

TRUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU
HAST
A
LITTLE
STRENGTH

AND
HAST
KEPT
MY
WORD

AND HAST NOT DENIED
MY NAME

Rev. 3:8

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TRUTH and TIDINGS

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WORK AND WORKERS

PACIFIC COAST—George McKinley had six weeks Gospel meetings in Everson, Wash., with good attendance, and a number seemed concerned. He is at present in Forest Grove, Oregon.

VANCOUVER, B.C.—Douglas Howard and Frank Pearcey had seven weeks in Nanaimo Rd. A good number professed among whom were four Sunday school scholars from unsaved homes, also a number of the children of the Lord's people. They are now in South Main Hall where God is working: pray for these meetings.

W. Fisher Hunter has been in the Pacific north west for several months ministering to the Lord's people in West Bank, Vancouver, New Westminster, and in the state of Washington at Everson, Arlington, Seattle, and Tacoma.

ONTARIO—In Toronto, following the Easter conferences, helpful ministry was given in various halls by J. Gray, G. Reager, and S. Porteous. G. P. Taylor is preaching the word at Parkhill, and J. B. McMullen at Lakeshore.

T. G. Wilkie and E. B. Sprunt have closed at Midland, where they saw some blessing in the Gospel.

Pall Mall, London, a new Gospel hall, near the site of the old one has been built and will be opened shortly with special meetings.

Kenora, a new hall has just been completed, filling a long-felt need, and the little assembly is looking to the Lord to make it the birth-place of souls. A. W. Joyce and Arnold Gratton expect, D.V., to have Gospel meetings there in May.

MONCTON, N.B.—A. T. Stewart and H. Alves commenced meetings April 11th with a full hall the first night.

Alex. Wilson of Vancouver has joined John McCracken in Gospel work in Nova Scotia.

NEWFOUNDLAND—A nice number professed to be saved at Carbonear during the meetings held since the New Year by Wallace Cudmore and Albert Ramsay, who are now preaching in St. John's, with fruit in the Gospel.

TRUTH and TIDINGS

VOL. 1

MAY, 1948

SAMPLE ISSUE

EDITORIAL

ANOTHER magazine! Do not we read, "Of making many books there is no end, and much study is a weariness of the flesh"? (Eccles. 12:12).

No brethren, not another; but for some time numbers in various parts of this country have been exercised about the fact that we have *no magazine* for believers, edited and published in Canada for assemblies gathered to the Name of the Lord Jesus Christ, to which we are now sending this sample copy. Canada, with its nine provinces, stretching for over four thousand miles from east to west, and with its population of almost twelve millions, up to the present has had no publication of this nature!

We freely acknowledge our indebtedness for many years to the good publications from the U.S.A. and the Old Country, but we have felt exercised before the Lord to put into print a monthly magazine, edited and published in Canada. In so writing, we do not mean to infer that the contributors will be confined to those living in Canada, for we will as heartily welcome articles from the pens of our brethren from across the line, as we do their ministry from our platforms. We look forward also to receiving, in due time, written ministry from brethren across the seas, who are known for their love to the Lord and His truth.

You will have already noted on the opposite page the names of the editor and associate editors who will share the burden of responsibility for the production of the monthly issues which we expect to follow this first free sample issue. We expect also to have monthly contributions of signed articles from labouring brethren well-known to the saints and to the assemblies. We hope thus to assure the people of God a variety of ministry, while we earnestly endeavour in the fear of God to carry out Jeremiah 6:16, "Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.'"

We purpose to report, perhaps in greater detail than has been possible for publications printed elsewhere, the work that is going on for God in connection with assemblies seeking to walk in the "Old paths", not only in Canada, but in other fields to which we have been closely linked by ties of various kinds.

Our cover page quotes the wonderful promise of the Lord to the church in Philadelphia, "Behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My Name" (Rev. 3:8). However, the "Love that thinketh no evil" we trust will not charge us with

high pretension to Philadelphia faithfulness, though surely it is the sincere desire of all of us, that at the coming of our Lord Jesus Christ we may be found, not in the self-satisfied, lukewarm, deceived, condition of Laodicea, but in the spirit of those whose hearts have been thrilled by the word, "Behold I come quickly; hold that fast which thou hast, that no man take thy crown".

The OWNERSHIP of the magazine is not private, but is vested in a trusteeship, consisting of the editors and a number of local brethren.

The OBJECT of the magazine we trust will be proven by the contents to be, the glory of God, the blessing of His people, the declaration of His truth, and the furtherance of the Gospel. We ask for the prayers and fellowship of God's people in this effort, for "Except the Lord build the house, they labour in vain that build it". In charging one dollar for a yearly subscription, there is no thought of making a profit, as we fully anticipate that the small circulation will mean printing at a loss for several years.

Many may wonder why brother Watson, as the eldest among us, is not naturally named as editor. The reason is that we cannot persuade him to undertake this responsibility, though we are glad to have his help and fellowship as associate editor and treasurer. Brother Joyce has been chosen for the editorship by the others and asks your special prayers that together we may labour in this work for the love of Christ and the glory of God.

In connection with material sent in for publication, the editors reserve the right to refuse any article which is deemed to be unscriptural or unprofitable to the people of God, and to make revision where such is necessary.

We will appreciate the co-operation of the people of God in introducing TRUTH AND TIDINGS into the homes of others. If you know of any who might be interested, and you wish to send them a sample copy, write to the editorial office, 417 Roehampton Ave., Toronto, Ontario, and we shall be glad to forward free samples of this issue.

The first monthly copy we expect to send to all subscribers in July.

The Editors

A. W. JOYCE
F. G. WATSON

G. G. JOHNSTON
H. ALVES

Let us not be as the man who plies his prayers, as sailors do their pumps—only in a storm, or when fearful of sinking.

THE CHRISTIAN

By G. G. Johnston

BEFORE considering the Christian, in some of his characteristics, such as son, servant, warrior, etc., it may be profitable to define the scriptural meaning of the word Christian.

According to the Word of God, a Christian is a person who has experienced true conversion to God; one who has been born again, or regenerated by the Spirit of God, using the Word of God. He is one who, to use another New Testament term, has been saved. The Acts of the Apostles abound in examples of such conversions, not only of heathen Gentiles, but also of religious Jews.

No amount of religious training; no ceremony, such as baptism; no degree of moral living can possibly take the place of conversion to God. Though one were as religious as Nicodemus, he must hear the words of our Lord Jesus, saying: "Marvel not that I said unto thee, ye must be born again." (John 3:7). Though as observant of the Ten Commandments as Saul of Tarsus (later the apostle Paul), he must, like him, learn to say: "Christ Jesus came into the world to save sinners, of whom I am chief." (1 Tim. 1:15). Having religious connection, without having a vital union with the Saviour of sinners through conversion, is what the Scriptures term as having a name to live, while dead. (Rev. 3:1).

Seeing that a Christian is one who has entered God's family through a spiritual birth, shall we now consider him, as he is spoken of in many parts of Scripture.

As a Son

Our Lord Jesus is referred to as a Son with God His Father from eternity. "The Father sent the *Son* to be the Saviour of the world." (1 John 4:14). "For God so loved the world that He gave His only begotten *Son*." (John 3:16). He was His Son before He gave Him. As a fully developed son is brought into intimate understanding of all his father's affairs, so our blessed Lord while declared to be, as He ever was, the Son of God, was essentially equal with the Father. He is *the* Son of God, and all those who receive Him as personal Saviour are divinely declared to be "sons of God". They have each, through a spiritual birth, become a part of the heavenly family.

This brings them into a new relationship toward God, and also toward their fellow-believers in Christ. Before conversion, our relationship toward God was that of fallen creatures to a holy Creator. As such, we should have been separated from Him forever. But when none could redeem himself, or his fellow, God sent His Son to bear our sins on Calvary, thus laying the ground for our reconciliation to God. When as sinners we trust Christ as Saviour, we come into the good of His redemptive work, and are reconciled to God. From that moment His Spirit within us cries: "Abba, Father". We, who were only His creatures, have then become His children.

As sons of our heavenly Father we enjoy His love: not that God

does not love the world. He does. But He loves us as His own children, and a filial love is begotten in us by His Spirit, Who now dwells within us.

As sons, we experience His care of us. "What man is there of you, if his son ask him bread will he give him a stone?" (Matt. 7:9). He who is a son of the heavenly Father can be assured of His unceasing care.

As sons, we experience a wise Father's training. He is too wise to leave us to ourselves. (Prov. 29:15). We are given His holy Word, in which we are to learn His will for us. We are also placed in the school of experience, in which He trains us in view of eternity. He has commendation and reward for careful adherence to His parental instructions, while He also has a rod for the correction of disobedience. "If ye endure chastening, God dealeth with you as with sons." (Heb. 12:7).

May each of us ask himself: "Am I a son of God through spiritual birth?" If so, "Am I an obedient son, doing the Father's will?"



AARON AND HIS SONS

By F. G. Watson

THIS is the thing that thou shalt do to hallow them (Aaron and his sons) to minister unto Me in the priest's office" (Exodus 29:1).

In verse 4 they are stripped and washed, reminding us that all whom God makes priests to-day must first be stripped of all their filthy rags of self-righteousness and then washed by the washing of regeneration. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost" (Titus 3:5). Who are priests to-day? "If so be ye have tasted that the Lord is gracious . . . ye also, are an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2:3-5). Then they were clothed. So we have been clothed with that change of raiment, the righteousness of God, imputed to us by faith in Christ Jesus.

In verses 6-9 a mitre and a holy crown were put on Aaron's head. On that crown were graven the words "Holiness to the Lord", which should remind us that as Christ is Holiness to the Lord so we should be, and though our worship is still tainted by sin yet it is accepted in Him . . . "acceptable to God by Jesus Christ". In verse 9 we have the bonnets put on Aaron's sons. The bonnet would suggest subjection to God. The sisters are to wear a covering on the head as a sign of subjection, so the bonnet would suggest that every priest must be subject to the leading of the Holy Spirit. Since God has enjoined upon the woman the silent place in Church worship, this subjection to God would lead her to accept that place, not because she is inferior

to man, but because it is God's commandment since Eve was first in the transgression. This lack of subjection leads many well-meaning women to take a large part in public service. While a man is free to take part publicly, it must be in absolute subjection to the leading of the Spirit. The only fear that should be ours in the exercise of our priestly work is the fear of being out of the leading of the Spirit. Anything else is strange fire and is evil before God. This is a solemn thought and should cause the fear of God to be on all who assume to take part publicly in worship.

In verse 7 we learn Aaron, as a type of Christ, was anointed before the blood was shed, while his sons, who speak of us, were not anointed till after the blood was applied. So Christ was anointed with the Spirit at Jordan but the disciples were anointed at Pentecost.

In verses 10-22 we have three sacrifices: a sin offering, a burnt offering, and a ram of consecration in that order. In the first five chapters of Leviticus, we get the offerings, but there the burnt offering is first so we may ask, "Why the difference here?" We must know Christ as our sin offering before we can worship or offer Him to God as our burnt offering. Then true consecration to God should follow.

In verses 20-21 the blood is applied to the right ear, the right thumb, and the great toe of the right foot, suggesting that our whole person has been bought by Christ's blood, and we are not our own to please ourselves, but we belong to Christ to please Him.

The ear speaking of our talents, the hand of our work, the foot of our ways, should all be used only for His glory. Then the oil put on top of the blood would tell us that all should be under the guidance of the Holy Spirit. If our whole person is given over to the guidance of the Spirit, we will be preserved from sin and enabled to worship in truth, to witness for Him, and to serve Him. These are some of the purposes God had in view in our salvation.

Let us each one ask himself the question, "In what measure are these purposes of God being accomplished in my life day by day?" If we enter into the meaning of the blood and oil on the ear, we will not lend our ear to that which is not pleasing to God. If we understand the meaning of the blood and oil on the thumb, we will not allow our hand to engage in anything displeasing to God. If we realize what the blood and oil on the toe represent, we will not allow our feet to go any place where we could not be assured of Christ's presence with us. How practical is the teaching of this type! May it duly effect the life of each of us!

"Can a man be born again when he is old?" Grace seldom grafts upon such withered stocks. An old sinner is nearer to the second death, than he is to the second birth. His body is nearer to corruption, than his soul is to salvation.

CHURCH TRUTH

By W. Fisher Hunter

Reception

IN THIS paper we shall deal with the subject of RECEPTION into the local assembly, the importance of which cannot be over-estimated. The lack of care in this matter is bringing about a condition which is all too apparent in the professing church. We purpose treating the subject under three headings—firstly, INTO WHAT DO WE RECEIVE?; secondly, WHO SHOULD BE RECEIVED?; and thirdly, HOW SHOULD WE RECEIVE?

Into What Do We Receive?

If we fail to see that there is what Scripture calls a “within” and a “without”, we shall very likely see no need for care in the practice of assembly reception. The church at Corinth was called upon to discipline one of its number, and this action was justified on the ground that it had the right to judge those “within” whereas God judged those “without” (1 Corinthians 5:12, 13). In Galatians 2:4 we read of “false brethren unawares brought in”, in Jude 4 of “evil men creeping in”, and in 3 John 10 of “some being cast out of the church”.

We ask, “What was this that men could be brought into, creep into, be cast out of, and that the church at Corinth had the right to judge?” It certainly was not a building made with hands, nor was it the great body of professing Christians called christendom. Neither could it be the church which is the body of Christ, which He alone builds, and out of which none can ever be expelled. What else could it then be but a local church—which is a clearly defined company of “the sanctified in Christ Jesus”, at a distinct specified location, the city of Corinth, and possessing a permanent, definite, and delegated authority to act for the Lord Jesus Christ within a clearly defined sphere—“among yourselves” (1 Corinthians 5:2, 4, 13).

The idea, the expression, and practice of “receiving persons to the Lord’s Table” is without scriptural warrant. We are led to believe this means that one known to be a true Christian may, whenever convenient, be permitted occasionally to eat the Lord’s Supper without coming into or sharing the responsibilities of the local assembly fellowship and testimony. It is through receiving saints into the local assembly that God’s people, as living stones, are built up “a spiritual house” (1 Peter 2:5), and eating the Lord’s Supper is only one of its many privileges.

Who Should Be Received?

We unhesitatingly say, all baptised believers in the Lord Jesus Christ, providing they give evidence that they are born again, and proof that they are not debarred because of unrighteousness or doctrinal error in themselves. This is not making baptism a door into the assembly fellowship. It is simply requiring what is expected.

Scripture supposes all believers will be baptised persons (Mark 16:16; Acts 10:47; 18:8). It is as a baptised believer one should seek fellowship in a local church. God does not expect an assembly, nor has that assembly any right, to conform itself to the abnormal condition or unscriptural experience of any Christian. It does this when it receives an unbaptised person. To practice less than Scripture requires is to lower the standard; to ask more than is requisite for admission into the local assembly fellowship is to go beyond Scripture and is a grave offence against the one who may be so rejected.

How Should We Receive?

Today we have difficulties connected with reception that the apostolic churches never knew nor had. Then there were few false professions, no denominations, few, if any, divisions, and hardly any of the false religious cults that are so prevalent now. Today there are many disorders, much error, and damnable heresies associated with the term "Christian". All this calls for the exercise of vigilance and carefulness in reception. But in using care to prevent the reception of the unfit, we ought also to link with it gracious consideration that we may not be guilty of rejecting any who are worthy. To be guilty of this is a great injustice to a child of God and the responsibility resting upon those who do so is grave indeed.

Reception is a responsibility belonging to the whole assembly, and to make it an intelligent act on his part, a good custom is to announce the name of the person to be received sufficiently in advance of the date set for the reception, to allow for examination and the establishing of competent testimony. Anyone who has the interest of Christ at heart, and a knowledge of what becometh the house of God, will not be disposed to find fault with the saints exercising such precautionary measures.

Reception may also be by commendation, either by a letter or by the personal testimony of another. A letter ought not to be looked upon as a mere certificate of membership or as a passport to the privilege of eating the Lord's Supper. Rather it should be looked upon as a scriptural assembly safeguard. When properly used it prevents the reception of excommunicated persons and all other undesirables—imposters, who make a habit of preying upon God's people for the sake of earthly gain. A letter ought to be a condensed biography that tells without extravagant or flattering expressions the moral and spiritual value of the one commended. It should be dated and signed by two or more persons, who should be overseers, for they have the authority to speak for the assembly. The signatures on a letter may enhance the value of it.

The giving and receiving of letters is an important feature in obtaining, maintaining, and fostering fellowship among assemblies. The practice of saints seeking to be received without letters should be discouraged. It is an unscriptural practice and one that may create unnecessary exercise and be the cause of dissension. Overseers

can help in this matter by seeing that those who leave their midst are given letters, and gently reminding any who come without them that all things should be done decently and in order. However, there may be situations where circumstances may prevent one from receiving or securing a letter as we see in the case of Paul who had to leave Damascus in no ordinary way. Then others may seek to come in from places that have discredited themselves and forfeited the right to be acknowledged as scripturally gathered and divinely constituted assemblies. Cases such as these should be tested by examination or approved by the testimony of another. No one has the right to be received on his own witness of himself. The attitude and the way the church at Jerusalem received Paul might well serve as a model. We read, "They were all afraid of him, and believed not that he was a disciple" (Acts 9:26). The assembly received him on the strength of the testimony of Barnabas. Attention, however, should be given to the character of the one who commends another. Barnabas was "a good man, and full of the Holy Ghost and of faith" (Acts 11:24).



Palestine

A NEWSPAPER editor told me about a leading American engineer who returned a short time ago from a survey in Palestine, and who is now lecturing on his findings in that most interesting of all lands.

The engineer reports, as a result of his investigations, that the Jordan valley at one time was amazingly fertile, supporting a population of about three millions. The present barren, arid, and unfertile condition, he believes to be the result of drought and floods, which have caused the rich top soil to be carried down the Jordan river. He reports, however, that by proper, modern, scientific soil conservation, the former fertility could be restored again in six years.

When our Lord Jesus Christ returns to earth to reign as Israel's Immanuel, "The desert shall blossom like the rose", and Jordan's valley shall produce as it has never done before, supporting a teeming population far greater than in its most prosperous era under a David or a Solomon.

"Know that the Lord hath set apart him that is godly for Himself" (Psalm 3:3). Who is this godly person to whom David refers? Primarily, and in the fullest sense, it is Christ. Dispensationally, it is the godly remnant in Israel. Presently, it is true of the saint, sanctified unto God and living Christ in a practical way.

ISRAEL, PAST, PRESENT, AND FUTURE

By Hector Alves

*"An English lord once rudely asked his valet if he knew
A simple argument of fact to prove the Bible true;
The art of disputations he had never learned to use
But, pointing to a passerby, he said, 'My lord, the Jews.'"*

THE eyes of the world are upon Palestine at the present time. The Jew is the most discussed person in every quarter today. Someone has said, "As goes the Jew, so goes the world." Just watch the Jew if you want to know what is going to happen next. The Jew is God's yard-stick, God's program, and God's time-piece. To us he is a "dispensational barometer".

In I Cor. 10:32 we read of three classes, God's perfect division of the human race. God sees upon the earth three distinct bodies—the Jew, the Gentile, and the church of God, each of which is distinct the one from the other. God has a plan for the Jews, a plan for the nations, and a plan for the church. Three names are given to God's earthly people in the Scriptures. Properly, "Jew" is their religious name. A man may become a Jew by adopting Judaism; we learn this in Esther 8:17. No doubt the time will come when many people will want to become Jews. "Hebrew" is their racial name. No one can become a Hebrew even if he wants to; he must be born one. When a Jew is converted to God today, he is still a Hebrew by race, just as any other person retains his racial origin. "Israel" is their national name. God gave Jacob the name "Israel" and from his descendants came the nation of Israel. Thus, we have the Israelitish nation, the Hebrew race, and the Jew's religion.

In looking at the history of Israel, it is a warning to us today. God made great promises of blessing to them, as a reward for faithfulness. But He also gave solemn warnings that judgment would come upon them if they proved unfaithful to Him. We know that, in spite of these warnings, they did prove unfaithful. No man could write a better history of the Jew than that which was written at the very beginning of their existence as a nation—a pre-history written by God in Deut. 28. In the first fourteen verses we find in prophesy what God wanted to be history. Then from verse 15 on, we have the sad account of what would happen to them if they did not obey His voice. "And the Lord shall scatter thee among all people, from one end of the earth even unto the other . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life." (verses 64—66.) Has not this been fulfilled to the very letter?

Let us take a "Fourfold view of the Jew" who has so suddenly filled the gaze and the minds of the people all over the world today.

- I. The Inheritance of the Jew.
- II. The Ingratitude of the Jew.
- III. The Individuality of the Jew.
- IV. The Independence of the Jew.

The Inheritance of the Jew

1. God gave him a law. It was perfect, and man, with all his learning, culture, and advance in civilization, has never been able to improve upon it. Every law in every country that is of any consequence and worth obeying, has been founded on this law that God gave to Moses in Mount Sinai long ago. That law was holy, just, and good. It covered every walk of life, what an inheritance the Jew received from God in that law! God gave to the Jew the knowledge of Himself. Indeed, the only people in the world who knew God were the Jews, and God told them to give that knowledge of Himself to the nations around them. The Jew had the Holy Scriptures, and he alone had the presence of God.

2. God gave him a land. It was a land flowing with milk and honey, a goodly land, and a land of pomegranates, figs, and grain. The land was all that God said it was, nothing could equal it in fertility and in natural resources. Precious metals were within easy reach. There was no possibility of famine or want in the land that God gave to His people.

3. God gave them a King. The third part of their inheritance came centuries later, in the person of their long promised Messiah, who "came unto His own." Well did Nathaniel say, "Thou art the Son of God; Thou art the King of Israel."

What did the Jew do with this great inheritance? We will see how they treated their law, their land, and their Lord.

The Ingratitude of the Jew

1. He defied the law. The Jew coveted; he stole; he bore false witness; he broke God's sabbath; he introduced idolatry; he went after other nations; and he copied the ways of the heathen around him.

2. He defiled the land. Instead of taking care of it as God had instructed him, he did not give the land its rest. The Jew kept right on plowing, planting, and reaping. The Jubilee year was disregarded, and the land soon became dry and barren.

3. He denied the Lord. The last thing the Jew did was to deny the Lord. "They delivered Him up, and denied Him in the presence of Pilate, when he was determined to let Him go." They did not want Him then, and they do not want Him now. Thus their ingratitude was complete. They defied the law; they defiled the land; and they denied the Lord.

(To be continued)

No music could ever equalize the heaven-born cries of new-born babes.

"THE STUDENT" IN THE SCHOOL OF GOD

By J. A. Gray

JOHAN THE BAPTIST was a remarkable personality and a wonderful preacher. His preaching had for its theme Christ, and his object was to procure followers for the Saviour. In John 1:29-42 his preaching and its results are recorded in order that we may follow the noble example of the preacher and the simple pattern of the converts. John and Andrew, the first followers of Christ, who had found *Christ as Saviour* (v. 29), and *Christ as Example* (v. 36), now desire to know him as *Teacher* (v. 38). Surely this example pattern is worthy of being imitated. In verses 38-40 four things are prominent:

1. The Quest of the Student

"Teacher, where dwellest thou?" These youthful converts wanted teaching. The Schools of Judaism, which had notable teachers like Nicodemus and Gamaliel, failed to meet their great need, and now having found the Greatest Teacher, they desire to hear from His mouth the very words of God. The Divine Teacher is what every Christian needs. God has supplied the Church with a Divine Teacher, the Holy Spirit of God (John 16:13), in order that the saints might not be ignorant but intelligent as to the things of God. Students are required today, who will sit at the feet of the teacher and become learners.

2. The Encouragement of the Student

Our Lord turns and sees the disciples following. On hearing what their quest was, He speaks words of encouragement "Come and see." Every true seeker after knowledge in Divine things always receives encouragement from Christ. His school will never be too full, and none will ever be turned away. Today He is the Teacher who is seeking students. In the past He was the Saviour who sought sinners. Each one of us can follow the noble example of Christ by encouraging students in our midst, and seeking more and more to procure the same for the School of God.

3. The Satisfaction of the Student

"They came and saw where He dwelt, and abode with Him that day." This was a wonderful sight for these disciples, actually beholding the dwelling place of Christ. Today Christ the Teacher dwells in the midst of God's people (Matt. 18:20), and every saint can behold His dwelling place, even the Assembly of God, where He dwells in the Power of the Spirit, as the Divine instructor. The result of being with Christ was *satisfaction*, the outcome of instruction received and communion enjoyed.

4. The Service of the Student

Andrew a satisfied and happy man goes fresh from the presence of Christ seeking to lead his own brother to the Saviour and Teacher (v. 40-42). This no doubt, is the Divine pattern. Learning and teaching precedes serving. The words of another are appropriate "enter in to learn, go forth to serve." Having viewed these two students of Christ

who afterwards became great men of God, now let us consider a woman student who also became a great woman for God. (Luke 10. 38-42.)

I. Her Name "Mary"

Every name of scripture is significant; Mary's name means "exalted". She was willing to become a humble learner, but now by example and act she has been teaching for over nineteen hundred years, and although dead yet speaketh. Truly, she has been exalted from the place of a learner to the place of a teacher.

II. Her Choice

Choice is a very important thing. In many cases it effects the whole life. Mary's choice was to leave the material life, in which Martha was so engrossed, to be taken up with the spiritual at the Master's feet. The material life is never to be neglected. God desires that we should use it in a righteous way. So many today do more than use it, they abuse it. God desires that we should give part of our time to the things of this life, but not all our time. Wisdom knows, like Mary, when to move from the material life, and take its seat at the Teacher's feet.

III. Her Critic

Martha was possibly the elder sister and ought to have been an example, but instead she took the place of a critic, and even sought to command the Lord as to what Mary ought to do. It is very solemn indeed when a sister seeks to dictate to the Lord as to what others should do. We live in a world that is full of critics, and generally speaking, everyone who seeks to go on for God and do any little service for the Lord, shall find there are the critical Marthas.

IV. Her Commendation

Martha was *cumbered* (v. 40), *careful* and *troubled* (v. 41) about many things, but the Lord tells her of "one thing" which she was neglecting, and that was to sit like Mary at His feet as a learner to read His word. Why did Mary sit at His feet? It was just because she wanted to hear the voice of her beloved, and learn more of things heavenly and divine. Mary's commendation is an encouragement to every student to sit at the feet of Jesus knowing it is well pleasing to Himself.

In our considerations of the student you may have noticed that they have been taken from the writings of John and Luke. Let us further consider the subject from the writings of Matthew in Ch. II.

I. The Decision of the Student (v. 29)

Four beautiful words are used by the Lord,—*come, take, learn* and *find*. Only one of them applies to the sinner, "come and I will give you rest;" the other three are the experience of the saint. The Lord appeals to the learner to "Take My yoke upon you". The only yoke that was worn by Christ, that governed and controlled His life, was the will of God. Many Christians today will not allow the

will of God to control their lives, and thus know nothing of "the yoked life". It is a decision every believer must make, whether or not they will walk in sweet companionship with Christ and enjoy everyday fellowship as the result of being "yoked together".

2. Instruction of the Student

"Learn of me" simply means to learn by example. As we walk daily with Christ He seeks to teach us by His exemplary life. In Luke 10 Mary was taught *orally* but here it is by example. How wonderful is the Divine school! It is an every day accumulation of knowledge as the result of having a walking experience with Christ in the will of God.

3. The Knowledge of the Student

The Bible is a remarkable book. Special blessing is bestowed upon the one who reads, hears, and keeps the precious precepts found therein (Rev. 1. 3). It is a book which enlightens the mind, possibly in relation to any subject that could be discussed, and also captivates the heart and regulates the walk. In walking with Christ, the student learns not *history* or *prophecy*, important as they are, but rather Christ-likeness. Note please what is the acquired knowledge of the student.

(a) Meekness or Gentleness

This word is used a number of times in the New Testament and it would be a profitable study for any young Christian to look it up. It is used with reference to unity, ministry, forgiveness, peace, etc. There is great need today for this Christlike meekness and gentleness of spirit among the saints.

(b) Lowliness

Moses was marked by meekness, but Joseph by lowliness. Meekness can be seen in the Lamb character, and lowliness in the servant character. This means that if we are being taught in the School of God by the Divine Teacher Himself we shall learn the truth of the moral subject which is so important. In the schools of this world they seek to make man somebody, but in God's school man is taught to be nothing. This was so in the experience of Moses whose life was in three forties:—

- (I.) In Egypt's court learning to be somebody. (Acts 7).
- (II.) In the backsides of the desert learning his own nothingness.
- (III.) In the wilderness proving God to be everything.

How wonderful is God's school! By reading the scriptures we get to know the *God of the Word*. Knowledge without experience is never God's pattern.

4. The Blessing of the Student

"Ye shall find rest for your souls." What a wonderful discovery and a real experience this is. The Christian life is not a theory but an experience. The rest referred to here is not the rest of the sinner when he comes to Christ (Matt. II. 28), nor the rest of the pilgrim when

his earthly journey is over, but the rest for the present that is the outcome of walking daily by the Saviour's side. The School of God not only imparts *knowledge* but also bestows blessing.

The greatest need of our day is not for more schools but for "the school", the one in which Paul was taught and who was able to write in Phil. 4: "I know", "I am instructed", "I have learned". May each one of us go on to know the Lord and obtain a fuller understanding of His will.



INSTRUMENTAL MUSIC INSIDE THE CAMP

By Merwyn Paul

WHY can't we have instrumental music in our meetings? Is there any Scripture against it? All I ever hear is that they never did it in the early assemblies. If there isn't any Scripture against it, why aren't they honest and say so?"

Thus spake the Voice of Youth, perhaps a trifle rebellious, yet surely, in principle, quite within the provision made for the enquiring child (Deut. 6:20-21). Accordingly, we then and there began a simple Bible study which quickly disclosed the following facts:

1. God Himself ordained the Blowing of Trumpets as a feature of Israel's Testimony (Lev. 23:24; Psa. 81:5).

2. Through David, Gad, and Nathan, He gave commandment that instrumental music should be used as an accompaniment for the singers in the Temple services, for Praise and Worship (II Chron. 29:25-28. See also I Chron. 25:1-7; II Chron. 5:13).

3. History discloses that "the chant of the Psalms of praise, accompanied with joyous sound of music" (Edersheim) was part of the Temple ritual at the time when the Lord Jesus described the place as "My Father's house" (John 2:16).

Thus we found absolute proof that Instrumental Music had a divinely appointed place **INSIDE** the camp.

4. Further reading, however, brought to light another most interesting fact, viz., that Israel's rejection of their Messiah completely changed our Lord's attitude toward the Temple and the Temple services. In Matt. 23:38 He describes the Temple as "your house", which He now leaves to them and desolation. In the next verse He bids farewell to the Temple, its services, and its worshippers, until the coming day when Israel will hail His coming with joy.

5. His utter abandonment of the Temple and its ritual was given final emphasis by His being led outside Jerusalem, and all it represented, to suffer on the cross (Heb. 13:12).

6. It was from His position **OUTSIDE IT ALL** that He called through the Spirit to believers, "Let us go forth therefore **UNTO HIM** without the camp, bearing His reproach" (Heb. 13:13).

The young Christians present had not realized what that call would mean to the Jewish converts to whom the Epistle was originally addressed. We tried, therefore, to project our thoughts backward 1900 years so that we might perceive their problem.

"Must I leave behind the sacrifices which I have relied upon since childhood?" a convert might ask.

"Yes, let them go completely. They could never put away sin. Christ, the Perfect Sacrifice, has shed His blood once and for all, and has put away sin forever."

"But what about the priesthood, and our High Priest? He was my representative before God. Must I be willing to lose his services also?"

"Yes, in Christ we have a great High Priest better than all the human priests of Israel. He can have perfect compassion on the ignorant and those who are out of the way. He constantly appears in the presence of God for us, and we shall never lose His services through death."

"But the Covenant—surely you are forgetting that God Himself made the Covenant with our people, and that under it all the Temple services have been conducted?"

"There is for the Christian a better Covenant, established on better promises. Indeed every feature of the old state of affairs in which you were raised has been superseded by BETTER THINGS. Let us then leave the shadows and seek unto the Substance. Let us bid farewell to Judah's camp, and all that belonged to it, and go forth unto Him."

Silence reigns for a few moments; then: "*But what about the white-robed singers and the wonderful Temple music? It is so uplifting, and has always thrilled me so much! Must I leave all that behind as well? I feel as if there will be nothing left.*"

"Nothing left? Truly—nothing but Himself."

If you had been one of those early Christians, what choice would you have made? And as a present day Christian, does the call of Heb. 13:13 mean anything to you? You and I, my brother, my sister, were not raised under the services and ritual of the Temple. The issue may seem less definite in our cases; but is it possible that we would answer His call by saying, "Yes, Lord, I desire to go forth unto Thee; but could I not take along a bit of the Temple's instrumental music? It would so help with the singing! And since strangers who come to the Gospel meeting think it queer that we have no music at all, perhaps it would lessen, just a little, the bearing of Thy reproach." OR—would we be satisfied to let Heb. 13:13 settle it all?

(Editor's Note: An article by Mr. S. Porteous will follow in our next issue, reviewing a recently published pamphlet advocating music in the assemblies.)

A WORD TO YOUNG PREACHERS OR SAVED TO SERVE

By A. W. Joyce

YOUNG brother, God has saved you that He may use you. Why are there so many silent brethren, especially in our larger assemblies? Their voices are never heard in the prayer meeting in intercession, nor in the open air meeting in testimony. You may say, "God hasn't given us all the gift to preach," and that is true. You may feel that your gifts are small, but do not forget you have a great God who is willing to use clean, empty vessels. How often we have noticed "silent" brethren, when transferred from a large to a small needy assembly, find themselves pressed into taking more active part and become useful servants of the Lord. The converse is also true. Brethren who were a real help while in a small assembly, upon moving to a larger assembly, felt their help was not required and lapsed into silence. Surely there is a great need for exercise among those who seldom take any public part to ask. "Lord, what wilt Thou have *me* to do?"

Have you any desire to preach Christ and win souls? If so, that is a noble ambition. I do not mean here to leave other work and "go out as a preacher". I mean to serve the Lord where you are. But you may ask, "where shall I begin?"

1. *Begin upon your knees.* Deal with God in prayer. Ask the Lord to give you a vision of the need of perishing sinners and to put within you a love for the souls of the lost. This will create in you the desire to win souls.

2. *Begin with your Bible,* and search the Scriptures daily. Whenever you come upon a good Gospel verse, memorize it carefully so you can quote it accurately. Memorize also the chapter and verse where it is found. Your mind and memory thus will become a storhouse which the Holy Spirit can use, and He will bring it to your remembrance when you need it. An old preacher, perhaps it was Roland Hill, was asked by a young man, "where do you get material for your sermons?" He replied, "If you fill a cask with water to the brim, you may bore with an auger where you will and water will flow." Fill your heart with God's Word and you will never be dry.

3. *Begin at home* to win souls for the Master. The first soul Andrew brought to Christ was "His own brother" (John 1:41). The writer, after well over thirty years, still remembers the peculiar joy when he pointed "his own brother" to Christ. Remember the man of Gadara whom the Lord delivered by His power from the slavery of Satan. In Mark 5:18 we find that he desired to be with the Lord—to accompany Him, but he received the word, "Go home to thy friends and tell them how great things the Lord hath done for thee." Tell them by your lips, and show them by your life. Your words will just have the weight before others of your life—no more, no less. Confess Christ before unconverted relatives, school mates, work mates, and neighbours.

4. *Begin giving away good Gospel tracts.* There is no easier way to introduce the subject of the Gospel than first to courteously give a Gospel tract. If no opportunity presents itself to speak, the silent messenger will do its work after you have passed on your way. The apostle Paul not only preached publicly but also "From house to house" (Acts 20:20). In dealing individually with people about their souls you will get valuable first hand experience which will stand you in good stead when you attempt to preach more publicly.

5. *Begin public speaking* by telling your conversion.

- (a) By so doing, your message will be distinctive, --your conversion is your own.
- (b) It will carry the conviction of personal experience. "We speak that we do know, and testify that we have seen." (John 3:11).
- (c) You will thus follow apostolic example. Paul's conversion is recorded in Acts 9 and repeated by him in testimony in Acts 22 and again in chapter 26.

God willing, in our next issue we will continue this subject by looking at "street preaching".

Christian, Do You Waste Your Time?

In Titus I, The Apostle Paul quoted, "One of themselves, even a prophet of their own", for unconverted leaders sometimes utter wise criticisms. Very recently I noticed a newspaper columnist's sharp criticism of the radio. . . . "I speak as a former customer who now thinks of radio as more of an annoyance than a pleasure, and who regularly prefers to avoid it. *Life is too short trying to find the few good programs.*" Then he quotes a veteran radio man who was sent to drive across the country to find what was wrong with radio. Here is the result, "Taken by and large, radio in the United States is dull, stereotyped, unimaginative and depressing a mechanical mental narcotic, which fills the hours of the day and night for countless people, only for want of anything better."

Could it be possible that God's beloved people who have everything in Christ and His wonderful Word, would waste their time on husks that even the unsaved are finding so unsatisfying and even nauseating.

"Be not overcome of evil, but overcome evil with good" (Rom. 12:21). How can we do this? Our example par excellence in this, as in all else, is Christ. How often was the Lord tried by the evil in the disciples, vindictiveness in James and John, strife and vain glory in them all, impatience often-times, and selfishness occasionally. The *evil* that was in them, was overcome by the *good* that was in Him--so forgiving, so meek and lowly in heart, so patient and unselfish. Was it successful? It was, for in Acts 4:13 the enemies took knowledge of Peter and John, "That they had been with Jesus."

TIMOTHY'S BOOK

By Sydney Porteous

“ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” From a child, Timothy had known some of the symbols of Scripture I wish you to consider.

We are all familiar with the manna, the bread from heaven, which represents Christ as The Bread of Life, and the Scripture as food. Happily they are still in every sense of the word unrationed, but many seem voluntarily to restrict themselves! And some, alas, say by their preference for novels “Our soul loatheth this light bread”. The Scriptures under the aspect of food are also seen in the honey which Saul would have forbidden Jonathan to eat in I Sam. 14:27. Saul represents Satan who still seeks to keep God’s saints from enjoying that which is “sweeter than the honeycomb”, and which would ‘enlighten’ our eyes as Jonathan’s. Again in Dan. 1:12 we get in the ‘pulse’ which Daniel requested for himself, a figure of Holy Writ under the aspect of food, this time in its effects, “Their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the King’s meat” (Dan. 1:15). Still the best way for a merry heart and a cheerful face is a diet of sixty-six varieties!

Coming back to Exodus 30:18, the laver gives us another symbol of the Scriptures, this time for cleansing. “When they go into the tabernacle they shall wash with water that they die not” (v. 20). How solemn for us to approach the Lord’s table ‘unwashed’—perhaps a coldness or a grudge unjudged. “Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word.” A kindred aspect of the Word is found in the two tables of stone in the golden ark of the covenant (Ex. 25:16). It is a precious figure of Psa. 119:11 “Thy Word have I hid in mine heart that I might not sin against Thee.” The ark is Christ and the two tables are ‘Thy Word’. But while fully applicable only to Christ, surely we ought to “let the Word of Christ dwell in us richly”, and to hide it in our hearts. Here the Scriptures are seen in their keeping power, for sanctification.

In Judges 7:13 Gideon heard the Midianite’s dream of the barley-cake overturning the tent of Midian. This gives us the Scriptures for victory and power. “Preach the Word” is a motto to be remembered by all who desire to spoil the Enemy of his ‘goods’, while each of us who would conquer self can only do so by the indwelling, out-working power of God’s Word in our lives. A lovely picture of that Word is seen in the vessels of Ruth 2:9, to which Ruth was invited to go when athirst. There were at least two, and in them I see a symbol of the Old and New Covenants—the Scriptures for refreshment.

Coming to II Sam. 17:18 we see in the well down which the servants of David took refuge, the well-spring of Truth—the Holy Scriptures, as the place of safety. Safety for you and me still lies in adhering strictly to the pattern given us in the Word. A parallel aspect

is the meal in II Kings 4:41 which Elisha cast into the poisoned pot. Here Scripture is prefigured by the finely ground wheat as an antidote for all error. It is Scripture for correction, according to II Tim. 3:16. In the parable of the leaven in Matt. 13, the three measures of meal representing the foundation truths of Christ's death, burial, and resurrection, are themselves corrupted by the woman, historically speaking, the Papacy.

In Ezra 1:8 the golden and silver vessels of the temple were given into the hand of Zerubbabel and the remnant. Each of the vessels stands for a fundamental verity of the faith; the silver a well-known type of redemption through the blood, as in the tabernacle; the gold, of His glory, Deity, and Righteousness. Thus are the Scriptures seen as a treasure to be guarded, by life itself if necessary. In chapter 8:33 these vessels are weighed at last at Jerusalem in the House of the Lord. It is The Bible at the Bema or award-seat of Christ. You and I shall be rewarded or suffer loss according to the use we have made of the precious, entrusted Treasure. Read and compare I Tim. 6:20 and II Tim. 1:14.

In the next book, Neh. 3:26, the water-gate seems to be an architectural symbol of our Bible. Water is often a figure of God's Word as in Eph. 5:26, 'the washing of water by the Word'. It is an interesting fact that no mention is made in Neh. 3 of repairing or building the water-gate. The Scriptures need no 'editing' nor tinkering from modern scholarship! What is said is that the Nethinims dwelt over against it. They were said to be the descendants of Solomon's household staff, and we thus associate the thought of subjection and servitude with the Nethinims. So the message of this gate seems to be that God's Word needs no emendations or amendments to suit modern times, but that those who abide close by it and are in subjection to it, will find it able to build them up and give them an inheritance among those that are sanctified. Here then are the Scriptures for obedience. Further, in chapter 7:3, Jerusalem's gates were not to be opened "till the sun be hot". Nothing was to slip by undetected and undiscerned because of the grey half-tones of early dawn or late twilight. The full blaze of the mid-day sun must test and examine everything. So today the Light of Truth should still test all persons and practices. This truth is not popular. The Scriptures are here seen as a Sun, separating between good and evil. The Scripture always separates from the world, the flesh, and the Devil.

In Song of Songs 2:9 we see the Roe of Heaven through a lovely lattice-work window 'darkly'. A window serves to let the light in, and it is therefore quite safe to regard this lattice-window as the Holy Scriptures which are able to make us wise unto salvation. But Isaiah says "I will make thy windows of agate and all thy borders of pleasant stones." These seem to be the precious gems of Truth, the lattices of our verse through which the Light streams. It is the Scripture for instruction, according to II Tim. 3:16.

Lastly, in Luke 22:10, we see a Man bearing a pitcher of water by means of which He leads Christ's own to the place where He will

meet with them. The pitcher of water is yet another symbol of the Scriptures, by means of which the Holy Spirit leads and gathers together Christ's redeemed ones in assembly capacity "to keep the feast". So here it is the Scriptures for guidance. We still have the Book and the Man to lead and guide us, and even if things do not look rosy in the world or the Church, with such a manifold Bible we can at least put heart and shoulder to "strengthen the things that remain", and make the study of this mighty gem of many facets the 'hobby' of our life. What have you read today, and what have you got from it?

Comfort - Encouragement

By J. Clifford

"It will be forty-four years since God met me and saved me with such a great salvation. It is now fully thirty-four years since you all 'farewelled' me from the Gospel Hall, Featherstone, Yorkshire, so as years pass we have remembrance of friends of by-gone days, and a deep sense of the Lord's goodness through them and in other ways.

I suppose in all our lives there must be little things given and received, forgotten by ourselves, but remembered by our Lord, to be brought forth by Him on the one day that really matters, the Day of Christ, and to be turned to the pure gold of eternity by His approval of much. I take for my guide in this, His approval of David's desire to build a temple, though He turned down the actual building of it by David. "It was good that it was in thine heart", is surely one of the most gracious pronouncements of our most gracious Father God. If, therefore, you are inclined to survey the years, and find more cause for disappointment than for jubilation, just think along the lines I indicate above.

May you have the joy of *seeing* your son truly saved. I underline "*seeing*" because of a dear woman who at home showed me a testament. She said with tears, "Jimmy, I want you to look at this." I took the book. On the last page was written, "Should anything happen to me, please send this book to my mother at——. It will comfort her to know that on the night of——, I took Jesus to be my Saviour, and have found Him to be sufficient for everything since that night." He was killed in the war, and the mother got the book. I see her still, looking up into my face. We were both crying, when she said, "Wis it no awfu guid of the Lord, Jimmy, tae let me hae this testimony? But even if I had naething I could hae trusted my son tae His grace. I coonted on Him tae save him, and kent He wad dae it." Faith lays hold on God beyond our seeing, but it is nice when He permits us to *see*. God Himself blessed your lad, and gave Him to you in the love of Christ.

Maybe in the "NOT-FAR-AWAY" we shall be together with Him, Whom our souls adore, and be like Him. We shall each and all be worth meeting then, for He is worthy, and altogether lovely.

Love in Him to you all,

J. Clifford."

CHARLOTTETOWN, *P.E.I.*—John Adams visited here en route to Halifax, from which he expects to sail with his wife on April 22nd, to serve the Lord in British Guiana. His temporary address is, c/o C. Gordon Smith, 193 Camp St., Georgetown, British Guiana.

CUBA—Vern Markle, his wife, and family arrived safely in Cuba to join T. Smith in the work of the Lord. His address will be Calle 15, No. 1403, Vedado, Havana, Cuba.

David Adams has been encouraged in Pinar del Rio and vicinity by an increase in attendance and interest in the meetings, and one woman recently professed to be saved.

CHILI—Wm. McBride, Casilla 9, Talca, Chili. In a recent letter brother McBride writes, "On Friday we had the joy of baptizing three believers who have been saved for some months . . . D.V., in the near future, I hope to have meetings with the "Two Roads" chart in the hall here. This hall we built last winter after coming here, and it is a great help to the work."

CONFERENCES. The North Vancouver Easter conference was well attended, and considered helpful and edifying to the Lord's people. D. R. Scott, W. F. Hunter, A. McGaughey, G. McKinley, D. Howard, and F. Pearcey ministered the word. One young woman trusted Christ at the closing Gospel meeting.

East and West End conferences in Toronto were good with profitable and varied ministry shared by twenty of the Lord's servants, leaving the people of God encouraged and strengthened by the word.

We have received word that a conference will be held, D.V., in Deseronto, Ont., May 23-24, preceded by a prayer meeting on the 22nd.

PRAIRIE CONFERENCES—Winnipeg, June 5th and 6th; Roscicle, 12th and 13th; Portage la Prairie, 18th, 19th and 20th. We expect the other conferences will follow in the usual order.

THE SICK—"He whom Thou lovest is sick". Remember in prayer the Lord's servants who are laid aside with illness at the present time.

Mervin Paul, 130 Beverley, Galt, Ontario.

William Bailey, 147 Barrington Ave., Toronto.

John Spreeman, c/o N. Gratton, 7734 Birnam Ave., Montreal.

John Bernard, who is very low, and nearing the valley of the shadow of death.

WITH CHRIST—Word has just been received of the homecall of Mrs. Scott, the wife of our veteran brother David L. Scott of Vancouver, who for many years has faithfully served the Lord in His work.

Mrs. A. Anderson departed to be with Christ on April 10th. She was one of the first sisters gathered out in Vancouver, and has been faithful in attendance to assembly meetings through all the years. D. Howard and F. Pearcey conducted the funeral service.

Mrs. Chawner of New Westminster (widow of the late W. J. Chawner,

well known servant of Christ), departed to be with the Lord on March 24th. Funeral service was taken by W. F. Hunter and R. Bell. Miss Minnie McClintock (sister of Robert McClintock, evangelist, who went to be with Christ twenty-five years ago), of the West Toronto Assembly, after being in fellowship for over forty-five years, went to be with the One whom she loved on April 3rd. F. G. Watson and S. Porteous took the burial services.

The following last minute reports have just been received—

The Easter Conference at Moncton was the largest held here, and the ministry was plain and practical, with prominence given to separation truths. A. Wilson, R. Roberts, I. McMullen, R. Harris, L. K. McIlwaine, R. and J. McCracken took part.

R. Roberts and D. Leathem spent a night in New Glasgow, a few nights in Debert, and purpose commencing meetings in Port Howe, Nova Scotia.

A. Wilson and J. McCracken began Gospel meetings in the Clements-vale Gospel Hall on April 4th, and a good number of unsaved have since been attending nightly. God has spoken to some hearts.

The annual conference in Midland, Ontario, will be held May 22nd and 23rd, preceded by a prayer meeting on the 22nd, at 7.30 p.m.

It has pleased God to save some souls at Thetford Mines, where John Spreeman, and lately Noah Gratton have laboured. Some have been baptized and some exercise has been felt about establishing an assembly to His Name soon. At present there is such an assembly of French-Canadians at each of the following places — Montreal, Girardville, Rollet, Sherbrooke, Three Rivers. We feel that these are as lamps that shine as a testimony to those in their immediate neighbourhood, but we think of the numerous communities where a messenger of the true gospel has not yet entered.

Valuable work is being done by tract band workers throughout the Dominion, mailing tracts to the people. We are encouraged to see the number of requests for New Testaments that come in as a result. An increase in interest is manifest on the part of the people in the Scriptures. Thus we feel God is working in answer to much prayer that is being offered for these souls, held in ignorance and chains of sin.

Persecution has not diminished. Above all, when an entry is made in a new place, bitter opposition is shown to any who receive the Truth or its messengers. In the city of St. John's a sister in the Lord, saved now for five months, was successful at first in having a few gather in her home to hear the Word. Upon threats and warnings from the local priest, they have ceased to come, all the roomers have vacated her house and her family have turned against her. The words of Paul in Acts 14:22 are fitting—"we must through much tribulation enter in to the kingdom of God".

Brother John Spreeman has showed a little improvement in health this past week. A long rest may yet be necessary before he will be, in God's will, able to serve in a public way. The French-Canadians are praying for his recovery, as he has been, in God's Hand, a channel of much blessing in the past.

—VINCENT DAVEY, Rollet, P.Q.