

TRUTH and TIDINGS



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TRUTH and TIDINGS

Published monthly, D.V.

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Subscription price one dollar per year in advance.

Send all subscriptions to F. G. Watson, Truth and Tidings, 92 Regal Road, Toronto, Ontario.

Send all items of news, conferences and notice of deaths to A. W. Joyce, Truth and Tidings, 417 Roehampton Ave., Toronto, Ontario.

Printed by Gospel Tract Publishers, 69 Cadorna Ave., Toronto, Ontario

WORK AND WORKERS

PACIFIC COAST—George McKinley has been labouring in the Gospel the past few months in Washington and Oregon.

Frank Pearcey and Douglas Howard returned East after fruitful meetings in South Main, Vancouver, and a short visit with blessing in Arlington, Washington.

A profitable one day conference was held at Lynden, Wash. on May 23. The Lord's people were refreshed and encouraged.

PRAIRIE PROVINCES—J. A. Ronald in recent months has been seeking to help and build up the saints at Ashfield, Roseisle, and Pine Creek, Manitoba. He also covered many districts with gospel literature and found a number of interesting cases in house-to-house visitation. Prayer would be valued for this important work.

A few young believers in Taylorside, Sask., have followed the Lord in baptism, and are taking their place in the assembly.

Reports from Edam, Minitonas, Roseisle, Armley, and Portage la Prairie, indicate the salvation of a soul in each place during the past few months.

J. A. Gray had two weeks meetings at Glen Ewen; the saints were refreshed and blest through the ministry of God's Word. He and George McKinley gave Brandon a short visit and sought to strengthen God's people there, after the Winnipeg conference.

PINE CREEK—J. A. Ronald and J. A. Gray have commenced Gospel meetings here. Brother Fish gave an appreciated visit to the saints here recently. Pray much for this needy place.

WINNIPEG—The conference was well attended and proved a real time of blessing for God's people. The ministry was shared by brethren Douglas, Gratton, Gray, Merridew, Widdifield, Miller, McKinley, Fish and Joyce. Brethren Douglas and Merridew afterwards gave help at Winnipeg. and the latter, with brethren Widdifield, and Miller, visited Ashfield.

ROSEISLE—Arnold Gratton and A. W. Joyce commenced meetings in Roseisle for saint and sinner.

ONTARIO.

PARKHILL—"G. P. Taylor was with us in April, speaking on church order from 1 Corinthians. Three were baptized and others restored, five were added to the assembly, which was a cheer to us here." Gordon McLeod.

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VOL. 1

JULY, 1948

No. 1

EDITORIAL

THE opportunities, joys, and temptations, peculiar to the summer-time are upon us. We have *opportunities* for serving our blessed Master, the Lord Jesus Christ, which we have not in winter months, or perhaps even in the Spring and Autumn. We may mention a few of these opportunities—the sowing of the seed of the Gospel by visitation of homes with Gospel tracts, preaching in the open air, and even the carrying on of a couple of weeks meetings during vacation, by those young men who are fitted by God to do this. “Say not ye, ‘There are yet four months, and then cometh harvest’, behold, I say unto you, ‘Lift up your eyes, and look on the fields; for they are white already to harvest’”. (John 4:35).

Summer vacation time may be a real time of *joy* for many of the Lord’s people, after a year of grind and strain in office, business, or factory work, to relax mentally and physically with their families, away from the rush of city life, in the quietness and restfulness of the country. Dear child of God, your spirit will be refreshed and your soul blest, if you bring God into your vacation plans, and forget not the Lordship of Christ in this matter. Your joy will be increased if you have planned to locate in a place convenient to an assembly, and if you have the purpose before you to obey that precious command, “This do for a remembrance of Me”. Isolated little companies of God’s people may be cheered and encouraged also by your coming, if you are in the condition of soul to bring the presence of the Lord with you. Your help in the Gospel meeting will no doubt also be much appreciated.

Summer vacation is a time of *temptation*. One cannot relax spiritually without peril to the soul. A Servant of Christ, now with the Lord, once said, “If you are planning your vacation now, to be spent where you cannot reach an assembly, you have taken the first step away from God.” We have known children of God to go to summer cottages within reach of an assembly, and make the excuse on Lord’s Day that they have no garb with them suitable to appear at the Lord’s Table! What a contradiction of Rom. 13:14, “Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.” Dear sister in Christ, ere you purchase your summer clothes, most earnestly would we commend to you the reading of Deut. 22:5. How very strongly does the Lord God speak to you! Will you read this Scripture NOW and let it speak to your conscience? Also read in the New Testament in 1 Tim. 2:9. By thus obeying the Word of God, you will not need to reproach yourself for having stumbled another Christian, or cast a snare in the path of a brother in the Lord.

ISRAEL, PAST, PRESENT AND FUTURE

(Continued from last issue)

Hector Alves

WE have seen that the Inheritance of the Jew was threefold: God gave him a Law, a Land, and a Lord. We have also seen the Ingratitude of the Jew to be threefold: he Defied the Law, he Defiled the Land, and he Denied his Lord. We will now look at the Individuality of the Jew and the Independence of the Jew, both of which are threefold.

The Individuality of the Jew

1. *His Peculiarity.* The Jew is different from one of any other nationality. Although scattered among all nations, he maintains his individuality by his peculiarity. Standing alone, he is separate from all others. There are German Jews, Russian Jews, Polish Jews, American Jews, and so on, but they are Jews nevertheless. When an Englishman comes to Canada, in the next generation he is a Canadian. The same applies to a Scotsman, an Irishman, or one of any other nationality. It is not so with the Jew, for he is different. He has his own community; his own meat market, his own friends, and his own synagogue. I live in a community that has a large percentage of Jews. The merchant who delivers the meat to the Gentiles does not deliver to the door of our Jewish neighbours. A special bus calls every morning to take the Jewish children to the Hebrew school. The middle wall of partition is still there in that respect. God has kept the Jew separate from the nations. He is a living miracle by his peculiarity.

2. *His Prosperity.* Another thing that has marked the individuality of the Jew is his prosperity. No one doubts the fact that the Jew holds the money chests in every nation of the world. We have known Jews who came to this country a few years ago almost penniless, but today they are among the financiers of the city, owning many of the largest buildings on our main streets. This very thing was prophesied by Isaiah long ago. "Ye shall eat the riches of the Gentiles" (Isa. 61:6). The latter part of this verse brings us to our next point, "And in their glory shall ye boast yourselves".

3. *His Position.* Some of the greatest statesmen have been, and are today, Jews. Britain has had a Jew in the Prime Minister's office, who was no mean Prime Minister. In Science, in Law, and in Medicine, the names of Jewish men and women rank high. Banks, railroads, and mercantile institutions are owned and controlled by the descendants of Jacob. The Jew holds no mean position in the world, politically, scientifically, medically, and educationally. The Jew is most persistent in all that he goes in for.

The Independence of the Jew

Governments may plan and act as they will, but God will maintain the independence of the Jew. How will this come about?

1. *Not by Legislation.* For many years Great Britain and other countries have been legislating for the Jew. The Balfour Declaration of 1917, the League of Nations' approval of Zionist claims, and other concessions made for the Jews from time to time, have not had the desired effect. Statesmen have meant well, and have sought to make laws for the benefit of the Jew, and of Palestine, but what has it amounted to? The condition of the people and of the land is in worse confusion today than it ever has been since the bigger nations began to legislate for the Jew. So their Independence will not come by Legislation.

2. *Nor by Segregation.* The latest thing is the "partitioning of the Holy Land". Let the Jews all move into separate states; segregate them. This may sound good; and it seems a conceivable plan, but it will not work. Why? It is not God's way. Recently one of our Jewish neighbours left a very interesting pamphlet with us. The title of it is "Toward Zion and Freedom". In reading this little booklet, one is amazed at the progress that has been made by the Jews in acquiring much of Palestine in recent months. The land is being "redeemed" as they call it, but redeemed by Jewish money being raised chiefly in the United States and Canada. Millions of dollars have been donated privately and by Jewish institutions for the purpose of getting the land back into Jewish possession. But this is not the remedy; God has another way. He gave them the land long ago, "from the river of Egypt unto the great river, the river Euphrates". It belongs to the Jew by inheritance.

3. *By Restoration.* The Jew has a glorious future. God has not cast away His people, but they have been removed far from Him because of their sins and transgression. That the Jew is coming into his own now, no one can deny. We have many intimations in Scripture that a portion of the Jews will return to their own land in unbelief, making agreements with the nations around. They will depend upon themselves and their own natural resources, as they did in the days of old, still forgetting God. Then will come distress and overwhelming destruction. The nations will come upon them from every side, but God will rebuke them, and Israel shall be saved, after a series of events too numerous to mention here. The Jew will confess his sin, and accept Christ as his Messiah. His troubles will be over. God will restore His people and restore the land to the Jew in His own way. This will come through trial and tribulation, and the marvellous fulfilling of the prophetic Word, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness". "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; . . . and in that day there shall be no more the Canaanite in the house of the Lord of hosts".

* * * * *

It is far better to have the ungodly man's enmity, than his society.

CHURCH TRUTH

By W. Fisher Hunter

The Lord's Table

UNSCRIPTURAL EXPRESSIONS AND ABUSES

MUCH could be written about and against the unscriptural expressions and false impressions that the denominational churches of Christendom have attached to the Lord's Table — the Lord's Supper — but nothing would be gained by doing so. Nevertheless, we believe it to be a duty and a responsibility, to speak of and to deal with some of the false, or unscriptural, expressions and abuses that are becoming more or less prevalent among God's scripturally gathered assemblies.

1. "SETTING UP A TEMPORARY TABLE". This means that Christians, few or many, anywhere, and without professing to be an assembly or assuming its responsibilities, may meet together to eat the Lord's Supper. This disorder and abuse of privilege is usually practised by brethren who are on a journey, or vacation. Their plea is that it is not possible to break bread with an assembly because of distance or inconvenience. We suppose no one ever was in travels in the interests of Christ as often as the Apostle Paul. These confined him to ships on the sea, prisons in cities, and long journeys on foot, for extended periods of time. Only once is it recorded of him that he broke bread under these adverse and inconvenient circumstances, and to do it in an orderly, scriptural way, on the first day of the week, with a constituted assembly, he tarried for seven days at Troas. There is therefore no scriptural warrant or apostolic precedent for eating the Lord's Supper in any way whatsoever apart from an assembly. God neither requires nor expects such an obligation on the part of His saints. If this unwarranted and unnecessary habit of making a convenience out of the Lord's Table is not checked by the assemblies instructing and correcting the individuals who practice it, there is no telling whereunto it may grow, or the detrimental effects it will have on the corporate assembly testimony.

2. "OPEN TABLE". This conveys the idea that any person regardless of his religious affiliations, beliefs, or moral practices in life, may, without being questioned, examined, or commended, eat the Lord's Supper. (The responsibility for eating is thus put upon himself.) Such a thought is so contrary to scripture that, to say the least, it is a most God-dishonouring abuse. It surely reveals spiritual ignorance on the part of the partaker, and in some cases it may be a snare in deceiving him. It certainly manifests on the part of the assembly that allows it, a total disregard for its responsibility in connection with the Lord's Table.

3. "RECEIVING TO THE LORD'S TABLE". We are led to believe this means that one known to be a true Christian may be

allowed occasionally to eat the Lord's Supper without coming into or sharing the responsibilities of the local assembly fellowship, and at the same time maintain his partnership with an unscriptural organization. This is a church disorder, and when allowed it has a harmful and breaking-down effect on the local assembly testimony. It is through receiving saints into the local church fellowship that God's assembly is built up—"a spiritual house", and eating the Lord's Supper is only one of its many privileges.

4. The expression "IT IS THE LORD'S TABLE". Though this is a scriptural expression, nevertheless in many cases an improper implication is made from it, and it is very often wrongly applied. It is used to convey the idea that as it is the Lord's Table, no person or assembly has the right or authority to hinder or forbid any professing Christian from partaking of it, regardless of what his religious associations are. The practice of such an idea must be wrong, for it ignores and sets aside the authority and responsibility that God has invested in the local assembly, and attached to the Lord's Table. Furthermore, the title "Lord's" was not prefixed with the purpose of conveying the idea that every professing Christian, providing he is not a wicked person, should be allowed to eat the Lord's Supper. Indeed, the very opposite of this is supposed in the passage where the expression is found.—I Cor. 10. Some in the church at Corinth were fellowshiping with demons. Although ignorantly, by so doing they were compromising the Lord's name and the church with idolatry. It was on account of this that the apostle introduced and prefixed the title "Lord's" to the word, "table". In so doing he associated and attached divine authority, dignity, judgment, and Lordly character to it. In other words, the use of the title "Lord's" was meant to have a corrective effect on the conduct of the church at Corinth, as it pertained to the Lord's Table and the table of demons. (See also I Cor. 11:22.)

When the apostle said, "Ye cannot be partakers of the Lord's Table and the table of demons", he was in effect saying that certain persons in the church were disqualifying themselves from eating the Lord's Supper on account of their fellowshiping with idols and demons. If any persisted in this practice they were to be excommunicated from the assembly. (I Cor. 5:11—the idolator.)



It is reported of a woman who being sick, was asked whether she was willing to live or die, she answered, "Which God pleases." "But," said one, "If God should refer it to you, which would you choose?" "Truly," replied she, "I would refer it to Him again."

GOD'S EMERGENCY MEN

By J. A. Gray

THERE are many men and women, whose lives and service for God are recorded for us in the Holy Scriptures. To some the Spirit of God gives much time and space, and He records many wonderful things which they did. Others are merely introduced; something of their character and work is pointed out and nothing more is heard of them. The latter can be called God's Emergency Men, just because they suddenly appear on the scene, do a certain work, and are withdrawn from the picture. Nicodemus and Joseph of Arimathea are examples of those who have been raised up for an emergency. In giving consideration to these important men, let us consider first of all, the three occasions on which Nicodemus is mentioned in the Scriptures.

1. HIS DESIRE FOR CHRIST (John 3:1).

This beautiful chapter gives us the greatness of the Jewish leader, and his quest for Christ. He learned some very instructive things as the result of coming in contact with Him: (a) his need of the New Birth, (b) God's remedy for sinners, and (c) the simple principle of obtaining everlasting life. Nicodemus rejoices and will rejoice, that he ever came to Jesus by night. His example has been followed by thousands; the message he heard has been preached to millions. This wonderful man, who has been used by the Spirit of God as the model sinner, can rejoice, that through his example, many have been led to his Saviour and Lord.

2. HIS DEFENCE OF CHRIST (John 7:45-53).

Our Lord's message in John 3 closes abruptly, and the challenge is made, "He that doeth truth cometh to the light". Nicodemus is left to make the decision. John 7 makes known to us what his decision was. He is seen taking his stand as a defender of Christ's rights.

3. HIS DEVOTION TO CHRIST (John 19:39).

Few burials are recorded in the New Testament. In Mark 6:29 the disciples of John bury their faithful leader. In Acts 5:9 the first burial of saints in connection with the early Church is given. In John 19:38-42 Nicodemus and Joseph are given the great privilege of burying the Lord of Glory. At the burial the devotion of this great man overflows, and he brings about *one hundred pounds* of myrrh and aloes to anoint the body. Note how the Spirit of God points out the weight and even the nature of the ointment. Nicodemus has one consolation, that is, he gave a very weighty gift, and in it, he expressed his great love to his Saviour and Master.

In partnership with Nicodemus there was Joseph of Arimathea—two men of high earthly calling into whose hands there was committed this great privilege and responsibility. Joseph can be viewed in a number of ways.

1. OFFICIALLY.

By reading the four accounts in the gospels, we discover that Joseph was a counsellor and very rich. This lets us see the man God chose to do this great work. Peter, John, or any other one of the disciples, never could have procured the body of Jesus from Pilate. Their public standing and influence would not have been great enough. God knew it required a counsellor and a very influential person, and so He introduced His Emergency Man.

2. MORALLY.

He is referred to as being good, just and honourable. This would imply that he was just toward God, good toward men, and held in honour among the people. God's man was fitted morally for this important work.

3. SPIRITUALLY.

John's record in ch. 19 points out that he was a secret disciple "for fear of the Jews". Previous to this, he had accepted Christ as his Saviour and Sovereign, but had failed to confess his allegiance to the despised and rejected Nazarene, thus shunning His reproach. The critical moment comes when the *secret disciple* can no longer hide his colours. He must come out publicly and declare his loyalty to Christ. The Scriptures state that with boldness he went to Pilate. This holy boldness would suggest that he no longer was a weak and fearful believer, but one who was strong and courageous.

4. PROPHETICALLY.

Isaiah 53:9 refers to Christ in His death. Making His grave with the wicked, would not only suggest His dying with the malefactors, but also having a similar burial. No doubt the Jews and Romans had planned His burial, or perhaps decided that His body, with others, should be thrown to the fire. How wonderful it is to think that God in His foreknowledge, had actually planned the burial, and the very person who would be responsible for it. "With the rich in His death" would no doubt refer to Joseph of Arimathea, the rich counsellor. God's man was ready at the moment he was required.

5. TYPICALLY.

What a wonderful book is the Bible! Many hundreds of years before Joseph's birth, the Prophet foretold the association of Christ in His burial with the rich (Isaiah 53:9). In typical language the Spirit of God foretells the actual burial of Christ in Lev. 6:8-11. The Priest is here viewed doing two things:

(a) Removing the ashes from the altar of burnt offering. This would suggest Joseph taking our Lord from the Cross or God's Altar. What would Joseph's thoughts be as he would remove the crown of thorns and the nails from the hands and feet? Surely they would be thoughts of sympathy, gratitude and love.

(b) Changing his garments, carrying the ashes, and leaving them in a clean place.

The clean place would point us to the tomb that was hewn out of a rock, and as the Scripture says, "wherein never man had lain". Surely it was a clean place which was not defiled by the dead bone of a man. Joseph indeed was doing as the priest did, when he removed the body of our Lord and placed it in the tomb.

Having viewed Joseph in various ways let us now see four things which he did:

1. HIS PLEA.

No counsellor ever pleaded a greater cause, or one in which the results were to be so far reaching. At His trial the Lord Jesus had no one to plead His cause, but now God's counsellor pleads and wins the day, thus paving the way for the great resurrection. The Scripture says, "he craved the body" (Mark 15:43). What earnestness and zeal marked this notable man as he was engaged in God's service!

2. HIS PURCHASE.

He "bought" linen, clean and fine. Beloved, Joseph gave the Lord Jesus a royal burial. The grave clothes are very suggestive and no doubt they have a spiritual message for us. The linen, clean and fine, would suggest that our Lord, in His death and burial, was righteous, undefiled, and incorruptible in His glorious Person.

3. HIS WORK.

Hard work it was to "hew" out of the rock a tomb. God had hands working in preparing it, even before the death. Joseph has this consolation that he was God's man in preparing the place of burial.

4. HIS GARDEN.

This beautiful garden was set apart as the place of interment. Many times we have sought to enter that garden of remembrances, in spirit, and to hear the voice of the angel, which said, "Come, see the place where the Lord lay". With holy reverence we behold that place and rejoice that, "He is not here: for He is risen". (Matt. 28:6) Joseph and Nicodemus, God's Emergency Men, have left behind, for the Church, as a result of their work, the myrrh and aloes which fill the tomb with a fragrant smell and remind the saints that death has lost its terror. The perfume of Christ's resurrection also fills the air. The linen grave clothes, which were clean and fine, assure the dying saint that he will be buried in a moral garment of righteousness which is pure and perfect. The open and empty tomb, which is the proof of Christ's resurrection, is also the pledge of the resurrection of the saint (1 Cor. 15:20). The garden into which the "Corn of Wheat" fell, from whence came the "Wave Sheaf" (Lev. 23:10-11), the "Firstfruits" of resurrection (1 Cor. 15:23), has produced much fruit for God (John 12:24).

The work of these men follow them. It has been used for centuries in building up and comforting the people of God. May we all seek to be in that condition of soul that would enable God to use us in any emergency that may arise in His service.

"TWANG!"

By Sydney Porteous

SUCH is a delightful meaning (as culled from an earnest brother's sincere and well-meant effort to bolster up instrumental music in the assemblies) attributed to the word "Psallo" of Col. 3:16. His pamphlet is quite an exhibition of Liddell & Scott's Greek learning and leaves one with the same feeling enjoyed by the Pharisees of old that "this people that knoweth not the Law is cursed", or rather the modern parallel, that any poor saints who know not Greek are incapable of rightly dividing the Word of Truth, at least as far as instrumental music in the worship of saints is concerned!

However, we feel and believe from God's Word that the man of God who possesses a copy of God's Word in his own native tongue, whether English or Cherokee, is thoroughly furnished unto every good work, even the planting and setting in order of a collective testimony and worship. We believe God has given a pattern of worship in the New Testament that a wayfaring man though a fool need not err therein, and that the Holy Spirit's usage of words, to be translated from Greek into a thousand tongues and dialects, is sufficient to guide the simple saint who knows no Greek, but with a willing and obedient spirit seeks to make all things after the pattern and to walk humbly with his God in the old clearly-defined paths of Scripture. Thus for any to build on the Greek dictionary meaning of the word "sing" (according to the dear brother's pamphlet "to pull and let go again; to pull or TWANG with the fingers, to sing to a harp") that it necessarily means that the New Testament assemblies sang and "twanged" on a harp is tantamount to saying today that music must inevitably be on or accompanied by some "twanged" instrument! No, the music might be vocal or instrumental or both, and like "Psallo" would depend entirely on the usage. In Col. 3:16 it is teaching, admonishing and singing (not playing or performing) to yourselves in psalms. Neither does the usage in the rest of the New Testament give any hint of instruments in the churches. The pamphlet referred to labours at great length to show what no one disputes for a moment, that the worship of God by His Old Testament saints was inseparably linked with instrumental music of no mean or meagre measure, and having done so, he pleads on the grounds of Liddell & Scott for its introduction into the Lord's assemblies today. But if instrumental accompaniment of the worship of God in the Old Testament is a ground (plus Liddell & Scott) for its introduction into our assemblies today, why not be logical and introduce it into not merely the service, testimony and praise meetings, but also into the worship meeting on the Lord's Day morning? Even the boldest of its advocates seem to shrink from this. Why?

The entertaining little booklet goes on to ask us regarding David, "Who will challenge his right to call to his aid in praising his worthy Lord every instrument of which he could think?" What an ex-

hilarating vista of saxophone sextettes, mouth organ quintettes, Jews' harp free-for-alls, or bagpipe mono-wails this opens up, especially at the morning meeting, does it not, dear Brethren and Sisters?! Possibly ukeleles would suit the young people best!

However, let us seek by God's help to examine the question seriously and impartially in the light of Scripture and Church history. Commencing with the latter, no farther back than 100 years ago, the godly clergymen, scholars, noblemen, and gentlefolk like Darby, Congleton, Bellet, Muller, Lincoln, etc. left the confusion confounded of Christendom's innumerable schisms, and sought to plant the simple New Testament assemblies which today are our precious heritage. We may suppose that they were not unacquainted with Liddell & Scott, and much more. We may also suppose that with their overwhelming bias, from early and life-long association, towards organ and choir, they looked fully into the question of bringing these things with them out of their various denominations or leaving them behind. As they studied the Word with an open mind, seeking only precept or example from the New Testament pattern for all they did, and building on the One Foundation, this is what they found:—firstly (what the dear brother has "discovered" in his wee pamphlet) that the Old Testament worship of tabernacle and temple is full of instrumental accompaniment; and secondly that the New Testament is absolutely devoid of it until we come to the Revelation in which, however, faith gives place to sight, a realm suitable to instruments of praise. But meanwhile we walk by faith, not by sight, and in all the writings relative to the walk and worship by faith, neither by example nor precept, could they find any warrant in the English Bible, nor in the Holy Spirit's usage of relevant words in the Greek text, for instrumental music either in the worship, testimony, or service of the saints. Naturally they wondered why. They were not long in seeing that not only the Ark and Brazen Altar, and the stones, gold and jewels of the Temple were types and shadows of things to come, but also that, as "every whit of it uttereth His glory", so the smoking golden censer, and the wonderful trumpets and cymbals of gold, and the exquisite harps of sandal wood, all alike were only symbols, types, and shadows of what was to come. They realized that at Calvary's cross, in the rent veil, all these were alike done away, and that they had only for a time symbolized the worship of redeemed hearts today. They saw that as the reeking perfume from the golden censer was only a shadow of the prayers of saints now, so the magnificent choirs and instruments of the temple service were only shadows of the melody and worship in the Spirit now from blood-washed hearts. And so, having willing minds and obedient spirits, they left it all behind them without further fuss.

To apply all this to us, what would these dear brethren, who would like to have some "twanging" of instruments in our meetings, think if some of us decided to introduce a swinging golden censer

with its smoking perfume, as Romanism does, into the morning meeting? One can guess! But if it is a "beggarly element", a mere shadow of the prayer in the Spirit that now ascends, so then are the stringed instruments and psalteries, the harps and cymbals, only a shadow of the praises of saints today, and why build again the things we have destroyed?

But some object that, while they fully admit music in the Old Testament was done away in the New Testament, yet music in the Old Testament was only (they say) in connection with worship; and while it is done away for that, it can still remain for service and testimony. To take such on their own ground, where then is it authorized in the Old Testament for service and testimony? And if it is not authorized in the Old Testament for service and testimony, where is it authorized in the New Testament? And, if it is not authorized for service and testimony in either Testament, dare we introduce it?

There is, says Solomon, a time for everything, and we believe there is also a place. The time and place for instruments of music now is any other than that of the gathering of God's saints, whose worship and service is no longer in type and shadow but inside the veil, in the Spirit and according to the Truth.



A WORD TO YOUNG PREACHERS Or SAVED TO SERVE

By A. W. Joyce

IN OUR last article we ended with the suggestion to begin public speaking by telling your conversion. Let us notice now WHERE to begin. There is no better training for a young man than STREET PREACHING, for a variety of reasons, some of which will be touched on later in this article.

Before attempting open air work of this kind, it is a good rule to seek first the fellowship of older brethren in your assembly, and if possible, have an older or more experienced brother accompany you. Thus you will be spared an embarrassing experience such as the one I heard our departed brother Mr. T. D. W. Muir relate many years ago. When a short time saved, he was asked to go to an open air meeting and help with the singing, which he did. A crowd gathered, but when Mr. Muir looked around for the preachers, they had disappeared and left him to face the crowd alone. He had never spoken in public before, yet he felt something had to be done, so looking to the Lord for help, he began to preach. God must have helped

him, for at the close an elderly woman put her hand on his shoulder and said, "Young man, God has opened your mouth, don't let the Devil shut it." Mr. Muir added, "I often call that my ordination."

Now let us consider a few practical observations.

- (1) As the fisherman goes where the fish are, so we should select a street corner where there are people to gather.
- (2) Do not stand with heads bowed in prayer waiting on one another. Do your praying at home, and come ready to preach.
- (3) Good hearty singing is a great asset. If a number of good gospel hymns are memorized, it enables one to carry on without hymn books if necessary.
- (4) Short messages are essential; long preaching almost invariably scatters a crowd.
- (5) Do not attempt to give a complete outline of the Gospel message, but rather press one thought home, especially when there are a number of brethren to take part. For example, if one emphasizes the guilt of man, others may follow with the grace of God, the simplicity of the way of Salvation, the shortness of time, the warning of judgment to come, etc.
- (6) Avoid grotesque movements and mannerisms. *Be natural* and do not try to mimic some other preacher in tone or manners. Reality and sincerity are two essentials.
- (7) While one should speak distinctly so as to be heard by as many as possible, yet generally speaking the conversational tone is to be preferred. Preaching TO the people is better than preaching AT them.
- (8) The Message is, "Preach the Word", as Paul wrote to Timothy (II Tim. 4:2).
- (9) If an illustration is used, let it be short and to the point, casting light, like a window, upon your subject. The illustration is the more effective if it is timely and apparent. I recall how effectively our brother Mr. John Silvester, at a conference "open air" outside of Massey Hall, illustrated his subject, "The consequence of sin", by suddenly pointing to a large sign outside a nearby theatre, and calling, "Look at it". The sign, giving the name of the play inside, read, "The price of a good time". Very solemnly the preacher told of the price of sin, and the certain harvest from the sowing of sin. The writer remembers this very distinctly after over twenty-five years.
- (10) If one of the brethren gives away tracts during the meeting, let him give them to those who have passed by—not to the listeners.
- (11) Avoid unnecessary whispering and talking to each other while one is preaching. This is not good manners, and it will not encourage close attention by the stranger if inattention is noticeable in those in the ring.

“Should open air addresses be prepared beforehand?” While there is more of an informality and a freedom in open air preaching than in the hall, yet there is surely a need for preparation for any service for God. There is need for preparation of soul and exercise before God to have a message ready and a scripture text or texts on the mind, yet withal there should be a readiness to be guided as the Spirit leads and as circumstances may necessitate.

“Dealing with disturbances.” Sometimes the patience is tried by an interrupter, especially one under the influence of liquor. Usually it is better to ignore the interruption, and preach away. “Answer not a fool according to his folly lest thou also be like unto him” (Prov. 26:4). There are occasions, however, when the Lord gives an answer which silences the objector. “Answer a fool according to his folly lest he be wise in his own conceit” (Prov. 26:5). How can we reconcile this apparent contradiction? As one old brother said, “It all depends on the kind of fool you have to deal with.” This requires wisdom. Interruptions are not unmixed evils, for sometimes they draw a far larger crowd than otherwise would be gathered, and God can bless the Word to the curious. Needless to say it would never be profitable to show anger. “The wrath of man worketh not the righteousness of God.” Neither would it be wise to call the police. Such a course was once followed when an intoxicated man gathered a large crowd by his occasional interruptions. Someone called the police and the man was hustled into the police van. The crowd melted; we had perfect order,—but no audience.

“Drawing in the net.” While open air work is largely sowing rather than reaping, yet we should look for a definite blessing upon the seed sown. At the close of the meeting ere the crowd disperse, good Gospel tracts should be given to each one. Where also it has been noticed that individuals have listened interestedly throughout the meeting, such should be personally contacted. Two years ago in Charlottetown, P.E.I, we noticed a young man listening intently at the open air meeting. A conversation at the close revealed that he was not saved, but was quite interested, and he accepted an invitation to the meeting in the hall. This in turn resulted in his coming out night after night to the Gospel tent until he was saved, and he is now in fellowship in the assembly.

Soon the sinner’s harvest will be passed and his summer ended. May we hear the Saviour’s “Go ye”, and grasp the opportunity that is ours, for “The night cometh when no man can work”. There is just a little while longer to serve the Master in the great harvest field, and then we shall “Bind the sheaves and sing the harvest song”, as we enter the Harvest Home.

* * * * *

Till you know how deep the pit is into which you have fallen, you will never properly praise that hand which raises you out of it.

ASAHEL, OR THE YOUTH MOVEMENT

By Isaac Ewen

IN THE days when young Asahel came to the forefront, things were far from being what they ought to be among the people of God. There was great failure and confusion among the elders. Abner, like many another to-day, was still serving the house of Saul; and the house of Saul never had any interest in the ark of God—the great Old Testament figure of Christ acknowledged as Lord in the midst of His gathered people, as in the present-day assemblies of God. Joab, the ruthless place-seeker, held the most important and influential post among David's men. Though Abner, a man described by David as "a prince and a great man in Israel", was far too good to be alienated from God's chosen centre of gathering and God's chosen Man as Lord there, and even Joab could show a surprising measure of wisdom on occasion both were guilty of deplorable folly when they faced each other over the pool of Gibeon (2 Sam. ii 12, 13). There Abner said, "Let the young men arise, I pray thee, and play before us." Joab said, "Let them arise." This they did with merciless zeal. "They caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together." Their uncontrolled primitive zeal outran their discretion. It was a scene of "emulation, wrath, strife" (Gal. v. 20), occasioned by the foolishness of their elders who thus brought the young men into prominence and called upon them to display their prowess before all. They know little of human nature who make the similar mistake in the field of testimony to-day. We have heard young men touched by an emulative zeal destroying each other (and themselves) in a spirit of merciless criticism.

The originator of this youth movement got more than he bargained for. Quickly it got beyond the control of its sponsors and developed into a God-dishonouring strife among the people. Abner and the men of Israel were defeated by the servants of David. It was then that Asahel came to the forefront. He was "as light of foot as a wild roe"; and he fastened on Abner. He was out for big game that day, full of his own ability; but again his zeal far outran his discretion. He represents many in our day who are seriously deficient in respect for their elders. Repeatedly Abner, anxious to save his young life, called on him to turn aside, saying, "Wherefore should I smite thee to the ground?" but the fired zeal of Asahel's youth movement refused to be counselled or warned. Observe the significance of the result: Abner did not even need to turn and face him with the point of his spear, but smote him with the hinder end of it so that it came out behind him, "and he fell down there." His zeal cost him his life; and it resulted in the murder of the afterwards admirable Abner at the hands of the treacherous Joab, the place-seeker.

What have we here for our consideration in this day when Satan

fashioneth himself into an angel of light, and his ministers fashion themselves into ministers of righteousness? 2 Cor. xi 14, 15. R.V. Prudent men who have long loved and laboured for the Lord and His people are deeply perturbed to find that the enemy seems to be out to destroy the assemblies of God these days by means of the innocent-looking youth movements in the land. Very many are deceived by his methods; and Joab will dare you to touch Asahel. Wherein is the danger?

All collective activities undertaken, relative to the testimony, in independence of the assembly and the order pertaining thereto must inevitably have the serious effect of alienating the interests of those engaged in them from the assembly, and lowering their respect for it. This is undoubtedly the studied design of the devil. When such activities are widespread and zealously pursued what can be the result in the assemblies of God in a few years? Will those who have been so accustomed in their youth to an attitude of independence of and resultant disrespect toward His assemblies learn to respect them in His fear in later years? Certainly the enemy would like to have them regarded as unimportant sanctuaries for the aged and infirm. There is behind all such organizations the unwholesome innuendo that, in the field of the testimony, the assemblies are not sufficient, and, indeed, that God's Word is incomplete. There is no room for such activities in 1st Timothy, or elsewhere in the Word. Has it been overlooked? Assuredly not! Yet we hear of young people arranging and running a conference in complete independence of the local assembly overseers; and of one, in giving out the assembly intimations, adding the strangely foreign item: "The Crusaders' overseers will meet on . . ."

When much light singing is needed to keep up the enthusiasm there is surely something wrong. Saints, old or young, cannot be built up on choruses. True joy is a serene and sober notion; it lies where pearls lie—deep. All professions of conversion made in such a modern musical atmosphere would need to be very carefully considered indeed. Satan seeks to bring a flood of strange children into God's assemblies to rob Him of pleasure in them. The responsibility is on the heads of overseeing brethren to prevent this. Many say that the assemblies have failed to cater for the young. Cater for the young! Whence this strange idea? The only young that should want such catering for are the unconverted young—and such catering is likely to keep them unconverted. Imagine Paul thus catering for the young. The young, full of youthful exuberance in the things of everyday life, are generally very sober and serious in the things of God—if their elders will allow them, and not put other ideas into their young minds.

What is the remedy? It is simple and certain, if taken according to the divine prescription. My dear young friends, put your whole heart's interest into the assembly of God in which you are. Understand clearly that the most important life you have to live is your

assembly life; that that company of saints, builded together for a habitation of God in the Spirit (Eph. ii 22), is God's House, to be regarded with reverence and awe. Love it, live for it, labour for it if you can, suffer for it if you must. If you do this patiently and respectfully you will find favour with God (Acts vii 46), and have the joy of the Lord in your souls. At all costs show respect to your elders. "Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy God: I am Jehovah." Lev. xix 32. If your elders are not all they ought to be, and not even the young men are that, pray earnestly for them. Do not convene special prayer meetings for them, among the young. That would be offensive to them. Pray for them earnestly and privately. Pray for the best of them as well as for the others who need it most. Suggest to others of like mind that they do the same. If need be entreat them as fathers, but rebuke them not at all. (I Tim. v. 1.) You will find ample scope for activities among the unsaved without any fancy organizations of your own. Do not take offence at the plain words of this paper. Remember Asahel. We desire to save you from the hinder end of that reluctant Abnerian spear; and if we have incurred the displeasure of a Joab, we can but look to our God for protection. Remember that, amongst all the gathered saints in God's assemblies, the heart that does not ring true to the assembly does not ring true to the Lord.



THE CHRISTIAN, AS A DISCIPLE

By G. G. Johnston

NOT every Christian is a whole-hearted disciple of Christ. A disciple is a follower, a learner. Or, to use another definition, "A disciple is one who follows to learn, and learns to follow". John the Baptist had his disciples, but while standing with two of them one day looking upon Jesus as He walked, he saith to them, "Behold the Lamb of God!" (John 1:36). At once they left the Baptist to follow the Son of God.

From that time on, during the life of Christ on earth, we do not find encouragement given in Scripture to any to become disciples of any but Christ. The apostles of our Lord, with a multitude of others, are often spoken of as His disciples, yet none of them encouraged others to follow them, except inasmuch as they imitated Christ. The elders of Ephesus were warned, in Paul's interview with them at Miletus, that "also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). We do well to be wary of any whose evident aim is to create admiration of themselves, and a consequent following. The true servant of Christ will be known by his aim, like John the Baptist,

to attract attention to Christ, even to his own personal loss, and will say from the heart, "He must increase, but I must decrease" (John 3:30).

No unconverted sinner can possibly become a disciple of Christ, in the spiritual sense. Many followed Him over the paths of Judea and Galilee, and in that sense were His disciples, who never received Him into their hearts as the Messiah of God, sent to be their Saviour. No person can become a Christian by the imitation of Christ. He is a Saviour to the unconverted, and a Leader to those who are saved.

A disciple requires a leader; a learner needs a teacher. Our blessed Lord is both leader and teacher to His own. As a tender Shepherd, He leads them daily into the green pastures of the Holy Scriptures, and into the delightful experience of communion with Himself, and with each other. The Christian life is not intended to be an aimless life. Those who have obeyed His invitation, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28), are subsequently invited to become His disciples. "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart". It is as we follow the meek and lowly Saviour, daily becoming His disciples, that we learn to imitate His life of spotless virtue, and His image is seen in us. As the negative receives the impression of whatever object may be before the lens, so those who seek to keep Christ before the soul continually are sure to receive the moral impress of His image.

It is not the mere intellectual study of the life, miracles, death, and resurrection of Christ that makes one His disciple. The scribes and pharisees knew much about these, yet received no spiritual profit therefrom. It is when our spirits are absorbed with our chosen Master, and we behold in the Scriptures, "as in a glass the glory of God", that we "are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18). As we follow our blessed Lord in spirit in the types and shadows of the Old Testament and in His walk and teaching in the New, and contemplate His immeasurable love in dying for our sins on Calvary and His present intercession and care of His own, we unconsciously imbibe His spirit; we are morally changed into His image. This is the zenith of the true disciple's desire—to be like his Master.

Discipleship entails bearing a cross. Our blessed Lord never attempted to hide this from those He called to become His disciples. It is not a cross of gold or silver, a mere symbol of religious belief nowhere encouraged in the Scriptures, but a cross of suffering. Thank God, we are not alone in this. He, the Master and Leader, has led the way, having himself been despised and rejected of men. As Christ was hated by the world because the light of His life exposed their sinful ways, so in the measure we really follow Christ and in the degree in which He is seen in us, in that degree shall we be made to suffer.

A disciple follows his master that he may learn to do as he does. A youth apprentices to a journeyman worker, that he may learn his art. Our Lord said to Simon and Andrew, "Follow me, and I will make you fishers of men." If we would become true winners of souls, we must first become true disciples of Christ.

Lastly, a disciple cannot, of necessity, please himself. He cannot go his own way, if he is to follow Christ. The Master must direct. The will must be surrendered to Him. How many of those who profess faith in Christ for salvation are truly His disciples?

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MERCY AND TRUTH

By Stephen Charnocke

"Mercy and truth are met together" (Psa. 85: 10).

TRUTH backs Justice and Mercy abets Grace. What shall be done in this seeming contradiction? Mercy is not manifested if man be not pardoned: Justice will complain if man be not punished. Mercy pleads that if man be ruined the creation is in vain: Justice pleads that if man be not sentenced the Law is in vain. An expedient is found by the wisdom of God. I will satisfy your pleas saith His wisdom to both Mercy and Truth. The pleas of Justice shall be satisfied in punishing, and the pleas of Mercy shall be allowed in pardoning. Justice shall not complain for lack of punishing, nor Mercy for want of compassion. I will have an infinite sacrifice to content Justice and the virtue and fruit of that sacrifice shall content Mercy.

So, at Calvary, is Justice honoured in the suffering of man's Surety: and Mercy is honoured in the application of the Propitiation to the offender.

Had we in our own persons been sacrifices to Justice, Mercy had for ever remained unknown; had we been solely fostered by Mercy, Justice had for ever been secluded. Had we, being guilty, been absolved, Mercy might have rejoiced, but Justice would have complained: had we been solely punished, Justice would have triumphed and Mercy grieved.

But through the Propitiation neither hath ground for complaint. Justice hath nothing to charge, for the punishment hath been inflicted: Mercy hath whereof to rejoice, for the sinner hath been pardoned because of the Surety.

Oh the love that drew salvation's plan,
Oh the grace that brought it down to man,
Oh the mighty gulf that God did span at Calvary.

Outward Prosperity cannot create inward tranquility.

MORE ABOUT AARON AND HIS SONS

By F. G. Watson

IN OUR last issue we saw from Exodus 29 what was necessary for Aaron and his sons to become priests. Now we would like to notice some things necessary for them to act as priests.

Their Food

In chapter 29:26-27, we learn that they were to feed on the breast of the wave offering and the shoulder of the heave offering. The breast would speak of the affections of Christ and the shoulder of His strength. It is only as we are feeding upon these that we will be in a condition to worship.

To us it may seem strange that one should be waved back and forth, and the other heaved up and down, but in such a motion surely the cross would be figured, and nothing sets before us the love of Him, Who loved us and gave Himself for us, like the cross, and there, too, we see His strength. There He gained the greatest victory of all ages.

Their Cleansing

Though they were washed in chapter 29:4 (and this did not need repeating), still every time they went into the tabernacle or came near to the altar to minister, they had to wash their hands and feet. So God commanded us, "Let a man examine himself, and so let him eat of that bread, and drink of that cup, for he that eateth and drinketh unworthily, eateth and drinketh damnation (or judgment) to himself, not discerning the Lord's body" (1 Cor. 11:28, 29). As they could not move about the desert in the service of the Lord without contracting defilement to hands and feet, so we cannot go about the most sacred service without contracting defilement. But God has made provision for us, as for them, and we come to the throne of grace to obtain mercy and find grace to help in time of need. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

One cannot read Exodus 30 without being impressed with two things:

- (1) The words "holy" and "most holy".
- (2) The statement, "Where I will meet with thee" (v. 6, 36).

If we are to be conscious of God's presence with us, either individually or as a gathered company, we must know something of holiness.

In verse 25 we read of holy anointing oil. It was composed of myrrh, sweet cinnamon, calamus, cassia, and oil olive. It is suggestive that all these came from the tree—the bark, the inner bark, the pith, the root, and the fruit of a tree. Surely this would suggest

that as we get near to the heart of Him Who bore our sins in His own body on the tree, some of the sweet odours of His holy life will be upon us.

Then in verse 34 we read of the incense which the priest had to offer. It was composed of four ingredients in equal weight, surely speaking of the virtues of Christ in equal proportion. As he put some of that on the hot coals in the holy place, the sweet odours of it would fill the place and permeate his clothes, so that when he came out, the sweet smell would go forth from him. So when we gather to worship, and our thoughts are occupied with Christ in all His loveliness, it should cause others to see something of Christ in us, and it will be true of us as they said of the apostles of old, "They took knowledge of them, that they had been with Jesus".

With Christ

Harry Fletcher, beloved husband of Lily May Fletcher, departed to be with Christ on May 31st. Our esteemed brother had not been feeling well for several months and after a brief illness passed on to Glory. He loved the truth of God and he seldom missed an opportunity to speak a word for the Master to unsaved people he met from day to day. He will be greatly missed in the assemblies on the Pacific Coast. Pray for his son not yet saved. Mr. Roland Bell and Mr. George Taylor addressed a large company at the Funeral Service.

Frank Willox in his 72nd year passed peacefully into the presence of the Lord. On May 11th he came home from his business early. Not feeling too well, he laid down for a rest, and in a few minutes slipped quietly into the presence of the Lord whom he loved and sought to serve. Our brother was a real help in the smaller assemblies in the Fraser Valley and a faithful Gospeller. He never failed to get a good photo of the Lord's servants who visited the West Coast. A large gathering at the funeral service was addressed by Mr. Geo. Taylor and Mr. Robert Carson of Cedar Cottage Assembly.

On May 17th Edith Eleanor Basham, wife of Mr. George Basham of Cedar Cottage Assembly, passed away at her home, 4231 Beatrice Street. A godly consistent sister who was pointed to Christ by her father at the age of 12 in Hampshire, England, she bore a good testimony to the saving and keeping power of God for her 58 years in Christ.

Mrs. Sarah Fenton of Waubaushene died on Sunday, May 30, aged 92 years. She had been in the assemblies of Waubaushene and Midland for 43 years. F. G. Watson and Graham Swales spoke at the funeral.

Mrs. Kion of Toronto departed to be with Christ, May 31, in her 95th year, after being in the assemblies in Toronto for nearly sixty years. She was a very quiet, steady Christian. The funeral services were taken by F. G. Watson.

LAKESHORE—Four young Christians who were saved last fall in meetings held by James Smith and Arnold Gratton, obeyed the Lord in baptism, bringing joy to the hearts of the saints.

DESERONTO—“Our conference this year was the largest we have had; ten of the Lord’s servants were with us to minister the word, and to preach the Gospel. We feel that the result was well worth the effort put forth.”

SUDBURY—An encouraging time of blessing in the salvation of souls was seen by the little assembly here, as a result of the labors of B. Widdifield and D. Miller, who later went on to Sault Ste Marie for a visit en route to the prairies.

KENORA—The small assembly here at considerable sacrifice and expense have completed a fine new hall, which was opened on May 16 with all day meetings, and followed by an effort in the Gospel which crowned the labors of the Lord’s people by a little fruit resulting, thus bringing joy to their hearts.

WELLAND—Brother A. Klabunda had a week’s good meetings here recently. Quite a good number of unsaved came out, and we were much cheered and encouraged. E. Gladwin.

MERLIN—“The new correspondent for the Merlin assembly is, E.W. Jones, R.R. 4, Merlin, Ont.” signed, W. D. Regis, Wm. Blake, Wm. R. G. Brown.

GRAND BEND—Noah Gratton from Quebec has been visiting his former home and gave much appreciated help in the assembly from which he was commended years ago. He went on to Merlin, for a visit before the Sarnia conference.

STRONGVILLE—Hector Alves enjoyed a short visit here, in ministry to the saints, also in Toronto ere commencing westward towards his home.

STURGEON BAY—W. Cudmore and D. Moffitt have seen some profess in the wooden tent here. They have had a good attendance.

QUEBEC—“I have spent most of my time the last eight months at Thetford Mines. A few professed to be saved. Vincent Davey is there during my absence, at least every week end. Mr. Spreeman, I understand is improving though still quite sick.” Noah Gratton.

MARITIMES.

MONCTON, N.B.—A. T. Stewart and Hector Alves had five weeks’ Gospel meetings here; the hall was well filled each night, and a number professed faith in Christ. Brother Stewart went on to Nova Scotia, and brother Alves to Ontario.

TRURO, N.S.—A good conference was held here with ministry given by brethren A. T. Stewart, D. R. Scott, I. McMullen, D. Leathem, Robert and John McCracken, and Frank Elliott; the latter was recently commended to the work.

DUNDAS, N.B.—D. R. Scott and I. McMullen are seeing a good interest in a schoolhouse, some are troubled.

PARKER’S COVE, N.S.—L. K. McIlwaine had a week in the Gospel with interest. He has made good progress since his recent operation.

ECUM SECUM, N.S.—A real interest was seen here last summer, so John McCracken and F. H. Elliott recently pitched a wooden tent. Rising opposition however, may necessitate trying elsewhere. CRAPAUD, P.E.I.—A. Wilson and R. McCracken are preaching at Crapaud. The interest is just fair as the farmers are busy.

ST. JOHN'S, NFLD.—Russell Harris has joined in meetings in St. John's. It is hoped to see an assembly here shortly, gathered to the name of the Lord Jesus.

MICHIGAN, RIVER JUNCTION—L. E. McBain and Norman Crawford, expect, D.V., to work a tent near River Junction this summer. Pray for this new effort.

NEW YORK, MECHANICVILLE—"This new assembly of Italian and American believers is making a noble effort, with limited means, to erect a new hall. Until now they have rented a lodge room. Brother Frank Pizzulli has spent much time there, since the beginning of the work, seeing souls saved and led on in God's ways. Of late he has been compelled to remain at home because of his wife's serious illness, helping as able in nearby places. Pray for our brother's wife, and for the young assembly in Mechanicville."

VENEZUELA, SOUTH AMERICA—Word has been received of sickness in the family of our dear brother Milne at San Felipe, and the death of their little daughter, Rhoda. Remember our dear brother and his wife in their bereavement and sorrow, that the God of all consolation and comfort, may minister to them in this hour of need.

CONFERENCES.

GLEN EWEN, SASK.—Annual conference will be, D.V., in the Gospel Hall July 2nd, 3rd and 4th, preceded by a prayer meeting on July 1st. These conferences have been going on for over fifty years in this neighborhood, a testimony to the faithfulness of God. Roy Macfarlane, Glen Ewen, Sask., correspondent.

TAYLORSIDE, SASK.—Annual conference, God willing, will be held on July 10, 11, 12. Stanley Wright, Correspondent.

STRAFFORDVILLE, ONT.—In the Gospel Hall, 36th Annual Conference, July 3, 2.30 p.m and 7.30 p.m. Lord's Day, July 4: 10.30 a.m., 2.30, and 7.30 p.m., D.S.T. George Adlington.

EAST AURORA, N.Y.—In conjunction with York and Rochester Assemblies purpose, D.V., having a conference on July 4 and 5.

PUGWASH JUNCTION, N.S.—Annual conference will be held, D.V., July 2, 3, 4, preceded by a prayer meeting on July 1.

MAIDSTONE, SASK.—Annual Conference will be held, D.V., on July 24th and 25th. Meetings as usual 10.30 a.m., 2.30 and 7.30 p.m. Accommodation gladly provided for visitors. Chas. F. Broadhead.

Our readers will regret to learn of the sudden departure to be with Christ of our missionary sister, Miss Ruby Paul, of Guatemala, C. America. She had laboured there for several years, and will be greatly missed.

We regret that we must hold for next issue items of news regarding the homecall of our esteemed Brother John Bernard of Boston.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

Hector Alves

“My days are gliding swiftly by,
 And I, a pilgrim stranger,
 Would not detain them as they fly,
 These hours of toil and danger.”

THE author of this hymn, Mr. David Nelson, was a surgeon in the U.S. Army during the War of 1812. Afterward he entered the ministry, preached in Tennessee and Kentucky, and later moved to Missouri, where he opened a plantation. There he heard an address on the evils of slavery, that changed his views. “I will live on roast potatoes and salt before I will hold slaves!” he declared. He advocated colonization of the negroes. This brought down upon him the wrath of his slave-holding neighbours, who drove him from his home, and pursued him through the woods and swamps for three days and nights. Finally he came out on the banks of the Mississippi River opposite Quincy, Illinois. By signs, he made known his condition to friends there, and then hid in the bushes to await the approach of night. As he lay there in danger of being captured every moment, with the land of freedom in plain sight and with the swiftly gliding waters between, the lines of this hymn began to assume form in his mind, and he wrote them down on the back of a letter he had in his pocket.

“My days are gliding swiftly by,
 And I, a pilgrim stranger,
 Would not detain them as they fly,
 These hours of toil and danger.

“For O we stand on Jordan’s strand,
 Our friends are passing over,
 And just before, the shining shore
 We may almost discover.”

The voices of the vengeful pursuers were heard in the woods about him. Once they strode by the very clump of bushes in which he was concealed, and even poked their guns in to separate the branches; but they failed to notice him. Several friends came over in the evening in a canoe, and began fishing near his hiding place. When they had located this exactly, they gave a signal, and drawing near to the shore, met him as he rushed to the water’s edge. They got him safely to the Illinois side, but were discovered and followed by the slave-holders, who demanded his surrender. But they were informed that Mr. Nelson was now in a free State, and that nothing should molest him. In Illinois he was employed by the Home Missionary Society, and continued to take an active part in the anti-slavery agitation of those times. He died in 1844.

QUESTIONS AND ANSWERS

Questions concerning the Scriptures and Scriptural questions may be sent to Hector Alves, and must be accompanied with the name and address of the inquirer. Anything of a controversial nature may not be considered.

Question. "Peter preached one sermon and three thousand souls were saved." This statement has often been made, but is it true? Were there not Jews and proselytes from sixteen nations who heard the word in their own tongue?

Answer. The Scripture does not say that when Peter preached on the day of Pentecost in Acts 2, that three thousand souls were saved. We do read in Acts 2:41, "The same day there were added unto them about three thousand souls." It is possible, as our correspondent infers, that some of this number were saved through the testimony of others of the disciples. One version of Acts 2:7 reads, "Are not ALL THESE SPEAKERS Galileans?" It is well to remember, however, that the Lord said to Peter in Matt. 16:19, "I will give unto thee the keys of the kingdom of heaven." Undoubtedly, Peter used these keys to open the door to the Jews in Acts 2, and to the Gentiles in Acts 10. Then also in Acts 2:11, we have the statement from these Jews and proselytes, "We do hear THEM speak in our tongues the wonderful works of God." This filled the listeners with wonder, and they ask, "What meaneth this?" When Peter spoke, he preached the death, burial, and resurrection of Christ, and pressed home the guilt of his hearers in crucifying Him. This resulted, not in feelings of wonder, (v. 12), but in real conviction of sin, causing them to cry out, "What shall we do?" (v. 37).

We would conclude, therefore, that it was Peter's message in the power of the Holy Spirit, that was used to produce such wonderful results on the "Birthday of the Church".—H.A.



Man's enjoyment of outward blessing is not a lordship but a stewardship. God communicates those good things of life to men, not that they should lay them up for their own vanity; but that they should lay them out for His glory.

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O how sordid is it for men to prefer the garlic and onions of Egypt, to the milk and honey of Canaan!

("O Lord, bless this letter")

Westwood, Norwood, July 1, 1890.

My Dear Arthur

I was a little while ago at a meeting for prayer where a large number of ministers were gathered together. The subject of prayer was "our children". It soon brought the tears to my eyes to hear those good fathers pleading with God for their sons and daughters. As they went on entreating the Lord to save their families, my heart seemed ready to burst with strong desire that it might be even so. Then I thought, I will write to those sons and daughters, and remind them of their parents' prayers.

Dear Arthur, you are highly privileged in having parents who pray for you. Your name is known in the courts of heaven. Your case has been laid before the throne of God.

Do you not pray for yourself? If you do not do so, why not? If other people value your soul, can it be right for you to neglect it? All the entreaties and wrestlings of a father will not save you if you never seek the Lord yourself. You know this.

You do not intend to cause grief to dear mother and father: but you do. So long as you are not saved, they can never rest, however obedient and sweet and kind you may be, they will never feel happy about you until you believe in the Lord Jesus Christ, and so find everlasting salvation.

Think of this. Remember how much you have already sinned and none can wash you but Jesus. When you grow up you may become very sinful and none can change your nature and make you holy but the Lord Jesus, through His Spirit.

You need what father and mother seek for you and you need it NOW. Why not seek it at once? I heard a father pray: "Lord, save our children; *and save them young.*" It is never too soon to be safe; never too soon to be happy; never too soon to be holy. Jesus loves to receive the very young ones.

You cannot save yourself, but the great Lord Jesus can save you. Ask Him to do it. "He that asketh receiveth". Then trust in Jesus to save you. He can do it, for He died and rose again that whosoever believeth in Him might not perish, but have everlasting life. Come and tell Jesus you have sinned; seek forgiveness; trust in Him for it, and be sure that you are saved. Then imitate our Lord. Be at home what Jesus was at Nazareth. Yours will be a happy home, and your dear father and mother will feel that the dearest wish of their hearts has been granted them.

I pray you to think of heaven and hell; for in one of those places you will live for ever. *Meet me in heaven!* Meet me at once at the mercy-seat. Run up stairs and pray to the great Father, through Jesus Christ.

Yours very lovingly,

C. H. SPURGEON.

THE WORK OF AN EVANGELIST

“Moving from one assembly to another, having a week’s meetings in places where the preachers are treading on each other’s heels, is certainly not ‘the work of an evangelist’, as the Word of God depicts it. There may be need for a visit to such places to stir up the saints to diligent work—and the spirit and example of a zealous evangelist does much to help in this—but his field of labour is in the world, not the church. Meandering among the assemblies, doing their Gospel preaching for them, is not an evangelist’s work. We need not wonder if few are raised up to preach Christ, if the preaching is all done by ‘proxy’.”

These words, written forty-eight years ago, are surely needed words for 1949.

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BRIEF OUTLINE OF THE LORD’S WORK IN CUBA

Thomas Smith

In the Island of Cuba, 700 miles long and with a population of 5,000,000 souls, there are six married couples and one single sister, from the Assemblies serving the Lord.

Mr. and Mrs. George Walker are labouring in the town of La Salud. There is a small assembly there, as well as a work in the surrounding countryside, which is bearing some fruit. Mr. and Mrs. Robert Leighton are sowing the good Seed in and around Palos, but find the ground hard. Mr. and Mrs. Arnold Adams together with Mr. and Mrs. David Adams and Miss Patricia Ritchie are seeking to serve the Lord in the city of Pinar del Rio, as well as in the surrounding district. A nice little group of Christians is the fruit of their labours, although as yet no Assembly has been formed. Miss Ritchie has an extensive work among children as well as Hospital visitation. Here in Havana, we have a small Assembly in Vedado and regular meetings in the other hall on the east side of the city. We are glad to have the help and fellowship of Mr. and Mrs. Vernon Markle who are at present in Havana.

We had hoped to have seen more accomplished in Cuba, but praise God for those who have been reached and saved. It is our earnest prayer and hope that from this neglected island, many may be won for Christ. Brethren, pray for Cuba! So far work is only being carried on in two provinces, leaving the four provinces on the eastern side of the island untouched.

Thomas Smith.

HUNTSVILLE—G. G. Johnston and B. Widdifield are preaching the Gospel here and looking to the Lord to bless the good seed sown.

LANSING—J. Smith and Arnold Gratton saw a real good interest and attendance here, the Christians were cheered and a number of young people professed to be saved.

TORONTO—In the FAIRBANK hall E. Sprunt and A. Dellandrea are preaching the Gospel, and have seen some blessing.

BLOOMFIELD—G. P. Taylor and T. Kember had five weeks in a school-house here and some professed to be saved. They are now preaching the Gospel in a school on Big Island, but found it hard at first to get the people under the sound of the Word.

MARITIMES

BRICKTON, N.S.—Brother McIlwaine, with his wife, has gone to Vancouver and A. Aiken expects to care for the work in Brickton, during his absence. Brother Aiken is having some meetings in MILTON at present.

Reginald Jordan and his wife landed in Halifax on Nov. 27. They are commended from Old Park Assembly, Belfast, and expect to labour in New Brunswick.

SYDNEY, CAPE BRETON—R. Roberts paid a visit here. J. McCracken and R. Jordon are now preaching the Word in Sydney.

PORT HOWE conference was a season of happy fellowship, and the ministry was enjoyed by all. John and Robert McCracken saw a little blessing in Port Howe.

MOUNT ALBION, P.E.I.—Albert Ramsay and Frank Elliott are preaching the Gospel in this new place in a portable hall, where they are seeing an interest among the unsaved.

U.S.A.

WEST BRANCH, IOWA—Louis Brandt and Dale Hyde began meetings but found it hard to get the people in this new place, out under the sound of the Word.

MANCHESTER, IOWA—Oliver Smith and Paul Elliott are having good meetings here, and are seeing some souls won for our Lord Jesus Christ.

PARKERSBURG, IOWA.—G. Gould and L. De Buhr have been holding forth the Word of Life in Parkersburg, with a good interest.

LA CROSSE, WIS.—L. McBain and Norman Crawford are on their third week here, one is troubled and the interest is fairly good.

CATARACT, WIS.—S. Hamilton has been plodding on in this place sowing the good seed, and is on his eleventh week, with quite a good attendance of unsaved children of Christians; some strangers have been reached.

BLACK EARTH, WIS.—S. Mick had two weeks' meetings here.

LYNXVILLE—E. Jamison had four weeks in Lynxville and two professed to be saved.

PHOENIX, ARIZ.—Our Conference, November 25-28, was the largest we have had here. The Lord's people came from as far as Los Angeles and San Diego to be with us for the four days. Practical and profitable ministry was given by Bren. Hector Alves, W. Fisher Hunter, S. Rea, Matt. Kennedy, and Allen Ferguson. We are thankful to God for the harmony that prevailed, the sense of the presence of God with us throughout the meetings, and for the many unsaved who heard the gospel during the four nights of our Conference. Our brother Hector Alves continues with us for meetings.

DETROIT, WEST CHICAGO BLVD.—"The conference held here the week-end before Thanksgiving Day was a time of refreshment from the Lord's presence. Ministry of a varied character was to edification, comfort, and exhortation. Fourteen of the Lord's Servants were with us, most of whom took part. T. Wilkie and R. McClurkin have just closed six weeks of Gospel meetings, which were well attended and the Word was preached with power. We look to God to bless the word spoken in salvation. Alexander Stewart."

CONFERENCES

WINDSOR, ONTARIO—Partington Ave. Gospel Hall. "We hope, D.V., to hold our Annual New Year's Conference, commencing Saturday, January 1, at 2.30 and 7.00 p.m.; Lord's Day, at 10.30 a.m., 2.30 p.m. and 7.00 p.m. Refreshments will be served between meetings. A welcome is extended to the Lord's people and the Lord's servants to attend." William Lever.

WITH CHRIST

Our esteemed sister Marjorie Cloggie, wife of Thomas Cloggie of Fairview Assembly, passed peacefully into the presence of the Lord on October 27. She bore an excellent testimony, and will be greatly missed after being connected with Assemblies in Vancouver for over thirty-five years. Brethren Reager, Plubell, Budd, and Ramsay, shared in the funeral services.

"Our beloved sister Mrs. Jerry Klintner, 64 years of age, saved in 1929, and in the Hitesville Assembly since 1930 went home to be with the Lord on Nov. 21. She was a sufferer for a long time; and after seemingly going into a coma in the hospital, she sang "My Jesus I love Thee, I know Thou art mine", which spoke to her three unsaved daughters, for whom prayer is requested." Brethren Smith, Eltjes, and Elliott took the funeral services.

Mrs. A. Miller went to be with Christ on Nov. 7. Saved in Scotland, and in fellowship in Roman Rd., Motherwell, in Peterborough, Ontario, and for the past twenty years in Yorkshire St., Guelph. Brother R. McCrory took the service in Guelph, and she was buried in Peterborough.

MINITONAS, MANITOBA—Our brother, Wm. J. Stewart passed away October 19, saved forty-eight years ago, and in fellowship in the assembly here. Brethren Wm. Ronald and Jas. Ronald spoke to a large crowd of unsaved friends and relatives at the funeral, which was held in the Gospel Hall.

CREEMORE, ONT.—On Sept. 29th our esteemed brother, Wm. Jas. MacKay departed to be with the Lord, aged 71 years. Saved 50 years, he commenced to gather with the Christians here soon after the assembly was formed, where he sought to be a help. His was a consistent life. Surviving him is his wife who is left to mourn his loss. Graham Swales and Donald Moffat of Midland, assisted by Donald Armstrong of Strongville took part at the funeral service where fitting words were spoken to the large company of relatives and friends.

LOS ANGELES, CALIF.—On Nov. 16th our sister, Mrs. Adam Thropay departed to be with Christ. Born and raised a Roman Catholic, Mrs. Thropay, with her husband, attended Tent Meetings being held in this city by our late brethren Andrew Ruddock and Thomas Dempsey, and was awakened to her lost condition, discovering her religion could not save her, but that the finished work of Christ could. From that time on, her devotion to Christ and faithfulness to God was made manifest to all. She was never absent from meetings when it was possible to be there. Our sister was a great help to her husband in his work amongst the Mexicans, which he has been carrying on for a number of years. Mrs. Thropay was stricken with a heart attack while her husband was labouring for the Lord in Allison, Colo. He immediately returned home, and three weeks later our sister departed this life. The large funeral showed how much she was loved and esteemed. S. Rea and E. F. Roy spoke timely words to both saved and unsaved.