirit."

To the believer this unfolding of the grace of "the God of glory" is very beautiful, nor is it less precious to find on turning from the Old Testament to the New that the quotation given above holds true also of the Lord Jesus Christ. Close by His majesty thou wilt find His humility. If He is declared to be the Word Who is God, we soon read, "the Word was made flesh and dwelt among us." Where it is stated that He thought it not robbery to be equal with God, it is followed by, "He made Himself of no reputation." Very blessed is this, for in this identity of character we discover the identity of the Person of JEHOVAH of the Old Testament and JESUS of the New.

But our opening quotation will bear to be put in a slightly altered form: "Close by the humility of

Christ thou wilt find His glory." We read that "the Word was made flesh and dwelt among us;" it is followed by, "and we beheld His glory, the glory as of the only begotten of the Father." Weary and hungry in the wilderness, the object of Satan's temptation, the tempter yet confesses Him as Son of God: "If Thou be the Son of God, command that these stones be made bread." There is not any doubt implied in the word "if;" Satan simply assumes the fact without denying it, and calls for an exhibition of power worthy of the Person. In the Garden of Gethsemane, surrounded and bound by His captors, it was only so after the declaration of His Name—"I Am"—had caused them to fall backward to the ground. Rebuffed by a poor sinful woman at the Well of Sychar, the glory of Christ was shown as the Revealer of Secrets—the true Zaphnath Paaneah—the promised Messiah and Saviour of the world.

We should find this association of glory and humility to be true throughout the entire Word if we had but eyes to discern it. Generally, this glory cannot be hid. In this paper, however, we wish to follow only one branch of the subject, namely, that whenever the Lord Jesus Christ is by an inspired writer called "Man"—a name which itself speaks of a wondrous depth of humility—it is connected with glory that is peculiarly His, which none other man could by any means share with Him.

That God should become man is surely a stupendous fact, the meaning of which our thoughts

little conceive, yet nothing less than this took place when the Babe was born in Bethlehem. What is involved in those words, "He made Himself of no reputation," it will take eternity for us to learn, for the incarnation was the prelude to the cross. Yet even so, humbling himself thus, becoming true and very man in this world—a man of sorrows, too—it could not be otherwise than that glories should be His, which none other could have. He was Man among men, knowing weariness and hunger and thirst as other men—yet in other ways how different!

As our review is limited to passages where the *inspired writer* uses the term "Man" of the Lord Jesus, the whole of the Gospels and Acts are placed on one side, for in none of these do the evangelists use the word, only as reporting it from the lips of others. We may say, briefly, that its use in the historical books is much less frequent than we should imagine. It occurs in Matthew three times, in Mark twice, in Luke (the gospel of the Son of Man) six times and, rather singularly, in John's Gospel of the divine glory of the Son of God, it occurs twelve times. In the Acts it is once used; a different word translated "man" occurs twice.

We pass on to the Epistles, and discover that in the whole of them the expression is used only *four* times of our Lord, and these all in the writings of the Apostle Paul. In our English translation it may indeed be found in other passages—for instance, in the Epistle to the Hebrews, as, "This (Man) because He continueth ever," "This (Man) when He had

offered one sacrifice for sins," etc., but in all such passages there is no corresponding word in the original, and it is merely inserted (generally in italics) to help the sense.

We turn, then, to the four places mentioned, premising again that our only object now is to draw attention to the glories which distinguish the "second Man" from all others.

(1) Rom. 5: 15—"If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many." Here, as in two other passages to be mentioned, the contrast is between Christ and Adam. By the man Adam disobedience and sin entered, and death followed in the train of the offence—all partook of this consequence of Adam's sin: the many (which really is *all*) were made sinners—one only excepted, the Man Jesus Christ, and His glory it is that through Him God's grace and the free gift in grace has abounded unto many. By Adam, disobedience: by Christ obedience—by Adam, condemnation: by Christ, justification; by Adam, death: by Christ, life. And it will surely be seen that though we, believers, share in the blessings brought by "the Man Jesus Christ," we cannot share in the glory of bringing them—His alone that is; His, blessed be His name! it ever will be.

(2) 1 Cor. 15: 21, 22—"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made

alive." Again we have the contrast of Adam and Christ—by the former, death; by the latter, resurrection. And again we would say, this is a glory which none can share, and this distinguishes Him from every other man. By Him is resurrection; *in* Him is the making alive; *we* are those who, by and in Him are raised and quickened.

(3) 1 Cor. 15: 47—"The first man is of the earth, earthy (i.e., 'formed of dust,' not 'earthly'); the second Man is the Lord from heaven." Though Christ and Adam are here again contrasted, it is not (as in the two former quotations) *the result of actions* which form the subject of discrimination, but rather *personal* distinction. The passage speaks of origin. He is not of earth, but is the Lord from heaven. Of Him only can this be said: though we, having borne the image of the earthy, shall also bear the image of the heavenly. "From heaven" is Christ's alone and, as we learn from another Scripture, "He that cometh from above *is above all*."

(4) 1 Tim. 2: 5—"There is one God, and one Mediator between God and men, (the) Man Christ Jesus." This, our last passage, is the only one in which Christ is not contrasted with Adam. It is glory, not exactly personal, but pertaining to an office He has taken upon Himself—that of Mediator. There is but one Mediator, as there is but one God, and that Mediator is the Man Christ Jesus. Let us turn to the Old Testament Scripture with which it is connected. In the ninth chapter of the book of Job, Job

laments that he is brought to contend with God, and he sighs out, "He is not a man, as I am, that I should answer Him, and we should come together in judgment. Neither is there any daysman (or, as the Greek translation used by the apostles has it, 'any *mediator*') betwixt us, that might lay his hand upon us both. Let Him take His rod away from me, and let not His fear terrify me: then would I speak, and not fear Him; but it is not so with me." How many, like Job, have sighed for that daysman—that Mediator! For, if God be approached in all His majesty and glory, how can it be otherwise than that His fear will terrify the soul? Not that it was ever thus, though soon, alas! man's sin turned God's glory into a consuming fire. Is there, then, no Mediator? Yes, it is answered at last, there is One Who in His Person answers all Job's desires: He can "lay His hand upon us both." For this same epistle, which speaks of Him as Man, declares Him also God, in that great mystery of godliness—God manifested in flesh. Thus, in virtue of His *divine personal glory*, He can be with God on our behalf, and on the other hand, He can be with us, for He is truly Man, *and Elihu's words to Job are true of the Lord: "My terror shall not make thee afraid." Although in glory now, we remember that He is the "same Jesus" Who lived on earth, and we recall the gracious

*It is impossible to give an intelligible word-for-word translation of our verse. It is not "*the Man*," i.e. this One, as distinguished from others. It is not so much that He is personally pointed out as that His *mankind* is affirmed. The Revised Version endeavours to show this in the following way: "For there is one God, one Mediator between God and men, (Himself) Man, Christ Jesus."

words that proceeded out of His mouth—words like unto which none other man ever spake. There was nothing in Him to alarm the troubled heart; there was everything to attract and to win. He it was Who said to the weary, "Come unto Me, and I will give you rest." God has drawn near to us, *in* and *as* Man, that He may bless us; and by that Mediator, Jesus Christ, true Man, we draw near to God.

We may not linger over this theme, blessed as it is: we are

content to point out to those who love Christ, this association of *peculiar glories* with the Lord's Name of humility—that, as "Man," by Him come justification, and God's gift of grace; by Him is resurrection and life from the dead. Personally, He is the Lord from heaven, and to the troubled heart, trembling like Job at the majesty of God (and, indeed, to the saint at peace as well) He is the Mediator between God and men.

—Jr.

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Let Us Go On

Some of us stay at the cross,
Some of us wait at the tomb;
Quickened and raised together with Christ,
Yet lingering still in the gloom.
Some of us bide at the Passover feast
With Pentecost all unknown—
The triumphs of grace in the heavenly place
That our Lord has made His own.

If the Christ Who died had stopped at the cross,
His work had been incomplete;
If the Christ Who was buried had stayed in the tomb,
He had only known defeat.
But the way of the cross never stops at the cross,
And the way of the tomb leads on
To victorious grace in the heavenly place
Where the risen Lord has gone.

So let us go on with our Lord:
To the fulness of God He has brought
Unsearchable riches of glory and good,
Exceeding our utmost thought.
Let us grow up into Christ,
Claiming His life and its powers—
The triumphs of grace in the heavenly place
That our conquering Lord has made ours.

A.J.F.

The First Epistle of John

A Study by J. Evans

We have a three-fold statement of *what God is*:

- (1) God is light—1: 5. (2) God is a spirit—4: 2; 5: 6, 7. (3) God is love—4: 8.

Three times we have that which is "*greater*":

- (1) God is greater than our heart—3: 20.
- (2) Greater is He that is in you than he that is in the world—4: 4.
- (3) The witness of God is greater than men—5: 9.

We have a three-fold *confidence*:

- (1) If we abide in Him, we have confidence at His coming—2: 28.
- (2) If our heart condemn us not, then we have confidence towards God—3: 21.
- (3) We have confidence in Him, in asking according to His will—5: 14.

Three results to *confession*:

- (1) If we confess our sins, we are forgiven and cleansed—1: 9.
- (2) If we confess that Jesus Christ is come in flesh we are of God—4: 2.
- (3) If we confess that Jesus is the Son of God, God dwelleth in us—4: 15.

Three things are said of those that *hate* their brother:

- (1) They are in darkness—2: 9-11.
- (2) They are murderers—3: 15.
- (3) They are liars—4: 20.

Six things, or two threes, that mark one as being a *child of God*:

- (1) Every one that doeth righteousness is born of God—2: 20.
- (2) Whosoever is born of God doth not commit sin—3: 9.
- (3) Everyone that loveth is born of God—4: 7; 3: 14.
- (4) Whosoever believeth that Jesus is the Christ is born of God—5: 1.
- (5) Whatsoever is born of God overcometh the world—5: 4.
- (6) Whosoever is born of God sinneth not (does not practice sin)—5: 18.

There are three that *bear record in heaven*, the Father, the Word, and the Holy Ghost: and these Three are One—5: 7.

And there are three that *bear witness in earth*, the Spirit, and the water, and the blood: and these three agree in one—5: 8.

We have the *three great christian graces* in this book:

Faith—5: 4, 9-14. Hope—3: 3, 20-22. Love—4: 7-20.

Three statements concerning *sin*:

- (1) Sin is the transgression of the law—3: 4.
- (2) Sin is of the devil—3: 8.
- (3) All unrighteousness is sin—5: 17.

Four statements concerning "*the world*":

- (1) The world passeth away, and the lust thereof—2: 17.
- (2) The world knoweth us not, because it knew Him not—3: 1.
- (3) The world hates us—3: 13.
- (4) The whole world lieth in the wicked one—5: 19.

Four times we are shown *how we may dwell in God and He in us*:

- (1) He that keepeth His commandments dwelleth in Him, and He in us—3: 24.
- (2) Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit—4: 13.
- (3) Whosoever shall confess that Jesus is the Son of God, God dwelleth in Him and he in God—4: 15.
- (4) He that dwelleth in love dwelleth in God, and God in him—4: 16.

The 4th chapter is seen in *three parts*, each part beginning with the word "*beloved*." The first part, how to test between "truth" and "error"; second part, manifested love; and the third part, the proof and the rewards of love.

Three tests by which we know the *spirits* whether they are of God:

- (1) Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God—4: 3.
- (2) They are of the world and speak of the world—4: 5.
- (3) He that is not of God, heareth not us (the apostles' teaching)—4: 6.

(Concluded)

Word and Work

• A Magazine for the Lord's People •

NEW SERIES, VOL. 1.

November, 1939

No. 11.

The Incarnation

By C. F. Hogg

INCARNATION really means the coming of God into man. When we read the word "flesh" in John 1: 14, it means not merely the human frame, but manhood in its completeness. In considering this subject, we go back and ask two questions: "Who or what is God, and who or what is man?" What is the relationship between them that makes Incarnation possible? In Genesis 1: 26 we find the answer, "Let us make man in our image after our likeness, and let them have dominion." We have God and man here, and we find that God is the originator of man, and that man is made in the image and likeness of God. We learn from Scripture that God is One; we are also taught that God is Triune; that there is Father, Son and Holy Spirit. It is a common expression to speak of a child as being the image of his father, but a year hence you may say the child is growing in likeness to his father. Image is that which is fixed, likeness is that which grows and increases. The basis of the doctrine of Incarnation is that man was made in the image and likeness of

God. If man had not been created in the likeness of God at the outset, how would it have been possible for God to become man?

There are two courses before man as we find him created. It is possible for man to continue in union with God, and that is life; it is possible for him to be alienated from God, and that is death. That which is essential to manhood and in which man was created is the possession of a will, he has the power to choose. And man chose alienation and death. How this came about is recorded in Genesis 3. It pleased God of His great mercy, not to blot out His creation and begin over again, but He entered on His great work of redemption foreseen by Him before the worlds were made. In order that redemption might be accomplished it was necessary that "the Word should become flesh." Who is the Word? The Word was not God the Father, nor God the Holy Spirit, but God the Son. John says, "We beheld His glory, the glory as of an only begotten from the Father" (John 1: 14). Here we have the personal truth of the

Godhead set forth in terms of human relationship. God did not send His Son into the body of a man: God sent forth His Son born of woman; it was the Son Who was born into the world. He became man, and as the catechism has it, He became possessor of a true body and a reasonable soul. In His *body* He bore our sins. In Gethsemane you hear Him say, "My *soul* is exceeding sorrowful." On the cross He dismisses His *spirit*. He was a perfect man, having Spirit, Soul and Body.

1. What was the *method* of Incarnation? Luke gives us the account of His birth from the mother's point of view. "The Holy Ghost shall come unto thee, and the power of the Highest shall overshadow thee" (Luke 1: 35). Matthew gives us the story of His birth from the reputed father's point of view (Matt. 1). In Matthew and Luke a plain, simple story of the virgin birth is given that could never have been invented. The story of the death of Christ is no more authentic than His birth. Mark gives no account of His birth for obvious reasons. It was the earliest Gospel, and gives a rapid sketch of the activities connected with His service. John's Gospel goes back and sums up the whole matter, "The Word became flesh."

2. What was the *object* of the Incarnation? (i) Paul answers the question in 2 Cor. 8: 9: "Ye know

the grace of our Lord Jesus Christ, that though He was rich, *yet for your sakes* He became poor, that ye through His poverty might be rich." Here is an illustration of the practical use to which the Holy Spirit puts high doctrine. The subject of the chapter is the use of money, and in order to show us how we may use such things as God has committed to us we are told of the pre-existence of the Lord Jesus Christ. When was He rich? Go over His history right back to His birth, and there never was a moment He could be described as being rich. In a bygone eternity, however, He was rich with the riches of the glory of God, but for our sakes He veiled that glory, came down to this earth, and became poor. In Hebrews 5: 8 we read that "Though He were a Son, yet learned He obedience by the things which He suffered." He did not learn to obey as we must, but He learned by experience what obedience is. "He became the Author of eternal salvation unto all them that obey Him." We are not saved by the Incarnation, but we should never have been saved without it. The manger is the necessary preparation for the cross.

(ii) Having been raised from the dead, we learn from Hebrews 4: 15 that He has become our great High Priest. One that has been in all points tried as we are, yet without sin, and so one of the purposes of the Incarnation was that He might *qualify for His priesthood*, and so

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MANY TALK about the *business* meeting—that is really the *prayer* meeting, when saints do business with God.

carry out the salvation He began at the cross.

(iii) Another purpose served by the Incarnation is that God has given Christ *authority to execute judgment* because He is the Son of man (John 5: 27). The humanity of the Lord Jesus Christ can be emphasised here. He is the Son of man, and therefore He is qualified to judge. If you can forecast that awful scene of judgment, and you

can see man looking into the face of God, and saying, "It is well for Thee to sit in judgment on me, but Thou hast never passed through my trials and temptations. Thou hast not known the life that we have had to live." You see the last excuse is taken from the sinner, for the One Who will be his Judge is the One Who lived amongst men, bore their trials, and at last died for them on the cross.

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Tribulation

By J. Evans

VERY MANY of the Lord's people are passing through tribulation.

We know that while on earth, *Tribulation is the believers' heritage*. Our Lord said, "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world" (John 16: 33). When Paul and Barnabas revisited the converts to confirm their souls, exhorting them to continue in the faith, they said, "And we must through much tribulation enter the kingdom" (Acts 14: 22). Trench, in his book on "Words" says "The word 'tribulation' is derived from the Latin, 'Tribulum,' which was the threshing instrument or roller whereby the Romans separated the husk from the corn, and 'Tribulatio' was the act of the separation." So this word was applied to sorrow, distress, or adversity as being the appointed means for the separating in men of whatever in them was light and trivial and unprofitable, from the solid and the true. So it is

the threshing of the inner spiritual man, without which he would not be so fitted for spiritual service.

*"Till from the straw, the flail the corn
doth beat,
Until the chaff be purged from the
wheat."*

Tribulation comes to all who would carry out Matt. 16: 24-26 and 10: 36-39. In taking up the cross it means self-denial and suffering, for the offence of the cross has not ceased. It offends the Moralist, because *works* cannot justify; the Philosopher, because it is *faith*, not reason; and the Cultured, because it is revealed to babes. It also means an unconditional surrender of the will and this brings us into perpetual conflict with the Flesh, the World, and the Devil. Hence our tribulation, for we cannot do as others do. We have to bear worldly loss, where laying down the cross may bring worldly gain. Those who get offended because of tribulation, are those who do not let the Word of God become deeply rooted in their lives (Matt. 13: 21).

Those who glory in tribulation by grace realise that it "worketh patience, and patience experience, and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5: 3-6). Paul practised what he preached, for in 2 Cor. 7: 4 he says, "I am exceeding joyful in all our tribulation." The Thessalonians were exhorted not to be moved by it. "For yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know" (1 Thess. 3: 4). That they were not moved by it, the second epistle proves. "We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure" (2 Thess. 1: 4).

We are in good company when in tribulation. Of Whom the world is not worthy (see Heb. 11: 36-38). And the Apostle John wrote, "Who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ" (Rev. 1: 9).

We have comfort when in tribulation. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the

comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (2 Cor. 1: 3-7).

We enjoy His love although in tribulation "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 35-39).

Lastly, *We come out of tribulation.* "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 Pet. 1: 3-7).

Even those that pass through *the great tribulation*, come out of it: "These are they that came out of great tribulation" (Rev. 7: 14). May we not say with Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us"?

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THE HIGHEST TESTIMONY given on earth—"Done what she *could*" (Mark 14: 8). Highest in heaven, "*Well done*" (Matt. 25: 21).

God's Plan For A Life

Jeremiah 1.

By G. H. Hale, Jamaica

LIKE A FLASH from the Divine realms, comes this wonderful story of God's choice of Jeremiah for the great work entrusted to him in that difficult day. It tells us God's servant is to be wholly His from start to finish, his life was to be *given—planned—protected—filled*—for the great Master's use.

Jeremiah fittingly brings out the New Testament words, "That God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty" (1 Cor. 1: 27).

Jeremiah lived and ministered from the 13th year of Josiah till after the carrying away of Judah into Babylon, a period of 40 years and 6 months. We see in chapter 1:

1. God's *plan* for a life (v. 5).
2. God's *command* for service (v. 7-8).
3. God's *power* for service (v. 9).
4. God's *position* for His servant (v. 10).
5. God's *presence* with him (v. 19).

These things should be true of all God's servants. To be *known*, and *ordained*, and *sanctified* to do God's work gives the person stillness of soul, stability of position, and power with men.

God is always Master! His commands were the secret of Christ's life of service. "This commandment have I received of

My Father" (John 10: 18) comes strangely and yet wonderfully from the lips of the Lord. "My Father's business" and "My Father's will" were ever the object of His life.

God not only commands the service, but gives the power for it. "*Be strong and of a good courage—for the Lord thy God is with thee whithersoever thou goest*" was a comforting word to Joshua from God Himself.

The seraphim touched Isaiah's lips with a live coal from off the altar to take away the consciousness of his uncleanness. The Lord's hand touched the mouth of Jeremiah to take away his sense of powerlessness. Oh for the mighty consciousness of the touch of His almighty hand in this our day of service. The hand that upholds the world! That controls the universe!

"I will be with thy mouth," God said to Moses. "I have put My words in thy mouth," to Jeremiah. "I have *set thee* over the nations, I *am with thee*." This takes all the fret, all the fear, all the tremble out of life. "*Be strong*" is easy when we comprehend "*for Thou art with me*."

The ways of God have not changed. He is still choosing, and sending, and fitting His servants for His work. To those He fits He gives His word, saying *go*, and then He gives the *message to go with* (Jer. 2: 1, 2 on). The same happened at Pentecost, the same is happening to-day.

Suffering and Glory

Read Romans 8: 18.

HOW FORCIBLE are the words, and how powerful is the influence of an experienced man of God! In listening to his testimony we feel the deep conviction that he believes and therefore speaks; that he testifies, not from what others have described, but from what he has himself felt. Such is the testimony of Paul. Who, among men, could so well speak of suffering—its varied forms and its hallowed results, as he? “I will show him how great things he shall suffer for My Name’s sake” (Acts 9: 16) were the words of the Saviour as He predicted his future history from his conversion to his martyrdom.

Having affirmed of the Christian’s sufferings that they were endured in alliance with the Saviour and would be succeeded by a glory to be shared with Him, the apostle proceeds to contrast these sufferings with that glory and concluded by summing up the vast disproportion of the one to the other—“I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”

Dismissing any further minute reference to the sufferings of the believer, he contents himself, in the present instance, with simply alluding to their temporary character. He calls them the “*sufferings of this present time*”. This is a comforting truth to the believer. Earth is the “house of our pilgrimage”. “Here we have no *continuing* city.” Alas, how we forget

that we are but strangers and pilgrims on earth. The relation of the present to the future is casual; it is of the closest character and of the most solemn results. Time is the infant of eternity. It is its commencement and is, in a sense, its most momentous part. Shaded with grief, linked with suffering, and transient in its stay, yet all the future receives its complexion and character from the present. The life that now is, casts its light or its shade upon the life that is to come.

And still the sufferings of the children of God are but the sufferings of the present time. The world, where not a spot is found unscathed by the curse, *must* be a world of suffering. The world, where sin holds its universal sway, tainting every object, and beclouding every scene, *must* be a world of suffering. The world, where the spirit is wounded, and the heart is broken, and reason is dethroned, and hope languishes, and the eye weeps, and the nerve trembles, and sickness wastes, and death reigns, *must* needs be a world of suffering. From none of these forms of woe is the believer exempt.

But with this truth, on the other hand, it soothes and reconciles—they are the sufferings of the *present time*. They are but momentary and will soon be over—and for ever. We live in a dying world—a world that is passing away. We are ever on the wing of time, borne each moment by its sweeping pinion nearer and still nearer our Father’s house; of whose occu-

pants it is said, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Oh, how gentle is the admonition—"Arise, and depart, for this is not your rest." Then comes the glory—"The glory which shall be revealed *in us*." What word could more appropriately express the future condition of saints?

But in what respect will it be a glory revealed *in us*? It will be the glory of *perfect knowledge*. "Now we see through a glass darkly; but then face to face: Now I know in part; but then shall I know even as also I am known" (1 Cor. 13: 12). What capacity of understanding will the glorified mind then develop—what range of thought will it compass—what perfection of knowledge will it attain! How will all mysteries be unravelled and all problems solved, all discrepancies reconciled; every truth of God's revelation, every event of God's providence, and every decision of God's government stand out more transparent and resplendent than ten thousand suns. Then shall we know God, and Christ, even as now we are known.

It will also be a glory in us of *perfect holiness*. The work of grace will then be perfected. It will be the consummation of holiness, the perfection of purity. No more sin! The conscience no more sullied—the thoughts no more defiled—the affections no more ensnared—but a glory of holiness dazzling and resplendent, revealed in us. "We know that when He shall appear, *we shall be like Him*."

The glory of *perfect happiness* will be the effect of perfect holiness. The completeness of Christ in the completeness of moral purity. With reverence let it be said, God Himself could not be a perfectly happy, were He not a perfectly holy Being. The radiance of the glorified countenance of the saints will be the reflection of holy thoughts and holy feelings glowing within. Joy and peace and full satisfaction will beam in every feature, because every faculty and feeling and emotion of the soul will be in perfect unison with the will of God. Who can paint the happiness of that scene when everything is banished that could sully its purity, disturb its harmony, and ruffle its repose, where everything is included that comforts with its sanctity, harmonises with its grandeur, and heightens its bliss? The glory of the Father's adoption—the glory of Christ's atonement—the glory of the Spirit's regeneration, radiating from a sinner redeemed, renewed and saved.

To what conclusion then does the apostle arrive? "I reckon that the sufferings of this present time are *not worthy to be compared* with the glory which shall be revealed in us." No, not worthy of comparison. Do we measure their relative *duration*? Then "our light affliction is *but for a moment*," while our glory is a "far more exceeding and *eternal weight*." Do we *weigh* them? Place in the scales the present "light affliction" and the future "exceeding and eternal weight of glory." Which is the lighter? Are they worthy to be compared? Oh, no! One second of glory will extinguish a lifetime of suffering.

POINTS FOR PREACHERS

"Is there any particular hymn which will be appropriate to your subject?" said a local brother to the young stranger who was to preach.

"To tell the truth," said the young man, with rather a conceited air, "I never know what I am going to say till I am on the platform."

"In that case," said the other, quietly, "I shall select 'For those at sea'!"

The preacher who wants to put his message into the people's hearts must first put his own heart into his message.

There must have been plenty of points in Peter's preaching on the Day of Pentecost, for we read that three thousand were *pricked* in their heart.



A recent visit to LUTANDA CHILDREN'S HOME, *Wentworth Falls, N.S.W.*, gives cause for thanksgiving to God.

The work was commenced about nine years ago by *Miss Dalwood*, who had fourteen years' experience in Muller's Homes, Bristol, Eng. "Auntie," as Miss Dalwood is known by the children, is ably assisted by "Sisters" *Sangwell* and *Atkinson*. *Mr. W. Ritchie* also, who some years ago felt definitely led to devote his time to the work, is kept more than busy with a small orchard, vegetable garden, flowers, a cow and the many duties around the home hardly suited to women.

At present there are about thirty children in the home, boys and girls, about evenly divided. The older children assist the younger, and besides being taught domestic duties, when not at the local school, they are taught the Scriptures and are quite adept at answering questions and finding passages quickly. Some who have passed through the home have gone out into occupations and trades and are acquitting themselves well. Best of all, they profess the Name of the Lord and are "not ashamed of the testimony of Christ."

The harmony and concord among the staff and children gave one the conviction that a combination of the love of Christ with good food, warm clothing, and the bracing mountain air were reflected in the happiness, contentment and good health.

It is a great blessing also for the Lord's people who visit the Blue Mountains to know that a "breaking of bread" is held on Lord's Days in the spacious dining-room of "Lutanda". A Sunday School is conducted; in the evening a gospel service; also a Bible Reading on Wednesday nights. At the remembrance feast it was a joy to notice a few of the older ones, who had been baptised, partaking of the supper, and not a few others present who, in a reverent manner, seemed to enter into the spirit of worship.



A Young People's Holiday Camp is to be held (D.V.) this summer at Springwood, Blue Mountains, from Saturday, December 23, 1939, to Tuesday, January 2, 1940. *Mr. J. H. Todd* will be Leader and *Mrs. Todd* will act as hostess. *Mr. T. Walker*, 30 Wilga St., Burwood, N.S.W., will be glad to send to any interested a pamphlet giving full information, together with an application form.

Lift Up Your Eyes

SPECIAL MEETINGS for ministry were arranged for at *Hebron Hall, Leichhardt*, and at *Glenorie, N.S.W.*, for Saturdays, October 21 and 28 respectively. Among those who ministered were brethren *J. Monypenny*, *H. C. Hewlett*, *Dr. R. C. Edwards*, *J. H. Todd*, *E. L. Gates* and *J. H. Saxby*.

Those who were privileged to be present at these gatherings came away impressed and refreshed.

THE MONTHLY MISSIONARY meeting was held at *Reiby Hall, Newtown, N.S.W.*, on Saturday, 21st October. After reading of letters from the fields, *Mr. L. O. Akehurst* ministered in the afternoon. The evening meeting was devoted to ministry by *Mr. E. L. Gates*, Melbourne, and *Mr. A. Cutting*, Willoughby, N.S.W. *Dr. Porter*, soon leaving for Africa, gave a brief account of his call to the work.

Mr. and Mrs. J. H. Todd have returned to Sydney from New Zealand, where they spent some months. *Mr. Todd* had meetings in many assemblies in both Islands. He is now ministering the word in Sydney assemblies.

Mr. Towill has had encouragement at *Sawtell, N.S.W.* He had the joy of baptising seven believers in Boambi Creek, one a young woman from Coffs Harbour, who came specially to be baptised. The gospel meetings are increasing in numbers and at last meeting 42 were present. A happy time was spent at *Wellbrook*, and very encouraging meetings were held, over a hundred being present on one occasion. Schools have been visited at Lower and Upper Nulla Creeks and Wilawarrin.

Mr. J. Monypenny, after spending a period in N.S.W. ministering in some of the assemblies, sailed from Sydney on October 29th. He purposes, God willing, making a call to see two Irish labourers in Japan, thence to India, calling at Manilla, on his way to Egypt, where his daughter is. Would be glad of prayer that God may guide.

Mr. Colin Ferguson is now in Sydney, having returned from N.Z. and Britain. He is now speaking in the assemblies around Sydney.

Mr. H. Ferguson, of N.W. Coast, Tasmania, recently spent several weeks in the *Beaconsfield* (West Tamar) district, in house-to-house visitation, with blessing.

Mr. H. McNeilly, after spending two weeks in Hobart, was present at *Boat Harbour* Anniversary, then at *Waterloo* for conference meetings on 6th November.

Mr. J. Cairns, Queensland, is laid aside suffering from angina pectoris and *Mrs. Cairns* is not well, having lost the power of her legs.

BELIEVERS residing at *Redcliffe, Q.*, now meet to remember the Lord in the home of *Mr. G. Griffiths*, *Adams Street, Redcliffe*. Christians visiting this seaside resort will be welcomed. Happy fellowship has been experienced since meeting together.

Look On The Fields

MR. P. MOSS is now at *Ingham, North Queensland*, visiting several places north of Townsville where the gospel has hitherto not been proclaimed. Held a meeting at the tent door at *Bluewater*—some R.C.'s present. At Ingham there is a large alien population, mostly Italian R.C.'s. A foreign field at our doors. A small assembly consisting of ten (two families) carry on three gospel meetings weekly and Sunday school, besides other activities.

MR. BIDDLE had blessing at *Bloomfield*, via *Cooktown, Q.*, where three schoolgirls have professed conversion. Two young men aged 18 and 20 have also professed faith in Christ.

MR. R. SCANLON has had helpful and encouraging meetings at *Bundaberg, Q.* The assembly here has built a new hall in an outer suburb and commenced a Sunday school with about forty scholars. This effort may lead to a gospel testimony in the near future.

QUERIES

A.M.B.—*Would you please explain Matthew 5: 39?*

This passage is one of those that show the great difference between the principles of law and grace. Under law the Israelite was allowed to exact due reparation for any personal injury he received. But the Lord Jesus introduced a state of things of another nature altogether. Instead of "an eye for an eye, and a tooth for a tooth," He bade His own not to resist evil, but (using that example) when smitten on one cheek to present the other in meekness. It is no question of our rights, but whether we will forego our rights when necessary to exhibit a spirit of grace. By Christ's word and example we are bound thus to act. Alas! how short we come. Christ "gave His back to the smiters, and His cheeks to them that plucked off the hair" (Isa. 50: 6, Matt. 26: 67). Let us "learn of Him," that we may "overcome evil with good" and thus "heap coals of fire" on the heads of our enemies. Read carefully 1 Peter 2: 19-24 and 3: 9, 17, 18.

W.—*Does "Them also which sleep in Jesus" (1 Thess. 4: 14) refer to the souls of departed saints brought with Him to join their resurrection bodies, or to their coming "with all His saints" on the day of His appearing?*

The apostle had already alluded in general terms to the Lord's coming *with all His saints* (1 Thess. 3: 13). He then particularly assures the saints that those who had fallen asleep would form a part of the company "*with Him*" when He comes (1 Thess. 4: 14, 5: 10). But how could this be? By a special "word of the Lord," or revelation (1 Thess. 4: 15-17), the apostle explains that it will be effected by raising dead saints and catching up the living, concluding his explanation with the words, "So shall we ever be *with the Lord*." It is true that in the separate state the spirits of believers are with Christ (Luke 23: 43; Acts 7: 59; 2 Cor. 5: 8; Phil. 1: 23); but here the complete man (body, soul, and spirit) is

viewed. Hence it is only after resurrection or transformation, that we shall be "*with the Lord*" in the sense of this section. In fact, the bringing with Jesus is shown to depend on His death and resurrection. Else why does the apostle say, "If we believe that Jesus died *and rose again, even so* them also," etc.? Is it not that he has before him the resurrection of the dead in Christ (Rom. 8: 11) in order that they may be brought with Him? It cannot be denied that the class of *sleeping* saints is specially referred to in verse 13. And it is also certain that it is only as to their bodies that these saints sleep; as to their souls they are in conscious bliss (Phil. 1: 23). Therefore, the apostle asserts, in effect, that those who have been put to sleep as to their bodies, will, in the day of His appearing, be brought with Him in their glorified bodies (Col. 3: 4). The event named here (1 Thess. 4) is "our gathering together unto Him" (2 Thess. 2: 1), the raised and the changed going up together to *meet* the Lord in the air. The very term "meeting" forbids the thought that the coming of verse 14 is prior to the resurrection, which it must be of the saints are said to come in their disembodied state.

A.E.T.—*Would it be right to ask children to commit the ten commandments to memory? Some in our assembly think that the Holy Spirit reproves of sin without the law.*

We do not think that it would be harmful for children to commit to memory the ten commandments, so long as it is made plain to them that salvation does not come by law-keeping. The Holy Spirit can and does convict of sin by the Word of God, using the words of the law, for by the law is the knowledge of sin (Rom. 7: 7-12). Timothy, from a child, knew "the Holy Scriptures (including the ten commandments, we presume) which were able to make him wise unto salvation, through faith which is in Christ Jesus" (2 Tim. 3: 15).

Home Calls

Mrs. Susan Wilson, wife of James Wilson (evangelist), passed to be with the Lord on October 20. Mrs. Wilson was 76 years of age and was saved 53 years ago in Motherwell, Scotland. She was for many years in Kew and Camberwell Assemblies, Victoria, and later in Eastwood, N.S.W.

Mrs. Wilson had been ill for three years and bore her sufferings with patience and cheerfulness. Almost her last words in her conscious moments were "Jesus is mine." Will be greatly missed by her husband as a true helpmate.

Mr. Alex. Goodsir passed away to be with Christ at his residence, *Guildford, N.S.W.*, on November 6. Our brother carried on for the past 25 years the work of sending the gospel by post to all parts of the Commonwealth, and though for the whole time in very feeble health, he continued the good work. Eternity alone will reveal the results of his quiet, unobtrusive service. He will be sadly missed, not only in the Guildford assembly, where he was a great help, but also by many of the saints in N.S.W.

Here is a work for some young brethren in the assemblies to take up in sending the gospel by post.

The Perfected High Priest

By J. Hixon Irving

(Read Hebrews 7:26, 28)

IN THOSE THREE VERSES there are at least three distinct contrasts presented between the priesthood of the Lord and the Levitical priesthood.

Most of these contrasts are implied, while the remainder are clearly stated. They are all intended to set forth the varied perfections of the Lord and hence His fitness to sustain the office of the "Priest forever after the order of Melchisedec."

His Moral Perfections

1. He befitted as High Priest the character and necessities of His people because of His moral perfections, which were manifold. He was "*holy*" within and without—in person, life and character. That is, He was pure and holy, both Godward and manward. He sacredly observed all duties both toward God and man. This remarkably pregnant word "*holy*" is in one form or another of it applied to Him six times (see Acts 2:27; 3:14; 4:27; 13:35; Hebrews 5:7; 7:26).

Here, there is one of the implied contrasts between the Lord and the sons of Aaron. Some of the latter were impious men, and had neither regard for God nor man. Their moral condition was not in keeping with their official position. Not so the Lord, for the former fitted Him for the latter, as this and other portions of the Epistle show. The writer seems to have delighted in using terms to elucidate this fact, which is one on

which all spiritually-minded Christians love to dwell.

2. He was *harmless* in disposition and life. The term translated "*harmless*" means free from evil, innocent, blameless, simple and artless (see Rom. 16:18). He was absolutely free from evil in thought or feeling with regard to others. He was free from any malevolent thought or desire, even concerning His enemies.

Here again is an implied contrast. Some of the priests of Israel were malevolent men, "*hateful and hating one another.*" It is ever the internal condition which produces the external conduct and character. No external restraints will for long keep right the life if the internal condition be wrong, "*for as a man thinketh in his heart, so is he*" (Prov. 23:7). His moral condition was one of perfection, and hence His fitness for His priestly work.

3. He, too, was *undefiled*. That is, He was pure in heart and life, blameless in the truest sense of the word, without the slightest defect whatever. Here is another of those partly-hidden contrasts between Him and the sons of Aaron. Place in the background of His declared purity the moral condition and character of the sons of Eli (1 Sam. 2:12, 17), and then it will be clearly seen how His moral perfections thus described fit Him to be the perfect Succourer and Saviour of His people; how those who have heart-longings to know His keeping power rejoice as they think of His perfect fitness to represent

them in all their necessities. Of course, such as are under the influence of the grovelling type of Christianity, so prevalent today in many places, hardly ever get beyond the idea of the Lord's work upon the cross being a kind of business transaction, undertaken to save them from the penal consequences of their sins, and hence they hardly ever rise to any measure of joy or delight in contemplating His service upon the throne.

His Official Perfections

4. He was "separate from sinners." The better reading of the term is, that He was "*separated* from sinners." That is, He was severed, disunited, disjoined from them and from the place or sphere in which they moved. He was, by the power of His Father, lifted out of this world, with its surrounding sinners, to a place at His own right hand where such are not. Of course, it is true that He was morally separated from sinners all "the days of His flesh," but more—far more—is implied here than that. He, the blessed One, was bordered off from the scene of their existence by being elevated to the place of priestly power and service. This, therefore, is more local than moral, and has to do with His official position.

5. This is more fully set forth in what follows: "made higher than the heavens." Here again there is something these two statements of a contrastive character. Some members of the Levitical family were self-exalting transgressors, who used their official position to make exactions upon the people and thus grow rich at their expense. But the Lord, on account of His

moral perfections and work, was, as His reward, "made higher than the heavens." He is now "far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come."

The Perfection of His Sacrifice

6. The priests under the law offered up daily sacrifices; even the high priest had to offer "first for his own sins, and then for the people's" (Heb. 5: 27). The Lord had no need to offer for Himself as He had no sins of His own; His sacrifice was for His people's sins. His offering was a once-for-all one, and was not on behalf of Himself, but for the sins of men. All this points unmistakably to the perfection of His sacrifice, which arose from His personal perfections. The place of the offering was the cross; the time when He "became obedient unto death, even the death of the cross," and the declared object was to make to God propitiation for the sins of His people.

His Personal Perfections

7. "For the law maketh men high priests which have *infirmity*" (5: 28). The "infirmity", that is, want of strength, weakness, feebleness of body, and also mind and morals on the part of the Levitical priesthood, is fully recognised in the Epistle. It is far from being concealed, as chapter 5, verses 1 to 3, shows. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion

on the ignorant and on them that are out of the way, for he himself also is compassed with *infirmity*. And by reason hereof he ought, as for the people so for himself, to offer for sins."

The personified law made men that were weak, infirm and deficient in strength, the same as other men, though otherwise unblemished high priests; "but the word of the oath which was since the law, the Son Who is perfected for evermore." The "word of the oath" is found in verse 21: "Thou art a Priest for ever after the order of Melchisedec." On His being "made higher than the heavens," He was thus addressed of God (chap 5: 10). It was the Father's delight thus to greet and to name His perfected Son.

The word "infirmity" has its contrast in the word "perfected," for it need hardly be here said that

the feeble term "consecrated" of the A.V. cannot stand. He had no "infirmity," either physical, mental, moral, or spiritual, for He was ever perfect, and in the highest and fullest sense of the word. The Perfect One was also "perfected" in being installed by the power and oath of His Father into the high-priestly office. It was His perfections, therefore, which befitted Him to be perfected, for apart from them the latter could not have been accomplished. But now for over nineteen hundred years this has been fully realised, and for that long period He has been perfected. Therefore, "we have such an High Priest Who is set on the right hand of the throne of the Majesty in the heavens, a minister of the true tabernacle, which the Lord pitched and not man" (Heb. 8: 1, 2).

—The Witness

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Bible Reading

Philippians 3: 10, 11, as illustrated by the family of Bethany

That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death; if by any means I may attain unto the resurrection from the dead (Phil. 3: 10, 11, R.V.).

"*That I may know Him*"—MARTHA (Luke 10: 38).

"*The power of His resurrection*"—LAZARUS (John 11: 44).

"*The fellowship of His sufferings*"—MARY (John 12: 3-8).

Lazarus is a beautiful picture to us of a sinner.

(1) Loved by Christ (John 11: 5).

(2) Dead—typical of us "*dead in trespasses and sins*" (John 11: 39).

(3) Raised to Life—by "*the resurrection and the life*" (John 11: 44).

(4) Seated with Christ (John 12: 2); Sups with Him (Rev. 3: 20).

LAZARUS—Greek form of Eleazer, which means "*God my helper*."

Hebrews 13: 6—"So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."
—A.F.W.

An Eminent and Imminent Event

THE CHRISTIAN FAITH rests on certain historical events which may safely be termed "wonderful". Such are the Incarnation, Crucifixion, Resurrection and Ascension of our Lord. These are past; but this article has to do with an event which is future, viz., the Second Coming of our Lord Jesus Christ.

Practically the last note in the canon of Holy Scripture is one which rings with certainty, viz., "*Surely I come quickly*" (Rev. 22: 20). In this connection we may consider:

I. The Promise of His Coming

i. In the great fourteenth chapter of John, spoken by our Lord previous to His death, in which He seeks to comfort troubled hearts, He says: "If I go . . . I will come again" (v. 3).

ii. At His ascension, as recorded in Acts 1, two men appeared to the up-gazing apostles and declared, "This same Jesus, which is taken up from you into Heaven shall so come in like manner as ye have seen Him go into Heaven" (v. 11).

iii. The Apostle Paul, who had "visions and revelations of the Lord" (2 Cor. 5. 1), assures us that "the Lord Himself shall descend from Heaven" (1 Thess. 4: 16).

Thus before, at, and after the ascension of Christ we have a threefold testimony, giving us one of the "exceeding great and precious promises" (2 Peter 1: 4) of the Word of God, upon which so

many of the Redeemed have implicitly relied.

2. The Person Who Is Coming

It is a precious promise, because it refers to the Person Who shed His "precious blood," and has become the "Altogether Lovely" One. It is well to note that it is not an archangel, nor ever the angel Gabriel who had fulfilled important missions. In the three verses quoted giving the promise, it is "I", "this same Jesus", and "the Lord Himself". There is no room for dubiety on this point. It is the same blessed Person Who "was wounded for our transgressions, and bruised for our iniquities" (Isa. 53: 5), Who now "liveth to make intercession for us" (Heb. 7: 25), Who is coming again. We desire to emphasise the fact that it is a *personal* return of Christ. What have been the preparations and anticipations of those who have expected a friend from a distant land? And has not the first word of greeting often been, "I am so glad to see you"?

*"Face to face with Christ, my Saviour,
Face to face, what will it be,
When with rapture I behold Him,
Jesus Christ, Who died for me?"*

3. The Purpose of His Coming

At the Coming of Christ the blessed dead, whose spirits have been with Him, shall take possession of their incorruptible bodies. "The dead in Christ shall rise first" (1 Thess. 4: 16). The living saints "shall all be changed, in a moment, in the twinkling of an eye" (1 Cor. 15: 51-52). The mortal shall

put on immortality at the same time that the corruptible shall put on incorruption. So that all who have been either "at home with the Lord" or "at home in body" (2 Cor. 5: 8, r.v.) "shall be caught up together to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thess. 4: 17). Not only with Him, but "like Him" (1 John 3: 2).

As the resurrection of Christ was a display of "God's mighty power" (Eph. 1: 19), so shall the resurrection and changing of all believers at Christ's Coming be a further manifestation of that same power.

4. The Power of His Coming

All truth revealed in Scripture has a doctrinal and a practical side. Having stated briefly the former aspect of our theme, let us think of the present power the prospect of the Coming of Christ should have upon

i. THE INDIVIDUAL. Three words describe the effect that "looking for that Blessed Hope" (Titus 2: 13) should evince. The child of God is exhorted to live

(a) *Soberly*. That does not mean sorrowfully. God's purpose is that His children should experience the joy of His salvation, yet withal to live temperately and prudently.

(b) *Righteously*. One of the miracles performed by our Lord was upon a woman who was "bowed together" and the result is described in the words, "She was made straight" (Luke 13: 13). Be-

lievers should be straight up and down, and then act rightly and justly.

(c) *Godly*. Sentimentalism is not godliness. "A sound mind" (2 Tim. 1: 7) is one of God's gifts. Properly understood and practised, godly signifies piously and reverentially.

ii. THE CHURCHES OF GOD. If the unity of all believers was more generally recognised, and the fact that at Christ's Coming "all" shall be gathered home, then the principle "because ye belong to Christ" (Mark 9: 41), first uttered as a rebuke to sectarianism, would in this "little while" have a salutary effect and enable us to see and enjoy the experience of Psalm 133.

iii. THE WORLD. The influence of this Advent being felt by the individual and extended to the Church, would eventually be manifested among those who "lie in the wicked one" (1 John 5: 19). This would be shown in increased "compassion" towards them and consideration of their lost condition; in increased endeavours to tell them of the provision of God, and in increased interest in every effort for the evangelisation of the world.

As this eminent event is becoming increasingly imminent, may the joy and the power of it so affect us that we shall be better able to anticipate His return, and thus "have confidence, and not be ashamed before Him at His coming" (1 John 2: 28).

—J.S.

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ENJOY YOUR possessions in the teeth of your feelings. Don't let joy be your object; make *Christ* your object.

The Unwritten Period of Revelation

FROM ADAM TO MOSES there is a period of 25 centuries, that is 2,500 years, in which there is no written revelation from God. Hieroglyphic inscriptions on stone, rock, lead, and other hard and imperishable materials were the earliest forms of writing. Jehovah wrote the ten commandments on tables or slabs of stone; the Peninsula of Sinai is covered with rock-inscriptions; the monuments of Egypt; the bricks of Babylon; and the exhumed remains of Nineveh bear witness to that most ancient style of writing; the first mention of a book is in Exodus 17: 14. There is no proof, however, that writing was practised even in its rudest forms prior to Moses, unless we except Job 19: 23, 24.

Hence the enquiry still remains: how are we to span the bridge of 25 centuries of unwritten revelation? How was the truth and testimony of God preserved, and when were the successive revelations to these holy men of old transmitted to their descendents? We answer at once by tradition. We need not be afraid of the word for, be it remembered, there were apostolic traditions and mere human traditions. The early believers welcomed the former, but rejected the latter (2 Thess. 2: 15, Col. 2: 8). Now we, as Christians, reject "traditions" *in toto*, the patriarchal and apostolic "traditions" having been embodied in the Holy Scriptures.

Now, from the expulsion from Eden to the flood there is a period of 1,656 years. Methuselah, whose life is the longest on record, could have walked and talked with Adam

for more than 200 years. Thus the fundamental truths of Scripture, ruin and redemption, could have been fully communicated by the father of the race; the words and actions of a Saviour-God in Eden, and other incidents and truths could thus be made known to Methuselah, while he again could transmit his knowledge to Noah, with whom he could have conversed for about 600 years. Thus the whole of the ark family were not only in possession of the testimony immediately communicated to Noah, but that also given to Adam and Enoch, conveyed by Methuselah, the friend of the one and the son of the other. Then again the chosen son of Noah, Shem, in whom God deposited further truth and testimony, lived long enough to be contemporary with Isaac, the chosen seed of Abraham, for nearly 50 years. The grandson of Isaac was Levi, whose daughter Jochebed was the mother of Moses. Thus there are but *seven links* of oral tradition in this precious chain of divine testimony, seven arches in a bridge of 25 centuries.

Owing, however, to the shortening of human life and the rapid multiplying of the race, a *written* revelation of the Lord's will and mind for man was rendered necessary, and hence Moses, the first of inspired writers, commenced the sacred volume on the plains of Moab, nearly 15 centuries before Christ. Thus the truth was permanently fixed; oral tradition gave place to the written Word. O what a boon we possess, what a priceless treasure we have in our dear old English Bibles.

Drifting Away

THERE is an exhortation Paul used in writing to the Hebrews; its exact force is disguised in the Authorised Version. It reads: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should *let them slip* (Heb. 2: 1). The idea conveyed by the language is that we are holding on to certain truths, and we are to be careful not to let them go. But the text is more correctly rendered by the Revisers: "Therefore we ought to give the more earnest heed to the things that we have heard, lest haply we *drift away from them*." We see from this amended translation that the truth once delivered to the saints is regarded as fixed and permanent, and we are exposed to the danger of being carried away from the truths of God—*drifting* away from them.

Most saints would strenuously resist open and violent efforts to rob them of the truth; but they often, to their own discomfiture, ignore the undercurrents of human opinion which ever oppose the truth. And if such influences be unheeded the inevitable result must be open declension from the declared mind and will of God.

There was such a current which set in at Antioch, and which all but carried away Peter, Barnabas, and many other Jewish Christians. The bed-rock of truth made known to Peter, the rock-man, was that he should henceforth call no man common nor unclean (Acts 10: 28) and as a consequence of his own preach-

ing in the house of Cornelius, the gift of the Holy Spirit was poured out on the Gentiles who believed, as it had been previously upon the Jews. But there was a natural fleshly feeling against this truth of the Gentile being, through grace, admitted into equal privileges with the Jew. And even Peter came under its insidious influence and separated himself from the Gentile brethren at Antioch. "Before that certain came from James (to Antioch) he did eat with the Gentiles; but when they were come he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him, inasmuch that Barnabas was also carried away with their dissimulation." It might seem an insignificant event to some; but the apostle Paul saw that in it they were not walking "uprightly according to the truth of the gospel." He judged it be an indication of spiritual declension and that Peter, with the others, was *drifting* away from it.

Through the bold and decided action of the apostle of the Gentiles they were saved from further departure; but the incident solemnly and strikingly illustrates the need for continual watchfulness lest we be carried away also. We are ever in danger. The natural tendencies within and around are in favour of yielding and slipping and drifting away from the things we have been assured of. But the truth abides ever, and as ever. May the truth therefore abide in us that we also may abide in the truth!

Word and Work

• A Magazine for the Lord's People •

NEW SERIES, VOL. 1.

December, 1939.

No. 12.

Love and Light

By H. D. Brown

GOD IS LOVE! God is light! Marvellous light! Love "surpassing knowledge." Not love without light, for love without light were foolish weakness, and light without love were deathly cold.

These are the crowning attributes of God's Being, the attributes in which He most delights to present Himself to His creatures; yet both are hidden from the "wisdom of this world."

Because the natural heart of man has turned its back upon God, it sees nothing but its own dark shadow when it looks for the light or the love in His works or ways.

The wise man of this world, baffled in his vain attempts to philosophise on the Being of the Creator, is forced to exclaim, "Verily, Thou art a God that hidest Thyself;" for He Who "dwelleth in the light that no man can approach unto, Whom no man hath seen, nor can see," will not reveal Himself to the vain curiosity of men. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Man's puny reason, making a god of itself, vainly thinking to see the

Infinite mirrored in its own shallowness, finds that "clouds and darkness are round about Him," while humble faith, looking away from itself and its own thoughts, right up into the face of God, beholds with joy the brightness of His glory.

How sublime is the truth which our Lord taught when He said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." "For the wisdom of this world is foolishness with God."

"Truly the light is sweet, and it is a pleasant thing for the eyes to behold the sun;" but to him that is born blind there is no gladness in the sunlight, nor can he conceive what it is. The eye must be made for the light, as well as the light for the eye; and the sun *does* shine, though the whole world had sightless eyeballs.

Born blind through a sinful nature, we can see neither light nor love in the ways of God until, being "born again" we receive "the light of the knowledge of the

glory of God in the face of Jesus Christ." This is the only key that can unlock the mystery. Christ alone—Who is called WONDERFUL, COUNSELLOR—can unravel for us what seems a tangled skein, for it is only when we are in living union with Christ that we can understand "the whole counsel of God".

Out of Christ, man sees nothing in the universe but universal law. *In Christ*, he discovers that law to spring from, and be guided by, infinite benevolence. *Out of Christ*, he finds only an inexorable will. In Christ, he discovers that will to be but the unchangeable purpose of eternal love. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned." The fault does not lie in the manifestation, but in the *power of discernment*.

So also, *out of Christ*, man regards himself as a victim of fate, a mere unit in a vast mechanism; but *in Christ* he learns that he is an object of the tenderest care of his Heavenly Father, Who is the Almighty God, to Whom he is very precious, and who numbers the very hairs of his head. Christ takes us by the hand, as it were, and leading us beyond the "clouds and darkness," beyond the outward seeming, beyond the presence chamber, beyond the throne, reveals to us the very heart of God, showing us that it is His infinite, eternal, unchangeable love that is the mainspring of His acts. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

The cross of Christ is the solu-

tion of the great enigma by which we are surrounded; it is the central point of the universe; may we not say it is the central point of eternity? "I, if I be lifted up, will draw all unto Me," said the Lord; and doubtless all things created will be judged according to their relation to the cross.

The cross is the most glorious manifestation of the character of God, the foundation stone of His eternal purpose. It was not a mere after-thought to remedy an evil, it was a necessary factor in the working out of God's great design for revealing Himself to His creatures.

Here we behold the burning holiness of God and the fierceness of His anger against sin. Here we see the undeviating justice and judgment which are "the habitation of His throne." Here we see His wisdom, power and grace in that "mercy and truth are met together, righteousness and peace have kissed each other." Above all things, if we would know in its fulness His wondrous love, it is at the cross we must contemplate it; for "in this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live by Him." And "*hereby perceive we the love of God* because He laid down His life for us."

Oh, wonder of wonders! But for the cross even the highest archangel could not have conceived the greatness of God's love. The love of God the Father, Who "spared not His only Son, but delivered Him up for us all;" "His only begotten Son," Who "was with Him from everlasting," Who was "daily His delight; rejoicing always before Him."

The love of God the Son, Who "came to give His life a ransom for many;" Who descended from the heights of heaven to the lowest depth of humiliation, to suffer the hate of demons, the reproach and contumely of men, to be despised and rejected, and to endure the wrath of God in the sinner's room.

The love of God the Holy Spirit Who, as He had hovered over the face of the waters, and brought forth the world in its beauty, so He had overshadowed the virgin, and caused her to bring forth "the Son of the Highest;" Who had anointed, filled and sustained Him in His great work, and had raised Him from the dead by His mighty

power; Who is now the witness for Christ to the world, and the Indweller of His people.

Creation could not show forth the fulness of God's love. In all its magnitude and beauty, in all its display of wisdom, power and goodness, it afforded a scope far too small for the full manifestation of infinite and everlasting love. It needed *redemption* in its wondrous glory to show us "what is the breadth, and length, and depth, and height" of that love.

"O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

In the goodness of God we have now completed our first year's issue of WORD AND WORK.

We wish to record our thankfulness to the Lord for His gracious help in sending out the magazine month by month. We would also tender our thanks to the brethren who have kindly contributed articles and to the many subscribers who have helped to make the paper the success it is.

Our desire is, however, to extend the circulation as far as possible and we would ask the help of our readers in this direction. Could it be possible for EACH SUBSCRIBER TO SECURE ONE MORE SUBSCRIBER to the magazine during the coming year and thus double our circulation? This should not be impossible and we would ask readers to do what they can to bring WORD AND WORK under the notice of their Christian friends. You may know of some isolated Christians in the country to whom the magazine would be helpful. You could send their names and addresses with a year's subscription—a very useful New Year gift.

The subscription of 2/- per annum has been kept very moderate so as to be within the reach of all.

Articles suitable for publication and items of interest from "the field" will always be welcomed.

THE EDITORS.

¶ From the "Northern Witness", 1885.
Contributed by Hy. Alexander.

Spiritual Eyesight

"Open Thou mine eyes, that I may behold wondrous things out of Thy law"
(Psalm 119: 18)

READER, is this thy prayer when thou sittest down to peruse the Scriptures? Hast thou been taught by the Holy Spirit that naturally blind and ignorant, thou canst not understand things spiritual except by His teaching? The above Scripture is the language of those hearts only that are taught of God. Many imagine that the sacred oracles are to be interpreted by the wisdom of our natural mind, but God has declared that "*the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned*" (1 Cor. 2: 14). It is also recorded that the Holy Spirit is given to guide us "into all truth" (John 16: 13).

Let us ponder these inspired testimonies. Have we not often proved the truth of them in our various experiences? Were not the sacred writings *foolishness* unto us for many a year and of all other books the least in our estimation? And since our eyes were opened to a right view of our natural depravity, and power was given us to lay hold upon the Son of God as our salvation, have we not often been struck with the beauty and felt the preciousness of the Word of God, and its suitability to our poor and needy souls? Blessed would it be for us if we were at all times sensible of our real ignorance and weak-

ness, that we might habitually yield ourselves to the wisdom and teaching of the Spirit of truth when meditating on the Holy Scriptures.

We are told that Jesus opened the understandings of His disciples "that they might understand the Scriptures" (Luke 24: 45) for, though they were His true-hearted followers, had been under His personal ministry, and had lived and walked with Him, still they needed the power of God to enable them to apprehend *divine* instruction. And we, too, should remember that whatever measure of knowledge we possess, or however much we may have attained in spiritual things, yet, without the guidance and teaching of the Holy Spirit, we cannot have a profitable understanding of the truth as it is in Jesus. Let us, then, continually lift up our hearts to Him, to anoint our eyes with eye-salve, that we may have ability to "behold wondrous things out of His law," and we shall find them "wondrous" indeed; *first*, because of the inexhaustible riches they unfold of the grace of God, to such as we once were—"enemies;" and to such as we still are—failing, faulty, perverse, and unworthy of the least of His mercies. *Second*, in their peculiar adaptation to each and all of the Lord's people, whatever be their circumstances. *Third*, because that in every page, in various ways—in types, shadows, parables or figures, the blessed Lord Jesus is

presented to us, either in the perfect beauty and glory of his mysterious *person*, the incomparable excellencies of His *character*, or in His finished and all-prevailing *work*.

Beloved children of God, let us seek to cultivate an increasing sense of our natural ignorance and

blindness, that our unfeigned cry to the God of all grace, whenever we read the Holy Scriptures, may be, "Open Thou mine eyes;" and thus drawing by faith out of His fullness, "in Whom are hid all the treasures of wisdom and knowledge" we shall assuredly "Behold wondrous Things out of His law."

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The Righteousness of the Law

(Romans 8: 4)

THERE IS NO PART of God's creation, intelligent or irrational, left to self-government; or in other words, that is *without law*. In the outer world it is manifest; in the domestic constitution still more so; and in God's providential and moral government the evidence is demonstrative. "His kingdom ruleth over all." It is, however, the character, not the *existence*, of the Divine law that we wish to consider.

Coming from a Being infinitely perfect, it follows as a natural sequence that the law, designed to be a transcript of what God is—a copy of Himself—must be in every respect a most perfect law. "The law of the Lord is perfect." How could it be otherwise? Is it rational to suppose that a Being of infinite holiness, wisdom and goodness, would form a rule for the government of moral creatures that would fail to place before their eye the loftiest standard of excellence, and that should not demand and secure their supreme obedience and happiness? It follows, then, that the law being essentially and per-

fectly holy, all its requirements must be equally so. Our Lord has presented *one* precept of the law, the perfect keeping of which resolves itself into a virtual fulfilment of all. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matt. 22: 37). Who but an infinitely wise Lawgiver could have embodied all the requisitions of an extended code in a single one? What an unfolding of wisdom.

But in what sense is the righteousness of the law accomplished in the believer? This is the declaration of the passage, "That the righteousness of the law might be fulfilled in us."

It is obvious that the law required obedience and that that obedience is properly termed the "righteousness of the law." How is this accomplished in us? Clearly, not in the sense in which it supposes it fulfilled in our own persons. Where, then, would be the weakness of the law? The law has never been fulfilled in any

fallen creature. Where is the creature who can say "I have loved the Lord my God with all my heart, with all my soul, and with all my mind?" The best obedience of the best of creatures falls infinitely short of God's requirements. How then do we understand the holiness of the law fulfilled in us? Undoubtedly in the sense in which it was fulfilled in our Surety. *The Lord Jesus fulfilled the righteousness of the law* in the behalf of his people. He only could do so. Who was Himself "holy, harmless, undefiled and separate from sinners."

The first step in this wondrous achievement was His being *made under the law*. What a mighty stoop was this. The Lawgiver placing Himself under the government of His own enactment. Let astonishment, love and praise fill our souls while we look at this truth. Having made Himself amenable to the law, He then proceeds to its fulfilment. He enters into no negotiation—He proposes no conditions—He asks no compromise—He demurs not at its stern, unbending demands; but receiving it from God just as it was—all broken, weak and dishonoured—He yields it back to the Father, "magnified and made honourable" (Isaiah 42: 21).

Trace the outline of our Lord's obedience. Was there ever such love to God as our Surety displayed? Was He not a voluntary sacrifice upon the altar of Divine justice, all for the love He bore to the Father? Did He not offer to God a perfectly pure and undivided heart? And did not affection constrain Him to a supreme consecration to His Father's glory?

In addition to supreme love was there not the most perfect holiness of life? Did not Satan strive to ensnare Him by his subtilty, and did not man seek to catch Him in His words? And yet no sin was found in Him. Trace all the subsequent stages of His course, till that course closed in suffering and death—accompany Him to the baptismal waters and hear Him exclaim, as He meekly submits Himself into the hands of John the Baptist, "Thus it becometh us to fulfill all righteousness" (Matt. 3: 15). Then follow Him to the cross and behold the last act of unparalleled obedience—His obedience unto death! Was there ever such a law-fulfiller as the Son of God. Such was His fulfilment of the righteousness of the law in the behalf of His people.

But the question still returns—In what way are we to reconcile the honouring of the law by Christ and the fulfilment of its righteousness in us?

The difficulty is solved by the union of Christ and His church. Standing to His people in the relation of a covenant Head, the law being fulfilled by Him in a legal sense, it was virtually a fulfilment of the law by us—His obedience being accepted in lieu of ours. Thus it is written, "He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5: 21). "By the obedience of One shall many be made righteous" (Rom. 5: 19). The law thus met in all its claims, fulfilled in its utmost precept, gloriously illustrated and divinely honoured, there can possibly be no condemnation to those in whose

behalf the Surety acted. The believing sinner, trusting not in a covenant of works but resting in simple faith beneath the righteousness of the Incarnate God, shall never come into condemnation. In his case every precept has been obeyed, the punishment endured and the debt discharged. Jesus hath delivered him from the wrath to come. And thus by imputation the righteousness of the law is fulfilled in us.

But our Lord did not keep the law that His people might be lawless. He did not honour that law that they might dishonour its precepts. His obedience provides no

licence for our disobedience. Our faith does not make void the law but rather establishes it. The "righteousness of the law is fulfilled in us" when we "walk after the Spirit," in lowly conformity to the example of Christ. Was He meek and lowly in heart? Did He bless when He was cursed? Did He, when reviled, revile not again? Did He always seek to do those things that pleased His Father? Did He live a life of faith, and prayer, and toil? So let us imitate Him, that of us it may be said, "*These are they who follow the Lamb whithersoever He goeth.*"

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Spiritual Health

If "Art thou in health my brother?" (2 Sam. 20:9)
f those who spend a good portion of their time in studying the symptoms of their bodily ailments would spend the same amount of time in diagnosing their spiritual condition, they would be stronger and better men and women. The health or disease of the soul affects the body more than many imagine.

There are certain conditions necessary to health. "Eat ye that which is good." Food must not only be eaten, but it must be digested to do good. All food is not nourishing. Some foods only poison the system.

Then, too, if the digestion is out of order, even good food will set up irritation. "Desire the sincere milk of the Word that ye may grow thereby." We must not only desire it, but feed on it. The Bread of Life will nourish our souls, but if "feeding on ashes," as the Bible says some were, the digestion will be impaired for spiritual food.

The ashes of sport, the poison found in many popular and best-selling novels and picture films, will make the Word of God, which David said he desired more than his necessary food, distasteful to you. Spiritual indigestion will set in, and you will need to call in the Great Physician to restore your soul's health.

Many souls suffer from creeping paralysis. It steals over them imperceptibly, beginning in their legs perhaps, which cease to run in the way of God's commandments. Then it attacks the nerves of the heart. They "labour up the heavenly steps with weary feet and slow," although ready to haste to this world's pleasures. The spiritual eyesight fails. The ears are deaf to God's voice. If any of these symptoms are perceptible, it were wise to come to the Great Healer.—F.T.

DR. R. E. PORTER has been visiting assemblies in *Queensland* and addressed a meeting of young men in *Conference Hall, Brisbane*, on 2nd inst. Our brother has secured a position as ship's doctor on a cargo steamer sailing early for Europe, so that he will only have to pay passage for his wife, and they may be able to go direct to Antwerp by the steamer, then on to Brussels, where they hope to take the Tropical Medical Course prior to going to Belgian Congo. The Missionary Conference to be held at Consolation Hall, Balmain (N.S.W.), on December 16, will take the form of a farewell to our brother and sister.

MR. W. BRADBURY is being encouraged in the work of visiting schools in the *Bathurst* (N.S.W.) district. At *Lucknow* many children bought Testaments and Bibles, which he sells at cost. In some places the schoolmasters are opposed to the gospel, but many are friendly. *Mr. Will. Graham*, of *Parramatta*, is now giving help to brother Bradbury.

MR. W. A. SIMS continues the work among the young at *Warrell Creek, N.S.W.*, and has been cheered to see a few take their stand for the Lord.

MR. AND MRS. T. TOWILL are now in *Sydney*. Mr. Towill has given over the Australian Bible Van to *Mr. Colin Ferguson*, who has returned from abroad. Mr. Towill hopes to return to *Sawtell, N.S.W.*, early in the new year, if the Lord will. Not having the van with its sleeping accommodation will be a disadvantage, but he is hoping that the Lord will later provide a small car with a caravan attached. This would be better than a van, as they could arrange to leave the caravan parked at a centre while they move more freely and economically in the car from point to point. There is a probability of an assembly being formed at *Sawtell*.

AT THE SPRINGFIELD GOSPEL HALL, *Guildford*, on Saturday, December 2, a Thanksgiving Service was held. The assembly, having completed the purchase of the hall, thought it fitting to mark the conclusion of their financial effort in this way. Those invited, apart from past and present members, were brethren and their wives who had assisted in ministry over the seventeen years since the assembly's birth. Those taking part in a very informal meeting after tea were Messrs. J. H. Todd, J. W. Moar, R. Elliott, T. Towill, R. Brodie, Hy. Alexander.

IPSWICH, Q'LAND—The Assembly hall has been renovated lately and to mark the occasion a conference was held on November 18. A good company gathered, representing many assemblies and a profitable time was spent. Ministry by brethren *R. Vize, R. Scanlon, M. J. Irvine* and *Bruce Todd* was encouraging and searching.

MR. ROBT. SCANLON had three weeks' meetings at *Ipswich, Q.*, preaching the gospel and ministering the Word to saints. Meetings were well attended and doubtless will bear fruit.

MR. E. W. RAYNER, of *Adelaide, S.A.*, is now seeking to serve the Lord in and around *Darwin, N.T.*, distributing the printed message and preaching the gospel as opportunity is given.

Lift Up Your Eyes

BUSH POSTAL MISSION

The late Mr. Alex. Goodsir carried on for many years a very important and faithful ministry, which was perhaps little known among the assemblies, that of the Bush Postal Mission.

This work consisted of the systematic posting of gospel literature to residents in the lonely country and out-back districts, many of whom, because of their isolation, have little or no opportunity of hearing the gospel preached. Our brother also sought to help the Lord's people in these parts by posting booklets, tracts, etc., containing helpful, written ministry and also by correspondence, helping those with difficulties about spiritual matters.

Mr. G. W. Houston, of Guildford Assembly, N.S.W., has been much exercised about taking up the work so recently laid down. The brethren in the Guildford Assembly with which our late brother Goodsir was connected feel that it would have been our brother's desire that this work should be continued, and very heartily commend Mr. Houston to it. A number of voluntary workers who have been assisting in the past, including Mr. Goodsir's principal male helper, Mr. M. S. Glover, of Burwood Assembly, have promised to continue to devote any time at their disposal to the work of addressing wrappers, envelopes, etc.

The work will continue under the title as heretofore, viz.: The Bush Postal Mission. All funds received will be devoted entirely to the purchase and postage of sound evangelical literature, and it is proposed to publish from time to time an audited statement of accounts so that those interested may be acquainted with the financial position.

Correspondence, tracts, gifts, etc., may be sent to

MR. GEORGE W. HOUSTON,
Bush Postal Mission,
309 Castlereagh Street, Sydney.

The prayers and practical fellowship of the Lord's people are solicited for the continuance and enlargement of this service for the Lord.

QUERIES

W.H.W.—Do we ever find that Christ's righteousness is put upon us, is it not the righteousness of God? (Phil. 3: 9). Is His righteous life down here in any way imputed to us?

The righteousness of Christ is an expression not found in Scripture. He Himself is our righteousness and is made this to us by God (hence God's righteousness) Who made Him to be sin for us Who knew no sin that we might be made the righteousness of God in Him. Christ's righteous life was not only the only one possible to His holy nature, but it fitted Him to lay down His life (*not forfeited* on account of sin, as all others were) for us. Righteousness is a complex word, and may describe a moral quality or a judicial state.

Look On The Fields

We have not either naturally, but the latter quality we get by Christ's death, the former through the outflowing of the new life from us, the one in Rom. 3, the other in Rom. 6.

Righteousness does not come to us by the law (Gal. 2: 21) or Christ would have died in vain; and if we are justified, it is not because we have kept the law either personally or vicariously, but because having broken it, and the law having exacted its last penalty on our Substitute, Who took our guilt, *not merely the punishment of it*, on Him, we are justified by Divine righteousness. It comes to us on the grounds of the blood and death of Christ, not His holy life. This was of infinite value in other ways, as showing the perfection of the sacrifice.

Should a Christian attend the picture theatre? What Scripture would you give against it?

The following Scriptures should be prayerfully studied, viz., 1 John 2: 15-17, James 4: 4, Romans 12: 2. If a picture theatre is not worldly, then what is? No Christian in a good state of soul would have any desire to go to the pictures. We are to be separate from sinners (see 2 Cor. 6: 14-18). Even if the picture is what is called a "good" one, i.e., instructive or educative, we should stay away, because our attendance may have the "appearance of evil" (see 1. Thess. 5: 22). And we should be careful of our example to others, especially the children in our Sunday School classes (Rom. 14: 21).

W.C.—What is meant by "let us go on to perfection"? (Heb. 6: 1).

Perfection here refers to a full-grown state in the knowledge of the truth, with special reference to the present results to the believer of the sacrifice and priesthood of Christ. In the closing verses of chapter five there is a contrast drawn between spiritual infancy and manhood. These were those who had not (though they ought to have done so) advanced beyond the first principles of the oracles of God, that is, the teaching given under the law. These babes still required milk and were unable to bear strong meat, that is, the characteristic doctrines of Christianity. The apostle therefore exhorts them to make progress towards full-growth. They had much to learn as to the privileges they then possessed, granted to them in consequence of the glorious Person and the gracious work of the Lord Jesus. This he proceeds to unfold in the succeeding chapters of the epistle. This "perfection", therefore, has no reference whatever to a condition of sinlessness. It is the state of Christian maturity produced by the reception of the Word of God. Scripture makes the man of God perfect (2 Tim. 3: 16).

Please explain 2 Tim. 2: 20, 21. From what are we to purge ourselves?

The assumption that "professing Christians," or, as it is sometimes put, "Christendom," is the "great house," is without foundation. The illustration is based on the fact that in any "great house," as distinguished from any little

house, a variety of utensils is to be found, some for use in the kitchen, some for use in the room in which the family lives and in which guests are entertained. The former are not displayed, the latter are, but all are equally useful, each in its place.

Moreover, the assumption on which this exposition of the passage is based, namely, that "dishonour" is here the equivalent of "disgrace", is erroneous. Most frequently in the New Testament *atimia* and *atimos* mean no more than "without honour", as in Matt. 13: 57. Only in Rom. 1: 26, and perhaps 1 Cor. 11: 14, does *atimia* mean "disgrace". The remaining occurrences of these words are as follows: The potter does not make vessels for "disgrace", though he does make some that are not for display (Rom. 9: 21); and the apostle was not "disgraced" in serving Christ, though no honours of this world came to him thereby; neither did he "disgrace", when in his determination to serve he disparaged, or brought reproach (A.V.) upon, himself (1 Cor. 4: 10; 2 Cor. 6: 8; 11: 21); the clothed parts of the body are not "disgraced", they are only "less honourable", they "lack honour", they are not displayed (1 Cor. 12: 23, 24); the body of the believer is not "disgraced" when it is committed to the earth, although the glory of life has departed from it (1 Cor. 15: 43).

Since no reflection is cast upon the vessels of wood and of earth, it is unwarrantable to suppose that it is from "these" that a man is to "purge himself".

I judge that the illustration of the "great house" points to the "house of God", which certainly is not Christendom, for that is "a hold of every unclean spirit". In the house of God there are many kinds of service. Some servants serve under the observation of men and are honoured for their work's sake. Some serve in obscurity and are little known or altogether unknown to men, though they are well known to God. These also have an honourable part in the work of the household: indeed "they also serve who only stand and wait". And whether a servant be of the known and honoured, or of the unknown and unhonoured, if he "purge himself from these" things condemned by the apostle in the context, the "profane babblings" which produce ungodliness and act as a canker on the soul; the "youthful lusts", and the strife-engendering questions, "he shall be a vessel unto honour, sanctified, meet for the Master's use".

—C. F. Hogg.

POINTS FOR PREACHERS

In preaching, that which comes from the heart is sweeter than that which comes from the head.

Don't begin to preach on the doorstep, but on the hearthstone.

The more modest we are as to what we know the better for us.

Signs that tell—"When it flows too freely," run the instructions given with a fountain pen, "it is a sign that it is nearly empty, and should be filled."

One has remarked that this also applies to fluent speech. Likewise, gossip, slander, idle chatter, all testify to emptiness of mind. Preachers might also learn a simple lesson from the above.

¶ "As often as ye eat this bread and drink this cup,
ye do shew the Lord's death till He come."

The Lord's Death

To Whom Proclaimed?

By C. F. Hogg

TO WHOM do we "proclaim the Lord's death?" To angelic beings, fallen or unfallen? To neither have we any commission to proclaim anything. To God? But this would be absurd. And if it is suggested that we "show" the Lord's death to God the answer is that such an idea is altogether foreign to Scripture. The sacerdotalist claims to offer an "unbloody sacrifice" on earth in parallel with the sacrifice Christ is offering to God now in heaven. But Christ is not offering Himself to God now. Nineteen hundred years ago He did offer Himself to God in our behalf, but that offering was completed when on the cross He cried "it is finished." And every reference to that sacrifice in Scripture is made in the past, the completed, tense. See, for example, "Who needeth not daily . . . to offer up sacrifices . . . for this He did once for all, when He offered up Himself" (Heb. 7:27, see also 9:14; 10:10, 12, 14). It is indeed on this ground alone that any sinner can enter into the presence of God.

To whom then do we proclaim the death of the Lord? Our sole commission is to preach to men, we have no other. It is clear from 1 Cor. 14:23-25 that the Lord's supper, the breaking of bread, was not held in private. Secrecy genders suspicion. Under British law it is not permitted to hold this meeting behind closed doors. There is nothing secret about the Gospel or the gatherings of the saints.

In 1 Cor. 11:26 Paul uses the word *katangelo*. While it is true that the words of men may be the counters of the wise and the money of fools yet does the apostle claim (in this same epistle, 2:13) that his were "words . . . which the Spirit teacheth." We may not therefore speak of them as counters but as sterling currency in the kingdom of God.

The meaning of *katangelo* can best be learned by noting how it is used elsewhere in Scripture, and, in particular, by the apostle himself. Indeed it is found only in his letters and in the Acts. In A.V. it is variously rendered by declare (twice), speak of (once), preach (ten times), show (three times, Acts 16:17; 26:23, and 1 Cor. 11:26). and by teach (once). On the other hand R.V. translates by proclaim in every place, save Acts 16:21; 17:18, 23, where set forth is used. *Katangelo* always refers to speech, never in any place does it mean to show in the sense of exhibit or present. The passages in the epistles are Rom. 1:8; 1 Cor. 2:1; 9:14; 11:26; Phil. 1:17, 18; Col. 1:28.

Let the reader compare them and judge for himself.

I suggest in the light of the plain meaning of *katangelo* in every other place of its occurrence in the New Testament that the only idea admissible in 1 Cor. 11:26 is that we proclaim the Lord's death to men.

“Ye are Christ’s”

(1 Cor. 3:23)

By S. Lavery, Lisburn, Ireland

THESE WORDS written by the Apostle Paul should be to us a great help, especially as we approach the close of another year. How comforting to remind ourselves, that, come what may, we are Christ’s. Yes, His in the storm or in the calm, in sickness or health, in adversity or prosperity, His afloat or ashore, His amid the icebergs of the northern seas, or under the scorching sun of the tropics, His in the pit or the palace, high or low, rich or poor, yea, His even if our nearest and dearest friends forsake or fail us. How very comforting!

Then again we are His in a six-fold aspect:

(1) “His” by the eternal choice of the Father, as Eph. 1:3, 4 reads: “Blessed be the God and Father of our Lord Jesus Christ, Who hath chosen us in Him before the foundation of the world.” What a stupendous statement! Before the foundation of the world. Here we see that in a past eternity we were chosen in Christ. Chosen before the ages began and run their course, before a single star appeared in the heavens, or a speck of dust was upon the earth, before any created being was in existence. How wonderful to think that in the dateless and limitless past, we were chosen in Christ.

(2) “His” by creation. We were made by and for Him, but when His creation work was marred by Satan, and we had failed to fulfill His purpose, He did not leave us to perish in our sins, nor did He give up His claims upon us, but

He made known His deeper counsels of grace, and proceeded to make us “His” by the greater work of redemption.

(3) “His” by redemption. “’Twas great to speak a world from nought, ’twas greater to redeem.” In creation He made all things by speaking the word, but in order to accomplish redemption He, the Word, became flesh (John 1:14). Wonderful contrast!

Redemption is threefold:

Past. Please read Gal. 3:13. Here we see that we have been redeemed from the curse of the law because our Redeemer bore the penalty due to us when He died upon the tree, eternally to set us free.

Present. Please read Titus 2:14. This is redemption from sin’s power. The purpose of this aspect of redemption is, that we might be a people for His—Christ’s—own possession, showing forth in our lives from day to day that we are a peculiar people zealous of good works.

Future. “Waiting for the adoption, to wit, the redemption of our body” (Rom. 8:23). Our bodies have not yet experienced the redemption but when the Lord comes He will raise the sleeping saints and change the living saints into His own likeness. The bodies of the saints shall be “fashioned anew, like unto the body of His glory” (Phil. 3:20 R.V.). Then redemption from sin’s penalty, power and presence will be completed.

(4) "His" by the gift of the Father. No less than six times in John 17 (see verses 2, 6, 9, 11, 12, 24) the Lord Jesus Christ referred to "His own" as being given to Him by the Father, and He has pledged himself responsible for their eternal safety in these wondrous words: "They shall never perish, neither shall any man pluck them out of My hand" (John 10:28). In those blessed hands once pierced on the cross "His own" are forever secure.

(5) "His" as a part of His body. Paul speaks of "the church which is His body" (Eph. 1:21). This figure shows us that the church's unity is one of life. It is not an organisation, but a divine organism, with each of its members sharing the same life, and each linked with the Head in heaven. Just as the same lifeblood flows from the head and through each member of the human body, so the same eternal life which dwells in Christ, the glorified Head of the church in heaven, is imparted to all the members of His body upon earth. How near and secure are we in Him as a part of His body!

(6) "His" as a part of His bride.

We see in this figure the expression of the affections of Christ to His bride. In Eph. 5:25 we read: "Christ loved the church, and gave Himself for it." This He did on the cross when He purchased salvation by His awful sufferings. In the present He sets the church apart for Himself, thus separating it from the world, and He also cleanses it from that which defileth, through His Word. Then in the future He will present it "to Himself a glorious church, not having spot or wrinkle or any such thing;" therefore we see how dear the bride is to Him.

The church as His body denotes her nearness, while the church as His bride denotes her dearness. How blessed!

Thus we have seen that we are Christ's (i.e., the saved) by the eternal choice of the Father, by creation, by redemption, as the gift of the Father, as members of His body, and as His bride. Well might we sing, as we journey homewards and heavenwards:

*"Only Thine, Lord, Thine for ever,
Thine when beams the morning sun,
Thine amid the flowers refreshing,
Thine when each brief day is done."*

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Christ's Lordship

The life of Paul was that of a crucified man, and there lay the secret of his success; too often our life is not. We try to make the best of both worlds, sowing our fields with divers seeds, and wearing vestures of wool and linen. And yet here and there surrendered hearts are finding out the reality of Christ's Lordship, and are ceding more and more territory to Him, and less and less to the world. There is a price to pay for those deep Christian joys we would fain possess. Our faith is not a mere genial picnic, begun and ended with a reckless forgiveness of the past, but a crusade in which our Leader demands unqualified and unreserved obedience.

HAROLD ST. JOHN.

Household Baptism

DO WE BELIEVE in household baptism? Yes we do! Whole families, with household servants, have believed and been baptised from time to time. This practice is of God, for He delights to see households yoked into His service. It has happened so many times that the "household of the Philippian jailor" and also the "household of Lydia"—so often quoted—no longer stand unique.

But there is a "household baptism" we distrust. It is not of God because it trifles with faith. "He that believeth and is baptised shall be saved" is reversed, if not ignored, to accommodate infants in households. These are baptised shortly after birth as coming into the family of Christian parents in distinction to parents of the world. The practice is perhaps an advance upon the ritualistic "Christening," but like the latter, is bolstered solely by inferences and analogies. The Old Testament is made to supply these analogies. The baby Moses, enclosed in his tiny ark and in the Nile, is produced to convince. Those baptised unto Moses in the cloud and in the sea "must have included infants," we are told. Yes, surely: but discrimination is weak in so saying. Would any contend that baptism is compulsory in the Old Testament? Is the practice ever once mentioned? No! If, therefore, the Old Testament does not contain the doctrine of baptism at

all—and the New Testament does—it is sound reasoning to say that no direct text for this household baptism being available from the New Testament, all Old Testament references must be superfluous. The New Testament reference to being "baptised unto Moses," just mentioned, was given to illustrate baptism generally; the Israelites were not literally baptised, but serve for us as a type. Believers only qualify for baptism.

We are definite that in apostolic days there was not a baby baptised!—nor household servants, except those only who believed in the Gospel! It can be proved that there were no babies in the Philippian jailor's household. How could there be?—was the Word of the Lord not spoken to ALL that were in his house? (Acts 16:32). Would Paul expect babies to listen to what he spoke? And could they believe?—for, Paul said to them, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." As for Lydia and her household, it is yet to be proved that she was married!

Such theories as christening and its kindred household baptism are a well meant attempt to solve difficulties in infantile mortality, but doubtless Satan has used them much to deceive as counterfeits to Christ's Gospel.

—*Living Waters.*

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GOD LOVES HUMILITY, not humiliation. If one walks in his own strength he will be humiliated, because he will stumble, but if he would walk with God he must humble himself.

The Anxieties of the Age

WE LIVE in an age of high pressure. Competitive examinations are the rule for the schoolboy, and competitive businesses for the man. The spirit animating the world is a keen ambition to exceed every former record. Man's very vitality is consumed by the gnawing unrest to be first, and to keep first in every race. Every faculty he possesses is strained to its highest tension in order to accomplish his purpose; and he is necessarily haunted by a perpetual fear, lest through some unexpected circumstance or the other his efforts may fail after all. The moralists of this age condemn this state of things, and the man most overwhelmed by his cares and forebodings acknowledges it is wrong. But he goes on fretting and fuming just the same, for he says he *must*, or else go to the wall.

Beloved, are we not in danger of allowing this spirit of intense pre-occupation with contingencies to steal insensibly into our lives and damage our souls? Undoubtedly, whether we realise it or not, there is such a danger; else we should not have such an exhortation as, "Be careful (anxious) for nothing" (Phil. 4:6). It is possible for the believer to allow the cankerworm of care to prey continually upon his inner man, and to worry himself into a state of absolute dejection as to sorrows which after all are only anticipated and which may never be realised. This is possible, but how needless, and dishonouring to the man of faith.

The Lord Jesus, in the parable of the sower, warned that these needless anxieties concerning the

things of this age choke the word, preventing its fruitfulness (Mark 4:19). Indeed, how can there be the display of the Christlike virtues such as joy, peace, patience, gentleness and care for others, when the spirit is overcast with gloom.

So strongly did the Lord condemn this frame of mind that He connected His exhortation with two of the commonest objects of daily concern. Nothing is more necessary for temporal life than food and raiment: having these we ought to be content (1 Tim. 6:8). Nevertheless the teaching of Christ was "Take no thought (be not anxious) for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matt. 6:25). Omnipotent Wisdom openeth His hand and gives the birds of the air their food in due season, and that same hand clothes the lilies of the field with a beauty proving it divine. What then shall Omnipotent love do for His children, "O ye of little faith?" Be not anxious for the morrow, your Father knows your need. He Who has given great things—the greatest, His Son—will He forget the small things.

But if we suspect doubt creeping into the soul, what shall we do? Let the apostle answer, "Be careful (anxious) for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

The Gentleness of Christ

WHAT WOULD our life as believers be without the "gentleness of Christ?" We want the power of Him Who checks the foaming billows with a word. We also need that the thoughts and intents of our hearts shall be laid bare by the sharp, two-edged sword that goeth out of His mouth. But in Him, we also know the "tender mercy of our God;" and, oh, how grateful to our troubled spirits are the gracious dealings of the love of Christ. When we are plunged in grief and sadness, and the hand of Omnipotence comes to our relief, how wondrously soft and gentle His touches are. No arm that encircles us is like His. No voice thrills with loving sympathy such as His.

It was so in the days of His flesh. Truly, power was present. Infinite power was there that met no match. Winds and waves, traders in the temple and constables in the garden, the demons and their prince, diseases and death itself, all owned the power of the "meek and lowly" Man. But His power was not infinite in its might alone, it was also infinite in love. While it could crush the proudest, it could also raise the humblest and the frailest.

Nothing is more exquisitely sensitive than a bleeding heart. The Lord was here especially to "bind up the broken-hearted." And what a skilful physician He was. How gently He poured in "the oil and the wine." See that poor woman at His feet, trembling

lest mayhap she has no right to the "virtue" she found at the hem of His garment. How sweetly assuring are the words that fall on her ears! "Daughter, be of good comfort; thy faith hath made thee whole; go in peace."

When His disciples were toiling on the sea that stormy night, the Lord came to them. But before He caused the wind to cease, His tender and compassionate sympathy entered into the anxieties oppressing their hearts, and He said to them, "Be of good cheer; it is I; be not afraid."

It was thus that the gentle and loving concern of Jesus suited itself to the frail creatures that they were, and that we are. The Psalmist of old, singing of Jehovah, said, "He knoweth our frame; He remembereth that we are dust." We can see it in the Jehovah-Jesus on earth, Who did not break the "bruised reed," nor "quench the smoking flax." We know it is so still, for He is the same "yesterday and to-day and forever." Indeed we have surely proved for ourselves how He comes to us amid our trials, how He is "touched with the feeling of our infirmities," and how greatly He gives us the "garment of praise" in exchange for the "spirit of heaviness."

And as we have known the "gentleness of Christ" in relieving our sorrows, so we have experienced the same when we have been thoughtless and wayward and wilful. We can adopt with truthfulness the words of that hymn which says:—

*But, gracious Lord, when we reflect
How apt to turn the eye from Thee—
Forget Thee, too, with sad neglect,
And listen to the enemy!
And yet we find Thee still the same—
'Tis this that humbles us with shame."*

How beautifully the lustre of this grace of the Master shone out towards His disciples on that night in which He was betrayed. When He sought the shades of Gethsemane's garden, there to pour out His soul in supplications with "strong crying and tears," He took apart from the rest the privileged trio—Peter, James and John. To them He said, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." He turned to them whom He had "chosen out of the world," and into whose ears but a few brief moments before He had poured a flood of heavenly confidences, and desired that they might watch with Him as He prayed. He looked for some to take pity, but there was none; and for comforters but

found none, no, not even among His own.

Who shall tell what it was to the heart of the Lord to return and find the three asleep? Neither the ardent Peter nor the disciple whom He loved nor his brother could watch with Him for one short hour. "What!" said He to Peter, "could ye not watch with me one hour?" It was a reproach, and deserved by them, too; for self had claimed its indulgence.

Beloved, it is He Who is our Advocate with the Father. It is He Who maketh intercession for us. His gentle grace engages itself with us. May we become like-minded to Him. Let us put on, "as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye" (Col. 3: 12, 13).



Fair-Weather or Storm-Proof

*F*air-weather Christians rarely practice any self-denial for Christ. They not only dread a storm of rain or snow, but a storm of reproach or unpopularity. They are capital soldiers on parade days, but are not worth a rush before the cannon's mouth. They are loud in profession before a battle and loud in exultation after a victory, but during a fight they are always missing. They are no possible use, except to shame better men into better conduct. Commend me to the Christian who, when the Lord's Day comes, consults his conscience rather than his barometer. Commend me to him who, when duty sounds her trumpet, is always ready to answer—"Lord, what wilt Thou have me to do?" He is Christ's minute-man. Should at last the messenger of death call the roll for him, this man shall calmly and promptly answer—"Here!" And after he has gone to glory, his name, like that of a gallant young captain, shall be kept on the roll of the regiment, and whenever it is called, some comrade in the faith shall step forward and respond—"died on the battlefield!" In these days of self-indulgence, may God send us more religion that is storm-proof.—DR. CRYLER.