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# 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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## TIDINGS

### SUBSCRIPTIONS

May we remind our subscribers whose magazines expire the end of the year to renew as soon as possible. In remitting by cheque please allow fifteen cents for bank exchange.

Our bound volumes for 1953 are now in the hands of the binders and we hope to have them ready for shipping in January. The price for the bound volumes is two dollars and fifty cents, post paid.

Some already have taken advantage of our offer to send October, November and December 1953 and all of 1954 to new subscribers for the sum of one dollar, as long as our supply of back numbers hold out. This makes an inexpensive gift to pass on to isolated saints which is often greatly appreciated.

### BRITISH COLUMBIA

**VANCOUVER, B.C.**—A good number have professed to be saved in the meetings in the South Main Hall being carried on by T. Wilkie and H. McCready.

### PRAIRIES

**GLEN EWEN, SASK.**—G. McKinley had ten nights of ministry appreciated by the saints. He went on to Esk.

**MERVIN, SASK.**—Alex. Wilson had some Gospel meetings with a little blessing.

**BRANDON, MAN.**—S. Maxwell called here on his way home to Vancouver.

### ONTARIO

**MIMICO, ONT.**—Frank Pearcey and F. Holder have been encouraged in Gospel meetings with some souls to Christ.

**KITCHENER, ONT.**—Brother Boyle of Port Arthur had Gospel meetings and then went on to Valens and Clyde.

**PORT ARTHUR, ONT.**—S. Maxwell and J. Gray had ministry meetings.



**MR. BENJAMIN BRADFORD****New York City****1870-1953**

Our brother, Mr. Benjamin Bradford went home to be with Christ on November 6th, after being laid aside for over four years. Although used for so long to an active and strenuous life, yet he was patient and content during the years of his illness. He was born in Ireland in 1870, and was born again in the city of New York in February, 1888, in meetings at 35th Street. He was gathered to the Name of the Lord, and was for years in the 125th St. Assembly, now meeting on 73rd St., New York. At about 21 years of age he went out into the Lord's work and served the Lord faithfully in the Gospel and among the people of God. He was an able and powerful preacher of the Word and a stalwart in the things of God. Although unable to take much public part in recent years, yet his influence and presence affected the saints. His widow is a sister of the late S. C. Keller, remember her in her weakness. The funeral services were taken by J. T. Dickson and H. Marshall.

**MESSAGES FROM GOD TO THE ASSEMBLIES***A. W. Joyce*

In the main, the New Testament contains a revelation of Christ and the church. The apostle Paul is the vessel chosen by God (Col. 1:24-25) to give us the revelation of the "church which is His body" or the universal aspect of the church, and also the "churches of God" or the local aspect of the church.

Not only did Paul by the Spirit reveal the truth, but he also put it into practice and thereby shows us "working models". He was chosen as a "wise master-builder" (1 Cor. 3:10), to lay the foundation, and then to build up local churches according to the pattern delivered to him.

It is especially worthy of note that the various epistles written to the churches or assemblies show them to be in varied conditions spiritually — some carnal and unexercised, some spiritual and progressive, some filled with contention and strife, some "growing exceedingly" in their love one to another. Yet as to the constitution of the assemblies, *all were exactly alike*. The same Divine pattern was used, whether in gathering saved Jews or believing Gentiles. What helped to maintain that likeness was a consistent ministry, at least as far as Paul was concerned; see 1 Cor. 4:17, "As I teach everywhere in every church." While there was variety of ministry to meet the varied need in each place, so that nothing that was profitable was kept back, yet no ministry which Paul gave in one assembly contradicted the ministry given in another.

Two thousand years have witnessed very much "change and decay", yet the foundation of God standeth sure in this respect as in all other eternal truths given to us by the Lord. "Heaven and earth shall pass away, but My Words shall not pass away." (Matt. 24:35). The pattern for the 20th century assembly is exactly the same as for the first. Circumstances may alter, surroundings may change, God's pattern remains.

We have noticed that the condition of New Testament assemblies drew out ministry to meet the need at the time — for the persecuted Thessalonians, there was the comfort and encouragement of Christ's coming again; for the carnal Corinthians, there was much correction; for the Galatians, "fallen from grace", there was much rebuke. But God in His wisdom used the very departure and failure of the early churches to send suitable remedial ministry, which not only met the need at the time, but left on written record the remedy to meet the need of all succeeding generations of His people. Ministry from the



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Word to meet a present need given in the power of the Spirit of God, and *received by the hearers, and obeyed*, can correct all the varied forms of departure still.

Denominations of men which were not commenced upon a Scriptural foundation, and were not built according to the pattern, cannot be set right. The responsibility of the obedient child of God is not to spend unavailing labour in trying to mend what cannot be mended, but to "Come out" from them. As we read of literal Babylon, so it is true of spiritual Babylon, "Flee out of the midst of Babylon, and deliver every man his soul. . . . We would have healed Babylon, but she is not healed; forsake her." (Jer. 51:6 and 9).

Among scripturally gathered assemblies, whatever failure there may be, as long as there is room for servants of the Lord to go to them with the whole counsel of God, there is hope of recovery. Where ministry of a corrective nature is refused or not welcomed, things can only go from bad to worse.

What great need of exercise there should be among those who serve the Lord among the assemblies to get messages from God to meet present needs and conditions in each assembly. A set of orderly addresses, howsoever instructive and pleasant to the ear will not take the place of living messages given by the Lord to meet a need at the time. (Needless to say a rambling discourse dispersed with anecdotes and personal stories glorifying the speaker will neither profit for time nor eternity). Ministry freshly given by the Lord and delivered in the power of the Spirit, however plain and simple, will feed the hungry, convict the sinning, warn the unruly, restore the backslidden, and build up the young in Christ. What great need there is also among overseers in the assemblies to pray for and welcome ministry of this kind. What great need there is of the spirit of receptiveness among all the saints to wholesome ministry, even though at times it disturbs the conscience and exercises the heart about departure in our lives. "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head." (Psalm 141:5).

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**LIVING FOR GOD**—It is a mean thing for a child of God to be living as a worldling, for his meat and his drink; God has set something infinitely higher than that before His people. Let us make it the first thing to live for Him, and He will see to it that we will have everything we need.

## IDENTIFICATION

*G. G. Johnston*

Throughout the Scriptures considerable place is given to the thought of identification. The offerer, in Israel, was reckoned as associated with his sacrifice, one person could be identified with another, or one person with several. Cain's identification with his sacrifice brought him no benefit, because his sacrifice was worthless in God's sight, while Abel's identification with the slain lamb brought him acceptance with God, though in himself he was as truly a sinner as was Cain.

The Israelite who brought a sin offering to the altar for sacrifice was identified with that sacrifice and the sacrifice with him, by the placing of his hands upon its head, as he confessed his sin to God. God then counted the sacrifice as if it were the sinner and its death as the death of the guilty one.

This important phase of truth is carried forward into the New Testament, and much stressed, especially in the Epistle to the Romans. First we are declared as identified with Adam, and because of that identification are concluded as utterly ruined in his fall. This is how God reckons, and we are expected to agree to His judgment, however humiliating it might seem to us.

But it is our privilege also to reckon ourselves as identified with Christ, since His death was for the ungodly. While so far from likeness to Him in His sinless life, by faith we count ourselves as identified with Him in His death. He was crucified, and we are to reckon ourselves as having been crucified with Him. God reckons the believer as identified with His crucified Son, so that our history as in Adam is ended. We have died (Gal. 2:20).

But not only were we identified with Christ in His death and counted as having died with Him, whereby the sentence of death has been fulfilled, but our Lord was buried and rose again. God now reckons us as having also been buried and having been raised as partakers in His resurrection life.

We profess to illustrate this in our baptism, as so clearly stated in Romans, chapter six. This argument is presented by the Holy Ghost, through His servant Paul, to show how unreasonable it would be for them to continue in sin who are identified with Christ. We have died to sin (Rom 6:2) in Christ our sacrifice, and we have professed to illustrate this fact in our baptism in a watery tomb, from which we were raised in figure of resurrection.



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Having reckoned ourselves identified with Christ, who is risen to die no more, we are assured of eternal salvation in Him. Now we find that many others enjoy the same blessing. They are identified with the same Saviour, and we are happy to be identified with them. Together with us, they are members of the body of Christ. They rejoice in the same blessed hope. The same Holy Spirit indwells them, and we are happy to identify ourselves with them as fellow-believers.

We learn further that God has a pattern for such to follow, in what is termed church fellowship. They are not free to follow any pattern which they or others might devise. God's pattern for all who have been identified with Christ in His death, burial and resurrection is clearly outlined in the New Testament epistles and it is surely our responsibility to learn the mind of God and obey it.

Our identification with that which is according to God's pattern, and pleasing to Him, will be a blessing to us and to others, but our identification with sects and systems designed according to human device will bring our Lord's disapproval, now and in eternity. Some may count it a light matter to be present in places which they know to be contrary to God's Word, but do such realize that in so doing they are identified therewith!

While we should heartily recognize as members of the body of Christ all who have been truly regenerated by the Spirit of God, we may not be identified with some of them in how and where they meet without being identified with evil. Some have no scruples in uniting in church fellowship with those who make no pretense of having been converted. Others disregard the pattern of the Word, given in Acts 20:7, for the breaking of the bread on the first day of each week, and arrange it according to their own convenience. Some permit a man to direct the worship, whereas the Holy Spirit alone should lead and direct. Some allow, and even encourage, women to speak in public gatherings.

It would surely be well for every Christian to prayerfully read chapter fourteen of first Corinthians and consider what he is identified with: whether or not his association is pleasing to the Lord. Let those who have been privileged to be associated with those who are seeking to follow God's pattern take heed lest they be tempted into unscriptural places, perhaps to hear an eloquent speaker, and become thus identified with what is surely displeasing to God.

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No man safely rejoiceth, unless he hath within him the testimony of a good conscience.

## PERSEVERANCE IN PRAYER

L. W. Potter

In meditating recently on the exhortations and encouragements to pray, two scriptures seemed quite outstanding. The first is in Rom. 12:12 "*continuing instant* in prayer." The other is in Acts 2:42 "*They continued stedfastly . . . in prayer.*"

The underlined words in each quotation are the same in the Greek (in which the N.T. was written), and mean "to persevere towards a thing". To "persevere" means "to maintain an effort, or to persist", while "persist" is briefly "to go on in spite of obstacles."

Rom. 12:12 might refer more especially to our private praying. Are there not times when we need this exhortation of the Word to maintain an effort in spite of all obstacles? Mrs. Phebe Brown, besides her four small children, had the care of an invalid sister, who occupied the only finished room in her little home. At the twilight hour of each day she used to slip away for a quiet walk. As part of a reply to some unkind remarks about these "mysterious" walks, she wrote (about 1825) the words of that touching hymn:

"I love to steal a while away  
From every cumbering care,  
And spend the hour of setting day  
In humble grateful prayer," etc.

Here was one who had learned the truth that William Cooper wrote of in his hymn:

"What various hindrances we meet  
In coming to the mercy seat!  
Yet who, that knows the worth of prayer  
But wishes to be often there?"

This spirit of perseverance should also be exercised in the things we pray for until we have the answer. "This is the confidence that we have in Him, that if we ask anything according to His will He heareth us" (1 Jn. 5:14). To "pray without ceasing" (1 Thes. 5:17) is really "to pray without stops and starts". See also James 4:2-3, Mark 11:24, Luke 18: 16-17 and Psalm 37:4.

Still bearing in mind the meaning of the words "continued stedfastly", we can better appreciate Acts 2:42. In spite of all obstacles, those early believers put faith and effort to go on "in the apostles' doctrine and fellowship and in breaking of bread and in prayers." Here we have assembly prayer. Some Christians are seen only at the breaking of bread. When the saints are gathering for ministry of the



Word, for the preaching of the gospel or for prayer, let us see to it that we do not forsake "the assembling of ourselves together as the manner of some is" (Heb. 10:25). Our presence at the prayer meeting will be a blessing to ourselves, our brethren, and the unsaved. The unceasing prayer of the church for Peter was well rewarded (Acts 12:5).

Often when private prayer has been neglected, it was first manifested to others by the neglect of assembly prayer. May God stir up our hearts to persevere in prayer. "Elias was a man subject to like passions (or, a man suffering like things [Greek]) as we are, and he prayed earnestly . . ."

### MISQUOTATIONS

Usually our misquotations of Scripture are in the form of additional words to supposedly heighten the effect, as we noticed last month. Another example of this, is in misquoting 1 Cor. 11:26, "As often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till He come." The word "forth" is not in the passage. In similar connection, how often when thanks is being given for the bread do we hear added to the Lord's words, "This do in remembrance of Me, *until I come again.*" (Luke 22:19). The words "until I come again" were not spoken by the Lord.

In preaching the Gospel, some of the most familiar and most used texts are misquoted. In order to emphasize more strongly the universality of death, Heb. 9:27 is misquoted, "It is appointed unto *all* men once to die." This is not what the Scripture says, and it is untrue; Jesus is coming again and those in Christ who "are alive and remain" shall be caught up without dying. "*To* as many as received Him" is perhaps as often heard as the correct quotation, "But as many as received Him" (John 1:12). While the addition of the little word "to" seems only a trifling change, yet it is quite unnecessary.

While referring to the change of a word we might suggest to our readers the inadvisability of substituting one of the most precious words in all the Bible to us, that is, the word "cross" which occurs about 28 times in the Scriptures, for the expression "a Roman gibbet", which is not found in the Bible at all. We mentioned last month that we should not "make a man an offender for a word", yet some dear brethren almost invariably use the word "gibbet", (which after all is not a cross, but is the gallows used in hanging rather than crucifixion), and seem to have dropped the word "cross" from their vocabulary.

"Hold fast the form of sound words." "Every word of God is pure."

**A COSTLY LESSON***W. Shaw*

One hundred talents of silver for a single lesson (2 Chron. 25:6), surely high fees are paid in God's school; The world says there is no teacher like experience. This is true in the things of God, as well as in the affairs of the world. What we fail to learn, or rather what we refuse to learn, from God and His Word, is often the very thing which the Lord has to teach us by dearly bought experience. We are bent on doing a particular thing. The gentle voice of the Spirit — or the plain teaching of the Word — would counsel us not to do that thing; but we have already *made up our mind*. And so the Lord allows us to have our own way, that He may teach us that it is not His way. When we put God to the trouble of teaching us in this way, we have generally to suffer loss of some kind in the matter.

In 2 Chron. 25, Amaziah, King of Judah, hired one hundred thousand mighty men of valour out of Israel for one hundred talents of silver. This, no doubt, seemed a wise step, and one calculated to insure success. Surely one hundred thousand mighty men of valour was something to rely upon. Indeed, in the eyes of Amaziah, victory would appear certain, seeing he had such a host to help him. But one thing had been forgotten; the Lord's counsel had never been sought in the matter! The hiring of these mighty men of valour was not according to the mind of the Lord at all. The thing that Amaziah looked upon as *sure* to bring success, was the very thing which God said would cause defeat.

After the army had been hired and the money paid, (and a large sum it was), we read "But there came a man of God to him." What a gracious God is our God! He could have allowed Amaziah to go to the battle, and learn through defeat that God was not with him. But, in grace, the Lord sends a "man of God" to warn of impending calamity. How often we have found it so. How often, in our every day life, does the Lord come in by His Word and His Spirit, or by some "man of God", and restrains us from doing something which would cause us bitter regret. How important then to have the opened ear, and the patience to wait, that we may have the mind of the Lord, and thus be delivered in every evil time. The "hasty spirit" rushes onward without taking time to wait on God, and finds, when too late, that the way chosen has not been the Lord's way. We should wait till we hear God's voice saying, "This is the way, walk ye in it."

The man of God said to Amaziah, "O king, let not the army of Israel go with thee; for the Lord is not with Israel . . . God shall make thee fall before the enemy; for God hath power to help and to cast down" (verses 7-8). Amaziah realized that, if the hundred thousand



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men of Israel were to be sent home, he would lose his hundred talents of silver. Very naturally he asks the question, "But what shall we do for the hundred talents of silver which I have given to the army of Israel?" It seemed hard that such a large sum of money should be lost. The king was loath to part with it, he wanted to see some return for his money. But "the man of God answered, the Lord is able to give thee much more than this." What mattered the loss of the silver if only Amaziah learned a lesson in God's school. It was no doubt trying to obey the voice of the Lord and send the great army home. But he learned to trust only in the Lord who is able to save by many or by few. What was the result? The Lord delivered the children of Seir into the hand of Amaziah.

God always honours faith. A hundred talents of silver was a large sum to pay for one lesson in the path of faith, but Amaziah had to pay it. How often in our experience we have had to pay dearly for some lesson of a similar kind. After going into something in which we find that God is not with us, we naturally say to ourselves, "Is all this money to be lost — is all this labour to go for nothing? It is very humiliating to pull down a thing when it is so well on in the building. Seeing the money has already been paid, would it not be better to go on with it?" In other words, "What shall we do for the hundred talents which I have paid to the army of Israel?" It is hard for the flesh to say, "I have made a mistake." Amaziah had to admit this, lose the hundred talents of silver, and then God came in and gave him his heart's desire.

No one can question that Amaziah's mistake has been repeated, times without number, in the history of God's people. Let us learn the importance of seeking counsel at the mouth of the Lord in all things. And if in anything we find that we have taken the wrong way, let us be ready, like King Amaziah, to take God's way, even though we may have to pay a high fee for the lesson we have to learn.

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**ERROR MADE ATTRACTIVE**—The devil is especially busy at the present time in setting forth fundamental error, subversive of the vitals of the Christian faith, in attractive forms, dished up in carefully chosen words, and garnished with fragmentary portions of truth to deceive the unwary. It does not suit the enemy's purpose to spread error unattractively.

**THE PILTDOWN MAN***A.W.J.*

Sometimes the Lord's people become like poor, old, backslidden Eli, of whom we read, "His heart trembled for the ark of God" (1 Sam. 4:13). Eli might well have trembled for the condition of the people of Israel, and of his own sons in particular, but God soon proved that He was able to look after the ark even when it fell into the hand of the Philistines. The God Who looked after the ark can look after His precious Word, the Bible, in which is enshrined the glories of the Person of the Lord Jesus Christ.

The child of God never needs to tremble because of the constantly recurring attacks of the enemies of Christ against the Bible. Science (falsely so called 1 Tim. 6:20), or supposed archaeological discoveries, may be heralded universally as proof of errors and mistakes in the Bible, but all this should leave the believer wholly undisturbed — "Let God be true, but every man a liar" (Rom. 3:4).

**"Hammer away, ye hostile bands,**

**Your hammers will break, God's anvil stands!"**

It may be added, however, that authentic history, true science and archaeology rightly interpreted, never contradict the Holy Scriptures, but oftimes have encouraged the reverent investigator, and even has convinced the honest unbeliever as he is faced with indubitable proof of the truth of the Bible.

Many of the attacks against the veracity of the Scriptures can be traced to the hatred of the natural heart against God and His truth. This is evidenced by the thinly veiled prejudice against Biblical records of the past. One has expressed it along these lines, "When the Bible is quoted, the 'higher critic' keenly scrutinizes every statement to discover a flaw, when a 'discovery' is announced from a 'scientific source', especially if it seems to disprove the Scriptures, the 'higher critics' then become as gullible as the infant class in the Sunday school."

In the year 1912 in a gravel pit at Piltdown, England, parts of a thick, apparently human skull were found. Scholars later searching for more of the skull found an ape's jawbone, which they named the "Piltdown man". They were considered to be fossils of 50,000 to 100,000 years of age. "The missing link" had been found at last! Hundreds of books and essays have been written on the subject. Of course the Genesis account of the creation of man must be wrong???

The United Press reports—London, Eng., Nov. 21, "The British Museum said to-day, that someone used the jawbone of an ape to make monkeys out of scientists. Museum researchers said that most



of the skull of the Piltdown man, long studied in world textbooks as a prehistoric specimen, is the 'deliberately faked' jawbone of a chimpanzee or orang-outang. 'The hoax appears to have been so entirely unscrupulous and inexplicable as to find no parallel in the history of paleontological research', the researchers said. Scientists tested the jaw and tooth with fluorine and found they did not belong to the same geological period as the rest of the skull. A second test of the nitrogen content of the bones confirmed the fluorine experiment." The jawbone and teeth of the famed Piltdown man belong to a 20th century ape, and not to a man who lived 100,000 years ago! So now, the textbooks will have to be changed. Two more similar instances might be given.

A complete skull of Pithecanthropos Erectus was found in Java in 1926, and was claimed as final proof of the validity of the reconstructed ape-man of Java, and of man's evolution. But, alas for the evolutionists, this skull was found later to be, not skull at all, but the knee bone of an extinct elephant. A tooth was found in Nebraska which was identified as belonging to an ape-man of at least one million years ago??? This claim was backed by a scientist who was described as one of the leading paleontologists of the day. The tooth turned out to be part of the skeleton of a pig.

To the young Christian especially we would suggest, when you hear or read anything at school that contradicts the truth of Holy Scripture, do not be alarmed, but remember the Nebraska pig's tooth, the Java elephant's knee bone, and England's famous Piltdown man.

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### A SERVICE LITTLE SOUGHT AFTER

There is often a superabundance of preachers, brethren vying with each other for the platform, especially when meetings are large, gathered through the energies of others rather than their own. But we have never seen any great emulation in the work of following after the backsliding soul, and seeking to restore the one who has been overtaken in a fault (Gal. 6:1). Is it that the latter work is less popular, and needs more of God, and more spirituality on the servant's part? Clearly it is no less needed, and certainly no less Christ-like, for the Good Shepherd went after the wanderer "until He found it." Less preaching of the ordinary quality, and more of such lowly service would help many out of the ditch.

**THE RIGHT AND PRIVILEGE TO DISTRIBUTE GOSPEL TRACTS***Hector Alves*

Frequently we have been asked the question, "Have the local authorities any right to prohibit the handing out of gospel tracts on city streets, or distributing them in homes from door to door?"

It is true that those who give away gospel papers have often been hindered in this work both by the city police, as well as other civic authorities; and in some towns and cities they have been told that it is not lawful to do so because ordinances have been passed against such distribution of literature.

For the benefit of our readers in the United States we give the following information. In an opinion rendered by Chief Justice, the late Honourable Charles E. Hughes, on March 28, 1938, in the case of an appeal against such a conviction, the following was put on record, "The liberty of the press is not confined to newspapers and periodicals. It necessarily embraces pamphlets and leaflets. Liberty of circulation is as essential to that freedom as liberty of publishing. Indeed, without the circulation, the publication would be of little value." And further, in 1943 the right or wrong of publicly distributing gospel tracts was again brought before the Supreme Court, and again this decision was upheld in an opinion set forth by Justice Black, as follows: "We think the judgment must be reversed because the Dallas ordinance denies to the appellant the freedom of press and of religion guaranteed by the First and Fourteenth Amendments of the Federal Constitution. . . . One who is rightfully on a street which the state has left open to the public, carries with him there, as elsewhere, the constitutional right to express his views in an orderly fashion. This right extends to the communication of ideas by handbills and literature, as well as by the spoken word."

From these findings of the Supreme Court of the United States, it is plain to see that any local official of town or city, who seeks to interfere with the distributing of gospel tracts, is going beyond his authority and interfering with the liberty which the country allows. But it is well to keep in mind that restrictions may and have been imposed by owners of businesses, factories, buildings, as well as railroads, and steamships, etc., and rightly so. Also, city officials have the right to impose certain local restrictions. Some years ago the writer was arrested by a local policeman in Everett, Wash., for placing gospel tracts in parked automobiles where the windows had been left open. A local by-law had been put into effect, unknown to the offender, prohibiting the putting of handbills or any form of adver-



tising into parked automobiles on the city streets. This was a local ordinance, and it was quite within the jurisdiction of the city fathers to enforce it. In all events, it is well for the child of God to be courteous, and not to stand on his or her dignity when approached by any one of "the powers that be".

For our Canadian readers we would state that much the same liberties apply in Canada, as evidenced in a recent decision in an important case which came before the courts in the Province of Quebec. (The province of Quebec is in a class by itself in Canada and leaves much to be desired yet in the way of untrammelled liberty in the distribution of tracts.—Editor's note).

### THE BLOOD OF THE LAMB OF GOD

The BLOOD of the New Covenant has secured to the believer an immediate, full, divine, and eternal remission of all his sins (Heb. 1:14-18).

The BLOOD of the Cross is the ground on which all things will be reconciled, and also the ground of the present reconciliation of persons (Col. 1:20, 21).

The BLOOD of Christ is God's answer in grace and righteousness to man's state of evil in life and practical ungodliness (Rom. 3).

The BLOOD of Jesus is the title to pass through the rent veil into the uncreated light of God, and worship in His holy presence (Heb. 10:19).

The BLOOD of the Lamb is the alone and divine ground of safety, as it is written "When I see the blood I will pass over you" (Exod. 12:13).

The BLOOD sprinkled once upon the Mercy Seat was the holy and righteous ground on which God could bless a guilty people (Lev. 16:14).

The BLOOD sprinkled seven times before the Mercy Seat secured a righteous standing for a saved people in the divine presence (Lev. 16:14).

The BLOOD of the everlasting Covenant was the ground and claim on which the God of peace did raise up from the dead the "Great Shepherd" of the sheep (Heb. 12:20).

The BLOOD is the purchase-money of the flock of God (Acts 20:28). By it persons are washed from their sins (Rev. 1:5), and in it their robes are made white (Rev. 7:14), while by it they overcome (Rev. 12:11). By it the conscience is purged (Heb. 9:14), and by it peace is made (Col. 1:20). By it He entered into the holy place (Heb. 9:12), and by it we enter in also (Heb. 10:12). By it we are made nigh (Eph. 2:13), are justified (Rom. 5:9), and have redemption (Eph. 1:7).

**QUALIFYING FOR THE MINISTRY***E. Fairfield*

In Romans 15:4, we read, "For whatsoever things were written aforetime were written for our learning." While the following does not come under this heading we believe that we may profitably use it, as the Apostle used the sayings of one of the Cretian poets to back up what he was saying about the Cretians to Titus, and feel that this, taken from a Believer's Magazine of 550 years ago, may be a word in season to the young.

During the Revival of 1859-60, a young farmer was much used of God in winning souls to the Saviour. So far as the world's education went, he had only a very little; his gifts were of a simple order, no eloquence or power of attraction was in his preaching, yet the people hung upon his words. He got large congregations wherever he went, and hundreds were converted through his instrumentality.

Some of the world's wise ones advised him to "perfect" his ministry, to "perfect" himself, and "qualify" for the ministry, by a college training, and the young man, anxious to reach forth to a LARGER sphere, took the advice given, and in a few years appeared with his "degree". No doubt he could preach with greater accuracy of language; his sermons were more polished, and he got the learned and wealthy to listen to his words, *But the power of his early ministry was gone; there were no convicted sinners and no conversions. His "qualifying" after the world's fashion had spoiled him for God, and shelved him as a vessel meant for the Master's use. The best qualification for a soulwinner is a heart for Christ. If God is pleased to use you in His service, be humble, and remain where you are, lest you "qualify" to such an extent that He will have no further use for you.*

If the foregoing was meant to be a timely warning 50 years ago, when the leaning to the world was not so marked as it is to-day, surely it is also a very timely one to us all now. Even statesmen are remarking that the increase in crime, juvenile as well as adult, is in great measure due to the marked absence of Hell in much of the preaching. Who will deny that amongst us also there is this growing tendency to make things more enjoyable for the hearers, and have a speaker who can use nice rhetoric, etc.?

We do not despise education when we can have it, and if God needs a man of that type HE can raise him up as He did Paul. Of him Festus said, "much learning doth make thee mad". On the other hand we read of many more, also raised up of the same God to do His work in His way, whose hearers "perceived that they were



unlearned and ignorant men", but they could not "deny" that a great work had been done; and the fact that it had been done through these very "unprepared men" made it all the more evident that it was of God.

May this be a word that the "wise will lay to heart", and profit thereby, and if this results from this old article, then it may be said of the writer also that "his works do follow him."

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### HE WHOM THOU LOVEST IS SICK

This is the truth, dear invalid reader, upon which the Lord would pillow and sustain your soul — that you are the sick one *Whom He loves*. Doubtless the enemy, ever on the watch to distress the saints of God, has taken advantage of your illness to suggest hard and distrustful thoughts of the Lord's love to you. "How can He love you, and afflict you thus? What! this hectic fever, these night-sweats, these faintings, these pains, this slow tedious disease—and yet loved by God! Impossible!" This has been the false reasoning of Satan, and the echo of unbelief. But Lazarus was loved by Jesus, and so are you.

The Lord Jesus is never absent from the sick room of the saint. He Who guards that suffering patient "neither slumbers nor sleeps". This sickness may indeed be a correction, but if so it is a *loving correction*. Your sickness is sent to testify that God is love, and that you, afflicted though you are, are one of its favoured objects.

O trace your present sickness, dear invalid reader, to His love Who "Himself took our infirmities and bare our sicknesses". If he could have accomplished the important and for which it is sent, by exempting you from its affliction, you would not have known one sleepless hour, nor a solitary day.

There is another most consolatory view of the sickness of the Lord's people—it is the promotion of His own glory which the Lord designs by it. God is the ultimate end of all beings and of all events. He will be glorified in the salvation of His people, and He will be glorified in the condemnation of the ungodly. Heaven and Hell will contribute to this end so long as He exists. Of Lazarus the Lord said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." It is most true that Lazarus died, and for four days was the lifeless tenant of the grave. But death was only the ordained termination of his sickness, not the final result to be accomplished. The temporary cessation of life was but the means to the ultimate end, the glory of God.

The grave of Lazarus became the scene to display His humanity and tenderness — Jesus wept. It also displayed His Deity and life-giving power as He cried, "Lazarus, come forth!" What was true of Lazarus is also true of all the sick whom Jesus loves, their sickness is for His glory. Trace it in the *origin* of your sickness. It came not by accident, nor by chance—words which should never find a place in the Christian vocabulary. It was God Who stretched you on that bed of languishing. You have been looking at second causes — I do not say they are to be entirely excluded in attempting to unravel the mystery of the Divine procedure, for they often develop links in the chain of God's providence. But there is such a thing as resting on second causes, and not using them rather as steps in the ladder which conducts us up to God Himself, as the first great cause of all the circumstances of our history, from the cradle to the grave.

—Ext.

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### WHAT DO YOU WANT FROM LIFE?

*Mervyn Paul*

Let me ask you young people to ask yourselves this question in order that you may get your objectives set forth clearly before your minds. A good plan is to take a pencil and make a list of the things you feel you need to make life worth-while, more satisfying, more complete. When finished, cross off the less important items, one by one, until only one is left. If you will do this, you will discover what you really want from life.

It may take you a while to decide the relative value of certain items; but in making the decisions you will be clarifying your thinking. Some will desire adventure, others, romance and a home. Some yearn for more happiness, more enjoyment of life, others for more education, or technical skill—more ability to earn a living. Not a few will long for deliverance from physical handicaps, or limitations imposed by circumstances that hinder their dreams from coming true.

I feel pretty sure a car would loom large in certain young persons' Wants and Wishes column. Or could it be a pretty head, a good figure, smart clothes? (They do attract attention to one's self, you know.) Others might feel they could be satisfied had they a better job, "decent" wages, holidays, opportunities to go places and do things.

Young folks living on farms may try to visualize a well-equipped farm — modern implements, modern conveniences in the home; while others, their means of earning a livelihood based on fisheries, forests, mines, or transportation systems, *et al*, will have ever present before



their minds their own special angles of things desirable. But whatever your position in life may be, let me urge you to endeavour carefully, prayerfully, to find out what you want from life — even if it be a million dollars, or pounds! Make our list and check it off, as I have suggested. Then you will discover the real driving power behind your thinking, the compulsion that conditions your present way of life, perhaps quite unconsciously.

Sometimes, also, what other people are able to have, or to accomplish, will influence our ideas and desires greatly. Who can deny that thinking about such unfavourable contrasts often affect us very deeply, making us either to struggle harder to acquire more, or else to become discontented, discouraged, to complain, or to be jealous? Yet when we reflect that none of us have as little as had the Lord Jesus when He was on earth, we feel ashamed, rebuked. And remembering the unexampled grace, beauty and power of the life of Him Who became poor for our sakes (2 Cor. 8:9), Who fed multitudes but refused to turn stones into bread to satisfy His own hunger, we feel reprovèd and long to know the secret of His strength.

Yet we need not to seek very far.

One outstanding factor in His unique outlook on what mattered in life was the fact that He was the Truth. The truth about everything was an open book to Him. So it is with joy that we remember, respecting our own outlook, that we, Mary-like, can sit at His feet and learn of Him. Several features of His altogether-different way of looking at things are easily within our grasp.

1. He related every situation He faced to the will of God. If, as a lad, He must be subject to such lowly persons as Joseph and Mary — and live in a place like Nazareth! He regarded such necessities as being His Father's will. Thus He was able to rejoice in the limitations such an existence imposed upon Him, because they permitted Him to practise Submission and Obedience . . . and ultimately to win the unprecedented approval described in Matt. 3:17. See also: Heb. 5:8-10.

If sent into a barren wilderness to go foodless, friendless and faint for forty days, He does not fluster from fright and fears. He is The Truth. He knows the truth about everything. He knows that God does all things well; that distresses cannot become disasters to those who leave all the choices to God; that there will be a happy ending — if He passes the test — **THAT THEY WILL MAKE POSSIBLE A MOST IMPORTANT END RESULT.**

Well, did it work? Luke 4:14-15 tells the immediate result, but "the half hath not been told". And the principle will work for you and me, too — if we will dare to rely on God. Notice 2 Cor. 12:7-10. **ourselves.**

2. He who is the Truth, Who knows all things, knows too, that a person's life never is enriched by the abundance of things he, or she, may possess; Luke 12:15. To some this truth will seem a statement contrary to experience; yet it is all too true. Let me remind any who may be tempted to descant on the "pie in the sky" theme, that we may be certain that when the All-rich God chose for the Son of Man a pathway of poverty He saw advantages in such a way of life that would out-weigh by far any that might arise from a comfortable existence ("selah"). True the Lord does not always call His children to a life of hardship. But to any of us who may be so placed, let us remember that poverty is designed of Him **TO BE AN OPPORTUNITY TO GET TO KNOW OUR GOD IN WAYS THE WELL-TO-DO CANNOT EXPERIENCE.** Notice Deut. 8:2-4, and the last clause of vs. 16.

3. **"MAKE THE MOST OF WHAT YOU ALREADY HAVE"** is the basic thought behind His parabolic word, "Occupy till I come"; Luke 19:13. Few young people . . . and a host of us older people . . . have not yet learned this important lesson. Even that great man Moses, found it dreadfully hard to believe that **HE DID NOT NEED SOMETHING MORE** in order to be fitted to deal with the Hebrews in Egypt, and with Pharaoh. Ex. 4:1-18 tells the story of his "sense of inadequacy" (as the psycho's phrase it) and of the Lord's refusal to give him anything more than he already possessed.

"What is that in thine hand?" He asked.

It was a rod—only a piece of wood. **BUT GOD INTENDED TO MAKE USE OF THAT WHICH HE HAD . . .** and to provide him with nothing more! . . . And how God did use that rod throughout the rest of Moses' life!

And so it was, also, in the life of the Man, Christ Jesus. He would feed 5,000, or 4,000; but there would be no scurrying around to find sufficient food for the multitudes. Instead, He would ask God to bless **WHAT THEY HAD** (what He had placed in their hands) and to make it enough . . . And He did, glorifying His Name by making much out of little.

But I must close this article. Tell me before you lay it down. **WHAT DO YOU WANT FROM LIFE?** Do you long for material things that will make you and your life seem worthwhile to other people? Or do you want most of all, the Lord Himself, in order "that in all things He might have the pre-eminence"? Don't forget: **YOU . . . CAN'T . . . SEEK . . . BOTH!** Luke 16:13.



## NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

“O spotless Lamb of God, in Thee  
 The Father’s holiness we see;  
 And with delight Thy children trace,  
 In Thee, His wondrous love and grace.”

Mrs. Mary J. D. Walker (Mary Jane Deck) was the younger sister of James George Deck, whose hymns and labours we considered in our last issue.

Mrs. Walker was also a writer of some excellent and scriptural hymns. Besides the above, there appears from her pen in “The Believers’ Hymn Book” two other of her many compositions—

“I journey through a desert drear and wild—  
 Yet is my heart by such sweet thoughts beguiled,  
 Of Him on whom I lean, my strength, my stay—  
 I can forget the sorrows of the way.” etc.

also—

“The wanderer no more will roam  
 The lost one to the fold has come,  
 The prodigal is welcomed home,  
 O Lamb of God, in Thee!” etc.

Mary Jane Deck was born April 27, 1816, and at the age of 29 she wrote “The Wanderer no more shall roam” at the suggestion of her brother, J. G. Deck. This composition was intended to be complementary to Charlotte Elliott’s well known hymn,

“Just as I am, without one plea,  
 But that Thy blood was shed for me,  
 And that Thou bid’st me come to Thee,  
 O Lamb of God, I come!”

which had been written nine years before, and had become very popular, and widely used. The second verse gives full expression to what Miss Deck had in mind, and conveys the Father’s gratitude at the return of the wayward one —

“Though clad in rags, by sin defiled,  
 The Father hath embraced His child;  
 And I am pardoned, reconciled,  
 O Lamb of God, in Thee!”

At the age of 32 Miss Deck was married to Dr. Edward Walker of Cheltenham, a godly and consistent Christian. Many of Mrs. Walker’s hymns first appeared in leaflet form, and later were included in a collection published by her husband, in 1885. She was the writer of the well-known poem, “I have Christ, what want I more?” which later was set to music and used as a hymn.

"Jesus I will trust Thee,  
Trust Thee with my soul!  
Guilty, lost, and helpless,  
Thou canst make me whole."

This hymn gained unbounded favour from the day it was published, and has been used of God in the salvation of souls.

After the death of her husband, in 1872, Mrs. Walker spent the remainder of her life in fellowship with the saints gathering at Cheltenham, and died there July 2, 1878, at the age of 62.

### QUESTIONS AND ANSWERS

*Question.* Will you please explain the meaning of Rom. 8:11? "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Does this have any application to our present life, enabling us to live more godly while in the body?

*Answer.* While it is true that in Romans chapter 8 the effect of the power of the indwelling Holy Spirit is described, that is not the subject of verse 11. It is quite clear that the quickening here refers to something not present, but future. Verse 10 tells us "the body is dead because of sin" and it is never spoken of as now quickened. The child of God is mortal while in the present body, even although an heir of immortality. This "mortal body" is the subject of verse 11. While it is said to be dead in verse 10, we are told in verse 11 that it is going to be quickened, or made alive. How? The One who "raised up Christ from the dead", is going to quicken these mortal bodies "by His Spirit that dwelleth in us". This word "by" is variously rendered "through", "by means of", "by reason of", "on account of", and "because of". The best translations are divided about equally in giving "by means of His Spirit", and "because of His Spirit". I prefer the latter, "because of" or "on account of His Spirit that dwelleth in you", due to the fact that the apostle Paul does not write elsewhere of the Holy Spirit as the agent of the resurrection of the believer. Also, we learn from 2 Cor. 1:22; 5:5, and Eph. 1:14, that the Holy Spirit is the "earnest (or pledge) of our inheritance". So, in Rom. 8:11, His dwelling in us is a pledge of our resurrection. In either case the sense is good. The former meaning is that the resurrection of the believer will be effected by the power of the Spirit of God. According to the latter, the indwelling of the Holy Spirit is the assurance and good reason why the bodies of the children of God should not remain in their graves. I suggest the meaning to be this, God is going to quicken our dead mortal bodies because of His Spirit that dwelleth in us.



**CLINTON, ONT.**—The new hall was opened by a conference. Over one hundred remembered the Lord from about eleven assemblies, and over double that number at the other meetings which were much enjoyed. Wm. Ferguson and G. P. Taylor preached the Gospel Lord's day evening, and the latter remained for Gospel meetings.

**SARNIA, ONT.**—E. Fairfield had a much appreciated visit telling of the work in Venezuela, also at Lakeshore, Parkhill, London, St. Thomas and Grand Bend. A. W. Joyce had some ministry meetings for young believers at the latter place.

**STRONGVILLE, ONT.**—Short visits by W. Bousfield and Frank Pearcey were appreciated. S. Simms was expected for some meetings.

**MANITOULIN ISLAND**—G. Wilson and R. Booth are helping to build a hall.

## QUEBEC

**MONTREAL, QUE.**—J. Gray and S. Maxwell had good Gospel meetings with a little fruit.

## MARITIMES

(Some of the following Maritime items were received too late for inclusion last month).

**BRACKLEY POINT, P.E.I.**—R. Harris and A. Ramsay had meetings here but found it hard to get the people.

**DARTMOUTH, N.S.**—D. Howard and B. Oliver expected to use a new portable hall for an effort in the Gospel. A. Aiken returned to Baddeck, after helping D. Howard build the portable hall.

**MILTON, N.S.**—The interest continues and some have professed at meetings by John McCracken and R. McIlwaine who are preaching in a portable hall.

**SYDNEY, N.S.**—Robert McCracken is feeling somewhat improved and, in spite of his condition, has been preaching the Word here. Continue to pray that he may be recovered to health. "With God all things are possible."

## U.S.A.

**DETROIT, MICH.**—The conference of West Chicago Blvd. was felt to be a time of blessing, with practical and edifying ministry; quite large companies attended. Fourteen of the Lord's servants were with us. Sydney Porteous had two weeks' ministry before the conference which was enjoyed.

**TORONTO, OHIO**—A. Klabunda and J. Lipke are being encouraged by attendance, with blessing among the unsaved. This little assembly was commenced about sixty years ago when brethren Campbell and Matthews took the Gospel into this part and quite a number got saved.

**FOREST GROVE, ORE.**—Two professed to be saved during a passing visit of Hector Alves who went on south to San Diego, Cal., for meetings.

**LYNDEN, WASH.**—The saints were helped by a visit of John Govan using a chart. He also had meetings in Seattle and Tacoma.

**PHOENIX, ARIZ.**—A good conference was reported. A. Douglas, L. Brandt, F. Hunter, C. Fite and Hector Alves preached the Word. The latter remained for meetings in Sunnyslope.

**ONTARIO, WIS.**—Oliver Smith and Paul Elliot are having fruitful meetings a number have professed faith in Christ and 15 were baptized recently.

BEETOWN, WIS.—Bren. S. Mick and S. Hamilton have commenced meetings and there seems to be an interest.

GARNAVILLO, IOWA.—Meetings at Garnavillo and Stout on Thanksgiving Day were a time of blessing with practical and edifying ministry.

## NORTH IRELAND

NORTH IRELAND—T. W. Ball (who recently visited Canada and the U.S.A.), and J. Thompson have had large and profitable meetings at Rathfriland, and a good number professed to be saved.

## CHANGE OF ADDRESS

LONDON, ONT.—On account of the removal of F. Burnside, the correspondent of the Pall Mall Assembly to California, the new correspondent will be Telford Thompson, 123 Elliot St., London, Ont.

## WITH CHRIST

MAIDSTONE, SASK.—Our highly esteemed sister, Mrs. Frank Foster, departed to be with Christ at Victoria, B.C., on Oct. 7. She was born on Big Island in the Bay of Quinte 78 years ago, and born again in Langdon, N.D., in 1900, after hearing the late Mr. John Smith. In 1903 the family moved to Maidstone and she was among the first to gather to the Lord's Name in that part. Hector Alves spoke at the service held in Victoria, B.C., and D. R. Scott in the Gospel Hall at Maidstone, to a large company. D. Maconaghie spoke at the graveside.

NIAGARA FALLS, ONT.—Our beloved sister in the Lord, Mrs. Wm. Marshall, passed quietly into the presence of the Lord, Nov. 15, 1953, at 81 years of age. She came to Niagara Falls over 40 years ago from Ireland. She was a consistent and godly Christian woman who was loved by all who knew her. Mr. G. Wilson spoke to a large number at the funeral.

TORONTO, ONT.—On Sept. 1, 1953, our brother Mr. Wm. McCready was called home in his 80th year. He was saved over 35 years ago and was in fellowship first in the Central Hall and for over 30 years in West Toronto. His widow and six sons, all in assembly fellowship, survive him. A tribute to his consistent testimony. The youngest son Harry, is serving the Lord in Quebec. Mr. F. G. Watson spoke faithfully to saint and sinner at the funeral.

TORONTO, ONT.—Mrs. Nellie Parrington went to be with Christ on November 19 at the age of 65. Our sister had known the Lord for 45 years and was first in fellowship in Brock Ave. Gospel Hall, and for the last 35 years at Central, and will be sadly missed. She is survived by her husband, a son and a daughter. The funeral service was conducted by our brother Henry Fletcher.

TORONTO, ONT.—Bro. Robert Steen of the Brock Ave. assembly passed suddenly into the presence of the Lord on November 22nd, 1953, aged 80. He was saved fifty-eight years ago and soon after that was led to see his place outside the camp to Christ alone. He had deep interest in the spread of the gospel both in this land and other lands as many missionaries can testify. He will be missed in the assembly where his seat was rarely empty when able to be there. The gospel was preached to a large gathering at the burial by F. G. Watson.



# TRUTH and TIDINGS



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### EDITOR'S CHANGE OF ADDRESS

As a number of letters in regard to Truth and Tidings (as well as personal mail), has been delayed or has gone astray because of an old or incorrect address, we draw our correspondent's attention again to the correct one.—A. W. Joyce, 26 Munro Blvd., Willowdale, Ont., Canada.

### SUBSCRIPTIONS DUE

We would remind those whose subscriptions are due to kindly remit as soon as possible. With the March issue we will include a notice of expiry, but this involves considerable work, which prompt remittal will avoid. We presume that those who receive the notice in March and do not attend to it, do not wish to renew, and the April number will not be forwarded.

A number of orders have been received for bound volumes of 1953, which we expect to mail before January 20. As our number is limited, kindly place your order as soon as possible to avoid disappointment. The price for the bound volume is \$2.50 post free to any address.

We appreciate the many new subscriptions recently received, and are thankful to be able to mention that every year since our commencement has seen an increase over the year before.

### SASKATCHEWAN

**TAYLORSIDE, SASK.**—C. H. Willoughby writes, "I had over two weeks' meetings with a chart on Lev. 3, the attendance was splendid as farmers are not so busy now, and the roads were excellent. I was 81 on November 5. With the exception of brethren J. Ronald and A. Wilson we have no one pioneering on new ground in Manitoba or Saskatchewan."

**MERVIN, SASK.**—A. Wilson had two weeks in the Gospel after the fall conference, a young man professed to be saved. He then went to join J. Ronald in his new portable hall in **ROBLIN, MAN.**

**PORTAGE LA PRAIRIE, MAN.**—J. Ronald and A. W. Joyce expect to commence Gospel meetings on January 17.

**ARBORFIELD, SASK.**—G. McKinley had some ministry meetings here and at **TAYLORSIDE.**

**GLEN EWEN, SASK.**—A. Wilson and J. Gray ministered the word at Glen Ewen and had an appreciated week end at **BRANDON.**



**HEARKEN UNTO ME***A. W. Joyce*

Isaiah 48:18

All the ills and sorrows to which this world, the people of Israel, and the church in this dispensation have been heirs, can be traced to one cause—**DISOBEDIENCE**. All the blessings that man has received in any age from God are the direct results of **OBEDIENCE**.

**DISOBEDIENCE** expelled Adam from the garden of Eden and brought sin into the world with all its train of woe (Gen. 3:11).

**DISOBEDIENCE** caused millions of Israel to perish in the wilderness and miss the Promised Land (Num. 14:9-10).

**DISOBEDIENCE** cost King Saul his throne, and the same sin finally scattered Israel and Judah to the four winds (1 Sam. 15:22-23).

**DISOBEDIENCE** to God's Gospel will be punished with eternal judgment (2 Thes. 1:7-9).

**DISOBEDIENCE** to God's Word has produced all the confusion of denominationalism in Christendom, and all the departure which is so evident among assemblies of God once scripturally gathered.

In contrast to all this, the Word of God and the history of mankind teems with examples of blessings innumerable, flowing directly from **OBEDIENCE** to the Word and Will of God. Does this not emphasize to all of us to-day, the paramount importance of **OBEDIENCE** in our Christian lives?

One of the most heart-searching laments of God to Judah and Jerusalem is found in Isaiah 48:18-19. "O that thou hadst hearkened to My commandments!" If we take the rendering of the R.V. margin, it is quoted as a most powerful appeal, "O that thou wouldst hearken to My commandments", and is followed by a three-fold promise, if that appeal is obeyed.

1. "Then should thy peace be as a river, and
2. "Thy righteousness as the waves of the sea:
3. "Thy seed also had been as the sand."

Here we have the promise of peace, righteousness and fruitfulness as the direct results of obedience to God and His Word. God uses three similes in this promise — the river, the seas and the sand. "All the rivers run into the sea; yet the sea is not full" (Eccles. 1:7). "Thy seed as the sand of the sea, which cannot be numbered for multitude" (Gen. 32:12). Surely these would suggest the unlimited supply of peace, righteousness and fruitfulness, which obedience will bring into our lives.

**PEACE** is the first blessing. In one sense every child of God has a peace which cannot be broken, thank God. This is the peace which was made "through the blood of His cross" (Col. 1:20), and was made

good to us when first we trusted in Christ as our Saviour. "Therefore being justified by faith, we have peace *with* God through our Lord Jesus Christ" (Rom. 5:6). And we can truly sing,

"My love is oftimes low,  
My joy still ebbs and flows,  
But peace with Him remains the same,  
No change Jehovah knows."

It is solemnly true, however, that there is a sense in which peace is not enjoyed by many of God's people. We refer to the PEACE OF GOD, the constant enjoyment of peace in the heart, the absence of anxious care against which the Lord warned His disciples in Matt. 6:25, 27 and 31. We are saved, but are we fretful? are we anxious? are we discontented? are we fearful of the future? Of this aspect of peace another well known hymn-writer penned the words,

"O what peace we often forfeit,  
O what needless pain we bear!  
All because we do not carry  
Everything to God in prayer."

When we do not obey the injunction in Phil. 4:6, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God," then we do not experience the blessing of the following verse, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

It is always disobedience, in some form or another which robs the Christian of the peace of God. If the reader has not been baptized, knows from the Word he should be yet is disobedient, peace of heart is lost. Perhaps the call of the Lord has been heard, "This do in remembrance of Me" (1 Cor. 11:24), but to be scripturally carried out, this involves separation from the world and fellowship in an assembly of God, and the sacrifice is too great or self will prevails, and peace is lost. Most of our readers, however, are no doubt already in assembly fellowship, but are we dabbling with the world, following its fashions, imitating its ways, loving its company? (1 John 2:15). This disobedience will as effectually rob us of our peace as it did Lot so long ago. Are we in an unequal yoke in business? Are we meddling with the world's politics? (2 Cor. 6:14). Peace will depart from the heart when any worldly yoke is assumed in disobedience to the plain command of the Lord. Young Christian, are you keeping company with a worldling? You will not enjoy the peace of God till you break that link, once and forever. No temporal prosperity, no earthly joy, no fleshly ambition howsoever dear will compensate for the loss of the peace of God in the heart and soul.



Some may protest, "I know Christians who are very happy and yet are in unscriptural places." We do not presume to judge the amount of joy and peace which God's children, who are ignorant of God's path, may experience. We might remind the objector of the plain words of our Lord, "if any man *willeth* (R.V.) *to do His will, he shall know* of the doctrine" (JOHN 7:17). What we have been dealing with, however, is disobedience to the known commandments of the Lord. May we, in happy communion with the Lord enter into the words which we sing,

"Peace like a river is flooding my soul,  
Since Christ, My Saviour maketh me whole;  
Sweet peace abiding my portion shall be —  
Jesus My Saviour, is precious to me.

We reserve for another paper the further results of righteousness and fruitfulness.

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## SEPARATION

G. G. Johnston

From the fall of man in the Garden of Eden, there has been abundant evidence of the existence of two opposing elements in the universe — those mentioned by God in His warning to Adam: "Of the tree of the knowledge of *good* and *evil*, thou shalt not eat of it." (Gen. 2:17). Clear distinction between these two elements, good and evil, and their definite separation the one from the other has always been God's mind, while Satan has persistently endeavoured to confuse them by causing them to be intermingled. Because of this, men conclude that a thing, a principle or an act is not evil unless it be very evil, nor is it evil if a good purpose is in view. These are conclusions observed constantly in the thinking of men around us. Of course, general opinion is very apt to influence the thinking of the child of God also.

When we come to the Word of God, we find that God's purpose is to maintain in the minds of men a clear separation between good and evil, hence He made distinction between light and darkness, between land and sea, between the family of Seth and the descendants of Cain, between the religions of men and the true worship of God. When at length the law was given to Moses, it was clearly stated what men should do and what they should not do, and the opposite was definite sin against God: there could be no mixing of things, nothing could be partly evil and partly good — it was either right or wrong.

In regard to the building of the Tabernacle in the Wilderness, no guessing at the mind of God was permitted. God gave specific direc-

tions for the work, and thus their work was either right or wrong. Because we read that "they had done it as the Lord had commanded" (Exod. 39:43), we also read: "Then a cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle." In the offering of the sacrifices, as given in Leviticus, there were definite instructions given, and while God in mercy forgave their errors, as in the case of the sin offering which by mistake had been burnt (Lev. 10:16), yet there could be but one correct order for these.

One prominent cause of Israel's failure as a testimony for God, and of their being set aside and carried into captivity, was their failure to maintain a clear-cut separation from other nations. What Balak could not do in bringing a direct curse upon Israel by enchantments, he accomplished upon advice from Balaam, through encouraging them to compromise. The intermingling of Israel with the Moabites (Numbers 25) brought down the curse of God upon Israel, nor was that terrible plague from God stayed until the thing had been judged in a drastic manner. No doubt some would have reasoned that a degree of social intercourse would make their testimony for God more effective, but they were soon doing as abominably as the Moabites, and while God would and did tolerate that in the heathen, He would not allow His people to do thus.

When we consider that peculiar testimony which later God raised up, and which He calls His church, we find it is marked as positively separate from both religious Israel and the ungodly world. The devil, as a roaring lion, sought to destroy its early testimony by ruthless persecution, but "the blood of the martyrs became the seed of the Church". Then his tactics changed, and as an angel of light, he (as did that wicked prophet Balaam) accomplished an extreme degree of harm to the Church's testimony through winning her over to compromise.

The unconverted children of Christian parentage were treated as Christians, because of this relationship. They were accepted as communicants, and with others (who for mingled reasons desired to form part of the no-longer-hated but somewhat popular Christian community) were looked upon as, and bore the name of Christians. Reared in Christian homes, the younger generations could not be called heathen, therefore who were they if not Christians? Lack of faithfulness in dealing with them as unregenerate souls, until they were converted, resulted in an intermingling of saved and unsaved, and in a confusion which all but wrecked the testimony of what was a mighty power for God, when "*all that believed* were together," (Acts 2:44), and of the *rest* durst no man join himself unto them" (Acts 5:13).

A different evil was also prevalent from the Church's earliest days. Teachers moved among them who insisted upon an intermingling of



Christianity with Judaism, and upon the observance of Jewish customs and ritual by the Church to the extreme of pressing for circumcision and the keeping of the law. They had failed to grasp the fact that the Church was a new thing, composed of Jew and Gentile and quite distinct from both.

Thank God for any recovery of truth which has resulted in a clearer conception of God's mind regarding the Church. From out of the confusion and spiritual death, caused by the compromise between the early Church and the world, there sprang, in God's mercy, what has long been known as Protestantism. While this secured for men a blessed liberty to possess and read the Holy Scriptures, yet many evils remained, the greatest of which, perhaps, was the retention among their communicants of numbers who, though baptized, were never converted. While the so-called heathen, said they, needed to be converted, those reared in Christian homes needed not to experience the same sort of regeneration.

Whereas Romanism had become in greater part a baptized paganism, the Protestant church was also made up of dead souls, who had experienced nothing more than a baptism in which they were declared Christians, with no change of heart or ways. From this, in God's goodness, a number were separated in the early part of the nineteenth century. These good and godly men, living in several different parts of the world and unknown to each other, began, as a result of their prayerful meditation over the Scriptures, to gather simply as believers in Christ in humble dependence on the Lord, without denominational name, centralized organization, or ruling clergy to minister to them.

This stand in separation from the usage of their day brought down upon these brethren the scorn of the worldly-minded, but was signally blessed of God, so that many rejoiced in the recovery of truth and in the liberties enjoyed. One-man ministry was unknown among them, and the Holy Spirit was able to fit and use whom He might please in the service of God. Such godly men and women, gathering frequently around the Scriptures, found little favour with the world. Some of these brethren, having property, sold it and used the proceeds in spreading the gospel, and in otherwise furthering the work of God, while some employed their no mean talents in ministry to the up-building of the testimony.

As at other times, Satan was jealous of what brought glory to God. He strove in many ways to oppose it, but their separation from the world and their faith in God made them a mighty force. Attack from without seemed futile. He would infiltrate his emissaries and undermine their strength, and as prophesied in Acts 20: 29, 30, troublers arose from within. These, besides disseminating false and perverse doctrines, advocated, and still advocate, fraternizing with

that which is evil. They find irksome the distinctive separation outlined in God's Word, and would encourage a gradual return to that from which earlier brethren came out, at great sacrifice. Such men would infer that the sectarianism around us is not so much a sinful thing, but just another view of the truth, consequently we should be tolerant. They reason that a full and clean cut separation from the world is cruel and not to be expected, especially of the young, who should be allowed to share with the ungodly in sports and pleasures of a so-called innocent character, and that these sports should be incorporated in at least some of the gatherings of the saints, to the extent, even, of having their sport teams pitted against those of neighbouring denominations.

To those whose desire is fixed to please God, we would raise a note of warning, lest the sophistries of carnally-minded men should lead them astray. Our Lord stated emphatically that "no man can serve two masters", so that a compromise with the world and a gradual narrowing of the breach between the saved and unsaved can only result in the failure of the Christian's testimony for God. And the narrowing of the breach between scripturally gathered assemblies and sectarian places around us can only end in the overthrow of the distinctive character of those assemblies of God, which have for well over a century been such a powerful witness for the Lord.

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### MISQUOTATIONS

One of the most frequently misquoted texts is that wonderful confession of the Apostle Paul, which is part of 2 Timothy 1:12, "For I know *in* Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." The little word "in" is not in the text. It has been told of a dying saint, that when this text was quoted to her in this way, she exclaimed, "No, No, I'll not have even the little word "in" between me and my Saviour," and correctly quoted, "I know Whom I have believed." It may be observed that the revised version does add a word — I know *Him* whom I have believed," but even the old lady could not have found fault with this rendering, as it but emphasizes the Person Who is the object of our faith.

In 1 Cor. 3:6 the Apostle wrote, "I have planted, Apollos watered; but God gave the increase." This has been misquoted in various ways. "Paul may plant and Apollos may water, but God, and God alone, can give the increase," is one variation that has wandered far from the original.

Doubtless some of our readers have noticed other frequently misquoted texts which might be profitably inserted in future issues, if sent to the editor.



**PROFESSION OR CONFESSION, WHICH?***Hector Alves*

What we are about to write has been prompted by the all too frequent occurrence of late, of people, especially those who were raised in Christian homes, giving up their profession and professing over again. Some make a profession during one series of Gospel Meetings, give it up and profess again in the next series, and even have a third such experience in a space of only a few years' time. This ought not to be; there is something wrong somewhere, and certainly the fault is not with God. "Whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before Him." Eccles. 3:14. Moreover, this sort of thing reflects upon the Testimony, and ought to cause exercise before God.

Without a desire to provoke any controversy on the matter, but rather with the hope of making a helpful contribution to the subject, we would raise a few questions.

First. Have we any scriptural example of this sort of thing? Perhaps Simon, who is mentioned in Acts 8:9-24 is a case in point. Some students of the Scriptures doubt if even this man did miss the mark. "Then Simon himself believed also: and when he was baptized, he continued with Philip," etc. (verse 13.) It has been suggested that "the gall of bitterness" and "the bond of iniquity" (verse 23) refer to his state of soul, thinking that the power of giving the Holy Ghost by the laying on of hands, could be purchased with money. But we suggest that this may have been a case of profession without possession; for history, if it can be relied upon, shows that this man's subsequent life proved he never had been born again.

Second. Is it not true that some evangelists are very fond of urging their unconverted hearers, both from the platform and personally, to "accept Christ"? We find no fault with the expression "accept Christ", for it is written, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12). But there is the danger of undue pressure, or of reasoning a person into a profession, when he has had no revelation to the soul. Certainly, if the preacher is aware of an anxious soul in his audience, who earnestly desires to know his sins forgiven, he should spare no pains in seeking to be God's instrument in leading that soul to Christ. He should preach, pray, and labour to the full extent of his ransomed being, to gain that end. "He that winneth souls is wise" Prov. 11:30. But we who go in for this good work must not allow our fervour to run away with us. There is a zeal which is not according to knowledge; every effort to win a soul for the Lord,

must be regulated by the Word of God. A man is "not crowned, except he strive lawfully" (2 Tim. 2:5). Let us deliver our messages faithfully from the platform, be it the love of God, or warnings to flee from the wrath to come, the urgency of being saved now, or descriptions of the judgment which awaits the unbeliever. The Holy Spirit will do the work of convicting of sin (John 16:8). And of revealing Christ to the soul; "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17).

Third. What about staying behind to be spoken to? Many a person has been led to Christ in this way, including the writer. This is one form of personal work, of which we have many examples in the Word of God — Nicodemus in John 3, Zacchaeus in Luke 19, the Philippian jailer in Acts 16, etc. But does it not give a peculiar joy, when at the close of a meeting, one confesses with the mouth, "I trusted Christ as my Saviour while you were preaching." This seems to be what took place in the house of Cornelius, while Peter was preaching. (Acts 10).

Fourth. Are there not some who have a false profession, and who go on for years thinking all is well, then find out under plain and faithful preaching that they have been deceived? This question we answer in the words of another. "In regard to empty professors, remember," says Rutherford, "many go far on, and reform many things, and can find tears as Esau did, and suffer hunger for truth as Judas did, and wish and desire the end of the righteous as Balaam did, and profess fair fight for the Lord as Saul did, and desire saints to pray for them as Pharaoh did, and prophesy and speak of Christ as Caiaphas did, and walk softly and mourn for fear of judgment as Ahab did, and hear the Word of God gladly as Herod did: and yet all these are but the gold on clink and colour, and are watered brass and base metal." Although it is not the chief theme or purpose of the First Epistle of John, yet that Epistle could be designated, "The Testing of Christian Profession." Three times in chapter 1, we find the expression, "If we say," and three times in chapter 2, "He that saith," and in each case the context shows that "saying" is not sufficient proof of reality. Then in chapter 3 verse 7, the apostle says, "Little children, let no man deceive you."

In closing let us plainly state, it is not always the preachers' fault that empty professions are made; some will profess in spite of the preacher; and some give up their profession apart from any effort of the preacher along that line. Some years ago, in conversation with the late Mr. David Oliver, we asked him, "Did any profess to be saved during your recent meetings at C-?" He replied in his characteristic way, "No, not one, but the next best thing happened, two were un-



saved." We knew what he meant by that. Two had found out that they were never saved at all. Let us not be overcome by the urge to make converts because of the idea it is a disgrace to go through a series of meetings with no converts to count. Character is of more value than reputation. And let brethren be careful when interviewing applicants for either baptism or reception into the assembly, to see that they have "the root of the matter in them".

"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak" (Heb. 6:9).

### THE MATERIALS OF THE TABERNACLE

The various materials are significant, and we will endeavour to point out their symbolical import, as suggested by other portions of the inspired word.

*Gold*, the purest, most precious, and most beautiful of metals, is the emblem of that which is divine, of the divine nature, excellency, and glory.

*Silver*, as typical of redemption, and the redemption price. (Compare Exodus 30:11-16 with 1 Peter 1:18). And silver being anciently the chief circulating medium, becomes also the type of communion on the ground of redemption.

*Brass*, typical of enduring strength (Deuteronomy 33:25).

*Blue*, of heaven, from its colour, and of perfection, from its Hebrew name, Heavenly perfectness.

*Scarlet*, of earthly dignity and glory (2 Samuel 1:24).

*Purple*, a combination of blue and scarlet, typical of heavenly and earthly glory combined.

*Fine Linen*, purity, righteousness, etc. (Revelation 19:8).

*Goat's hair*, human nature simply, without the idea of purity (Matthew 25:32). A kid of the goats was most frequently chosen for the sin offering.

*Rams' skins dyed red*, atonement (1 Peter 1:19), as "a garment dipped in blood" (Genesis 3:21, 37;31).

*Badgers' skins*, the pilgrim character (Ezekiel 16:10).

*Shittim wood*, human nature, wood from the wilderness of Shittim.

*Oil for the light*, the Holy Spirit in testimony.

*Spices for the anointing oil*, the graces of the Spirit of Christ (Psalm 133).

*And for sweet incense*, those graces of the Spirit which are for a sweet smelling savour to God.

*Precious Stones*, various excellencies and perfections, both in Jesus and in His people, through grace (1 Peter 3:4).

This is the "alphabet", so to speak, with which it is necessary to be familiar before we shall be able to read the types of the tabernacle intelligently. I think I have given each "letter" its true expression and power. I think I have "pronounced" them rightly. Others, indeed, may differ from me in this; but, like different dialects of the same language, I am persuaded we shall nearly agree in substance.

Now let us put these "letters" together in the order in which they here occur, and I think they will spell a well-known and much loved name—the name of Him who is Alpha and Omega, the name of *Jesus*, — Jehovah the Saviour.

*Gold*, for He was with God and was God—"God over all, blessed for ever".

*Silver*, He is our Redeemer. His precious blood was our redemption-price.

*Brass*, the Almighty Saviour, of patient and enduring strength.

*Blue*, He came down from heaven and even while on earth could speak of Himself as "the Son of Man which is in heaven"; and He was *perfection* itself.

*Scarlet*, as Son of David, all earthly dignity and glory belongs to Him.

*Purple*, both heavenly and earthly glories centre in Him.

*Fine Linen*, He did no sin, neither was guile found in His mouth.

*Goats' Hair*, though personally He knew no sin He was made in the likeness of sinful flesh, and on the cross was made sin for us.

*Badgers' skins*, He was a Pilgrim and Stranger here, not having where to lay His head.

*Rams' skins dyed red*. He was the atoning Lamb.

*Shittim wood*, "The Word was made *flesh*, and tabernacled among us".

*Oil for the light*, He was the Christ, the anointed One, the faithful and true Witness, the Light of the world.

*Spices for anointing oil*, every grace and virtue centred in Him.

*And for sweet incense*, His name is as ointment poured forth.

*Precious stones*, the One in whom every excellency, perfection, and glory meets and dwells.

—*Christian Worker*



**THE CHRISTIAN BOY**

## Part 1

*J. Gray*

The full meaning of a biblical word is never found in the dictionary. Its interpretation is given in the Word of God. The term Christian is an example. Its first mention in the scripture gives the Divine idea as to how God used the word. In Acts 11:26, disciples were first called Christians at Antioch. The word "called", is used on one other occasion (Romans 7:3), and carries the thought of one person having business dealings with another. The nature of the dealings determined the name by which they should be called. Early disciples had dealings with Christ. These associations caused them to be called Christians or Christ's Ones. The word is also used in Act 26:28 and 1 Peter 4:16. This simple explanation will enable the reader to understand what is meant by the term "Christian Boy". It just means one who has had personal dealings with Christ and has accepted Him as his Saviour. In taking up this subject the writer intends to gather from the scripture, points, principles and passages helpful to the young. To do this it is necessary to outline the subject under headings. This method will be a help to the student.

**HIS BIRTH.** The Christian can be viewed in two ways, first what he was through natural birth and then what he is through spiritual birth. David in Psalm 51, refers to the former. He has just committed a terrible sin. Wisely he traces it to its source and by so doing gives the doctrine of a sinful nature received through natural birth. Here is the cause of sinning in the life of man, whether saved or unsaved. It is necessary for the believer to understand this or else he will not enter into the joy and blessedness of being delivered from the power of sin. The man of Romans 7 found that he had a sinful nature which had every desire to sin and from such a power he longed to be delivered. Ignorance of this, has led many into serious error and much confusion. It is a great mistake for any one to think that because they are born again the old nature has been removed. Experience, which is a great teacher, when its claims can be supported by scripture, leads us to understand the old nature has not been removed or improved, but condemned. A recognition of this will enable the sincere soul to see he still has an old evil nature and consequently a tendency to sin.

The second birth is taught in John 3. How a person was born into the family of God was explained to Nicodemus by the Lord Jesus. The statement, "born of water and the Spirit", has been interpreted by some to mean baptism. Scripture explains itself. Water, in Ephesians 5:26, is the Word of God. When a person hears the Word of

God through the preaching of the gospel and believes it, that moment they are born into God's family and for the first time can say "Abba Father", (Romans 8:15). To such there is imparted a spiritual nature so that there can be a true enjoyment of spiritual things (2 Peter 1:4).

One can see from what has been said that the believer, because of two births has two natures. Their source, desires and purposes are different. They can never be reconciled (Romans 8:7). As opponents they will strive for the mastery and make the believer's life the scene of their conflict (Galatians 5:17). The joy of the Christian will depend on which one is gaining the victory. The new nature will be the overcomer if it is fed and sustained by spiritual things, and the old nature starved by being refused the carnal things it loves (1 Peter 2:11). Starvation means the weakening of the enemy's power. This in itself is the secret of victory.

**HIS BAPTISM.** Baptism is clearly a New Testament doctrine. The baptism by John the Baptist must be distinguished from Christian baptism. Paul makes a difference by re-baptizing some of John's disciples (Acts 19:1-5). Baptism is commanded by the Lord in Matthew 28 and Mark 16. It is carried out by Peter in Acts 2 and by Phillip in Acts 8. The doctrine is explained in Romans 6, the burial of a dead man. In Acts 16 we see a whole household being baptized, not as a household but as individual believers, confessing their faith in Christ in God's appointed way.

The subject of baptism has been assailed by many. Some have substituted it by infant sprinkling and baby immersion. This erroneous teaching has been held by many professed believers in Christ. It strikes at the very foundation of gospel truth and paves the way for Satanic counterfeits. Others teach it is essential to salvation. To this we would say salvation is never based on baptism but on faith in Christ (Ephesians 2:8). It is essential, however, to the carrying out of God's Word, and is the answer of a good conscience toward God (1 Peter 3:21). There is another school of thought prevalent in many assemblies, which teaches baptism is not essential to local church fellowship. This encourages the reception of non-baptized believers. A careful reader of the New Testament can see that all the teaching of the Epistles is for baptized believers. Assemblies were composed of immersed ones. Nowhere do we get the example of one in the assembly who was not baptized. This dangerous teaching tends to set aside the Word of God, and paves the way for unscriptural reception. Examples of this latter point are in abundance. Recently a sister was on a visit to a certain city. On Lord's day she presented herself to the assembly. Her letter of commendation was in order but when questioned about baptism she frankly admitted she had never



been baptized as the brethren had not pressed upon her the necessity of it. Wisely she took the learner's place and in due course of time was better instructed in the truth. Now she is baptized and in assembly fellowship. Another admitted he was twenty years in fellowship but not baptized. Had the brethren received this dear brother they would have received an unbaptized believer. Such examples will enable us to see the difficulties brethren are faced with today and the great care that should be taken in reception, in order that it might be to the glory of God.

**HIS BATH.** Feet washing is first mentioned in Genesis 18. Abraham or his servant washes the feet of Heaven's Lord and His two angelic ambassadors. In John 13, the Lord Jesus washes the disciples' feet. Sometimes the question is asked, "why do we not carry out feet washing in a literal way as they did in biblical days"? Today some groups of professing Christians do, and are very sincere in the doing of it. As Spirit-taught Christians we believe the Lord Jesus used the literal to illustrate the spiritual and by doing this leads us into a very important truth for present day needs, namely the daily cleansing of the believer. Simon Peter was the one to whom the Lord taught this truth. If I wash thee not thou hast no part with me (John 13:8). Did this mean that Simon Peter was lost? In order to understand this the believer must see the difference between being "in" Christ and "with" Christ. The former is taught in Romans 8:1 and this is salvation. The latter is companionship and one of the sweetest experiences in the life of a saint. The Lord fully explained to Peter he must be washed in order to enjoy this life of intimacy and fellowship. The practical side of this truth is taught in 1 John 2, cleansing is procured through confession. Unconfessed sin mars fellowship and communion with Christ and robs the believer of much joy and happiness in life.

**HIS BOOKS.** Books are referred to in the New Testament. In Acts 19 books pertaining to the old life are being burned and their value is fifty thousand pieces of silver. Separation is always costly. These young believers had found Christ and were turning away from the old life. This is conversion in all its reality. Many young people read books. In the world all kinds can be purchased. Some authors, whose writings have corrupted minds and destroyed souls, are in Hell. Christians are in great danger today. The magazine shelf provides literature which will keep any man from his bible and fill his head and heart with the world even the underworld. An unprotected mind is an easy prey to the Devil. Paul placed a high value on good books,

his instructions to young Timothy give us some idea of the importance he placed on spiritual writings (2 Timothy 4:13). The reader must not think the writer is condemning every kind of book. The student at school or college needs his books and likewise the business man, etc. Books which contradict any principle of God's Word ought not to be in the possession of the believer. This means that every book can be tested by the Word of God as to its reliability and usefulness. Today there is greater need than ever for young people to have their minds developed. This can only be done through the reading of God's good word and reliable spiritual writings. Elder brethren should encourage the reading of magazines printing seasonable messages written by godly spiritual men. This means will be used by God to develop the spiritual mind. The writer was speaking to a young believer who is attending college. In course of conversation he stated that scientists were able to create flesh. In an unguarded moment he was deceived by this high scientific claim which tended to glorify man. We took the Word of God and from it proved that God alone has power to create. Man may make, but only God can create. Today men are making many things because there is a something to make them from. God created many things out of nothing. He alone has creatorial glory. From this one can see the great need for a simple working knowledge of the Word of God.

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### **A GODLY HOME LIFE**

Nothing has such a far-reaching influence for God as a godly home life. However humble it may be, the fear of God is there. The Word of God is loved and honoured, the things of God are the subject of daily conversation, and the aim of those who guide that home is to acknowledge God in everything. There is no legality, no severity, yet there is a godly restraint which the inmates come to own and honour, and even the world cannot fail to observe, however ignorant it may be of the cause.

The lack of such a home life tells badly on the young people of the present time, and no amount of public instruction can make up for it. God has given Christian parents and Christian householders a stewardship all their own, an honoured and a responsible place to fill, and if they fail there, they need not expect God to bless them in any other or wider circle.



**ON FIRE FOR THE GOSPEL***Mervyn Paul*

Zeal for living out, and telling out, "the old, old story" is a very excellent exercise, indeed. But if the Lord were to speak from heaven to tell you of the very great importance He attaches to His local Assemblies, *quite apart from their Gospel activities*, would His message surprise you?

My reason for asking this rather odd question is based on several revealing conversations in recent months with young Christians whose attitude (in most instances) respecting the local Assembly appeared to be that it was designed, principally, to provide for remembrance meetings, a bit of "fellowshipping together", and, above all, opportunities.

**TO BE "ON FIRE FOR THE GOSPEL"**

To these dear folks no doubt the following remarks made by a denominational brother would be quite understandable. He was saved and baptized, and had long been a member of a strictly fundamental, evangelical church. So it was with some astonishment that we learned that he had cast in his lot with a company which practices infant sprinkling, holds fast to its falling-away doctrine, and to public woman-ministry. Said he,

"I just told our pastor that they didn't need me there. Their church was full to the doors already. And here was a little hole-in-the wall place struggling to keep going. Their minister is a real born again man, too. So I just threw in my lot with them. After all, what does it matter where we go so long as they preach the straight Gospel, and they all are under the blood?"

Several other conversations can be reported fairly well by the following: "Yes, I have been at some of the classes of the \_\_\_\_\_ Bible School. I could see they hold some strange ideas about the local church—things I never heard before. But —! are those fellows ever on fire for the Gospel!"

(Of course, had my friends understood that the Bible School in question taught that the local Assembly is nothing more than mere assemblings of saints on stated occasions, they would have understood why ACTIVITIES loomed so very large in its students' thinking).

The glow in the faces of some of my young informants showed clearly the inspiration afforded their spirits by witnessing such Gospel zeal. And well, indeed, might they be thrilled by it. Yet in their evident urge towards emulation of it something else appeared. It was a sort of tacit suggestion that, after all, *the main business in the life of a Christian — or of an Assembly, is to seek to see souls saved.*

To such dear ones it surely will come as a shock to be told that in the 7 final messages, sent from heaven by the Risen, Glorified Lord to His Assemblies on earth, He did not make one single direct reference to the preaching of the Gospel! Indeed, one lesson we might glean from Rev. 2-3 is that, while the spread of the Glad Tidings is of the greatest importance, **IT IS NOT INTENDED TO BE THE CHRISTIANS' CHIEF CONCERN.**

If you care to take a few minutes to skim over those 7 short messages, making notes of what the Lord was expecting from the Assemblies, you will discover for yourself the things your Master is looking for. I shall leave them for your own searching out.

Oh no, Beloved! As one who thinks he has known a small measure of zeal in Gospel work, let me urge you to remember that God does not call upon us to be on fire for the Gospel, alone.

A literal rendering of Gal. 4:17a would be: "Right it is to be zealous in a right thing at all times" — suggesting that our zeal may require to reach out to more than one thing. Hence the Holy Spirit stresses in the Word the need for: **BEING "ON FIRE"** (so to speak) to learn, and to enter into **HIS PURPOSES concerning ourselves, and concerning the Assembly of the Saints**, as well as for the lost. Rom. 12:1 was written so that Rom. 12:2 could be penned — which not a few seem to have failed to notice. Then, referring to "that good, and acceptable, and perfect, will of God", exhortations follow pertaining to service in the Assembly. Hence I suggest:

**"ON FIRE" TO DO HIS WILL** *from every angle* (Col. 1:9-10) is His desire for each of us — whether it be to proclaim the Gospel . . . or to live it . . . or to scrub floors . . . or to suffer affliction . . . or to witness for Christ . . . or to clean stables . . . or to engage in personal work . . . or to muck around in a mine or a ship's hold . . . or to battle with handicaps . . . or to care for the sick . . . or to try to raise a family for God in 3 rooms . . . or to continue to endure unendurable people . . . or to take the children the 3 day's journey into the wilderness of your separation unto the Lord, even though they are not yet saved — and the other Christians don't do it . . . In other words, let's put our zeal to work in the proper places first of all!

You see, it's like this: the bitter truth that sinners have so little interest in God's salvation — may it not be, to some degree, **BECAUSE WE ARE POOR ADVERTISEMENTS FOR ITS WORTH?**

And if the Assembly seems devoid of any vital Spiritual power, could it be that it is because so many of us are not entering into God's purpose that it shall be "*an habitation of God through the Spirit*"? (Eph. 2:22).



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And so I make my appeal, to my own heart, to older Christians, as well as to the young:

IF WE ARE TO BE "ON FIRE" FOR ANY THING, LET IT FIRST BE TO GET OURSELVES BACK INTO THE VITAL CURRENTS OF THE THOUGHTS OF OUR GOD.

Who will deny that it is dangerously easy to take too much for granted?

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### HONEST CONFESSION

If you are confessing a fault, do it honestly. A common way of confessing is to say, "If I have offended you, I am sorry" — "Perhaps I was rather quick" — "If so, I am willing to apologize." Now there is no real confession there. If you have a godly sorrow for what you have done, there will be no *ifs*. You will candidly say, "I have sinned, I spoke in the flesh — will you forgive me?" An honest confession of this kind is a sure sign of growth in grace.

When a carnal believer *has* to make an apology, he casts about in his mind how to do it without humbling himself. He finds he must confess, yet he would fain *stand on his dignity* all the while. He prefaces his confession with an *if* or a *perhaps*, as if to show that maybe he has not been in the wrong after all! This often goes by the name of "Confessing your faults one to another." There is little in this corresponding to scriptural confession. This kind of a confession may soothe the conscience of a believer who is not walking in the light. One who is walking in the light will not hesitate to humble himself when he needs to do it; nor will he flinch from saying, "I acted in the flesh", even at the risk of it becoming known among the saints that Brother So-and-So had to confess he was wrong.

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### THE BRIGHT SIDE

Blessed be God, there is a bright side. The Church which Christ is building is impregnable and "the gates of Hell shall not prevail against it" (Matt. 16). The Church, too, as Christ's body and bride—the nearest and dearest of all to Him—is being nourished, cherished, sanctified, cleansed, and loved with an eternal love, and awaits her presentation to Christ in spotlessness and in glory (Eph. 5:25-32). The Church in *this* aspect is secure now and forever; and is loved, too, now and forever. On the Divine side all is bright and certain. Not a member of the Body of Christ shall perish. Every soul who has sailed with Paul shall without doubt reach the heavenly shore — even if the cordage be rent, the sail in shreds, and the ship in pieces (Acts 27:44).

**NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS***Hector Alves*

“This world is a wilderness wide,  
I have nothing to seek or to choose;  
I’ve no thought in the waste to abide;  
I have nought to regret nor to lose.”

The name of the writer of this hymn is more widely associated with his expositions of the Scriptures than with his hymns; but although J. N. Darby’s hymns are few in number, as might be expected, they are rich in scriptural matter.

John Nelson Darby was the youngest son of John Darby of Leap Castle, King’s County, Ireland. He was born at Westminster, Nov. 18th, 1800, and was educated at Trinity College, Dublin, winning the medal for classics in 1819. Subsequently he was called to the Irish Bar, for which his father had intended him, but God wrought in his soul with power, and to his father’s displeasure, he left the Bar to give himself to the service of Christ, and became a clergyman. While riding on horseback, the animal fell, resulting in Mr. Darby being laid aside for more than three months. During this time, while reading his Bible a number of truths were revealed to him which gripped his soul. Among these were, “not churches but the one Church is the bride and body of Christ”, “the Holy Spirit now dwells in the Church, uniting it to Christ in glory,” “the return of the Lord to take His bride to be with Himself,” etc. This marked a new period in the life of J. N. Darby. About that time he became acquainted with Mr. J. G. Bellett who in turn introduced him to a number of the early influential brethren, among whom were Lord Congleton, and Mr. Edward Cronin, who already had begun to meet in the Name of the Lord Jesus Christ. Soon Mr. Darby took his place along with them.

It is recorded that while journeying with a companion they stepped aside from the road to rest, and while his companion rested, Mr. Darby wrote, “This world is a wilderness wild,” etc. Some say the spot overlooked Lake Kilarney, but this is not certain. Mr. Darby’s hymns also include —

“O Lord, Thy love’s unbounded!  
So sweet, so full, so free!  
My soul is all transported,  
Whene’er I think on Thee.”



which ranks as one of his best, and—

“Hark! ten thousand voices crying,  
 ‘Lamb of God!’ with one accord;  
 Thousand, thousand saints replying,  
 Wake at once the echoing chord.”

Also from his pen —

“Rise, my soul! thy God directs thee;  
 Stranger hands no more impede;  
 Pass thou on; His hand protects thee,  
 Strength that has the captive freed.”

All of which are in the “Believers’ Hymn Book.”

Darby travelled in many countries of Europe, also visiting America, the West Indies, and New Zealand, ministering the Word and founding assemblies of Christians, who rejoiced in the wonderful truths he revealed to them from the Word of God. He devoted with untiring energy the greater part of a busy life, to the exposition of the Scriptures. His “Synopsis of the Books of the Bible” are a lasting monument to his memory. His last days were spent at Bournemouth, where he fell asleep in Jesus on April 29th, 1882, in his 82nd year. One writer says of “J. N. D.”, “He lived in his Bible and recommended thinking in Scripture.”

## QUESTIONS AND ANSWERS

(Send all questions to Hector Alves

338 W. King Edward Ave., Vancouver 10, B.C.

*Question.* At what time in Paul’s life did the experience described in Romans chapter 7 take place; before the Damascus road incident, or after?

*Answer.* Regarding Romans chapter 7, opinions are divided, and the names of able men are found on various sides of the question. Some commentators and teachers explain the chapter as the experience of the sinner struggling with his sin in a vain effort to master his passions, and so reform himself. They suggest that Romans 7 may refer to the experience of the apostle on the Damascus road, when he saw that instead of serving God, he was really doing the opposite. But the understanding of this chapter does not revolve on the question of whether the person is saved or lost. The subject is “the law of God”, and the picture is of a man under law, who knows its demands, but who, in every attempt to keep it, finds himself de-

feated on account of indwelling sin. This experience the apostle gives is his own, but it could have been that of any unregenerate person who attempts to keep the law by his own will or power, such as the sincere young man of Mark 10:17-20 who said "Master, all these have I kept from my youth." Looking at Romans 7 as the apostle's own experience, the objection to its applying to him in his unconverted days is found in the words of verse 22, "For I delight in the law of God after the inward man." An unconverted person does not delight in the law of God. Nor would he have such knowledge of the nature of sin, nor entertain and express such a hatred of it, as there is found in this chapter. The experience alone could be that of an unregenerate person, but the context makes clear that in this case it is not so.

We believe this to be the experience of a genuine Christian; many a child of God has had it, and does have it, but certainly it is not normal Christian experience. Typical Christian experience is found in verses 4 to 6, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ. . . . Now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Also in chapter 8 verses 1 and 2; "There is therefore now no condemnation to them which are in Christ Jesus," etc. The experience of Romans 7, verses 14 to 25 is usually regarded as a struggle which takes place at an immature stage of the Christian's life, and ends when the believer has had revealed to him the complete deliverance from the law through the work of Christ (verse 6). We sometimes hear the remark made concerning such a person, "He is still in the seventh of Romans, but may soon get into the eighth chapter."

The experience of Romans 7 could scarcely be called a conflict between the flesh and the Spirit. The Holy Spirit is not mentioned in all of the first seven chapters of Romans, (except for a passing reference in chapter 5 verse 5) but when we come to chapter 8 there are numerous references to His Person and work in the believer. In a word, it could be said that this chapter gives us the account of a child of God endeavouring to live up to the demands of the law in his or her own strength alone, and acknowledges defeat in verse 24. 'O wretched man that I am! who shall deliver me from the body of this death?' Triumph comes at the end of this chapter with, "I thank God through Jesus Christ our Lord." Victory comes in chapter 8. —H.A.

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The Truth, like Him Who gave it, will always be a sign that shall be spoken against.



## ONTARIO

**SARNIA, ONT.**—Mervyn Paul expected to commence ministry meetings on January 12.

**SUDBURY, ONT.**—R. Boyle had some ministry meetings which were appreciated by the saints.

**CHARLTON, ONT.**—B. Widdifield and J. Clark saw blessing in the Gospel here and also at Kirkland Lake. They also visited Rollet, Que., Arntfield, Noranda and Rouyn.

**OSHAWA, ONT.**—F. Pearcey and G. Wilson expect to commence in the Gospel on January 17.

**EGLINTON AVE. E., TORONTO**—For some years the assembly has met in a basement hall, now the upper part is being built and is nearing completion. Please note that the breaking of bread is now at 10.30 a.m., and the prayer meeting on Thursday instead of Friday.

**STRAFFORDVILLE, ONT.**—T. Wilkie and R. Booth commence Gospel meetings.

**MIDLAND, ONT.**—L. E. McBain and N. Crawford expected to commence a series of Gospel meetings.

**SIMCOE, ONT.**—The correspondent writes of the Assembly being encouraged by the recent conversion of two women. The Sunday School is growing, and at the annual "treat" a number of the parents were present who heard the Word of Life preached by Fred Holder, also the following night at Nixon.

## MARITIMES

**PUGWASH, N.S.**—A. Ramsay and B. McMullen are getting the people and seeing an interest in a "church" building.

**CAMBRIDGE, N.S.**—D. Howard and B. Oliver had meetings here.

**MONCTON, N.B.**—R. W. McCracken had an appreciated visit using the "Egypt to Canaan" chart. God gave him strength to continue in spite of his weakened condition. His address is R.R. 4, Moncton, N.B.

**MILTON, N.S.**—J. McCracken and R. McIlwaine continue with blessing. They expected to rent a hall because of the colder weather. Mr. L. K. McIlwaine, who started with the meetings in Milton, has been over in N. Ireland for a visit for some time. He and brother Hull had encouragement in Creavery, N. Ireland.

**CHARLOTTETOWN, P.E.I.**—R. W. McCracken and Bill Oliver had a week's meetings.

**PORT HOWE, N.S.**—After leaving Pugwash, Albert Ramsay went to Port Hume and was joined by D. Howard.

**MILTON, N.S.**—The interest continues, so when J. McCracken and R. McIlwaine had to take the Portable hall down in December they rented a room for two nights a week.

## U.S.A.

**SEATTLE, WASH.**—J. Govan had a short visit, giving good practical ministry which was much appreciated, and then went on to Tacoma.

**LOS ANGELES, CAL.**—The conference was large and good with many assemblies represented. Plain and practical ministry was given by Bren. Alves, Porteous, Douglas, Govan, O. Smith, Stenhouse, and Hunter. One professed to be saved. S. Porteous is continuing with meetings with a chart. Hector Alves had meetings in Monrovia.

**EAST BOSTON, MASS.**—The opening of a tidy new hall at 35 Putnam St. was the occasion of a happy conference on December 19 and 20, when numbers from other assemblies gathered to join in thanksgiving and to profit by the Word. The ministry was in English and Italian, those sharing in this and in the Gospel were, W. H. Ferguson, J. F. Pearson, G. G. Johnston, L. Rosania, F. Pizzulli, R. Capiello, G. McCullough, W. Elder, L. Netti and N. Vendetta. G. G. Johnston remained for a week of appreciated ministry meetings.

**MANCHESTER, IOWA**—L. E. McBain and O. L. MacLeod were encouraged by conversions to God in recent Gospel meetings, and the assembly was cheered and helped. Brother MacLeod returned home sick and will have to rest from meetings to recover strength.

## VENEZUELA

Brother Wm. Williams writes, "We have had four hard spells this year, building halls by day and preaching by night, which is like "burning the candle at both ends." But the Lord has given us a good year, and there has been a goodly number won for the Lord. Around 130 have been baptized, six new halls have been built, and three assemblies formed, so we have every reason to bless and praise His holy Name. We do thank the Lord for His kindness to us through His beloved people, far and near. We have been six years here (at this time) and have let all the younger workers home for a change. Now that Mr. Saword and Mr. Milne are back, we may be free to take a change in the coming year if it be the Lord's will."

## WITH CHRIST

**SOUTH RIVER, ONT.**—Our brother Ed Steen went home to be with Christ suddenly on December 28th, at the age of 75. He was saved about 50 years ago, and for the 40 years lived in South River where he was a great help in the assembly and in the surrounding district, and will be greatly missed. Pray for his widow and the little assembly.

**MERLIN, ONT.**—Our dear sister, Mrs. Annie Jones went home on December 13, aged 69. She was saved 48 years ago, and in happy fellowship with the assembly for many years, leaving a good testimony. She is survived by her husband and six daughters. J. H. Blackwood preached the Word at the funeral to a large company.

**CHICAGO, ILL.**—Our brother, A. L. Patton, was called home suddenly and peacefully November 6, aged 67. He was saved over 50 years ago and was gathered out in the Grace Gospel Hall in 1948. He led the singing of 110 B.H.B., "Hasting to that blissful morning, we joy in Thee," and the next Lord's Day he was at home with Him. Words of comfort and warning were given to a good company of relatives and friends at the funeral by T. Williams Sr., and C. J. Schneider.

**LANGLEY PRAIRIE, B.C.**—Our sister in the Lord, Miss E. Morgan, departed to be with Christ December 24, aged 65. She was saved in England and was baptized and received into fellowship just over a year ago. The services were taken by bren. E. Chambers and A. Wilson, and the Word was faithfully spoken.

# TRUTH and TIDINGS



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TIDINGS

BRITISH COLUMBIA

VANCOUVER, B.C.—Hector Alves had meetings for Christians in Fairview Hall. Well attended, considering the cold and snow. Bro. Stenhouse of Chile has been telling of the work.

ABBOTSFORD, B.C.—Alex Wilson expected to have ministry meetings on the Holy Spirit.

PRAIRIES

PRINCE ALBERT, SASK.—J. Gray and R. Boyle had appreciated visits here, also at Arborfield and Taylorside, in January.

PORTAGE LA PRAIRIE, MAN.—In spite of extreme cold, the Gospel meetings by J. Ronald and A. W. Joyce are being well attended nightly, some are troubled about eternal things, and there has been blessing in salvation.

ONTARIO

TORONTO, ONT.—A series of Gospel meetings began at Brock Ave. on Feb. 7th by J. Gunn and F. Sprunt, after a week of prayer meetings. Good attendance first night. H. Harris called on his way to Newfoundland to California for a needed rest. He preached in the Eglinton and West Toronto halls. At the latter place three professed on the Sunday night.

COLLINGWOOD, ONT.—W. Cudmore is having Gospel meetings. Some have professed.

WELLAND, ONT.—G. P. Taylor is having encouraging Gospel meetings with good attendance and some concerned.

MIDLAND, ONT.—L. McBain and N. Crawford are busy in the Gospel here.

LONDON, ONT.—David Leatham and John Adams are holding a series of Gospel meetings here.

OSHAWA, ONT.—Gospel meetings begun here by F. Pearcey and Geo. Wilson have been well attended. Bro. Wilson took ill and Bro. Fred Holder has taken his place. Pray for blessing on the meetings, and for Bro. Wilson's recovery.

ST. CATHARINES, ONT.—R. Crawford had a week's meetings.

**HEARKEN UNTO ME**

## Part 2

A. W. Joyce

In our last paper, we noticed the powerful appeal of the Lord to His people in Isa. 48:18 R.V.M., "Oh that thou wouldest hearken unto Me," and we traced the first result of obedience, "Then should thy peace be as a river." Let us now look at the other results of obedience.

"Then should thy righteousness be as the waves of the sea." We observed in looking at the first blessing — that of peace, that there is a Divine side and also a practical one, the latter is the viewpoint in this promise of righteousness also. Every child of God can assert with Paul, "Christ is "made unto us RIGHTEOUSNESS" (1 Cor. 1:30). Again in 2 Cor. 5:21, "That we might be made the righteousness of God in Him." By Christ's death on Calvary, every believer is made righteous, that is, righteousness is imputed to him (Rom. 4:23-24).

While all this is blessedly true of all who believe, yet it is solemnly true that some are not living righteous lives in the practical sense. What a contradiction this is! What dishonour is thus brought upon the Name of the Lord! An excellent example of practical righteous living is found in Luke 1:6. It is written of the parents of John the Baptist, "They were both *righteous before God, walking in all the commandments* and ordinances of the Lord blameless." From this one can readily see that the Word of God connects two things together — righteousness before God, and walking in all the commandments of the Lord.

It may come as a shock to some, to be told that disobedience to any known command of the Lord amounts to unrighteous living, but so it does. How lightly some of the commandments of the Lord are regarded today!

Believer's baptism is relegated to the "non-essentials" to be disregarded "for peace sake", or is substituted by infant sprinkling, or "household baptism" (that is the baptism of babes who happen to belong to a Christian household). One professing Christian excused the unscriptural practices of his denomination by saying, "Oh the brethren cling to the letter of the Word all right, but you know 'The letter killeth but the spirit giveth life'" (1 Cor. 3:6), an entire misapplication of the Scripture, making disobedience a virtue, and obedience to the Word a mere dead form. How like the Pharisees this is, of whom the Lord said, "Thus have ye made the commandment of God of none effect by your tradition (Matt. 15:6). Those who reason thus cannot claim the promise, 'thy righteousness as the waves of the sea.'"



We have known of some who, claiming to desire a higher standard of holiness, have left assemblies of God, and have associated themselves with movements which encourage the most flagrant departures from the plain teaching of the Word of God. For example, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law . . . it is a shame for women to speak in the church (1 Cor. 14:34-35). The most ingenious explanations and evasions have been put forward to justify disobedience to this plain command, down to the lamest, "Paul was a bachelor and didn't like women." This is an insult to God and to the inspiration of the Scriptures. Whatever the objection that is raised, the apostle meets it with the word that follows, in verse 37, "If a man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." If disobedience is unrighteous living before the Lord, how then can the "righteousness be as the waves of the sea?"

One of the most precious ordinances of the New Testament is that of the Lord's Supper, which was instituted by the Lord Jesus with the words, "This do in remembrance of Me" (Luke 22:19). Surely setting aside this commandment makes it impossible for one to be "Righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6).

One may say, "But I do remember the Lord in the breaking of bread every Lord's Day. That is well. The apostle commended the Corinthians for doing the right thing (1 Cor. 11:2), and then condemned them for doing the right thing in a wrong way (1 Cor. 11:17). The Corinthians were coming unjudged to the Lord's Table, also they had allowed sin of a serious nature to go unjudged in the assembly. "Let a man examine himself, and so let him eat" (verse 28). For any one to come with sin unjudged and unconfessed to the Lord's Table is disobedience — a disobedience which in this case brought discipline from God upon the Corinthians, "For this cause many are weak and sickly among you, and many sleep" (verse 30). Certainly the Corinthians at that time were not practising righteousness.

To allow sin in an assembly, without carrying out scriptural discipline is disobedience, and will result in dishonour to God, and a serious lowering of the standard of righteousness. The flesh would say "keep the thing quiet." Sentiment would say "we mustn't be too hard." It is true that discipline should never be carried out in a *harsh spirit*, but in a broken one. The apostle Paul wrote to the Corinthians "out of much affliction and anguish of heart . . . with many tears" (2 Cor. 2:4). But that did not prevent him from writing, "Put away from among yourselves that wicked person" (1 Cor. 5:13),



because of his moral evil. To cover sin, or to shield an offender who should be dealt with according to Scripture, or to oppose discipline in the assembly, is an unrighteous act and is disobedience to the Lord.

A Christian may give very liberally to the Lord's work, but if the source of his wealth is a polluted one, this is unacceptable to God. "Be ye not unequally yoked together with unbelievers" says 2 Cor. 6, and, even though the business is an otherwise honourable one, the child of God cannot claim to be living a righteous life, if he is in partnership with the ungodly. How very much that which is done or given professedly for the Lord, will in a coming day meet with the Lord's disapproval. How strongly the apostle put it in 1 Cor. 13:3, "Though I bestow all my goods to feed the poor . . . and have not charity (love), it profiteth me nothing."

We have already noticed 1 Cor. 11, but we should not leave unnoticed a subject upon which the Spirit of God chooses to use fifteen verses out of the Scriptures. A subject which, perhaps, was never disregarded in the past two thousand years as much as at the present time. He presents a subject for which there will be an eternal reward for obedience and an eternal loss for disobedience. It is that of the subjection of the Christian woman to the man, evidenced by her long hair. By using the scissors upon her hair, the Christian woman spoils a lesson which God would teach not only to the world, but even to angels, namely, the headship of Christ, and the subjection of the church to Christ as Lord.

To enjoy the promise, then, of Isaiah 48:18 (R.V.M.) "Oh that thou wouldest hearken to My commandments! then should thy peace be as a river, and thy righteousness as the waves of the sea," there must be **OBEEDIENCE TO THE COMMANDMENTS OF THE LORD** in every department of our lives. In the private life, in the home, in the world and in the assembly. We must all acknowledge our failure in the past, but thank God for the unfailing advocacy of our risen Lord, Whose blood cleanses us from all sin. For the grace to prevent this failure in the present, we have a great High Priest who will give grace, if we desire it and come to Him for it (Heb. 4:16). And for all our future lives we have the great incentive—the crowns of reward at the Judgment Seat of Christ. But let us remember, "Yet is he not crowned, except he strive lawfully" (2 Tim. 2:5), **DISOBEDIENCE WILL FORFEIT THE CROWN.**

**CRAWLING OR FLYING**—Many of God's dear people are quite content, if they have the assurance that they will get to Heaven bye-and-bye. But it is one thing to go crawling along the road like a snail, and quite another to go flying as on eagles' wings.

**JUSTIFICATION***G. G. Johnston*

The question, how then can man be justified with God? is as old as Job (Job 25:4). Ever since sin came into the world, and death by sin, this has been a very real problem with man. It is not difficult to understand man's guilt, for conscience within has often protested against his actions, and if there has existed any knowledge of the law of God, its commands to do and not to do, having been broken, they cry out for the punishment of the offender.

There are two ways to regard that accusing finger of the law. With brazen-facedness its charges may be denied, with a bold claim of innocence; or its accusations may be admitted, and the mouth closed. The first attitude, which is the attitude of many, is a blatant defiance of God, the Author of that law. To these, the Word of God gives solemn warning: "Be sure your sin will find you out." (Num. 32:23). When they are arraigned before the Judgment Bar of God, their mouths will be shut. Why not shut them now, and admit guilt? Reader, have you been thus convicted before God? and have you admitted the charge? Have you bowed to the Word of God, which accuses you as a sinner? Or, do you plead innocent?

As in the law courts, this plea may delay action but by no means assures the freedom of the accused, so the soul which refuses to bow to the Word of God can only expect to meet the charges later, with all the accumulated evidence present. The folly of this is surely apparent, since it is only in this life that man can be reconciled to God.

But, is it possible to be justified? Can a just and holy God clear the guilty? It has been stated that Socrates, the ancient philosopher, once said: "The Almighty may be able to forgive sins, but I cannot understand how He can." It was beyond his cultured intellect to conceive how God could clear a guilty sinner, without acting unrighteously in so doing.

Of course, the popular conclusion is that we must do our best to live right, and leave the rest to the mercy of God. But this supposes that God will show mercy at the expense of Justice, and even then the sinner would not be justified at all—only his sin would be winked at. This surely is not in keeping with the character of a holy and just God. Yet, from Cain down to the present, multitudes have sought shelter in this refuge of lies, only to find it fail them in the end.

But does this long, lone cry of man for peace regarding his state before God bring no answer? Will he have to shout himself hoarse, yet receive no reply? Can we not be sure while here on earth, as to where we shall be forever? The heathen cry and cut themselves, but find no comfort in so doing; and those in more enlightened lands say we cannot know until the Judgment Day, supposing that then they



will be declared either innocent, or guilty, and their destiny decided by God.

The Gospel is God's good news to the guilty. There is a way. God *can* justify sinful man, and do it in perfect accord with His righteousness. The means He has found is of His own devising. God's justice cries for the punishment of the sinner, but His mercy says: "Deliver him from going down to the pit: I have found a ransom" (Job 33:24). He sent His only Son to accomplish what man could not do for himself. Christ died for (on behalf of) the ungodly. He has removed forever the charges laid against the accused, by taking the place of the guilty, and suffering the punishment.

"Payment God will not twice demand;  
First at my bleeding Surety's hand,  
And then again at mine."

At Calvary we find the only One who was just, occupying the place of the unjust, and the moment a convicted sinner takes Him as his Saviour, God reckons him as, "justified freely by His grace, through the redemption that is in Christ Jesus" (Romans 3:24),

The pharisee of Luke 18 justified himself, but left the temple without peace with God, while the publican accepted God's condemnation of himself, and saw God's provision for mercy in the sacrifice. This man went down to his house justified rather than the other. Reader, which of these two men describes you?

### THE GOOD SHEPHERD

*M. G. Hussey*

"My heart is inditing a good matter" (Psalm 45:1). We may suppose that it was with "the pen of a ready writer", that the apostle John, as one of the eye-witnesses, writes, "These things write we unto you, that your joy may be full" (1 John 1:4). He was announcing "that Eternal Life, which was with the Father, and was manifested unto us" (1 John 1:2). This implies the eternal relationship in the Godhead of the Father and the Son; a relationship which is eternal and unchangeable, For God "hath in these last days spoken unto us by His Son" (Heb. 1:1). This period was in the days of His flesh. It was by His Son, as the Scripture expresses it, "By Whom also He made the worlds;" but this was before the days of His flesh. Relationship in the Godhead was unchanged in incarnation.

Verily, verily, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But He that entereth in by the door is the shepherd



of the sheep. To Him the porter openeth" (John 10:1-3). John the Baptist, came for a witness of the light, that all men through him might believe. The fold was characterized by ordinances of divine service and a worldly sanctuary. In this fold the Lord Jesus Christ, the Shepherd of the sheep was, with His disciples. To these ordinances He gave witness, when, to the leper whom He had cleansed, He said, "Go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them" (Matt. 8:4). These ordinances were among the "word of the beginning of Christ" (Heb. 6:1 margin).

The two birds of Lev. 14:1-7, were shadows of Himself. One bird was killed. The other living bird, dipped in the blood of the bird that had been killed, in an earthen vessel over running (Heb. living) water, was let loose into the open field. Christ was to die for our sins, He was to be buried, He was to rise again the third day, according to the Scriptures. By His own blood He was to enter, not into the holy place made with hands, figures of the true, but into Heaven itself, having obtained eternal redemption. So that, the believing sinner says, "Herein has love been made perfect with me at Calvary's cross, that I may have boldness in the day of judgment, because AS HE IS, SO AM I, IN THIS WORLD" (1 John 4:17).

"Just as Thou art—how wondrous fair,  
Lord Jesus, all Thy members are!  
A life divine to them is given—  
A long inheritance in Heaven."

"Just as I was, I came to Thee,  
An heir of wrath and misery,  
Just as Thou art, before the throne,  
I stand in righteousness Thine own."

The Good Shepherd put His sheep out of the fold at His death. A rent veil has declared the way into Heaven itself made manifest, opened. "When He hath put forth all His own, He goeth before them, and the sheep follow Him: for they know His voice" (John 10:4. R.V.). So the Risen Shepherd, Whom the God of peace had brought again from the dead by the blood of the everlasting covenant, went before His sheep to the appointed mountain in Galilee. There they saw Him. Their authority for the calling of other sheep "not of this fold" was given. This went into effect when God made choice of Peter that the Gentiles should hear and believe (Acts 10). Paul and Barnabus later declare how that God had opened the door of faith to the Gentiles.

Since the Good Shepherd laid down His life for the sheep, there has been "one flock" (not fold) and "one Shepherd" (John 10:16, R.V.). The epistle to the Hebrews shows that He did put forth His sheep from the fold, at His death. The epistle to the Galatians teaches that the believing Gentile sinners were to have no relationship to a fold that had already passed away. For, in that He said a new covenant, He had made the first old—"This cup is the new covenant in My blood, which is shed for you" (Luke 22:20).

The terms of the new covenant are the Gospel; the Gospel of the glory of Christ, Who is the image of God. This is the glory that excelleth; the ministration of the Spirit; the ministration of righteousness; the light of the knowledge of the glory of God in the face of Jesus Christ. That He might sanctify the people with His own blood, Jesus suffered without the gate. He thus fulfilled the type, for the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

"Let us go forth therefore UNTO HIM without the camp, bearing His reproach" (Heb. 13:13).

Through Thy precious body broken, Inside the veil;  
O what words to sinners spoken, inside the veil!  
Precious as the blood that bought us,  
Perfect as the love that sought us,  
Holy as the Lamb that brought us inside the veil.

Unto Thee, the homeless stranger outside the camp,  
Forth we hasten, dear no danger outside the camp.  
Thy reproach, far richer treasure  
Than all Egypt's boasted pleasure;  
Drawn by love that knows no measure, outside the camp.

### KNOWING THE GRACE OF GOD IN TRUTH

*Hector Alves*

"Since the day ye heard of it, and knew the grace of God in truth."—Colossians 1:6.

It is interesting to note the various translations of the last statement of the sixth verse of Colossians chapter one. "And knew the grace of God in truth."

I. N. Darby—"And knew INDEED the grace of God, in truth."

Rotherham—"And came PERSONALLY to know the favour of God in truth."

Weymouth—"And came REALLY to know the grace of God."

Syriac—"Ye heard and knew the grace of God in REALITY."

But perhaps the most interesting of all is the translation given by H. G. C. Moule—"Since the day when ye heard and came SPIRITUALLY to know the grace of God in its REALITY." Then he goes on



to say, "The structure of the word "know" suggests developed knowledge; the New Testament usage tends to connect it with spiritual knowledge; a knowledge which goes deeper than the surface of facts."

So, putting all of the above together, to "know the grace of God in truth" means to know it by a personal experience; to know it in our hearts as a living reality. It is a knowledge of divine fact, and not of theory; it is a personal acquaintance with God's salvation. It is one thing to have a clear, orthodox, and intelligent understanding of the grace of God; but it is quite another thing to have a real spiritual heart-knowledge of this wonderful truth, to have the grace of God governing and activating our lives day by day. It is being able to say with Job, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee" (Job 42:5). It is God beginning "a good work in you" (Phil. 1:6). It is a repetition of Paul the Apostle's own experience — "And called me by His grace, to reveal His Son in me." (Gal. 1:15-16).

To know the grace of God in theory only will not avail. The Colossian saints had a real, personal, and spiritual knowledge of the grace of God. To "know the grace of God in truth" does not stop with confessing Christ as Saviour; it is a progressive thing in the life of a child of God. There is that initial knowledge; but then we read, "He giveth more grace" (James 4:6). And Peter exhorts, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). Then in Hebrews 13:9 the writer tells us, "It is a good thing that the heart be established with grace." We are exhorted to "be strong in the grace that is in Christ Jesus" (2 Tim. 2:1). To know the grace of God "in truth" means that we will prove by experience that promise, "MY grace is sufficient for thee" (2 Cor. 12:9). To "know the grace of God in truth" is no half-hearted experience, but a whole-hearted, living reality.

" 'Twas grace that wrote my name  
In life's eternal book;  
'Twas grace that gave me to the Lamb,  
Who all my sorrows took.

"Grace taught my soul to pray,  
And made my eyes o'erflow;  
'Tis grace has kept me to this day,  
And will not let me go.

"O let that grace inspire  
My soul with strength divine;  
May all my powers to Thee aspire,  
And all my days be Thine."



## THE CHRISTIAN BOY

### Part 2

*J. Gray*

**HIS BAG.** Giants proved to be a source of trouble to the spies who visited the land of promise. (Numbers 13:33). Joshua and Caleb, unlike their fellows, had every confidence in the living God to give them victory (Numbers 14:6-9). Years afterwards, David meets another great giant whose stature must have been between nine and eleven feet. He was a champion (1 Samuel 17:23). David the shepherd was a proven man. He had previously rescued a lamb from the lion and the bear (1 Samuel 17:35). With his eye upon God he had every assurance the enemy's champion would go down. (1 Samuel 17:45-47). Five smooth stones are chosen from the brook and placed in his bag. One is put into his sling, he takes aim and the stone enters the giants' head, who falls a defeated man. In this there is a lesson for the believer. Every day we meet Goliath. Remember he is a champion with many victories. Satan himself, had many victories until he was defeated by Christ through death (Hebrews 2:14). Now he is a defeated foe and will later be destroyed (Rev. 20:10). The flesh also has claimed victories and could easily wear the champion's crown. Is it able to defeat the Christian? Sad to say many have fallen under its powerful blow and are living defeated lives. The Goliath of secret sin is a giant robbing them of power, peace and happiness. David gives the solution to victory. A simple stone with the power of God behind it. Previous to this he had refused Saul's armour, His trust must be alone in the living God. The mind of the believer is a good bag for the smooth stones of the Word of God. Storing the mind with carefully selected scriptures, the believer will be well prepared to meet every attack of the enemy. This was the method used by the Lord in His temptation in the wilderness. Every suggestion of the Devil was met by the Word of God (Matthew 4:1-11). Just as David used one stone out of five the Lord used one book out of five, the book of Deuteronomy. The Sword of the Spirit is used in a similar way to the stone (Ephesians 6:17), both are figures of the Word of God.

**COMPROMISE**—In the things of God, compromise is always wrong, and can never result in lasting good, whatever its apparent success may be. To honour God and hold fast that which is His, will sooner or later be found to be the path of true blessing.

\* \* \* \*

Take thou the side of God  
 In things both great and small;  
 So shall He ever take thy side  
 And bear thee safe through all.

\* \* \* \*

**HIS BASKET.** The feeding of the five thousand was a wonderful miracle (John 6). The gathered fragments filled twelve baskets with bread and fish. The boy who gave the five loaves and two fishes did not lose anything, he likely ate the equivalent of what he gave, and others were in the good of his giving. In the book of Deuteronomy 26:1-5, we have a basket mentioned which could be called the basket of first fruits. On entering the promised land the Israelite was to go to the place chosen by God and present this basket unto the Lord. A careful reading of chapter 16 will enable us to see the importance of God's chosen place to worship. It was in the place of His choosing where He first set up the Tabernacle and then the Temple. These were the dwellings of God in the midst of His people. For anyone to choose another place would have been a setting aside of God's wisdom, choice and word. When we come to the New Testament God's principle is the same. There is one place in a locality for collective worship and that is the assembly. The reader would be wise when reading the Epistle to the Corinthians to ask "Where was the Lord's table in Corinth?" This can be answered from scripture, Paul speaks of the assembly at Corinth as being the Church of God (1 Cor. 1:1). When writing to Timothy he states the Church of God is the House of God (1 Timothy 3:15, 16). From this we can see the Lord's table was in the House of God at Corinth. Where there is no assembly or House of God there is no table. This is also illustrated in the Old Testament where the table of shewbread was in the Tabernacle or Temple.

In view of this we can see that there is no scripture for setting up a table on board ship or at a lake or camp where there is no established assembly of God. It is presumptuous to call this the Lord's table. We are living in a day when believers do not give serious thought to such things and are content to fall in line with the people's opinion rather than to take a stand for what is right and according to God's word. Is ignorance or indifference the cause? Every Christian ought to get down to the Word of God and find out for himself the right or wrong of setting up a table in a place which has not been ordained of God. When one sees what the Word of God teaches there should be a willingness to take sides with the Lord against every innovation of man. Men and women with convictions based on God's word are valuable assets to God's testimony and will be a real blessing to the new generation growing up in our midst.

**HIS BROTHER.** Andrew was a devoted brother, his first thoughts after conversion were for the welfare of his brother Peter. He had the privilege of leading him to Christ (John 1:40-42). Peter was afterwards used in pointing thousands to the Saviour (Acts 2:38-47). This would not produce jealousy in Andrew, but rather,



praise and thanksgiving to God. In John 21:2, we have brothers again mentioned, the sons of Zebedee by the names of James and John. When these two brothers walk and work together they do the right thing, walk in the right path and teach the right principles, all is done in the spirit of love, laxity and licence are foreign to them. Having a brother in the Christian life suggests brotherhood. This was the basis of Abraham's appeal to Lot when strife sought to mar their fellowship (Genesis 13:8). Peter refers to the Christian brotherhood in 1 Peter 2:17. With brotherhood there is fellowship. The writings of Paul and John deal with this. John in his first epistle takes up the family fellowship which every born again soul has been brought into (1 John 1:6, 7). The enjoyment of it is based on our walking in the light. Paul in 1 Corinthians deals with local church fellowship. It is a mistake for one to think every Christian is in the local church. The man of chapter 5 for example, was put away because God's holiness called for his excommunication. Moral or doctrinal evil disqualifies a Christian from being in the local church. Failure to recognize the Lordship of Christ, and submission to the authority of His Word, also disqualifies from reception into the assembly. The intelligent reader of scripture can see there is a difference between family fellowship and church fellowship. The latter is connected with testimony in the world. The simple idea of a local church is a company of baptized believers gathered together unto the name of the Lord Jesus Christ (Matt. 18:20). As such they are a Golden Lampstand for God in a dark world of sin (Rev. 1:11-13). Some Christians do not see a difference between being gathered together and coming together (1 Cor. 11:17). The church at Corinth will suffice for an illustration. Let me ask a question, How long was the church at Corinth gathered unto the name of the Lord when Paul wrote to them? Taking for granted the assembly was planted in Acts 18 and Paul wrote to them about four years later, would mean the testimony was there about four years. In all, the saints were gathered unto His Name one thousand four hundred and sixty days. Now if they came together once a week for worship, etc., it would mean they met two hundred and eight days. These figures may not be accurate but they are used to enable the reader to see the difference between gathering and coming together. The saints at Corinth, from the commencement of the assembly, were always gathered unto His Name and not only when they met in assembly capacity.

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It is a dangerous thing to trifle with a temptation which ought from the first to be rejected with disdain and abhorrence. The garrison that sounds a parley, is not far from surrender. Let us "abstain from all appearance of evil".



**ISRAEL, TYPICAL OF THE CHURCH***N. Brooks*

The history of Israel has a message and a meaning for us when it is realized that the record of their failures was a pre-charting of our own, for "all these things happened unto them for examples (types): and they are written for our admonition" (1 Cor. 10:11). Israel's history from the promise to Abraham in Genesis, to the destruction of the nation in 70 A.D., foreshadowed in marvellous detail, the development and history of the church. God's purposes seem to progress in spirals, there is progress yet history repeats itself, with Israel and with the church.

In Genesis we find Israel's election. With sovereign purpose, God chose out of all the persons on earth, a Chaldean from idolatry, and promised him a seed as the dust of the earth for number, and a land for an everlasting possession. Then choice was made of Isaac instead of Ishmael, Jacob instead of Esau, Joseph instead of Reuben, and Ephraim instead of Manasseh. According to Eph. 1:4-5, before the foundation of the world, saints in the church were chosen in Christ and predestinated to be manifested as sons of God.

In Exodus, Israel was delivered from Egyptian bondage, baptized unto Moses as leader (1 Cor. 10:2), instructed in God's will at Mount Sinai, and gathered around the presence of God in the newly erected tabernacle. We have been delivered from the power of darkness and the dominion of sin; by baptism, we confessed our union with Christ in death and life for God. In the Word of God we find all instruction necessary to thoroughly furnish us unto every good work, and the gathering centre of the assembly is the Lord Himself in the midst.

In Leviticus we have given to us the provision for worship and the conditions for worship. In the church we have the reality of entering into the holiest by the blood of Jesus, and we consider Him who is the Burnt, Meal, Peace, Trespass and Sin offerings. Can one imagine a priest in Israel's day when his course of service arrived, refusing to minister in the sanctuary? yet priesthood in the assembly is equally as real a responsibility.

In Numbers, a people redeemed and separated from Egypt, instructed and gathered around the Divine Presence, refuse to trust God regarding His plan of blessing for their lives in Canaan. It is not enough to be gathered to the Lord's Name in the assembly. God's purpose for us also is, victory in our personal lives and in the world. Concerning this very matter, the Spirit says in Heb. 3:12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief." The disastrous result of unbelief to that generation of Israel was, that they made no progress in God's path.

In Deuteronomy, the past is remembered, God's commands reviewed and the choice to enter Canaan — "to choose life" (Deut. 30:19), presented to the new generation. It is when we fully follow the Lord that He leads us into the fulness of blessing, "For whosoever will lose his life for My sake shall find it" (Matt. 16:25).

In Joshua, Moses, who is a type of Christ in life, dies, and Joshua, a type of the ascended Christ leads to victory as the Captain of our salvation. Canaan, God's goal for Israel, is a type of victorious living, a place of spiritual warfare, and the enjoyment of God's bountiful rest. In type, Israel had the obedience of faith.

(a) Victory over the flesh at Gilgal, where circumcision, which had not been practised by the previous generation in the wilderness was renewed.

(b) Victory over the world, represented by the cities of the land, e.g., Jericho, 'the pleasant place' was enjoyed. Achan was one who was overcome by the world through the love of money and dress.

(c) Victory over the rulers of darkness, Satan and his host who appeared as angels of light, was obtained. The two chief kings who were defeated were, Adoni-zedec, "Lord of righteousness" (in Galatians, self righteousness and ritualism), and Jabin, the "intelligent" type of the wisdom and science of this world—rationalism. These two kings still hold Christendom in bondage.

In the history of the church, the book of Joshua parallels the boldness of the testimony in apostolic days in the power of the recently ascended Lord. The close of Joshua and the first of Judges, introduces the beginning of failure. The Jebusites were still in Jerusalem, and the Canaanites dwelt in several parts of the country. The Israelites, because of their incomplete victory are charged (Josh. 24:23) with having turned their hearts away from the Lord. This period corresponds to the Ephesian period of the church's history (Rev. 2), when the church left its first love, after the passing away of the elders who outlived the apostles.

*(To Be Continued)*

### NEW ADDRESSES

**MECHANICVILLE, N.Y.**—Present correspondent of assembly is Dominic Laurenzo, P.O. Box 66, Mechanicville, N.Y. Phone 1472-R.

### VENEZUELA

**PUERTO CABELLO:** New Year conference was good. Six men and fourteen women were baptized. Over 600 attendants. More than 500 at Lord's Table, crowding hall and baptistry. No room for others. Bren. Williams, Chavez and Saword left Jan. 6th for Maracay, where 14 were baptized, in Palo Negro 4, Tiguegue 3 in river. In Las Mercedes a grandmother, mother and daughter were baptized, before an attentive crowd.



### OPPORTUNITY FOR ADVANCEMENT

*Mervyn Paul*

Don't sell your "brains" completely!

Neither be content to reserve for your spiritual development the left-over minutes, and fagged attention, more or less exhausted by other interests. For certainly Earth's mess-of-pottage, for one of Heaven's own, may be a good position and a good income — with opportunity for advancement. It may smell most savory to your progress-hungry soul; but the blunt truth is that it won't be worth a fig to you in the age-after-age eras of "the ages to come" that are just around the corner of your present occupations.

Moreover, if you should be called away from earth in possession of a poor, success-shrivelled soul, remember you will have to live with a poor, little, success-shrivelled soul for a long, long time — "unto the ages" — if I understand my Bible aright.

If the Personality that is You is destined to continue in eternity, your only chance of having it "grow up unto Christ" (Eph. 4:13, 15) is this present life-time opportunity. True enough, when we get to heaven we shall be liberated from every form of hindrance. Our vessels, whether large or small, will be filled to over-flowing; and we shall bear all the weight of glory that our shoulders, broadened and firmed by earth-weights of "light affliction" (2 Cor. 4:17), are capable of sustaining. But all the heavenly blessings described in the Word *are related to what we are when we go to heaven*. Spiritual giants will be "like Christ" in their spiritual giant capacities. But spiritual dwarfs, as far as has been revealed, never can hope for anything more than to be like Him in their pitifully tiny capacities. So, if you don't amount to much as a Christian down here . . . well, figure it out for yourself . . . and get your sights up! Col. 3:1-4.

My reason for writing in this manner is the observation that so many of our young people who have ability, or possess good educations, seem to be selling themselves, body, soul and spirit, to some Corporation, or Institution, or Position, which demands and absorbs every ounce of their thinking powers — initiative, inventiveness, energy and push, direction, and general application — and whose demands never grow less!

The Urge to Achieve, found in every one of us to some degree, receives a strong impetus every time some advance is made. But all too often the consequent increase in responsibility which must be assumed results in our being compelled to devote (!) every particle of our mental abilities and driving power to making good in the new position. Thus Satan, unable to swallow us up by means of worldly pleasures, etc., achieves his ends by a method far more compelling than earth's tinsel and glitter. He contrives to bury us . . . —



Heaven's Own! . . . by degrees, and often completely, in the alternating earth-slides of Opportunity and Increased Responsibility. Prov. 30:15 provides us with a metaphor which seems peculiarly suitable at this point: "The horseleach hath two daughters, crying, give, give."

True enough increased responsibility does develop and broaden one's capacity. But of what consequence is a broadened capacity if a Filthy Lucre worshipper receives the maximum benefit therefrom, while God, and our own spiritual growth, must be content with any left-overs there may be of time, and of tired-out attention that our sense of duty may be able to drum up?

No, I'm not pleading for more Service, but for more Brain-space. After all, our mental equipment only has a limited capacity. And if every nook and cranny of it is crammed with earth interests . . . well, it will be rather inconsistent for us to belabour the hell-bound for "living for the present", don't you think?

Here is one of several angles: if the Lord does not come, some of you young men are going to find yourselves required to take up the duties and responsibilities of overseers in the Assemblies of God. Are you permitting the Lord to fit you for this important work, if the need should arise? Read, for example, 2 Tim. 2:2, and you will see that, while true spirituality appertains to that section of our thought-world designated in the Bible as "the heart", an understanding of "what Israel ought to do" is possible, only, to those who reserve sufficient brain-space for storage with the truths (plus chapter and verse) and principles of the Word of God . . . No earthly-minded Corporation, or Institution, or Position, ever can be so important as the Assemblies of the saints.

Another angle is, it seems to me, the need for heaven-trained "mothers-in-Israel" . . . sisters who have allowed the Holy Spirit, acting through the Word, to displace the false ideas, ideals, principles and rules of living, practised by sin-darkened worldlings, with those of everlasting Truth and Righteousness, of Grace and Things-worth-while.

For be it ever remembered that, (although the inexperience of youth often fails to see it — *for a time*) *the wisdom of this world* (i.e. its philosophies) is *foolishness with God* . . . the Living God, Who stretched out immeasurable space, flinging galaxies—or star dust—thereinto after the counsel of His will, Who buried the complexities of a solar system within the confines of an atom, Who led aright the thinking of His creatures in the days while they remained in their proper relationship to Himself, and Who seeks to do the same, now-days; for His sons and daughters of the New Creation . . . "this God is our God forever and ever:" Psa. 48:14. So let us make all pos-

sible room in our mental world for the counsels of His Word lest we be victimized by daughters of the business horseleach.

(*More next month, D.V.*)

### NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

“We praise Thy great love,  
Our Father and God;  
Rejoicing in Jesus,  
Whom Thou hast bestowed.”

Dr. William P. Mackay is better known as the author of “Grace and Truth” than he is as a hymn writer; for although he composed a number of hymns, none of them have achieved great prominence. The above perhaps is the best known from his pen; two others are found in “The Believers’ Hymn Book” —

“The Lord is risen; now death’s dark judgment flood  
Is passed in Him who bought us with His blood.”

and —

“Worthy, worthy is the Lamb  
That was slain.  
Praise Him, Hallelujah!” etc.

His book, “Grace and Truth”, has been used of God in leading many souls to Christ, and has still a very wide circulation.

William Paton Mackay was born at Montrose, Scotland, May 13, 1839. He studied for the medical profession at Edinburgh University, but while a student and not long converted to God, it became evident that his desires were in another direction. One day, hearing that the Scottish Evangelist, Duncan Matheson, was preaching to crowds at a fair some miles distant, young Mackay determined to go and join him. From then on, while still in college, he devoted the greater part of his spare time to preaching the gospel. At about the age of 30, just after he obtained his degree of M.D., he gave up his practice to devote his whole time to the work of the ministry. Dr. Mackay was a man of pronounced zeal and energy, as well as a remarkable personality. As an example of his labours, during the first six months of 1875, he is said to have travelled 6,000 miles by rail, preaching the gospel in various parts of the British Isles. When Moody and Sankey first visited Britain in 1873-74, Dr. Mackay took an active part in their evangelistic campaigns, and Mr. Moody acknowledged great help received from Dr. Mackay as a teacher, and “preached the Word with greater fulness and certainty from having been closeted with him over its pages.”

When on vacation at Portree, Dr. Mackay met with a serious accident as he was boarding the steamer on his return to Oban,



where he had been staying. He was carried ashore and a doctor immediately called, but on the following day he departed to be with Christ, Aug. 22, 1885, in his 47th year. His last words were, "For Thine Own glory."

The occasion of the writing of the hymn appearing at the top of this paper, was the result of words uttered in a prayer meeting during one of his series of evangelistic services. From a heart overflowing with gratitude to God, and with no thought of being poetic, he exclaimed —

"We praise Thee, O God,  
For the Son of Thy love,  
For Jesus who died,  
And is now gone above."

He afterwards wrote the hymn of six verses; verse one is slightly altered in our "Believers' Hymn Book".

### MISQUOTATIONS

Likely most of us have quoted, or heard the word from others, "If Thy presence go not with *us*, carry us not up hence," so often, that we may be surprised to find that this is a misquotation. Moses prayed in Exodus 33:15, "If Thy presence go not with *ME*, carry us not up hence." Another similar error is often heard, "Not forsaking the assembling of *yourselves* together, as the manner of some is; but exhorting one another," etc. The Scripture says, "Not forsaking the assembling of *OURSELVES* together" (Heb. 10:25).

In the January issue, we suggested how much preferable the scriptural word **CROSS** was to the non-scriptural word **GIBBET**, or **A ROMAN GIBBET**. A correspondent has written, drawing our attention to the fact that Peter's favourite word was, "The Tree", Acts 5:30, "The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree," see also Acts 10:39, 1 Peter 2:24. The writer referred to also suggested that the word "tree" might disassociate our minds from Rome's smooth cross, and make us think of the rough tree. Truly His was no cross of gold or silver. Paul also used this term (Acts 13:29). Either word is surely much preferable to that of "gibbet".

While on the line of using terms continually which are not found in Scripture, might we suggest to young believers that the language of the Word of God is always preferable and safe. When referring to the shame our Lord endured from man, some invariably use the expression, "vile spittal". Is not the language of our Lord, prophetically given in Isaiah 50:6, much better? "I hid not my face from shame and spitting," or the words used in Matt. 26 and 27?



**QUESTIONS AND ANSWERS**

(Send all questions to Hector Alves,  
338 W. King Edward Ave., Vancouver 10, B.C.)

*Question.* Will you please explain what is meant by "A Literal Translation"? What is your opinion regarding "Young's Literal Translation of the Bible"? Do you think "Literal Translations" are helpful?

*Answer.* The meaning of a "literal translation" is a translation of the exact words of any language into that of another language. When this refers to the translation of the Scriptures into English, it means that the translator gives the exact text, word by word, translating from one language to the other. Any literal translation of the Holy Scriptures must be used cautiously and with discretion, for the simple reason that the characteristics of one language may differ from that of another language. For instance, when we say "Look out," a Frenchman would never think of giving the warning we intend in that expression, by using the equivalent words in his language. Therefore a literal translation at times would be meaningless, as well as misleading. The best translations are those which translate into the words that an English-speaking person would use if he or she wished to express the same thought or idea. This we find in the New Translation, by J. N. Darby; the English Revised Version of 1881; and in the King James Authorized Version. Dr. Robert Young's Literal Translation is among the best literal translations of the Scriptures because he was not only an eminent scholar, but also a devout Christian. Notwithstanding, the use of this translation is restricted because of a particular principle which Doctor Young followed relative to tenses. A good and safe literal translation of The New Testament is that which is known as "The Interlinear Translation". In this work the English is printed between each line of the Greek text, and word by word is translated literally or exactly from the one language to the other.—H.A.

*Question.* In Deuteronomy 17:1 we read, "Thou shalt not sacrifice unto the Lord thy God any bullock, or sheep wherein is blemish, or any evilfavouredness," etc. What is the meaning of this word "evilfavouredness"?

*Answer.* This is a word that does not occur anywhere else in the Bible, and I do not know that it occurs anywhere else in literature. It means that in this gift brought to the Lord, there must not be the least suggestion of anything wrong. In J. N. Darby's New Translation, it reads—"wherein is defect, or anything bad." Young's Literal Translation renders it, "in which there is a blemish — any evil thing."

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This of course pointed forward to, and is a type of our Lord Jesus Christ. In Heb. 9:14 we read, "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? There we have the offering without blemish, no evil-favouredness, no sign of sin in Him.—H.A.

\* \* \* \*

They are fools who act only on the advice of others; and they are otherwise who think they have no need to be advised.

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### TRUTH AND TIDINGS GOSPEL TRUST

Some of our readers will recall the difficulties encountered by those wishing to export funds to our missionaries, because of necessary regulations imposed by our government, which were controlled by a Foreign Exchange Board. This occasioned the application, under the auspices of our magazine, for a permit to act as a medium for those wishing thus to remit to the Lord's servants. This granted, we are happy to have been able to act in this capacity, during the past five years, in forwarding to workers abroad and in homelands a total of \$29,593.58.

Since the elimination of the Foreign Control Board, it is now possible for anyone to purchase Bank Money Orders for export, and the amounts sent to us have decreased as a consequence. Nevertheless, some individuals who wish to remit considerable sums, and can profit by our receipt in deducting from Income Tax returns, have continued to send through us. Others have used our medium, feeling that our experience should enable us to better allocate the funds they can give. While not wishing to relieve any of their personal responsibility to be exercised about those labouring for the Lord and looking to Him alone, we are happy to continue this service. It is attended to by our Associate Editor, Mr. G. Gordon Johnston, 140 Woodycrest Ave., Toronto 6, Ontario. However, please do not make out cheques in his name, but make them payable to *Truth and Tidings Gospel Trust*. This makes it possible for anyone substituting for him to cash cheques, should he be absent.

The following is a copy of our auditor's annual report covering the year 1953.



TRUTH and TIDINGS GOSPEL TRUST  
(From 1 January 1953 to 31 December 1953)

RECEIPTS AND DISBURSEMENTS:

*Receipts*

Balance on hand 1 January 1953 .....	\$ 34.34
Offerings for Lord's Work .....	3,757.76
Offerings for Expenses .....	54.00
Offerings for English Flood Relief .....	1,026.95
<b>TOTAL RECEIPTS .....</b>	<b>\$4,873.05</b>

*Disbursements*

Remitted to Lord's Servants .....	\$3,722.25		
Remitted to English Flood Relief .....	1,028.64	\$4,750.89	
Bank Charges and Expenses .....	19.60		
Postage, Excise, Printing, etc. ....	24.50		
	44.10		
Less U.S. Exchange Premiums .....	19.83	24.27	\$4,775.16
Balance in Bank 31st Dec., 1953 .....			\$ 97.89

I have examined the books and records of Truth and Tidings Gospel Trust for the year ending 31st December 1953 and find that the above Receipts and Disbursements Statement is in agreement therewith.

JAMES B. BUCHAN,  
*Accountant and Auditor*

Toronto, January 26th, 1954.

**A PRACTICAL TEST**

And so you are not sure whether that thing is wrong or not—you would not like to call it sin, you say. But, dear brother, tell me this, is it helping your soul to prosper? Is it drawing you nearer to God? Or is it blunting your spiritual appetite and causing you to lose desire for the things of God? That is how to look at the matter, if you are not sure about it. If it is bringing leanness on your soul, it is clearly the wrong thing for you. What can recompense you for such a calamity as leanness of soul. Tell me, is there anything that can outweigh the loss, the eternal loss, at the judgment seat of Christ? Let not a little fleeting gratification rob you of an eternal weight of glory; and remember that "whatsoever is not of faith is sin."



## QUEBEC

**QUEBEC CITY**—Construction of the hall continues and contacts through visitation bring some unsaved to cottage meetings.

**GIRARDVILLE**—V. Davey has been helping with the work here for a few weeks.

**THETFORD MINES**—A few bright cases of conversion recently through contacts made by local brethren. W. Gratton's regular visits help and encourage the little assembly. J. Spreeman is spending some time here and at Quebec City, seeking to reach others.

**MONTREAL**—A fresh interest among French R.C.'s in visitation and cottage meetings. One man professed faith in Christ recently, and seems real. The English Ogilvy assembly was encouraged by a baptism of five, fruit of several months' Gospel activity. A man brought to witness this baptism told later how God saved him in Bordeaux jail, on his knees alone before God in his cell. No doubt an answer to the earnest prayers of his loved ones. "With God all things are possible." B. Grainger.

## MARITIMES

Robert McIlwaine carries on alone at Malton, N.S. Continued interest. D. Howard went to St. John's, Newfoundland, for gospel meetings. B. Oliver has been visiting P.E.I. recently. Geo. Heidman is encouraged in Saint John, N.B. N. L. McNeil and B. McMullen had some gospel meetings at Dundas, N.B. Not much interest. Gillen McCullough and John McCracken are preaching in a house in Skowhegan. Interest poor.

## U.S.A.

**CLEVELAND, OHIO**—Wm. Warke paid an appreciated visit here and in Akron, on his way to join F. G. Watson in Gospel meetings in Bryn Mawr, Pa., D. L. Roy had good meetings on the West Side on "The Tabernacle".

**PHILADELPHIA, PA.**—C. Patrizio has had to stay around home because of his wife's weakness since her recent operation. During a short visit to Jersey City, N.J., he had the joy of seeing an Italian R.C. profess to be saved.

**STEUBENVILLE, OHIO**—A. Klabunda and J. Lipke are preaching the Gospel here.

**FOREST GROVE, ORE.**—Hector Alves and Bruce Cumming were expected to begin Gospel meetings on Feb. 7th.

**McKEESPORT, PA.**—Geo. Baldwin of Bryn Mawr, Pa., is having Gospel meetings here, with some interest. Wm. Warke was with us for three nights at the end of January, helping through the ministry of the Word.

**BRYN MAWR, PA.**—F. G. Watson and F. Warke are preaching the Gospel here, with good attendance.

**NEW HAVEN, CONN.**—R. Capiello writes that he keeps busy among Italian people of Eastern States, always finding some who are interested.

**SEATTLE, WASH.**—F. Fairfield and Bruce Cumming spent a night here recently. A. Stenhouse is expected for a week-end.

## CONFERENCES

**VANCOUVER, B.C.**—Annual Easter Conference will, D.V., be held this year April 16th, 17th and 18th, with Prayer Meeting Thursday, April 15th, in Hastings East Gospel Hall at 8 p.m. Breaking of Bread at 10.30 a.m. in this and North Vancouver Gospel Halls, all other meetings at Sunset Memorial Centre, 404 East 51 Avenue. Those walking in the old paths will minister the Word. Correspondent R. Reid, 126 West 48 Ave., Vancouver 15, B.C.

**MANCHESTER, CONN.**—Another Annual Conference is planned, in the will of God, beginning April 15th with Prayer Meeting in Gospel Hall, 415 Center St., at 7.30 p.m. Then on 16th, 17th and 18th at 10.30 a.m., 2.30 and 7 p.m. in Masonic Temple, at the Center. Corres. Wm. McBride, 98 Church St.

**TORONTO, ONT.**—Annual Conference, sponsored by assemblies at Ascot, Bracondale, Broadview, Birchcliff, Brock, Eglinton (at Cleveland), Lansing, Highfield, Mimico, Pape and West Toronto, is to be held, D.V., in the Central High School of Commerce, 570 Shaw St., for West End, and in Eastern High School of Commerce, Phin Ave., for East End. Meetings at 10.30 a.m., 2.30 and 7.00 p.m. on Friday, April 16th, Saturday, April 17th, at 10.30 a.m., in West End only, and at 2.30 and 7 p.m. at both ends of city. Lord's Day, April 18th, at 10.00 a.m., 2.30 and 7 p.m. Preceding Prayer Meetings on April 15th in Brock and Pape Halls. Corres. West End, Wm. McClelland, 38 Laws St., East End, John Robertson, 43 Howard St.

**McKEESPORT, PA.**—Annual Conference will be held (D.V.), Saturday and Lord's Day, April 24th and 25th, preceded by Prayer Meeting, April 23rd at 7 p.m., in Gospel Hall, 1301 Soles St., McKeesport, Pa. The Lord's servants walking in the "old paths" will be welcomed to minister the Word. Visitors please advise in advance of their coming. All freely entertained by the saints. Correspondence to Wm. H. Moore, 2629 Hill St., McKeesport, Pa.

**MONCTON, N.B.**—Conference at Easter season, April 16th to 18th, inclusive. Prayer Meeting evening of 15th. N. L. McNeil.

## WITH CHRIST

**COLLINGWOOD, ONT.**—On Nov. 7, 1953, Mr. Edward Mack went home in his 76th year. He was saved over 58 years ago in the Old Country, was gathered to the Name of the Lord about 35 years ago, and has been in fellowship here and in West Toronto. He was a real help in the assembly, having a care for saved and unsaved. Bro. Wm. Bousfield spoke a faithful word to a large company at the funeral.

**CLEVELAND, OHIO**—Mr. Daniel Dudley of the West Side assembly went to be with Christ on Nov. 12. He was saved in 1908 and was formerly in the Addison Rd. Assembly. Prayer is requested for a son and daughter.

**BRIDGEPORT, CONN.**—Our brother, Mr. Joshua Butterworth, was called home to be with the Lord after a long illness. He was saved over 40 years ago in Newport News, Va., and has been for over 30 years in the Bridgeport assembly. A quiet, godly brother and a good help in the assembly, he will be missed. Robert Crawford spoke timely words to a good number at the funeral.

**BRIDGEPORT, CONN.**—Our brother, Mr. John Greer, was suddenly called home after a short illness. He was saved 50 years ago in Stonehouse, Scotland, and for 45 years has been in the assembly here, in which he took an active interest. Our brother was a well known builder, and many business men heard the Word preached at the funeral by Mr. John Rankin.

**VANCOUVER, B.C.**—Mrs. Emma Halverson departed to be with Christ on Jan. 8th, within a few weeks of her 80th birthday. Saved in 1926, and for a number of years in fellowship with the saints at Taylor-side, Sask.; Portage la Prairie, Man.; and in late years in the Fairview Gospel Hall. A quiet and very consistent Christian, who will be missed in the assembly. Survived by three sons and three daughters who are in assemblies in various parts. Bren, Fairfield and Wilson spoke at the funeral services.



# 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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APRIL, 1954

PUBLISHED MONTHLY, D. V.

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## TIDINGS

### WEST

**VANCOUVER, B.C.**—D. Craig of North Ireland is having largely attended ministry meetings in the various assemblies. Wm. Williams of Venezuela expects to be at the N. Vancouver and Hastings E. Conference, and is visiting the assemblies. His address in this country will be, 215 St. Marie St., Collingwood, Ontario.

**TAYLORSIDE, SASK.**—A. Wilson and G. McKinley are preaching the Gospel here.

**PORTAGE LA PRAIRIE, MAN.**—J. Ronald and A. W. Joyce had over six weeks' well attended Gospel meetings, when a good number, mostly adult strangers among whom were Greek Catholic and R.C.'s, professed to be saved. Brother O. Fish, a veteran servant of the Lord of well over 80 years of age, who lives at Portage, still helps by the Throne of Grace.

**WINNIPEG, MAN.**—The West End Assembly has been encouraged in a new work among the children in Elmwood, an eastern suburb of the city. They have built a fine hall and already have an average attendance of about 100 children. J. Ronald and R. Boyle expect to start Gospel meetings in the new hall March 14. (This is an excellent way to branch out from city assemblies into new subdivisions).

### ONTARIO

**SAULT STE. MARIE, ONT.**—A. W. Joyce enjoyed a week end on the way home from Portage. The hall was filled on the Sunday evening for the Gospel.

**MANITOULIN ISLAND, ONT.**—R. Booth and George Wilson are preaching in the new hall, and made an appreciated call at Huntsville on the way.

**SUDBURY, ONT.**—Stanley Simms had some cottage meetings and a young man professed to be saved, encouraging the saints.

**HUNTSVILLE, ONT.**—B. Widdifield has been busy preaching and visiting in this district among saved and unsaved. Two professed and others are interested.

**PARRY SOUND, ONT.**—R. Bruce, who has been quite ill, has been slowly improving.



**HEARKEN UNTO ME****Part 3***A. W. Joyce*

"Oh that thou wouldest hearken unto My commandments, then should thy peace be as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the grains thereof" (Isa. 48:18-19 R.V.M.). In this promise of innumerable seed and offspring, in a spiritual sense to us, we have the third blessing which will result from obedience. In this dispensation of grace, a command has been given by the risen Lord, first to the apostles, then to the evangelists of every generation, and also to every one of us who are saved by the grace of God.

"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL" (Mark 16:15). "YE SHALL BE WITNESSES UNTO ME" (Acts 1:8). The early disciples HEARKENED unto Him, and went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following" (Mark 16:20). How marvellously fruitful was the early preaching of the Gospel. Some of the heralds were stoned to death like Stephen, some of them slain with the sword like James and Paul, many of them were torn to pieces in the arena by wild beasts, "Butchered to make a Roman holiday." But in spite of persecution, imprisonment, torture and martyrdom by every form of opposition, the Gospel triumphed. As the ranks were thinned by martyrdom, "the blood of the martyrs was the seed of the church," multitudes were saved and sprang into the ranks to take the place of the fallen. These were truly the glorious days of the church's testimony. In a comparatively few years, such was the spread of the Gospel that it seemed as if the power of the testimony would overthrow Pagan Rome.

The Devil altered his tactics, the lion ceased to roar, the bitter hostility of the world changed. "Christianity" became popular, a mass of unconverted professors mingling with the people of God soon lowered the standard of godliness, self-seeking men strove for place and prestige, and the commandments of the Lord were displaced for the will of the majority and the traditions of men. The great command world-ward, "Preach the Gospel" was set aside. A faithful preacher became an exception like a solitary voice "crying in the wilderness".

The darkness of the middle ages settled down upon an utterly corrupted church. The professed house of God, became a den of thieves. Indulgences to commit sin were sold and the proceeds used to fatten the revenues of the "mother church", and any voices which were raised in protest like that of John Huss, were quickly silenced in a blazing funeral pyre.

God had mercy again on a perishing world, and saved a monk in Germany, Martin Luther, who set Europe ablaze by his bold, courageous denunciation of the abuses of Romanism, and his declaration of the Gospel truth that had liberated his own soul, "The just shall live by faith." He was followed by Farel, Zwingli, Calvin and others on the continent of Europe, who sounded forth the message of life.

In England, Latimer and Ridley were burned at the stake, while the one martyr called prophetically to the other, "We shall this day light a candle in England that, by the grace of God, shall never be put out." The purple heather of Scotland was dyed with the blood of the covenanters, who, driven from their churches, preached in the open air and died for their faith. Later, Wesley and Whitfield, driven by the opposition of a spiritually dead state church, went out to the hills and moors to preach the Gospel to multitudes, thus saving England from the infidelity which swept France and culminated in the blood bath of the French revolution.

The 19th century followed with an outburst of missionary zeal, which went hand in hand with the recovery of long buried assembly truths, and the truth of the coming again of the Lord Jesus Christ. Africa, China, India, South America and other parts which had been under the thralldom of Heathenism and Romanism became scenes of sacrifice and labour, accompanied by wonderful blessing. The spiritual seed which resulted truly became as "the sand . . . and the grains thereof."

The middle of the 20th century finds a new, and we believe a final, darkness descending on the world as it is ripening for the final judgment. Communism has driven out missionary and public Gospel testimony wherever its blighting influence has spread, especially in China. The wane of Imperialism and the rise of nationalism in India and other parts find the Anglo-Saxon missionary an unwelcome intruder. Modernism and infidelity, but thinly venerated by religion, has honey-combed protestant denominations. The rise of false cults which are flourishing everywhere such as so-called Jehovah Witnesses, Christian Science, Mormonism, etc., remind us of the faithful portraiture of the 'last days' (2 Tim. 3, Pet. 2, etc.).

In the midst of the apostasy and departure of the last days comes the clarion call "PREACH THE WORD". Brethren, are we doing this? Are we content to remain on the defensive, holding the ground others fought to gain? Young brethren in the work, has God called you into His service to spend your time going from assembly to assembly with series of meetings, or week end visits? He surely has not. Where is the desire to sacrifice and labour in new places? Have we seen any assemblies formed since we went out? How many letters of commendation have been applied for to pioneer in the interior of



—, and the letter obtained, the enthusiasm vanishes for the new places. Is this honest? If we have not seen definite work done for God in some new part of the vineyard and have been preaching for some time, let us get down before God and ask Him, "Have I been really called to the work at all?" Am I a propeller on the Gospel ship, or am I merely a barnacle, hanging on?

Brethren and sisters, we have all been called out of the world, and sent back into it as witnesses for the Gospel by life and lip. Are we witnessing for Him? How many tracts have you given out since you were saved? You may reply, "We mail thousands of tracts from our assembly." That is very good. But how many tracts have you passed out by hand to those with whom you work? Do you witness for Christ? Do the neighbours and those with whom you come into daily contact know you are saved? When a special Gospel effort is being held are you at every prayer-meeting you can possibly attend?

An inter-denominational Evangelist comes to a city, thousands crowd to hear him. If the people hear the Gospel and souls are *truly* saved, we can thank God for it. But alas it is pitiful when brethren in assemblies of God get wildly enthusiastic about stars in the denominational world, reproach those who stand by the truth of separation for "not having the Gospel spirit". Yet, when a special Gospel effort is being made in their own assembly their support consists of coming out a couple of times a week, they are seldom at the prayer-meetings and it may be they have never been known to bring out their neighbours, business acquaintances, etc., to the Gospel Hall. We cannot mince matters, for those who have professedly learned the truth of "outside the camp" it is wilful disobedience to return to the camp. The Spirit of God and the Word of God that led us out, will never lead us back. It is **DISOBEDIENCE TO THE WORD**. The first step is, "It is all right to go and hear the gospel when there is no meeting at the time in the assembly." The second step is, "Our meetings are dead I am going no matter what anyone says." In some professed assemblies the third step has been taken, "We will close our meetings and all go." The fourth step of descent is, back into Babylon for good.

May God graciously exercise our hearts in these darkening and closing days that we may **HEARKEN TO HIS COMMANDMENTS** **PRAY MORE, PREACH MORE**, and be found among those of whom the Lord can say, "Thou hast a little strength, and hast kept My Word, and hast not denied My Name . . . Behold I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:8 and 11).

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Have a deaf ear to unkind remarks upon others, and a blind eye to the trivial faults of your brethren.

**TOLERATION***G. G. Johnston*

A common principle in religions founded by men has been to endeavour to exterminate all who would not agree to accept the tenets of that particular faith. The pseudo-prophet, Mohammed, practised this, and taught his followers to continue to conquer lands and to extirpate all who would not submit to the religion of Islam, of which he was the founder. Recent outbreaks of this type of fanaticism have been witnessed in parts of India.

The Church of Rome considered this practice essential to the firm establishment of her doctrines, and stands firmly by it today as a proper recourse. Her chief complaint against the laws of state today is that they will not permit her to thus fulfil her desire upon her opponents. With what satisfaction she has witnessed the weakening of state opposition in recent years in the Republic of Colombia, allowing her dupes to murder and pillage at pleasure a considerable number of simple believers in Christ, whose only crime was a refusal to submit to her authority, and whose only desire was to worship God according to the dictates of their consciences and the Word of God.

History abounds in true accounts of the martyrdom of thousands upon thousands in Scotland, England, France, Italy, Spain and even in South America, where, by the Inquisition and other means, those who dared to break from Rome were hunted from among their fellows and brought to be burned at the stake, drowned, or otherwise disposed of, lest the authority of that vile system should suffer, or the influence of such godly souls should spread further. It is said on good authority that during the Inquisition not less than three million of the choicest inhabitants of Spain were thus martyred. Little wonder that Spain's once glorious power, ruling over a large part of the new world, has been reduced to decadency.

In the parable of the wheat and the tares (Matt. 13), our Lord gives us an example of Christian toleration. Among the wheat *in the field* (which in verse 38 is said to be the world) there sprang up tares. The servants of that householder immediately suggested an attempt to root them out. But their Master forbid this, saying: "Let both grow together until the harvest."

Rome and other intolerant sects have followed the course proposed by those servants, while the so-called Protestant churches have taken the Lord's words of toleration to mean that both saved and unsaved should be together *in the church*. This ill-advised toleration has resulted in a multitude of professing Christians who have never been, nor do they pretend to have been, converted to God! As surely as Rome's intolerance is evil, so surely is this tolerance not of God.



In the beginning, the churches were made up of converted persons only. Should not elders today continue a godly vigil lest such a specious type of tolerance result in bringing into the assembly those who have never given proof of being born again?

The tolerance of the God-fearing Christian is one of the marks of the grace of God. Godly tolerance, however, will never permit a person to wink at evil, though it may enable him to bear with it — not to share in it. Many exhortations to use godly toleration are found in Paul's epistles, such as: "Let your moderation (yieldingness) be known unto all men." (Phil. 4:5); "Shewing all meekness unto all men!" (Tit. 3:2); "When ye do well, and suffer for it, this is acceptable with God." (1 Pet. 2:20). In all such circumstances, our blessed Lord is our perfect Example. "When He suffered, He threatened not but committed Himself to Him that judgeth righteously." (1 Pet. 2:23). Thus may we bear patiently whatever we have to suffer for righteousness sake. "The Lord is at hand (looking on)" (Phil. 4:5), and He will care for His people's interests, if they are careful for His.

But toleration, after a godly order, will never permit carelessness regarding what is contrary to God's Word. Paul saw in the doctrines of the judaizing teachers a real menace to true Christian doctrine, and, because Peter had weakened under it and was making compromise with it, he withstood him to the face (Gal. 2:11). While our Lord showed toleration with the erring on many occasions, yet He rebuked the Pharisees and even His own followers when they erred. The evident trend of apostolic teaching, while it encourages patience and toleration with others in many things, is a positive rebuke to all that is not after the godly order established thereby. Thus all laxness in doctrine, or practice, is definitely censured.

What should we say regarding the laxity of some in these *difficult times*, when so many innovations appear among those professedly gathered according to the Scriptures? Is it godly toleration to allow such things to pass unchallenged, or should we stand firmly in solemn protest? Leaving the plain declaration of divine truths and their practical application, a popular type of gathering is introduced, in which the thought of entertainment is to the fore. The character and result of sin is little referred to, and the hearers are urged to make a profession of faith in Christ, who know little reason why they should, except that others are doing the same. Some who should know better rejoice when the fact of hell is not mentioned, and frown upon those who would refer to eternal punishment. Some are displeased if reference is made, in teaching, to the sects and denominations around us, as "Babylon" the nest of every evil doctrine, and to our separation from it. A tolerance that is definitely not of God is not only allowed

but insisted upon, and a constant drifting back into these systems is the natural result.

Thank God, there are many happy exceptions. May we all seek grace to exercise due toleration with any who may differ from us, but never allow our toleration to become degraded into a consenting with evil.

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### MISQUOTATIONS

We have been encouraged by the interest in "Misquotations" as evidenced by letters sent to the editor. We find, however, that some of the misquotations sent to us are not really mistakes, but alternative readings from the Revised version, etc. Then, also, we wish to confine ourselves to the more frequently and generally misquoted texts. That some of the corrections made are really required to be continually emphasized was noted by the editor. Since drawing our readers' attention to the oft-times misquoted "of sin, and of righteousness and of judgment *to come* (John 16:8), in the December issue, we heard this mistake repeated in prayer almost nightly, before and after the Gospel meetings, in one of the assemblies.

"Now unto Him that is able to do exceeding abundantly above all that we *CAN* ask or think" (Eph. 3:20). No doubt this is true, but the additional word is not in the text.

"And whosoever's NAME was not found written in the LAMB'S book of life was cast into the lake of fire" (Rev. 20:15). This has likely resulted from a compounding of Rev. 13:8 and Rev. 21:27, along with our text.

One of our correspondents has suggested drawing our readers' attention to a "MISAPPLICATION" of a text. "For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness," etc. (Isa. 53:2). "*He was once a root out of a dry ground to us,*" as if the thought was His unattractiveness to the natural man, as is brought out in the latter part of the verse. Our Lord Jesus was to God as a tender plant, and as a root out of a dry ground. Out of this dry ground, the world in general and Israel in particular, Christ was the only One on Whom God's eye could rest in perfect delight.

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Do not put the worst construction upon the real or supposed wrong action of fellow-believers.



**ISRAEL, TYPICAL OF THE CHURCH**

## Part 2

*N. Brooks*

The servitude of the Judges have their counterpart in the SMYRNA tribulation period of the church. Government by judges was God's order for the nation, for when the people demanded a king (1 Sam. 8:6), Jehovah replied, "They have rejected Me that I should reign over them." A judge was not chosen by vote, nor by parentage, nor because of education, but was raised up of God with a gift, and was recognized for his gift's sake. This is a picture of New Testament elders, whom we are exhorted to know and acknowledge (1 Thes. 5:12). The judges were men who, in type, were men of the Word. Othniel captured Kirjathsepher, "The city of the book." Ehud used a two-edged sword. Shamgar wielded an ox-goad, which is like "the words of the wise". Deborah means "the word". Gideon used a light and a trumpet. Jephthath used a sword upon God's enemies, as well as, unwisely, to slay his brethren.

In 1 Samuel, the people, instead of seeking prosperity through returning to God, demand more organization as the key to success. They desired a king like the nations round about them, with pomp and glory. How like the church's desire in the PERGAMOS period for a man-made clerisy (c.f. Rev. 2:15, Nicolaitenes means "rulers of the people"). At this time bishops reigned over the people of God.

Beginning with Solomon, the kings led Israel to commit spiritual fornication, by serving the gods of the nations. In the infamous reign of Ahab, the moving power towards idolatry was Jezebel, Ahab's wife who was a daughter of the neighbouring king of Phoenicia, and who was a fanatical promoter of the worship of Baal. How strangely prophetic of the Jezebel of the THYATIRA period, who brought pagan ceremonies into the professing church.

In God's judgment, Judah and Jerusalem are made captive to Babylonish kings, and are seen by Ezekiel like a valley of dead, dry bones. This pictures the dead church of the SARDIS period, altogether in captivity to the spirit of Babylon.

In the book of Ezra, we come to a great Old Testament revival. Daniel read God's promises of restoration at the end of seventy years of captivity, and took it to the Lord in prayer (Dan. 9). In answer God moved the heart of king Cyrus, doors were opened, and the spirit of a remnant was stirred up to come "Back from Babylon". This remnant people re-built the temple in Jerusalem for God, and sent an urgent invitation to their brethren who were still in Babylon (Zech. 2:6, 7). They built a wall of separation from the unsaved (Neh. 3). The restoration of a remnant of the church to God's order

in recent PHILADELPHIA times, has resulted from souls being enlightened through searching the Word of God with spirits exercised in prayer. Thus doors were opened by Him Who "openeth, and no man shutteth" (Rev. 3:7). It is our God-given privilege to keep His word, and not deny His Name.

Sadly we consider the break-down in separation of Neh. 13, and the polluted worship of Mal. 1. In the following four hundred years which bring us to Matthew, formalism took the place of spirituality in Israel, tradition supplanted the Word of God (Matt. 15:3), and when Christ appeared there was no place for Him among the people "zealous for God" (Rom. 2:2). Christ was outside, knocking as in the LAODICEAN church period. The real snare of modern sects in Christendom is, the placing of tradition (the teaching of the elders), before the Word of God. Let us take care not to fall into the same error, but seek to hear His voice, and sup with Him. Even a modern Paul's teaching must be tested by the Berean method of searching "if these things be so." "Prove all things, hold fast that which is good" (1 Thes. 5:21), is the only safe course. All must be tested by the Word.

Finally, the apostate nation of Israel rejected and crucified their Messiah at His first coming, and they were judged by God by means of the Romans in the great slaughter, destruction of Jerusalem, and the dispersion in A.D. 70. In Rev. 17 the apostate church, left after Christ's second coming, is destroyed by the revived Roman Empire.

Truly, "Known unto God are all His works from the beginning of the world" (Acts 15:18). All these things in Israel's history were "written for our admonition" (1 Cor. 10:11).

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### CHRIST OUR ADVOCATE

1 John 2:1

Christ acts as a Priest with God, and as an Advocate with the Father. In the former official capacity, He deals with our need as tried, suffering and tempted saints; in the latter, provision is made for us as failed and failing children. The object of the advocacy of Christ is to restore our forfeited communion, the joy of salvation. Relationship is not broken by our constant failures, but the communion of it is, hence this gracious ministry of love to restore, not the relationship of child, but the feelings proper to it.

—WALTER SCOTT

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Never drink in the spirit of the tale-bearer: mitigate and soften strongly-worded charges of evil. Be just.



**THE CHRISTIAN BOY****Part 3***J. Gray*

**HIS BOAT.** Jonah the prophet used a boat to try and get away from God. How foolish! the price he paid was high and the danger he brought himself and others into was great. Upon confession of his sin he was restored. Peter loved nets, boats and fish. One day he caught a fish with a piece of silver in its mouth. The money was to pay the taxes (Matthew 17:24-27). Catching this fish is like catching a soul for Christ. I have no doubt it was clean according to Lev. 11:9-12. It had fins to enable it to swim. How good it is to see the fins of the young believer's faith being put into action. He began his Christian life by faith and now walks or lives by faith. The fish would also have scales which were for its protection. Principles of separation are good scales to protect one in an unclean, ungodly world. Peter opened the fish's mouth and there was the piece of silver. Silver speaks of redemption. It is grand when one's mouth is opened and we hear these lovely words being sung, "Christ my Redeemer, died on the Cross".

In Luke 5, the Lord borrows Peter's boat in order to reach the multitude. He paid him well for the use of it by giving him a lovely catch of fish. In many ways we are debtors, but not so the Lord. Oftentimes the Lord borrowed. In Matthew 22:19 it was a penny, in Luke 19:30 it was a colt. Today he works on the same principle although His needs are different. He is using men, women, boys, girls, cars, boats, homes, halls, silver, gold, dollars, etc., in order to reach the multitudes with the Gospel of grace. The clarion call is for us to place these things into His hands. Brethren, you may not have a boat but you have a body. Are you willing to present it on the altar for His glory? (Romans 12:1).

**HIS BED.** The bed is mentioned a number of times in scripture. In Mark 4:21, it is linked with the bushel. Both are light concealers and a positive hindrance in the life of many Christians. It is amazing how many have their light under a bed. Their time, talents and energy are being spent on self and a life of comfort and ease is their aim. God's house and Christ's interests are not prominent in their lives. The fact that thousands of souls are going down to Hell every day does not disturb them, others can give out gospel papers and preach in the open air, but they are not exercised. Visitation of the sick is a responsibility for some but not for them. They believe God has a program to work out in the lives of others but fail to see what He wants them to do.

The bushel suggests a busy life in material things. Martha is an example (Luke 10:38-42). Note how she was reproved by Christ while her sister Mary was commended for her spiritual posture.

Martha illustrates the carnal and Mary the spiritual. This by no means gives licence for slothfulness in home or business, for this is condemned in scripture (Romans 12:11). There is real danger of being over occupied with the things of this life and being absorbed in the world like Demas (2 Tim. 4:10). Some permit business interests to become a mountain in their lives to the displacement of spiritual interests and things. They follow the example of Lot who was much interested in the well-watered plains (Genesis 13:10). Such lights are under a bushel. The woman of 2 Kings 4 was intelligent as to the need of Elisha. Her wisdom was seen in her selection of the furniture for the little chamber. One piece was the bed, she knew the busy man required rest.

These are busy days, the world is going at a fast rate. Twenty-four hours is a short day to the majority and not enough to carry out their daily plans. What is the result? Physical exhaustion. In a similar way the Christian is driving fast. He is being influenced by the fast moving man of the world. Time to read and pray cannot be found and his loss in spiritual things is great, power and happiness which ought to be seen in his life are conspicuous by their absence. He soon learns by experience this is not the road to blessing.

What are Christians doing with what we generally call spare time? Consider the conditions under which they work. Trade unions have brought down working hours in some cases to forty-four per week. Plans are in the making to reduce this. Some brethren stop work early Friday and do not start again until Monday. Does this mean God is going to get more time from His people? Are Saturday and Sunday to be dedicated to His service? How nice if God's people would take advantage of these shorter working hours and spend more of the week-end in prayer and communion with Himself. This would be the teaching suggested in the bed. There is great need, amidst all the rush and noise of the world to stop, and hear the voice of Jesus say, "Come ye yourselves apart, into a desert place and rest awhile" (Mark 6:31).

**HIS BODY.** Man had a body before he had a soul. With the completion of creation he had body, soul and spirit (Genesis 2:7), and enjoyed communion and fellowship with God. Sin entered and man died, he was lost to God. His soul and spirit were in a condition of death and his body was dying. The stamp of death was upon man in every phase of his being. The picture was black, it looked as if the Devil had gained a victory and God's plans for man were frustrated. The occasion gave God a fresh opportunity to bring to light His eternal purpose and plan for a new creation. With the fulfilment of Christ's work on the cross in relation to sin, God exalted Him to His own right hand, (Heb. 1:3), in virtue of a finished work.



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On this ground He can deal in mercy with the guilty. The moment has come when the work of a new creation begins. The Holy Spirit is sent forth and the gospel of God is told out. His power is seen working on dead souls. Upon believing the gospel, life is imparted and the new creation takes place (2 Cor. 5:17), there is now life where there had been death. Man lives toward God, he has been born again never to die spiritually. With life in his soul and a spirit full of light he can love the God of all grace who is the source of the new creation (John 1:13). By this we learn that man's soul and spirit have been quickened by God through the Holy Spirit (Eph. 2:1), having passed from death unto life (John 5:24), this is a spiritual resurrection which takes place at the moment of conversion.

Some may ask, what about the quickening of the body? It has been stated by some that Roman 8:11 is a present quickening of the body, and present day "healers" use such a verse. There is no doubt that this verse is fully explained in 1 Corinthians 15, which refers to the quickening on the morning of resurrection, when the living and dead saints shall get their new bodies of glory and will be like Christ physically and morally, (Phil. 3:20, 21:Romans 8:29). In that day the fulness of the new creation will be seen when man is perfect spiritually, morally and physically. He will have life, and not death, in his body, soul and spirit, and all three tend in one harmonious way to glorify God. In the person of one who was a sinful man we will see the full recovery of Divine likeness and the imprint of perfect holiness. In that day we shall be to the praise of His glory (Eph. 1:12). The state of the glorified is described in Revelation, chapters 4 and 5.

The believer's body plays a very important part in the work of God today. In 1 Cor. 6:19,20, Paul discloses to the Corinthian saints that they had been redeemed, which means their bodies were Divine property. He also points out they were, as individuals, temples of God, being indwelt by the Holy Spirit of God. How solemn! In Romans 12:1, the same writer encourages the saints to dedicate their bodies to God as living sacrifices. If the child of God muses upon these three scriptures he will discover that he is not his own but a temple for God to dwell in and a sacrifice for the Divine altar. Such truth if understood, would impress us with the solemnity of the Christian life and its responsibilities.

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Do not speak of misunderstandings as lies. Credit persons with speaking the truth. "Love believeth all things," Prov. 18:5, "It is not good to accept the person of the wicked, to overthrow the righteous in judgment."

**UPBRINGING OF FAMILIES**

*Franklin Ferguson, New Zealand.*

There is not seen, speaking generally, that holy zeal for families which characterized Moses' demand to Pharaoh to let all Israel go three days' journey into the wilderness to hold a feast unto the Lord. He said, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go . . . there shall not a hoof be left behind" (Ex. 10:9, 26). Noble declaration!

It is painful to see Christian parents, even well versed in truth, bringing up their families in such a manner that they acquire a greedy liking for worldliness in its attractingly varying forms. Some are desirous of having the children introduced into what is called "good society". Friendships are sought after and encouraged with those who are strangers to the ways of God, and the children are invited out to things that once upon a time the parents protested against. Having tasted "the pleasures of sin" you cannot restrain them. Numbers of fathers and mothers will see their children "go away into everlasting punishment" (Matt. 25, 46), all because of the worldly upbringing they gave them, and for not checking them when young. Neglect in the spiritual training of families will yet be proven a fearful thing.

The history of Lot is sad reading. Though he was called "a righteous man" (2 Pet. 2:8), yet he settled in Sodom, taking his family with him into that wicked environment; marrying some of his daughters to men of the city, for he had risen to influence and sat with the chief persons in the gate. But what a wreck of a home! Part of his family perished in the fire God rained on Sodom; his wife was judged as soon as she left the doomed city; while his two daughters who escaped with him, proved themselves afterward to be shockingly depraved women (Gen. 19:31-38).

What a different story is told of Abraham. God has summed it up in these magnificent words: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him" (Gen. 18:19).

In Nehemiah's day so serious, indeed, had family matters become, that the children of many of the Jews "spake half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people" (Neh. 13:24).

From so distressing a state of matters, one turns with much pleasure to 1 Chron. 25:5-6, where we read: "And God gave to Heman fourteen sons and three daughters. All these were under the hands of their father for song in the house of the Lord with cymbals



psalteries, and harps, for the service of the house of God, according to the King's order to Asaph, Jeduthun, and Heman". Think of it: a family of 17 serving in the house of the Lord! Heman must have been a glad father and a thoroughly godly man.

(Editor's note—In sending this article, Brother Ferguson writes, "I am into the 88th year . . . saved and in assembly fellowship 72 years, ministering the Word about 68, and 56 in whole-time service)."

### **PULLED OUT, OR CAUGHT UP?**

*W. W. Fereday, Rothesay.*

Pulled out of a false position by the mercy of God, or "caught up" out of uncongenial surroundings by the grace of God—which is preferable?

Lot was Divinely pulled out of Sodom, and he left the place reluctantly. Why did he go to such a place at all? The Spirit of God tells us that "the men of Sodom were wicked and sinners before the Lord exceedingly" (Gen. 13:13); but the same Spirit speaks of Lot as a righteous man "vexed with filthy conversations of the wicked: for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds" (2 Pet. 2:7-8). Could not Lot have found a place more helpful to the divine life within him? When he separated from Abraham (the patriarch graciously permitting him to choose first as to locality, he saw that the plains of Sodom were well watered, and that the whole area suggested to him the garden of Jehovah (Gen. 13:10). This means that it was a good locality for the owner of large flocks and herds; money could be made there. There is no hint that Lot sought guidance from God as to his movements, and it seems certain that he did not take into consideration the moral and spiritual dangers connected with the cities of the plain. So he "pitched his tent toward Sodom (Gen. 12:12), and after a time he got nearer—he sat in the gate of Sodom (Gen. 19:1). In these movements he not only injured his own soul, but he jeopardized the souls of his wife and daughters with terrible results for them all.

When the time came that Jehovah must needs destroy Sodom. He graciously sent an angel to warn Lot. He passed on the warning to his sons-in-law, but they did not take it seriously. Lot's moral and spiritual influence over them was nil, how could it be otherwise? With all his faults Lot was as really one of God's saints as Abraham, and we shall doubtless meet him in the glory of God bye-and-bye. In His mercy He would spare this unfaithful soul, but neither Lot nor his family wished to leave guilty Sodom. But the Angel of Jehovah laid hold of them and pulled them out, bidding them flee to the mountain for safety. Lot's wife turned and cast a longing glance

behind her at the doomed home, and was promptly turned into a pillar of salt. Had she cultivated the inward and spiritual salt of Mark 9:50, her end would have been different, but the Divine principle of separation from evil had no place in the heart of any member of Lot's family.

All this has a voice to us to-day. Are any of our readers in false positions for the sake of gain? Are you needlessly in association with the ungodly for some worldly advantage? Pray consider the terrible price you are paying even now in soul-impoverty, and consider also what the consequences may be later, not for yourselves alone, but also for your families. Before it is too late, "Come out from among them, and be ye separate" (2 Cor. 6:17). Recall to your minds the words of the Lord Jesus concerning all his own; "they are not of the world; even as I am not of the world" (John 17:16). God wrecked Jehoshaphat's ships when he entered into partnership with wicked Ahaziah (2 Chron. 20:35-37), and he pulled Lot out of Sodom with the loss of all his property; but it gives Him no pleasure to use rough measures for the deliverance of His own from unholy associations. But it delights Him when we detect our own errors, and promptly clear ourselves from everything that displeases Him.

In Luke 17:28-30, the Lord pointed out some analogy between the days of Lot and the end of the present age. Men were corrupt then; they are corrupt now. They were conscienceless as to their condition, and careless as to their danger in Lot's day; the same conditions prevail in our own time. God was about to destroy Sodom but neither Lot nor his family wished to leave the place. They had many interests there. God in His mercy sent His angel to pull them out, for it was not His wish that Lot should be involved in the ruin of the wicked. Men are manifestly living at the end of things. God is about to pour out the Vials of His wrath upon the whole earth. Where are our hearts as to this? Do we enter into God's thoughts about the condition of things around us? Do we share His indignation at the world's devilries, and also its contempt for His Son? Or have we made ourselves so comfortable here that we think lightly of the world's evil and are not eager to get away from it? Is it possible that our translation to the Father's House will be somewhat akin to Lot's pull-out from Sodom?

Let us exercise our hearts as to these things. To be pulled out of a false position is one thing, but to be "caught up" out of uncongenial surroundings by the grace of God is a very different matter, and this is the proper expectation of all who believe in our Lord Jesus. Wherever we may be meantime, and whatever may be our occupation we are all necessarily in touch with that which is distasteful to our souls, for the world is wholly evil and it "lieth in the wicked one" (1 John 5:19). The true King has gone to a far country to receive for Himself a Kingdom and to return. His citizens hate Him, and



are saying emphatically "we will not have this Man to reign over us" (Luke 19:11-27). We who love the absent One are His servants witnessing for Him to a rebellious world, and there can be no collusion between the Lord's servants and His wicked citizens. We are the light of the world, and the salt of the earth (Matt. 5:14-16), and nothing must be allowed to dim the light, or cause the salt to lose its saltiness.

Oh the joy it will be to our blessed Lord to descend from heaven with a shout, and with the trump of God, and gather around Himself all those for whom He died. Far away from scenes of temptation and danger He will share with us the holiness and peace of the Father's house for ever. Our hearts should be so aflame with desire to see His face, and to be changed into His image that meantime we should purify ourselves even as He is pure (1 John 3:3). Only thus can we cry with sincerity, "Come, Lord Jesus" (Rev. 22:20).

—*Christian Worker.*

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### OUR NEEDS

There are needs too deep for human utterance. There are wants we cannot name. At the grave of Lazarus the Lord groaned—His groans in the funeral march to the grave were His prayers, hence He said, "Father, I thank Thee that Thou *hast* heard Me" (John 11:41). Now the Spirit in us is behind these groans of ours (Rom. 8:26). God Who searches the heart, searches yours and mine, and finds the action of the Spirit *there*. God answers that, and not our foolish requests, nor even our foolish way of presenting right desires. Thus God in Heaven and the Spirit in us, act together in meeting our need and helping our infirmities.

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Ever remember that your influence for good or evil is eternal. Moral impressions are almost indelible. You influence more or less every soul with whom you come in contact. Therefore, be circumspect.

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The way to Zion is through the Valley of Baca. You must go through the wilderness of Jordan, if you are to come to the Land of Promise.

No pain, no palm; no cross, no crown; no thorn, no throne; no gall, no glory.

**NEWS FROM FRANCE**

147 Ave. Marechal Joffre,  
Argenteuil (Seine et Oise),  
France.

Dear Brother in Christ,

Just a few lines, together with our 1954 subscription enclosed for your valued magazine, "Truth and Tidings", and best wishes for much success in your propaganda of "The truth of the gathering", both for yourself as well as your dear colleagues. Owing to the postal strike here, your December number, sent on Nov. 27th last, only reached us yesterday.

Since the Lord delivered us from the Bath Limited Company, He has enabled us to go forward much more. Last year, more souls were saved and six more saints were baptized and added to the assembly here. Nearly 250,000 copies of our Gospel Writings were published. Over 100 French Roman Catholic towns were visited with the Gospel message. But what is not least, owing to the Pope's circular letter, urging all Roman Catholics everywhere to procure the Bible and have daily family readings of the same, our Circular Letter addressed to Mayors, containing citations of that Encyclical, in which we offered a free copy of the Bible for their Municipal Libraries, was everywhere received with thanks by over 500 municipalities. This proves what a mighty power the Pope wields in R.C. France! The result up to date is 545 Municipal, Communale and Prison Libraries have been furnished with a free copy each of the Bible since last January (1953), and this work continues among the 38,000 French towns.

Letters of thanks from Mayors, Municipal Librarians, Town Councils, and Prison Governors have been received from hundreds of the same! What this will mean in eternity in saved souls, God alone knows, but we know His declaration that His Word shall prosper in the thing whereto He has sent it, i.e., the salvation of souls (Matt. 4:4, Isaiah 55).

We are now continuing "to go to the other towns also," resolved D.V., to reach more than 100 of these 38,000 this year, knowing this to be the will of the Master. May we ask you to kindly ask for help by prayer in this work by the readers of "Truth and Tidings" dear brother, especially as there are many adversaries.

Thanking you in advance, your brother in Him,

WILLIAM TAYLOR

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Think far more of the points where you agree than of those you differ from in your fellow-believers.



**OPPORTUNITY FOR ADVANCEMENT**

(Continued from last month)

*Mervyn Paul*

Now it has to be admitted — nay, emphasized! — that there are no opportunities for advancement (in the ordinary sense of the term) in the Assemblies of God. One day, just after leaving a Gospel Hall, I noticed a man several yards in front of me who was being greeted by one approaching him. The latter called out "Hello Bill!" slapped his friend on the back with, "Congratulations for getting the chair!" followed by other complimentary remarks. As I passed them I learned that the recipient of these greetings had been elected chairman of the Board of Management of the local denominational church. And then it came home to me as never before that it would be a very long time, indeed, before any brother in that local Assembly ever would achieve such a promotion—in the mercy of the Lord, never!

Musing on this feature of Assembly Life for some time thereafter, I saw with greater clearness that His Assemblies do not exist to provide opportunities for advancement for His people, but rather so to speak, for Himself—"that in all things HE MIGHT HAVE THE PREEMINENCE"; Col. 1:18. Furthermore, it was He, Himself, Who said, and provided the example, "Whosoever will be chief among you, let him be your servant" — your "doulos", meaning, "bond servant", "slave"; Matt. 20:25-28. — Opportunity to develop humility

And yet, again — in a very different sense — it is plain that there are opportunities for advancement that are quite contrary to those of normal human ambition, and that have values which one "can take with him."

(Hint: If you will begin to *build into your thinking* the practice of asking yourself, "Can I take this with me to heaven?" You will save yourself losses untold in the ages to come. Once such thinking becomes a habit, you will realize the solid good sense behind Col. 3:1-4).

What I refer to, in particular, is the opportunity each of us have to advance in our knowledge of, and ability to apply to our lives, the age-enduring Scriptures of Truth. Timothy, you may recall, was urged "to meditate on these things," to "be in them" in order that his "advancement" might be "manifest to all"; 1 Tim. 4:15, literal renderings.

Possibly the reader may be a professional person, or may be engaged in skilled technical work, or be in business. Let me ask, how far can you hope to progress in your chosen field if you fold your mental arms, sit back, and complacently drift with the current of affairs? In these competitive days, to adopt such an attitude would be to court the possibility of losing your position. But if this be true in earthly matters, is there not a corresponding danger of positional

loss in the business of Christian living, where competitive forces assail us from spiritual, as well as material, angles?

If you had a problem relating to your work you would not be worthy of your calling were you to pick up some recognized authority on the subject, glance at a paragraph or two, then hurry away to blunder through your day.

But you don't do that. No opportunity for advancement can be expected by anyone who is indifferent to the possibilities inherent in the solving of such difficulties. That's your job. You are expected to do something about it — and you do. The reason? — **RECOGNIZED COMPULSION?**

In the business of Christian living, however, there are few recognized compulsions:

—We can read our Bibles—or neglect them.

—We can pray — or, well, you know.

—We can set ourselves the task of finding out what God is saying to us in a certain portion of Scripture—or we can pick up any thoughts that seem obvious, and leave the rest to the elders and preachers.

—We can inconvenience ourselves to the extent of making notes of whatever we do learn from the Word—or we can depend on a memory that already is preoccupied with more immediate concerns.

—We can mark our Bibles, make notes in the margins, and so turn them into real serviceable tools — or we can keep them as clean and neat as if they were library novels.

But why bring up these things?

It is because, as I noted last month, so many seem to be devoting themselves body, soul and spirit to further some worldly ambitious project, while the opportunities for advancement in the things of God must go begging — yes, while the “hope-chests” for the ages to come are being stuffed to the lids with wood, hay and stubble. Their brain-space almost filled to capacity with earth interests, the things that are worth-while, eternal, as it was with the Lord Jesus at Bethlehem's inn, are crowded out.

And so I appeal again to you dear Christians: Don't let soon-to-perish earth occupations cheat you out of your prospects of His approval! Martha's all-absorbing too-much service reached the limit of its value when the dishes were washed and put away. Mary chose “that good part” which lasted until she went to heaven, is hers still and shall be “unto the ages of the ages”; for “it shall not be taken away from her”; Luke 10:42.

Now wouldn't you say that **SHE GRASPED HER OPPORTUNITY FOR ADVANCEMENT BY THRUSTING ASIDE THE PRESSURE OF NEEDLESS DEMANDS?**

May the adverb “richly” in Col. 3:16 be true of you and me—and shall we say, soon?



**NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS***Hector Alves*

*"How sweet the Name of Jesus sounds  
In a believer's ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear."*

It is a remarkable fact that some of our finest hymns were written by men who, previous to their conversion, had sunk low in sin and debauchery. This was the case with Thomas Olivers, the writer of "The God of Abraham praise"; of whom one who knew him relates, "He was the worst boy that had been known in all that country for thirty years." He had a bad temper, and his life was vicious until the grace of God made an altogether new man out of him. Joseph Hart, the writer of "How good is the God we adore"; tells "I even outwent professed infidels and shocked the irreligious and profane with my blasphemies." Such a man was John Newton, the writer of "How sweet the Name of Jesus sounds in a believer's ear." His epitaph was prepared by himself; it reads as follows: "John Newton, Clerk, once an infidel and libertine, a servant of slaves in Africa, was, by the rich mercy of our Lord and Saviour Jesus Christ preserved, restored, pardoned, and appointed to preach the faith he had long laboured to destroy," etc. And he further writes, "I earnestly desire that no other monument, and no inscription but to this purport, may be attempted for me." We might well ask, Was this the man from whose pen came the lines we sing so often?

"Dear Name! the Rock on which we build;  
Our shield and hiding-place;  
Our never-failing treasury, filled  
With boundless stores of grace."

Surely God has magnified His grace again and again.

Few hymn writers ever had a more chequered career, or a more eventful life than had John Newton. Born in London, in 1725, he had a godly mother who diligently taught her child the Holy Scriptures; but she died when John was just seven years of age. When he was eleven his father, who was a captain in the Merchant Service, took the young lad to sea. After making several voyages, he was one day seized by the press gang and forced to serve on a British warship. There he got into bad company, and throwing aside all restraint of his early training, he became a wicked and homeless sailor. The rigid training of the Royal Navy was too much for young Newton, and

he deserted ship; for this he was publicly flogged at Plymouth, and dismissed for insubordination. Shortly after he took service on a West African slave ship, and for some time was engaged in the slave traffic; and later became the slave of a slave dealer off the West Coast of Africa. Without shelter or proper food, the meanest drudge in the meanest business in the world, subject to the daily abuse of the negro mistress of the slave dealer, Newton was on the verge of utter destruction.

His awakening came one day during a terrific storm at sea; faced with apparent death, he cried aloud to God for mercy, his first prayer in many years. Reaching port under deep conviction of his dreadful and sinful condition, and the thoughts of his awful experience at sea, he obtained the peace his troubled soul craved for, through the merits of the atoning blood of Christ. Immediately he abandoned his seafaring life, got an appointment in Liverpool as tide surveyor, and turned his attention to the study of the Holy Scriptures. Later he came under the influence of the Wesley brothers and George Whitfield, and this created in his soul a desire to preach the gospel. After eight years of preparation at Liverpool, he gave himself wholly to the work of the ministry. His powerful preaching attracted large crowds, and his zeal in pastoral visiting was unwearied. Many years were spent at Olney where he formed a life-long acquaintance with William Cowper. Together these two good men wrote a large number of excellent scriptural hymns which were published under the name of "The Olney Hymns". Many of these hymns are being sung today all over the world, some have been translated into a number of languages.

Nine of Newton's hymns are found in "The Believers' Hymn Book"; among them such favourites as "Behold the throne of grace"; "Great Shepherd of Thy chosen flock"; "Let us love, and sing, and wonder"; "Sweeter sounds than music knows"; and "Poor, weak, and worthless though I am". When with increasing age his memory was almost completely gone, Newton would remark when friends sought to comfort him regarding this affliction; "Though my memory is failing, I can never forget two things; first, that I was a great sinner; and second, that Jesus is a great Saviour." He died on December 21st, 1807, at the advanced age of eighty years.

---

If God were only to bring an ungodly man into his presence, he would die.

\* \* \* \*



**WELLAND, ONT.**—G. P. Taylor has had six weeks of Gospel meetings, about which the correspondent writes, "the best meetings we have ever had." A number have professed to be saved others are troubled, and the assembly has been much cheered.

**COLLINGWOOD, ONT.**—The little assembly has been much encouraged by a number professing to be saved in Gospel meetings held by Wallace Cudmore.

**TORONTO, ONT.**—J. Gunn and E. B. Sprunt have seen a little blessing in the Gospel in Brock Ave. J. Meridew had some meetings on "The feasts of Jehovah" in Eglinton E.

G. G. Johnston has been giving local help as he has been detained around home on account of the very frail condition of his wife. Remember her in prayer.

**OSHAWA, ONT.**—Frank Pearcey and F. Holder saw some profess in Gospel meetings. The former, with R. Booth, expects to start shortly in Deseronto.

### QUEBEC

**QUEBEC, QUE.**—H. McCready expects the new hall will be a real help to the work. A married couple obeyed the Lord in baptism recently.

**GIRARDVILLE, QUE.**—J. Spreeman mentions two men in the northland, relatives of the Christians, professing faith in Christ recently.

**EAST FARNHAM, QUE.**—N. Gratton holds a weekly cottage meeting, and one couple professed recently. In **SHAWINIGAN FALLS** the assembly meetings continue in the home of J. Darling, with some strangers attending. One French Protestant woman professed.

**ROLLET, QUE.**—V. Davy asks prayer for a young couple to be exercised about Quebec.

**MONCTON, N.B.**—Remember especially in prayer our dear brother Robert McCracken and his family. He is getting very weak and realizes that he is going home and often speaks of the glory beyond.

**ST. JOHN, N.B.**—G. Heidman is having some encouragement.

**BADDECK, N.S.**—A. Aitken has not been well again, but keeps in touch with the work.

**ELGIN, N.B.**—Bill Oliver had some meetings here.

**MILTON, N.S.**—The interest keeps up with R. McIlwaine and J. McCracken.

### U.S.A.

**JACKSON, MICH.**—S. Hamilton and S. Mick saw blessing in the Gospel in souls to Christ, they also called at Kinde. Brother Jamison had good meetings in Hampton, Ia., and L. H. Brandt in Grand View, Ia.

**MADISON, MAINE**—J. McCracken and G. McCullough were encouraged by the attendance.

**EAST BOSTON, MASS.**—F. Pizzulli has had Gospel meetings with some blessing. He spoke at a baptism in the Italian hall in Methuen where 3 were baptized.

**BRYN MAWR, PA.**—F. G. Watson and W. Warke found it hard at first, but were later encouraged by some professing to be saved.

**DETROIT, MICH.**—J. Gray and S. Maxwell are having good meetings in the West Chicago Hall, two young men professed and others are concerned.

**SEATTLE, WASH.**—A. Douglas had a week of helpful meetings.

**FOREST GROVE, ORE.**—Hector Alves and Bruce Cumming had well attended meetings with fruit in the Gospel, the former using his chart on "The feasts of Jehovah". It is hoped to have the conference in May, details later.

## NORTH IRELAND

Bren. W. Bunting and A. McShane are in Armagh with some blessing, F. Knox is having large and good meetings in Dromore. T. Ball and J. Thompson are in their 20th week at Rathfriland where a good work has been done and quite a number have professed.

## CZECHOSLOVAKIA

The Lord blessed His work in the past year. Souls were saved and added to His church. A nice number of these have confessed the Lord in baptism in various places. For this we are very thankful to God. There are others who seek the Lord; truly God so created the human soul that it thirsts after Him. Not all alike, not at all times alike, not in all places alike, so we shall continue gladly to preach the Word. Jan. Siracky.

## CONFERENCES

**CORRECTIONS—TORONTO, ONT.**—Because of the wording in another publication mentioning the conference, which might cause a misunderstanding, we are asked to state the following—"All the Lord's people and also the Lord's servants who are in happy fellowship with the assemblies convening the conference will be heartily welcomed." Please note also that the meetings mentioned in last month on Friday and Saturday nights, should have read 7.30 p.m. Circulars are being sent to assemblies only.

**PHILADELPHIA, PA.**—The Overbrook Easter Conference will be held, D.V., in the Overbrook Gospel Hall on April 15 at 7:30 p.m. for prayer. Then in the Friends Central School Auditorium, West Side of Philadelphia Line Ave., (U.S. No. 1 Bypass) at 68th St., just south of Lancaster Ave., (U.S. No. 30), on April 16-17 at 2.30 and 7.30 p.m. Lord's Day, April 18 at 10 a.m., 2.30 and 7.30 p.m. Stanley S. Hart, Apt. 309 Long Lane Court, 146 Long Lane, Upper Darby, Pa.

## WITH CHRIST

**VANCOUVER, B.C.**—Mrs. Morrison passed into the presence of the Lord on Feb. 17, in her 83rd year. She was the widow of the late Malcolm Morrison of Penticton, B.C., for many years in fellowship, and of later years in the Hastings East Assembly.

**NORTH VANCOUVER, B.C.**—Our esteemed sister, Mrs. Mary Ellen Morgan, (widow of the late John B. Morgan) went home on Feb. 17 in her 92nd year. Born, and born again in Scotland and gathered out, the family moved to Vancouver in 1910, where she was in fellowship in Cedar Cottage, Fairview, and latterly North Vancouver assemblies. The funeral services were taken by bren. Alves, Taylor, and Hill.

**ALPENA, ARK.**—Our brother Lee Grisham passed away on Feb. 17. He was active in the spread of the Gospel in the Ozarks for many years, and will be greatly missed.

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# TRUTH and TIDINGS



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BRACKENDALE, B.C.—Hector Alves and Bruce Cumming are preaching the Gospel in an isolated village on Vancouver Island with a little interest.

TAYLORSIDE, SASK.—One professed in meetings by A. Wilson and G. McKinley, they planned commencing in Port Arthur, Ont.

WINNIPEG, MAN.—J. Ronald and R. Boyle continue with some interest and blessing in Elmwood, a suburb of Winnipeg.

LANSING, ONT.—Mervyn Paul is having very well attended and helpful meetings for Christians.

BOLTON, Ont.—F. G. Watson had profitable meetings for Christians.

DESERONTO, ONT.—Frank Pearcey and R. Booth are preaching the Gospel.

GRAND BEND—A. W. Joyce had a short visit. A young man whose wife professed on his last visit, professed to be saved while alone, after a conversation in his home.

NEWBURY, ONT.—Jas. Clark had four weeks with some blessing.

WELLAND, ONT.—The Gospel meetings held by G. P. Taylor closed on March 30 with a good number professing and interest to the last. He expects to return shortly for meetings for believers.

GALT, ONT.—T. G. Wilkie is having a series of Gospel meetings. Two have professed so far.

ST. JOHN, N.B.—George Heidman continues his work here.

MILTON, N.S.—Robert McIlwaine continues in Milton.

MONCTON, N.B.—John McCracken is staying with his brother Robert who is nearing the end of the journey and may go home anytime. He is remarkably free from pain considering the progress of the disease. Pray for him.

ST. JOHNS, NFLD.—A number professed during recent meetings by Douglas Howard. Albert Ramsay has started meetings in CORNER BROOK.

U.S.A.

LA CROSSE, WIS.—B. Jamison is having meetings with interest.

HITESVILLE, IOWA.—O. Smith and P. Elliott are preaching the Word.

MADISON, WIS.—S. Hamilton has been in Ontario, and is now in Madison with S. Mick; a new place for the Gospel.

SEATTLE, WASH.—Wm. Williams had a week of good meetings and spoke of the work in Venezuela. Previously he had happy visits to San Diego, Phoenix, Fresno, Chico and Forest Grove.



## THE MOTIVES OF THE HEART

A. W. Joyce

The motives that govern the heart of every man will finally decide his destiny. In the case of the sinner, the motives of the heart will decide his destiny for Hell and the lake of fire, FOR EVER. In the case of the believer, the motives of the heart will decide his reward, or loss of reward, FOR EVER. There is nothing we should judge in the presence of God and jealously guard more than THE MOTIVES OF THE HEART.

One might object, "But I thought that the sin of unbelief determined the destiny of sinners" (Mark 16:16). This is perfectly true. But behind the unbelief is the motive of the heart. Why did the sinner refuse to believe? There was an impelling motive; whether it was love of sin, the world, pride or popularity, the motive of the heart determined the choice to reject Christ. This is clearly taught by our Lord in John 5:40-44. "Ye will not come to Me that ye might have life . . . How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" What made it impossible for these Jews to believe was that they sought for and received "honour one of another", instead of seeking first "the Kingdom of God". This message was addressed to the Jews in general (John 5:16). Specific instances of this same cause of eternal destruction are, Pontius Pilate in John 19:12-13 and Herod in Acts 12:21-23.

But now, to our own selves as the people of God, let us press the question, "*What are the motives of our hearts and lives?*"

1. We may seek the honour that comes from the world and thus miss the supreme object of the Christian life, that of pleasing God. Thus would be brought upon us the "woe" of the Saviour. "Woe unto you when all men shall speak well of you" (Luke 6:26). A lost Christian life is the result.

2. We may professedly walk the path of obedience and separation and our outward lives may be in order, yet we may be actually seeking the approval of our brethren. To His own the Lord said, "But many that are first shall be last; and the last first" (Mark 10:31).

3. We may seek the approval and the "honour that cometh from God only", even though that path will meet with the scorn and opposition of the world, and, at times, even the disapprobation of our brethren.

ren (when our motives are misunderstood). Whose approval and what honour are we seeking) — that of the world? that of our brethren? or that of God only?)

### CONSIDER HIM

When we "consider him" (Heb. 12:3), we behold One Who always did "those things that pleased" God (John 8:29). Never was the world's hatred shown as implacably as it was toward the Lord Jesus, Whose motives were always absolutely single and absolutely pure. Even His own disciples, at times, disapproved of His words and actions (John 6:66, Matt. 16:22), but, unswerving in His devotion to the will of God, He went on until He said, "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do."

### SEEKING THE APPROVAL OF THE WORLD

What is the world's present attitude toward you and me? If there is not some evidence of hatred and opposition we may well ask ourselves the question, "Am I (perhaps unconsciously) getting my eyes off the Lord and so ordering my life that, without losing my place in the assembly, I am actually seeking the approval of the world. The sister is doing just that who follows the world's fashions in costly display, shorn hair, the summer garb of shorts and slacks, etc. The brother is doing just that who is unequally yoked in business with the unbeliever, whose hands are empty of tracts and decorated with rings, and familiar with the grasp of the golf-sticks rather than the "Sword of the Spirit".

### SEEKING THE APPROVAL OF MEN

There is, however, a more insidious danger, that can go hand in hand with leadership in the assembly and prominence in ministry. Of this the apostle Paul wrote in 2 Cor. 10:12-18, "Not he that commendeth himself is approved, but whom the Lord commendeth." In Corinth there were those who were commending themselves verse 12. This can be done so skilfully that God's people can be deceived into giving a large place to some whose main asset is an eloquent tongue which commends self to the maximum, and depreciates the work of other servants of the Lord. Not only did those in Corinth "build upon another man's foundation", but they depreciated the very men who had laid the foundation. At the Judgment Seat of Christ what an unveiling of the motives of the heart! Those who opposed Paul and undermined him in the very assemblies he had planted, will be ex-



posed as men-pleasers whose real motive was covetousness, as indicated by the apostle's words noted below.

### SEEKING THE APPROVAL OF GOD

Paul could truly write, "We speak not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory" (1 Thes. 2:4-6). To the faithful, humble labourer, whether at home or abroad, who toils on, often unappreciated, sometimes in want and distress, what an encouragement to consider the Perfect Servant, "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of God" (Heb. 12:2). What an incentive to sustained effort, the truth of the coming day of rewards! Let others, if they will, claim undue credit and receive the praise of men, "they have their reward."

To the one who is seeking and receiving in this present time more than is his due, who is receiving "the praise of men", who is like the Corinthians, "reigning as kings" rather than suffering as "fools for Christ's sake," (1 Cor. 4:8 and 10), the day is quickly approaching "when God shall judge the secrets of men by Jesus Christ". In that day all will be laid bare and the motives of the hearts will be manifested to all the august company of angels and saints in Heaven.

Will it be for us to share His glory and reward, or to be "ashamed before Him at His coming?" It is easier to sing than to practise,

"Alone with Thee, O Master, where  
The light of earthly glory dies,  
Misunderstood by all, I dare  
To do what Thine own heart will prize."

We can never be said to have outlived our usefulness, unless we have outlived our spirituality.

\* \* \* \*

Art thou wearying to run messages for God? Seek rather to be passive in His hand. 'Tis better to be ready to run than to be eager to run.

**CONGREGATION***G. G. Johnston*

Conversion to God is for the individual, and any attempt at converting groups, as such, can result in nothing but confusion. There never shall exist a Christian nation or a Christian town, or community. The offer of salvation is to the world, yet for individual acceptance, "that *whosoever* believeth in Him should not perish." (John 3:16). However, we were not long saved until we learned from God's Word and by experience that it was not good to be alone. In the early church "all that believed were together," (Acts 2:44).

Some Christians may not enjoy the fellowship of other believers, because of circumstances in life over which they have no control, such as the Christian wife of an unconverted man, who refuses to allow her to associate with believers, or a Christian in prison for righteousness' sake, as was the apostle Paul. But the normal, spiritual state of all true believers in Christ is characterized by a desire for the companionship of others of like faith. An absence of this sign, and a hankering for the presence of those who are strangers to God's saving grace, indicates either that that professing Christian is not truly born again, or that he or she is away from God.

Much is taught us in the Scriptures regarding our manner of gathering, and our conduct and aim in gathering. It is worthy of note that the Scriptures do not contemplate the gathering of saints in the way in which many who profess Christianity gather; i.e., as members of a denomination with a central control board responsible to secure and appoint a clergy to suit the people. Any Scriptural reference to such a system condemns it as Nicolaitanism — a thing the Lord hates, and because it is ordered according to the will of man and not by the will of God. God's message to His people who may find themselves mixed up with such a religious system is: "Come out of her My people, that ye be not partakers of her sins" (Rev. 18:4).

But, has the Lord a clearly defined path for His people in this day of such confusion? He certainly has, and until He comes again for His Church He calls upon us to seek it and to walk in it. It is not something new — the brainwave of some fanatic — but "the old paths" where is the good way." (Jer. 6:16).

Our blessed Lord, in one sentence, gave us both instruction and promise in this matter. "Where two or three are gathered together in My name, there am I in the midst of them," (Matt. 18:20), is still the *charter of the Church*. The apostle Paul, instructing the Corinthian saints regarding the proper gathering centre wrote: "Other foundation can no man lay than that is laid, which is Jesus Christ"



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(1 Cor. 3:11). The context proves that this has reference to the local assembly in Corinth, and hence to all who would gather in a scriptural way.

The use of denominational names to designate differing sections of professing Christians is a denial of the unity of the saints in one body, and only serves to divide them. We may safely use the names given us in Scripture, such as Christian, believer, disciple, saint, brother, without fear of excluding any who truly know the grace of God.

If we are at all intelligent as to God's way of gathering His people, we shall be careful to explain to the curious that we do not belong to the Plymouth Brethren, or to any sect known as the Brethren, but to the Lord, and that we gather unto the Lord and in His precious name alone. Failure to make this clear in ministry, accompanied by a like failure to grasp what has been ministered, has resulted in great weakness in our stand for this scriptural position.

This feeble state seems to be more manifest in those who have been reared among those who gather alone in the Lord's Name. It would seem that some consider the assembly only as another of the many denominations in Christendom, with perhaps a little more of the truth than some. Little wonder that our zeal in instructing other believers regarding the Scriptural way of gathering has so waned, and as a consequence fewer are being "gathered out" today than in the past.

Surely it would benefit our own souls (and others through us), if we would prayerfully meditate upon the Word in those matters connected with our gathering. If we were better grounded in the truth as to why we gather as we do, we would experience greater peace of mind, we would not be in danger of drifting into unscriptural associations, and we would be fitted to help others to withdraw from them to gather in the one worthy Name of the Lord Jesus Christ.

---

Wouldst thou do some great things that man canst see? Seek rather to be faithful in the little things that none but God can see; and from the desert the Lord may call thee to be His witness before many — if he sees you have grace to bear it.

\* \* \* \*

A soul estranged from God will seek diversion in anything, yet find satisfaction in nothing save in the Fountain of living waters which he has forsaken.

## COMPLAINTS AND ACCUSATIONS

*Franklin Ferguson*

A very common sin among Christians, and the cause of much deadness and spiritual poverty in Assemblies of saints, is speaking evil of one another. We deplore its existence, with its withering effects. It is utterly un-Christian-like, and thoroughly like Satan who accuses us before God day and night (Rev. 12:10). That "little member", so sternly denounced by the apostle James (chap. 3 of his epistle), will give many of us a great deal to answer for, when the Lord shall judge His people.

That aged and honoured servant of God, Mr. Robert C. Chapman, stopped an "accuser of the brethren" with the emphasized remark, "My brother, they are beautiful sheep, they are beautiful sheep!" The accusation may have been true but Mr. Chapman could not lend his ears to tales of shortcomings of those who, in spite of all, were yet 'precious as the blood that bought them,' in God the Father's sight.

I do not say we should refuse ever to hear an evil report of a fellow-member of Christ; but when 'faults' are mentioned between one another, the Scripture is careful to introduce prayer: "Confess your faults one to another, and pray for one another, that ye may be healed" (Jas. 5:16). Though this does not apply, strictly speaking, no telling tales; the point is that when "faults" are in anywise referred to, prayer ought certainly to follow. How else can fervent love be maintained in the family of God?

Remember what the Lord did to Miriam by the way, after the people of Israel were come forth out of Egypt. Miriam and Aaron spoke against Moses because he had married an Ethiopian woman, and the anger of the Lord was kindled against them, and He said, "Were ye not afraid to speak against My servant Moses?" Miriam became leprous, white as snow. Upon Moses' intercession for her, the Lord commanded she should be shut out of the camp seven days as unclean, and after that she was received again healed of the plague. But we also read that during those seven days Israel journeyed not; reminding us that the sin of evil-speaking had hindered the progress of God's people. Read Numbers 12:1-16.

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Those that *will* be rich do but load themselves with thick clay (Hab. 2:6). There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them.



**PIONEERING WITH THE GOSPEL***Hector Alves*

That there is need for pioneer work in the preaching of the gospel today, cannot be questioned. That there are amongst us today, many young men who have all the required gifts and qualifications to do pioneer work, no one will question. That there is very little pioneer work being done, in cities or in rural districts, north, south, east, and west, no one will question. But the great question is, why is so little pioneer work being done today? and why are so few new assemblies being formed? We will try to answer the question.

When a young man is commended to the work of the Lord, we believe that in the majority of cases his exercise is to preach the gospel in a new place. He has received his credentials as a fit person to be commended to preach the gospel; now he is full of zeal and desire to become an accredited pioneer. Perhaps he has the qualifications; as one has put it — “gift, grace, and gumption.” A tent is pitched, or a hall is rented, and his work begins in earnest, usually with another young man, or with one a little older, who has had some experience in this line of work. The result of the summer’s work may be a few converts; it may be most encouraging, or it may be that there was little or no visible fruit.

In some cases that is the first and the last of the young man’s pioneering; from then on he is found taking part in campaigns in Gospel Halls. If he is a popular preacher he will find many openings; then in a short time he is found on the platform at large Conference gatherings. His being sent forth to preach in new places has found him in a few short years graduated into another sphere, that of a gentleman preacher. He can point to no foundations laid, and only one or two short efforts to lay a foundation in a new place; he can keep quite busy building on other men’s foundations. Many young men are staying too close and too much to large assemblies; this does not refer to older men, and men who are accredited teachers amongst God’s people.

But there is another side to the pioneering question. When an evangelist is holding meetings in a Gospel Hall, all expenses are borne by the assembly, and he has a nice comfortable lodging provided, usually in the home of one of the families of the Lord’s people. With the pioneer it is different. First he has to go and spy out the land that has been laid upon his heart; then when he goes there to hold meetings, he has to find a boarding house; then a place to preach in. All of this he pays out of his own pocket. We have kept an accurate account of the cost of this sort of thing, and it might amaze the elders in some assemblies if they knew the figure. One servant of the Lord who is now in heaven, but who travelled this road, said more than

once that the cost of planting an assembly in his day was upwards of one thousand dollars. A fifty-dollar gift then, would not go very far with two men who first made a trip by train or automobile to look over the ground, then a month or two months' board and room, or batching; rent for a Hall, or rent for a lot and hauling and pitching the tent; printing notices, etc.

If a young man does not learn to pioneer in his early days, he certainly wont do it when he is older. There is a peculiar joy in knowing one is at least a link in the chain which has led to the founding of a new assembly. But let us remember there is equal responsibility upon the elders of our assemblies. Put yourself in the place of the young man who is plodding on unseen and unheralded, a hundred miles or more from home, and he hears of the gifted preacher being well taken care of, and made much of by the Gospel Hall at home.

Assemblies that encourage and make much of Gospel Hall preachers, and little of pioneer preachers, are like the Dead Sea which continually takes in but sends nothing out.

### TRUE CHRISTIAN CHARITY

*Late Wm. Rodgers*

I went through 1 Corinthians, taking about six nights to it, and giving a sort of outline of the entire Epistle. I enjoyed going over it myself, for somehow I always learn more, when I am trying to get something for others. One simple point that impressed me much was this — if the Corinthians had possessed the charity or love described in veres 4-7 of chapter 13, every one of the troubles described in the Epistle would have been avoided.

1. They wouldn't have had the divisions of ch. 1:11-12, for "love is not puffed up".

2. They wouldn't have tolerated the fornicator of ch. 5, for "love rejoiceth not in iniquity".

3. They wouldn't have taken their brethren to law, as in ch. 6:6, for "love suffereth long and is kind".

4. They wouldn't have stumbled the weak brother, as in ch. 8:10-12, for "love seeketh not her own".

5. Their women would not have been uncovered, nor their men have gotten drunken at the Lord's Table, for "love doth not behave itself unseemly."

6. They wouldn't have been jealous of greater men, or more gifted men, as in ch. 12:15-16, for "love envieth not."

7. And they wouldn't have been pushing their ministry on the others, as in ch. 14:23-34, for "love vaunteth not itself."

So there's a wee sermon you can pass on.



**OVERCOMING THE WORLD**

## 1 Samuel 12-14 (Part 1)

*By the late Jesse Webb, India*

**(A) THE CHARACTER OF THE WORLD**

The First Book of Samuel records many of the conflicts which took place between God's redeemed people Israel, and their inveterate enemies, the Philistines. The enmity of the Philistines towards the people of God was longstanding, and grievous harm had these enemies inflicted upon Israel in the course of their long warfare. A glance at their history as recorded in Scripture confirms this:

- (1) Their king took Sarah, Abraham's wife (Gen. 20:1, 2).
- (2) They stopped the wells that Abraham had dug (Gen. 26:18).
- (3) They claimed the wells of Isaac and strove for them (Gen. 26:20, 21).
- (4) They captured and blinded Samson the Nazarite (Judges 16:4, 5 and 21-24).
- (5) They overcame and held Israel in subjection 40 years (Judges 13:1).
- (6) They defeated Israel in battle and captured the sacred Ark of God (1 Sam. 4:1-22) and caused "Ichabod" to be written upon the history of God's people.
- (7) The First Book of Samuel ends with the tragic death of Israel's first anointed king, with his sons, on Mount Gilboa, and the utter and overwhelming overthrow of the army of Israel, and this was effected through the same terrible foe, the Philistines (1 Sam. 31:1-13).

The meaning of the world "Philistines" — "Wallowers in the dust" — is suggestive as to the spiritual significance of these conflicts between them and the redeemed people of God. *Earthly things* are the Philistines of the New Testament and of the present age (see Phil. 3:19; Col. 3:1-4; Mark 4:19 and 1 John 2:15-17). With these foes the Christian has to wage unceasing warfare. Victory is gained in proportion as the believer remembers and lives in the felt power of the blessed truth of his union with the Lord Jesus Christ, and sets his mind upon the things above and not on the things below (Col. 3:1-4).

In 1 Sam. 13:17 and 14:15 another term is used to describe the Philistines. They are called *Spoilers*. "And the spoilers came out of the camp of the Philistines in three companies." In the New Translation by J. N. D. they are called *Ravagers*, and this is apt, for these marauding Philistines were out after loot. As we have already

seen, the Philistines were very keen indeed to get possession of the precious things belonging to the people of God. These Philistines, or earthly things, do spoil a Christian's joy, rob him of peace, mar his usefulness, dim his hope, and wreck his fellowship with God. Observe the tragedy of this as disclosed in the sad lamentation of the apostle Paul in his second Epistle to Timothy concerning one who had made promise of better things; "Demas hath forsaken me, having loved this present world" (2 Tim. 4:10).

How the Lord's people need to be ever on their guard against these "spoilers"!

The warfare with these "wallowers in the dust" was most persistent. It began as far back as the time of Abraham and continued until the accession to the throne of David, the man after God's own heart, when we see the Philistines subdued at last under the people of God (2 Sam. 5:17-25 and 8:1). Let us consider the lessons this Old Testament record of these conflicts of the Lord's people with the Philistines have to convey to us. Is it not written in connection with the history of Israel that: "All these things happened for ensamples: and they are written for our admonition upon whom the ends of the world ('ages') are come (1 Cor. 10:11)"?

### (B) THE WORLD'S ENMITY

"And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, 'Let the Hebrews hear'. And all Israel heard that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines" (1 Sam. 13:3, 4).

The portion of Scripture we are now to consider opens with the account of an attack by Jonathan, the son of Saul, upon a garrison of the Philistines, and the enmity provoked thereby. The New Translation by J. N. D. reads: "Israel also had become odious to the Philistines."

The hatred of these foes was aroused and they gathered themselves together for battle (verse 5). They had a large and well-equipped force, and crossed the border to fight with the people of God.

"Israel was had in abomination with the Philistines" — This indicates plainly the real attitude of the world towards the people of God. We may well ponder the words of the Lord Jesus to His own in that last, long farewell talk in the upper room before He suffered.



His words were a prophecy revealing just what His followers might expect from the world: "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19).

Consider further these words of James and let us lay them to heart: "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

John also has some weighty words to say upon this subject of the Christian's relations with the world: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever" (1 John 2:15-17). "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not" (1 John 3:1).

In his Epistle to the Romans Paul gives this earnest exhortation to believers: "And be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:2).

Do our habits of life and speech proclaim us to be of the world or those whose citizenship is in heaven? Do we make it manifest that through our attachment and devotion to Christ, Whose appearing we love and long for, we have been detached from the world? Are we recognized in our daily life and in our daily walk as belonging to the world, or does the world ignore us and refuse to acknowledge us, even as it refused to acknowledge our Lord (John 1:10, 11 and 1 John 3:1, 2)? If we are indeed the children of God and live accordingly, make no mistake about it, the world will not want to recognize us. This is a practical truth and we must be practical in dealing with it.

As the Philistine forces now came up to do battle with Israel they were greatly superior in numbers, whilst the forces of Israel were a mere feeble handful in comparison. What will Israel now do? How will they meet this perilous situation? The smallness of their numbers was not their greatest disadvantage or weakness, as we shall see. God could reduce the army of Israel under Gideon to a mere 300 men, and with them utterly rout the superior numbers of the Midianites (Judges 7:7 and 19-25). Was not the divine promise definite:

"and five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword" (Lev. 26: 7, 8 and see Deut. 32: 29, 30)?

The bold attack by Jonathon upon their garrison or stronghold united the Philistines as one man against Israel (verse 5), but it had the opposite effect upon the people of God.

—*Precious Seed.*

(To be Continued)

## EPAPHRODITUS

*Wm. Williams*

A careful reader of the Scripture will notice how terse, simple and concise are its statements. There is no useless verbiage, no threadbare expressions, are seen in the Apostle Paul's testimony of Epaphroditus. "Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants" (Phil. 2:25). In a very few words he gives five interesting statements regarding this brother called Epaphroditus.

The first is "my brother"! He does not say "a brother" but "*my*" brother. Every real Christian is "a brother" but we are reticent about calling every Christian "my brother". The little word "*my*" shows a relationship and intimacy only known by an inner circle.

The second is, "Companion in labour". This is a select and reduced companionship. They belonged to the real "labour" party. The old spirit of the pioneer in most parts is conspicuous by its absence. Preachers there are, teachers abound, lecturers are making their yearly visits with their various charts and models; but "companions in labour" are, if we judge by the number of assemblies formed on this great North American Continent in 1953, almost extinct.

3. "And fellowsoldier". While we were filling up the jeep with gas one day in San Carlos, we went over and gave a tract to the national guard who was checking up on the passing cargoes of wood. To inspire confidence we told him that we too were soldiers. He scanned our clothes to see what kind of uniform we wore. There was nothing distinctive in our outfit so we had to explain that we were soldiers of the "King of kings". Then he could understand our speech and said, "You are Evangelists". You only know a soldier by his uniform. Were he dressed in civilian clothes you would not know his calling. Unfortunately many Christians only don their uniforms on Lord's Day. A soldier has no will of his own. He must learn discipline and obedience. Paul's first words were: "Lord, what wilt



Thou have me to do?" He called Him "Lord". Now Lord stands for three things — (1) His Person, (2) His character, (3) His authority. If we are to earn the title "fellovsoldier" we must own the Lordship of Christ and obey His word.

4. "Your messenger". Messenger means "sent one". Epaphroditus was sent with the fellowship of the Philippian assembly to the Lord's servant in the prison in Rome. How different the heart to heart fellowship between assemblies and pioneers in those early days. What a joy it was to Paul to meet the beloved Epaphroditus and to receive from his hand the heart-felt expression of the saints of Philippi. Little wonder he called it: "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." (Phil. 4:18). How different, we say, from the formal, cut and dry, business arrangement of some places today. A cheque for so much — a slip of paper to tell where it came from — no letter to state if it were sent specially to the receiver or part of some donation or legacy sent to the directors for their allocation, and another receipt slip to be signed and returned to senders.

True, devastating war interfered with the better heart to heart fellowship for a time, and perforce gifts had to be sent through accredited channels. But those restrictions have been lifted in most places; yet the control of fellowship goes on with its attendant dangers. May the Lord help those who are responsible for the disbursement of the assembly offerings to seek to wait upon God to see where and to whom they should send it and then to communicate directly with the Lord's servants.

5. "Ministered to my wants". We would envy the privilege Epaphroditus had of serving the beloved Apostle. He had "wants". We do not know what they were; but the Lord had the right man in the right place to wait upon His honoured servant who in a few short days was to lay down his life for Him.

Epaphroditus means "handsome". He surely has left a handsome record on the sacred page. Many are seeking appearance and popular approvement today; but in Heaven's estimate they are far from being "handsome".

To live a victorious life, one must know the enemy. Our first great enemy is SELF. No mercy and no quarter must be given fleshly lusts. King Saul spared Amalek (the flesh), and an Amalekite slew him and robbed him of his crown. The man who was lenient toward Amalek was merciless toward David and the priests of the Lord. We so often refuse to be merciless with ourselves. It is a safe rule to be harder on ourselves than on others. If we do not win battles over self, we will not win other battles.

### FULFILLED PROPHECY

Fulfilled prophecy is one of the greatest evidences to any honest mind of the inspiration of the Holy Scriptures. Literally hundreds of prophecies which were made in the Old Testament have already been fulfilled. Prophecy almost invariably centres around God's earthly people, the Jews, and their enemies immediately surrounding them.

One of the most remarkable instances of fulfilled prophecy is that in regard to Tyre. Tyre was a wicked city, but the immediate cause of her destruction is given in Ezekiel 26, because she rejoiced over the destruction of Jerusalem. The first part of the prophecy is "I will cause many nations to come up against thee . . . and they shall destroy the walls of Tyrus, and break down her towers (verses 3-4). **This was fulfilled** in the capture of the city by Nebuchadnezzar, King of Babylon (verses 7-12).

The second part of the prophecy, however, seemed to be unfulfilled. "I will *also* scrape her dust from her, and make her like a bare rock" (verse 4 R.V.). History records that after the destruction of the city, many of the people of Tyre escaped to an island half a mile from shore, where they built a new Tyre, which continued for over 200 years. Then Alexander the Great finished the second part of the prophecy. Tyre refused to surrender to the conqueror, thinking themselves to be impregnable in their island city. Alexander devised a plan to build a causeway through the waters to reach the island. His Macedonians literally "scraped the dust" of the old city on the mainland to provide material for the causeway, "they shall lay thy stones and thy timber and thy dust in the midst of the water" (verse 12). The new city was captured and not even a ruin or a mound can be found of the old city.

The causeway and the island remain as a desolate peninsula, which is used only by fishermen to spread their nets for drying. "It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God." (Ezek. 26:5). God has fulfilled His Word.

—A.W.J.

Many are at great pains to plead their own cause, and justify themselves before men. But if our cause is good, we do not need to plead it — the Lord will plead it for us; and if our cause is bad, the less we say about it the better.

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Some men seem to be no great lovers of money, so long as they have very little of it; yet an increase of riches at once dries up the streams of their benevolence!



**"GIVE US THIS DAY OUR DAILY BREAD"***Wm. Kelly*

Unquestionably many a Christian is called to pass through this world, earning bread for himself and his family. And it is well that it should be so. Few of us can bear not to be occupied thus. Nor is there any reason why our blessed Lord should not be served thus with all the heart, why there should not be a true and energetic and affectionate service rendered to His name, while the hands provide (whether for the family or for individual need) what little is required here below. But then the believer does it simply as a bread-trade—nothing more. The moment you give it the dignity of a profession, and regard it as something of honour in the world, you are lost to the testimony of Christ on high. I do not deny that the grace of God may call persons actively engaged in that which is highly esteemed among men. You have known, of course, of men thus called of God, while they were entering on or engaged in that which the natural heart values. And you may have seen some under such circumstances exhibit very much simplicity there. I am not saying now that it is wrong to have what men call a profession; I am using the heavenly glory of Christ to judge the spirit in which all that is in the world is ordered; and I do warn you against the vain glory of men in these things — the desire and hankering after earthly distinction, the valuing of things for self and family — carried away in our thoughts and feelings by that which the world thinks of them.

As to any occupation, I must repeat, that high or low in men's eyes, it should be in mine nothing but a bread-trade. Undoubtedly the world dislikes this. What! an honourable profession only a bread-trade? Exactly so; a crucified Saviour now in Glory makes short work of the world and all that is in it. Take an example. I am going to work as a shoemaker. Is it my aim to have the best shoe business in the city? Suppose me a doctor: do I covet the largest practice in the city? Is there anything of Christ in these wishes? Is this practically to own the glorified Jesus? Am I really taking up my work from Him and doing it for Him? Our hearts know well, if the Lord actually gave us anything to do for Him, how love would express itself in doing the work well. Far be the thought that Christians should count it a virtue to be loose and negligent in the way they discharge their business. Certainly there is nothing that becomes a man, not to speak of a saint, in being a sloven. The point of faith, whatever we may have to do, is this,—that, be it a little thing or the greatest, it is all done for Him.

—Contributed by R. S. Lundin

**ABOUT YOU AND YOUR MARRIAGE***Mervyn Paul*

So you are going to be married soon — in the Lord, and D.V., of course. Or it may be that you just are hoping—and hoping. In either case, now may be as good a time as any to ask, “Well, what do you expect from marriage, anyway?”

It is true that people only can learn what marriage is by being married. There are no short cuts to this knowledge. But preparation for it is a possibility. And far too many young Christians I have known have gotten away to a bad start because they had not acquired any practical ideas of what it was all about. So while lovers seldom pay much attention to anything anyone tells them (until afterwards) I seem compelled to jot down a few hints, anyway. First of all married people have to learn to work together as a team (Eph. 5:31) — a process concerning which few young people have the foggiest notion. It means that you will have to sink half of you, your ideas of things, of how they should be, or should be done, and accept your partner's instead of your own. Have you prepared yourself for that? Because, ready or not, that's what lies ahead of you — one of life's most difficult adjustments. A man is a man. He thinks and reacts like a man—not like a woman. A woman thinks and reacts like a woman—not at all like a man. **AND MARRIAGE MAGNIFIES SUCH DIFFERENCES!** Hence it demands an acquired willingness to submerge many of one's ideas and feelings about things in order that a measure of oneness in objectives and action may be achieved. The difficulty here is that each one has been a long time acquiring the routines of thinking and acting. Such habits, built in during the years, cannot be discarded like last season's hat. They stick; they persist; they thrust themselves forward like thistles in a straw tick; and all too often it is a painful business trying to push them down under. Yet down under they must go; for only to the extent that your opposite sets of habits and routines can be harmonized will it be possible for your marriage to be successful.

Money problems are a fruitful source of friction. No; two cannot live as cheaply as one — but when married, they have to! Thus it is clear that all too many young people are forced to cut their spending habits in half after their wedding expenditures; and shutting down to lower levels here is an unpleasant loss of one's liberty. It is a disagreeable process to accustom one's self to the inevitable conclusion, “We don't expect to get what we want without getting into debt. We must be content with what we simply cannot do without!”



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So if you are dreaming of wedding bells, let me suggest that you begin to prepare yourselves by *earnestly praying that the Lord would undertake to fit each for the other, training you, now, in the contentment necessary for doing without.*

Another matter that pleads for real heart-searching is the question of how well you overcome your grievances. If you have a touchy set of reactions, now, know for a certainty that marriage will magnify these defects, not eliminate them. So let me beg you to begin to acquire some self-control right away . . . And please don't deceive yourself by that old sophistry of Satan, "I am what I am, and I can't help it"; nor yet with that miserable sop to Self-pity, "If he, she, wants me, he, she, will just have to take me as I am." For what purpose is the grace of God, and the counsels of His Word, and the inward workings of the Holy Spirit, given to His children if such ideas could be anything less than nonsense? True enough, the Lord accepted you just as you were. But equally true it is that He means to do a remodelling job on you before you step into the Ages to come; Eph. 5:25-27. It will greatly help if you will humble yourself now, before your marriage, to pray earnestly that He shall push ahead the alterations that will be needed. Sin spoiled characters (and you'd better believe it!) always are a hodge-podge of defects, even when the partners-to-be seem almost perfect in each other's eyes. And only to the extent that you have heavenly wisdom, now, in such matters as these will it be possible, later on, for you to find any modification of the stern fact of the last sentence of 1 Cor. 7:28. For while human love can, and should be, as a blessed friction-soothing oil, still *it is only a variable emotion*, and by no means the magic worker of wonders the inexperienced so often fondly expect it to be.

Finally, if either of you should be hoping, secretly, for a childless marriage, let me warn you that, since you are so completely out of line with His purposes respecting the marriage union (Gen. 1:27-28, etc.) you cannot expect to have His blessing. Unhappily, some young men seem to have other ideas — such as passions unlimited — and so may expect to receive some well-deserved knocks in the Lord's process in clearing such vain notions out of their heads.

In this Day of Grace it is His purpose that a wife and her husband shall provide an object lesson for angelic hosts of the relationship that exists between the Bride, the Church, and the Lord Jesus Christ; Eph. 5:21-23 with 3:10-11. So you see, Beloved, only in the degree that this has been true in my own experience, or may be true in yours, will marriage be proved, in that Day, to have been successful in the eyes of our God.

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### NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

“It passeth knowledge, that dear love of Thine,  
 Lord Jesus, Saviour; yet this soul of mine  
 Would of Thy love, in all its breadth and length,  
 Its height and depth, its exelasting strength,  
 Know more and more.”

Mary Shakleton did not write many hymns and this is the only one from her pen appearing in the “Believers’ Hymn Book”. It is well worth the space which it occupies, and ranks high amongst devotional hymns. She is one of the many women who wrote hymns during a lifetime of confinement. Although an invalid most of her days, Mary Shakleton was very busy with her pen in her Dublin home, from whence she sent forth messages of love and cheer such as are expressed in this hymn:

“But though I cannot sing, or tell, or know  
 The fulness of Thy love while here below,  
 My empty vessel I may freely bring;  
 O Thou, who art of love the living spring,  
 My vessel fill.”

Frances Ridley Havergal, who was a prolific hymn writer, once wrote, “Mary Shakleton was one of the many faithful sofa workers who do what they can, and beyond that are content to wait.” This also is given expression to in this hymn:

“And when, Lord Jesus, Thine own face I see,  
 When at Thy lofty throne I bow the knee,  
 Then of Thy love, in all its breadth and length,  
 Its height and depth, its everlasting strength,  
 My soul shall sing.”

Miss Shakleton formed what later became known as “The Invalids’ Prayer Union”, which made a bond with Christians, first in



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her native Ireland, then to many far flung parts of the world. This quiet, patient writer was born in 1827, and died in Dublin on Sept. 28, 1883.

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### QUESTIONS AND ANSWERS

*Question.* "Will you please explain in Truth and Tidings, the meaning of Hebrews chapter 6, verses 4, 5 and 6? Is this where the doctrine comes from that you can be saved, and by backsliding, lost?"

*Answer.* Hebrews 6:16 must be looked at in its immediate context. Also it is necessary to ascertain who these Hebrews were to whom the writer refers in these verses. There is no doubt that those mentioned in verses 4, 5, and 6 had been dealt with by the Holy Spirit, and had professed to become Christians, then had deliberately turned away from Christ, and gone back to the "dead works" of verse 1. The subject matter in this part of the Epistle is the Jew who had left Judaism and identified himself with Christianity in an outward profession at least, then later on had gone back, or was on the way back to the ritual of the temple, and Jewish ceremony.

That is called "falling away" and "crucifying afresh" in verse 6. In chapter 10 it is called "sinning wilfully", verse 26, and "treading under foot the Son of God", and "doing despite unto the Spirit of grace", in verse 29. When there is a falling away from this enlightenment, in the way which these Hebrews were doing, it would be impossible to renew them again to repentance, that is, to bring them to Christ and salvation; because they were denying the efficacy of His precious shed blood, by going back to the Levitical offerings; and so "there remained no more sacrifice for sins." Heb. 10:26. "If they shall fall away." Heb. 6:6. The Greek word here is very strong and emphatic, even stronger than the word "fall" in Matt. 7:27, where we read, "great was the fall of it." Here it means a complete abandonment of Christianity; Young's Concordance gives "to fall beyond". It is a wilful turning of the back on God's revealed truth; an utter repudiation of the gospel of God's grace. The class here described are such as had their minds enlightened, their consciences stirred, their affections moved to some degree, and yet never were brought from death unto life.

We are well aware that some believe this refers to real converts who had backslidden; but to me it seems clear from the following verses, 7 to 9, that these were not truly converted to Christ.

Yes, I suppose this is one of the portions of Scripture from which some would try to teach the erroneous doctrine of being saved and lost again.—H.A.

*Question.* "What is the meaning of those words in 1 Sam. 3:1—"The word of the Lord was precious in those days; there was no open vision'?"

*Answer.* The term "the word of the Lord" means a revelation from God, and that was precious or rare, see the marginal reading of the Revised Version. In Hebrews 1:1 we read, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets." In the days when Samuel was a boy, this was "precious" or a rare thing. "There was no open vision". The word translated "open" means "frequent", R.V. margin. In those days spiritual declension had reached such a low ebb, God found no man through whom He might speak to the nation.—H.A.

#### MR. JAMES GILPIN

Mr. James Gilpin, Bangor, N. Ireland, went home to be with Christ on March 5th, 1954, after a brief illness, aged 64.

He was saved 43 years ago when, under deep conviction of sin, he stood reading the Word of God by the light of a street lamp in Belfast, and has been in Assembly fellowship ever since, first in Belfast and latterly in Bangor. He was mighty in the Scriptures and in prayer. He had an insatiable passion for winning souls, preaching in halls, tents, barns and open air, being signally used of God in this work. Some years ago he opened a Book and Tract Depot in Bangor, from which millions of books and tracts have been sent to all parts of the world. This has proved to be a most fruitful work, as shown by the numerous testimonies received from those saved through the literature sent. An exceptionally wise leader and a true and faithful shepherd, he will be sorely missed, particularly in Ebenezer Hall with which he was connected; an Assembly which owes its existence largely to his efforts. Quite a good number in it are his own children in the faith. He leaves a wife, also a son and daughter to mourn his loss. The funeral procession was one of the largest ever seen in Bangor, representing all creeds and classes. Messrs. Bunting, McShane, Allen, McCracken and Campbell took part in the burial services in the home and cemetery.

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**SAN DIEGO, CAL.**—J. Blackwood had meetings with J. Govan, and the former then went on to Long Beach and Los Angeles.

**GRANDVIEW, IA.**—L. Brandt and D. Hyde have had some blessing.

**MANCHESTER, IA.**—L. E. McBain and N. Crawford are preaching the Gospel here, H. Wahls and H. Kaiser at Marquette, H. Dobson had meetings for Christians in Garmavillo, Ia.

**DETROIT, MICH.**—Five weeks' well attended meetings were held by J. Gray and S. Maxwell, three young men professing to be saved.

#### CONFERENCES

**SAUGERTIES, N.Y.**—We purpose having a one day conference D.V., on May 23 at 10.30 a.m. and 2.30 and 7 p.m. in the V.F.W. Hall on Livingston St. The Lord's servants who are preaching and practising the old paths will be heartily welcomed. Corr. Albert Pine, 105 Ulster Ave., Saugerties, N.Y.

**WINNIPEG, MAN.**—The annual conference will be held in the West End Gospel Hall, 492 Victor St., on May 28, 29, 30. Corr. S. M. Vanstone, 251 Beverley St., Winnipeg, Man.

**ASHFIELD, MAN.**—The conference will be held, D.V., in the Ashfield Gospel Hall on June 5 and 6, with a prayer meeting on June 4. Corr. George Harris, 854 Kildonan Drive, Est Kildonan, Man.

**DESERONTO, ONT.**—The combined conference of the Picton and Deseronto assemblies will be held in Deseronto in the Legion Hall on Mill St., just north of No. 2 highway, starting May 22, with lunch at 5.30 p.m. and the prayer meeting at 7 p.m., continuing May 23 and 24. Those travelling by train will be met at C.N.R. station in Napanee by communicating with Mr. Wm. Root, General Delivery, Deseronto, Ont.

**LONDON, ONT.**—Another annual conference is planned in the will of God, beginning June 4 with prayer meeting in the Gospel Hall, 593 Pall Mall St. at 7.30 p.m. June 5 and 6 meetings will be held in the Central Collegiate Institute, Waterloo St., at 10 a.m., 2.30 and 7 p.m. All the Lord's servants walking according to the Word and ministering the same will be welcome. Corr. T. Thompson, 123 Elliott St., London, Ont.

**SARNIA, ONT.**—The annual conference will be held in the Kenwick Terrace on June 11, 12, 13, preceded by a prayer meeting at 7.45, June 10, Gospel Hall, College and Davis. The Lord's servants walking in the old paths will be welcome to minister the Word.

**CLEVELAND, OHIO.**—The West Side Assembly will have a conference, D.V., May 29, 30, 31, in the Swiss Hall, 27 Walton Ave., May 29, at 2.30 and 7 p.m., May 30 and 31, at 10 a.m., and 2.30 and 7 p.m., with a prayer meeting May 28 at 7.45 p.m., in the Gospel Hall, 2017 W. 85th. Recognizing that definite ministry is needed as to the maintenance of a Scriptural path, ministry will be welcomed from those known for consistency of walk in the "old paths". Visitors please advise beforehand to facilitate matters, Roy Morrison, 1448 W. 101 St., Cleveland 2, Ohio.

**CHICAGO, ILL.**—The Grace Gospel Hall Assembly, 9140 South State St., Chicago 20, intend D.V., holding their annual conference on May 30 and 31, with a prayer meeting on the 29th. Servants of the Lord walking in the "old paths" will be welcome to minister the Word. Theodore Williams, Sr., 8213 Harvard Ave., Chicago 20, Ill.

**FOREST GROVE, ORE.**—In the will of the Lord, we hope to have our Annual Conference at the usual dates, Memorial Day week-end; May 29-30-31, with a Prayer Meeting on Friday the 28th. All meetings will be held in the Gospel Hall. Those coming from a distance will be freely entertained. The Lord's servants who are walking in "the old paths" are heartily invited. Correspondence to Harry H. Goff, Box 436, Route 1, Forest Grove, Oregon.

**GARNAVILLO, IOWA**—Annual conference, D.V., June 5 and 6, with a prayer meeting evening of the 4th. Servants of the Lord, walking in the "old paths" welcome in the ministry. Corr. Robert Brandt, Garnavillo, Iowa.

**KENORA, ONT.**—The annual conference will be held, D.V., on May 22, 23 and 24, with prayer meeting on the 21 at 7.30 p.m. On Sat. 22 at 2.30 and 7.30 p.m. and three meetings Sunday and Monday. Those teaching and walking in the old paths welcomed in ministry. Corr. E. L. McCammon, R.R. 1, Kenora, Ont.

**STOUT, IA.**—Conference, D.V., on May 22-23 with prayer meeting evening of May 21. Ministering brethren walking in the right paths, whose ministry tends to uphold godliness and sound doctrine will be welcome. Corr. T. De Neui, 1320 Parker St., Cedar Falls, Ia.

**MIDLAND, ONT.**—D.V., Midland, Waverley and Waubaushene, will hold their joint conference in the Midland Y.M.C.A., May 23 and 24 at 10 a.m., 2.30 and 7.30 p.m., preceded by a prayer meeting on May 22 at 7.30 p.m.

**GALT, ONT.**—A conference will be held, D.V., in the new Gospel Hall, June 12 and 13 with a prayer meeting June 11, at 8 p.m. Corr. Stephen Fletcher, R.R. No. 1, Galt, Ont.

#### WITH CHRIST

**MONTREAL, QUE.**—On March 9th, our beloved sister in Christ Miss Susan MacRae passed peacefully into the Lord's presence in her 77th year. She spent many years in Angola, West Africa, where she is still remembered for her service for the Lord in that land. The largely attended funeral services were taken by W. E. Reid and P. Duguid.

**NEWBURY, ONT.**—Our sister, Mrs. Sarah Durfey, went home on March 9th. She was saved over 30 years ago in meetings by Mr. T. Dobbin, and has been in fellowship in the assembly at Newbury since. A. T. Stewart and J. Clark spoke to a large company at the funeral. Also Mrs. Wm. Hillman who was saved about 25 years ago, went home on Feb. 19 in her 68th year. Brother J. Clarke preached the Word.

**STRAFFORDVILLE, ONT.**—Our sister, Mrs. Huldah Laur passed away on March 3rd. She was awakened and saved during meetings held in 1915 by the late brethren T. Touzeau and T. Dobbin and has been in fellowship in the Straffordville assembly.

**DETROIT, MICH.**—Our brother, Mr. C. E. Vautherot went home on March 31 aged 83. He was saved about 40 years ago and has been in happy fellowship in the Central Hall. He was a quiet, consistent Christian. Brother F. W. Mehl spoke the Word to a large company.

**VANCOUVER, B.C.**—Our esteemed brother, George Taylor, departed to be with Christ while at the Lord's Table on March 28th. He was born twice in Aberdeenshire, Scotland; and connected with the Cedar Cottage Assembly since his arrival here in 1911; he was a brother beloved, and one who sought to do the work of an overseer. For over thirty years he was active in Sunday School work, and a number who were in his class are now in assembly fellowship. For many years Bro. Taylor preached weekly at the Saturday night assembly open-air meeting, and also, with others, in country school-houses, Community Halls, etc. On Lord's Day morning our brother rose to make the announcements at the close of the meeting, but after uttering only a few words he collapsed in his seat and immediately was absent from the body and present with the Lord. His seat, always filled, will be empty now, and he will be missed. The funeral was very large; the gospel was preached and words of comfort were given by Hector Alves and Adam Dixon, C. S. Summers closed with prayer.

(Lack of space has necessitated the holding over of a number of items till next month)



# RUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

HOU  
AST  
A  
TTLE  
ENGT

AND  
HAST  
KEPT  
MY  
WORD

AND HAST NOT DENIED  
MY NAME

Rev. 3:8

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JUNE, 1954

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TIDINGS

**WINNIPEG, MAN.**—Wm. Williams is ministering the Word and speaking of the Lord's work in Venezuela.

**WELLAND, ONT.**—Several have obeyed the word of the Lord in baptism and have been received into fellowship as a result of the Gospel and ministry meetings by G. P. Taylor. This has been a great cheer to the saints here.

**CHARLTON, ONT.**—B. Widdifield is having meetings, seeking to help the saints. David and John Adams are having some ministry meetings in the different assemblies in this district, which have been much appreciated. They expected to call at Huntsville for a few meetings.

**ARNSTEIN, ONT.**—Stanley Simms and W. Cudmore were expected for Gospel meetings.

**SAULT STE. MARIE, ONT.**—Brother R. H. Davis writes of Gospel meetings held by A. Dellandrea resulting in quite a number professing faith in Christ. Some who have been prayed for for thirty years.

**TORONTO, ONT.**—Brother Nicol of Australia has had ministry meetings in various assemblies. T. T. McCullough is expected for Gospel meetings in the Broadview Ave. hall.

**SARNIA, ONT.**—C. Patrizio had some interesting visits and cottage meetings among the Italians.

**THETFORD MINES, QUE.**—N. Gratton continues to give help here, and also continues the cottage meeting at Farnham East. J. Spreeman also was at Farnham and called at Shawinigan Falls on his way home.

**BUCKINGHAM, QUE.**—V. Davy and B. Grainger have had visits and cottage meetings in nearby towns and country area with good interest, and some professing. The former went on to St. Honore and Rollet, and the latter continued on with the meetings.

**MONCTON, N.B.**—The conference was large and good with nine sharing in the ministry. Five men from St. John, N.B., were baptized, which has been an encouragement to Geo. Heidman who continues in that city. Bren. Fletcher and Hunter continued with Gospel meetings after the conference.

**BADDECK, CAPE BRETON.**—Andy Aiken and Bert Joyce are seeing the Lord's Hand in Gospel meetings.

**LIVERPOOL, N.S.**—J. McCracken and R. McIlwaine expect to start meetings at Beech Meadows near Liverpool.

U.S.A.

**DETROIT, MICH.**—The correspondent of the Italian assembly is now Joseph Bava, 3208 E. Outer Drive, Detroit 34, Mich. Cesare Patrizio had a month of good meetings, one professed and two have been added to the assembly.





**ROBERT W. McCRACKEN**

MONCTON, N.B.

Our beloved brother and servant of the Lord, Robert W. McCracken, was called home at the age of 41, after a lengthy illness. He was born in Belfast, North Ireland, the son of Mr. Wm. McCracken, a veteran servant of the Lord who is still preaching the Word in North Ireland. He was the nephew of the late Mr. R. W. McCracken of Cleveland, Ohio, who was also well known as a servant of the Lord in Canada and the United States.

Robert came to Canada in 1938 to serve the Lord and he laboured faithfully with his brother John in the Maritimes since that time. God honoured his preaching of the Gospel in the salvation of souls, especially in New Brunswick and Nova Scotia. He taught and practised the truth of God and went on unswervingly to the end of his course here below, and will be greatly missed by the assemblie of God in Eastern Canada.

About five hundred gathered from far and near for the funera services in the Moncton Gospel Hall. Brother Henry Fletcher spok on the Grace of God which was not in vain in our brother's Salvation in his Service, and in his later years, in his Suffering. Brother Alber Ramsay followed with a faithful word in the Gospel. Brother Andrev Aiken read and spok briefly from 1 Cor. 15 at the graveside.

Remember specially in prayer his widow and two young boys also his aged father and mother in Belfast; his brother John and three sisters make up the family who mourn his loss and look forward to the reunion at our Lord's return.

### **CONVERSION AND LIFE OF R. W. McCRACKEN**

Robert W. McCracken was born in Ballymena, N. Ireland on Sept. 25, 1912. His father and mother earnestly sought his conversion at an early age, and rejoiced together when, at the age of 17, he wa awakened and saved. Like many others he sought the pleasures o sin, and chafed at the restraint of a godly home.

He was sobered by the sudden death of a school-mate and of a school-teacher. Then two of his Sunday school teachers died, one after the other, and deepened conviction in his soul. At Gospe meetings held by Mr. David Walker of Aberdeen, in the Ballyhackamore Gospel Hall, Belfast, he was made to feel the powers of the world to come. Several in his own home tried to point him to Christ. Finally his mother said, "Better let the Lord do His own work," and we all left the room.

In despair, Robert reached up and took a Bible from the mantle piece. Opening at Isaiah 53:5 he read, "But he was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed." He made this his own, inserting the word "my" for "our", etc. A few minutes later he came out and told us that Christ was his. The next day, when writing his father about what had taken place, he got real joy, and peace which remained with him until he wa called home 25 years later. Thus on the 13th of October, 1929, to use his own words, "my soul among the saved was counted in."

Soon he obeyed the Lord in baptism and gathered with the saints in the Name of the Lord Jesus. This truth he held dearly and



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never departed therefrom. He began taking a little part in prayer meetings, open air meetings etc. He had a clear voice and a grippy manner of presenting the Gospel.

Two years after his conversion, he helped his father in tent meetings. Obtaining a tent from his father the following year, he asked me to help him in Greyabbey. God gave blessing in spite of opposition, and it was good training ground. Although he did not leave his work till several years later he kept at the Gospel, and fruit remains from those early efforts. One of his treasured possessions was a snap of a car we bought for \$25.00, to begin the meetings at Granshaw, Co. Down. The following year he came out to New man to give all his time to the preaching of the Gospel. At that time he was preaching with W. Johnstone and saw a good work at Cranshaw, Co. Down. The following year he came out to New Brunswick, Canada, where he has laboured mostly since that time. In April 1943 he was united in marriage with Elizabeth Linden, and had two sons, David and Alan.

In September 1950 he had a major operation in Boston and made a good recovery so that he was again active in the Gospel and in ministry to the saints. Three years later a growth developed on his cheek. On the removal of this growth, the Doctors gave him only a short time to live. He enquired how long he might have, as he wished to spend his time to the best advantage for the Lord. The Lord strengthened him so that he was able to continue ministering the word to saint and sinner with all his old fire until a little over two months before his spirit was released. His favourite hymn near the last was, "When my life work is ended, and I cross the swelling tide." His interest in the salvation of souls never waned, and he had the privilege of speaking a word of warning to quite a number from his sick bed. May God make the seed thus sown to bear fruit.

*John McCracken.*

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### **AGREE FIRST — THEN WALK**

"Can two walk together except they be agreed?" This is just another way of saying, "they cannot." They must be agreed first; then they walk together. This holds good of any two; and it is primarily true of God and the Christian. So long as there is anything between God and me, it is simply impossible to walk with Him. God Himself asks the question, How can it be done? Let this be a settled matter, and it will save a great deal of darkness and failure. Am I content to take God's thoughts about Christ, about His Word, about corrupt self, about the world, about my place in it, or rather outside of it, in Christ the risen, though the rejected One? If so, we walk together, for we are agreed. If not, we cannot walk together.

## THE OLD PATHS

*A. W. Joyce*

Jere. 6:16

What are these old paths some talk so much about? How old are they anyway? Questions like these are asked, sometimes with a touch of irritation in the voice, on some occasions with considerable resentment and even, sad to say, with contempt. Let us consider the speaker and then the lesson brought before us by the One Who coined the expression "THE OLD PATHS."

"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. But they said, We will not walk therein." The writer was struck by the number of conference notices sent in last month in which the assembly correspondent wrote, "Servants of the Lord who walk in the old paths will be welcome to minister the Word."

First let us notice that the verse opens by striking a most authoritative note, "Thus saith the Lord." Even if it had begun with "Thus saith Jeremiah" it would be worthy of deep consideration, but this message is from the Lord Himself. Surely no Christian can object to a message prefixed by such an assertion—it is God Who speaks. Of course one might say, "I object, not to the message, but to the application of it to the present time." Before looking at what the message may mean to us, let us look at what the message meant to those to whom it was directly given, the tribes of Judah and Benjamin (see verse 1 of Jere. 6) and Jerusalem, just before the destruction of the city by the army of Nebuchadnezzar.

In 1 Kings 3:5, 400 years before Jeremiah brought his message from the Lord, we read "In Gibeon the Lord appeared to Solomon in a dream by night: and God said, 'Ask what I shall give thee.'" Solomon asked the Lord for wisdom, and his request so pleased God that He not only granted his request, but added riches and honour, but with a condition attached to the promise. "If thou wilt WALK IN MY WAYS, to keep my statutes and my commandments, as thy father David DID WALK, then I will lengthen thy days." (verse 14). To Solomon, the old paths were simply the paths of obedience to the commandments of the Lord, in which his father David had walked before him. When the Lord appeared to Solomon the second time in Gibeon, God said, "If thou wilt walk before Me" (1 Kings 9:4). Again, "If thou wilt hearken unto all that I command thee, and wilt walk in my ways . . . as David my servant did; then I will be with thee." (1 Kings 11:38).

Josiah was the last good king of Judah, and one of the best who ever reigned in Jerusalem, and of him the Scripture records "He



did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or the left." (2 Kings 22:2). "And the Lord was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim, but sought to the Lord God of his father, and walked in His commandments, and *not* after the doings of Israel." (2 Chron. 17:3-4).

Therefore Jeremiah's message to Judah simply meant, "The old paths are the paths of obedience to the Word of God, the paths trodden by David and all others who led God's people according to God's Word, in separation from the rebellious doings of Israel, and from the idolatrous practices of the nations round about them. **THE ATTITUDE OF JUDAH TOWARDS THE OLD PATHS DETERMINED THE APPROVAL AND BLESSING OF GOD, OR THE DISAPPROVAL AND CONDEMNATION OF GOD.** Continually we find such expressions, "He walked in the way of David", "He walked in His commandments", or else "He walked not in the ways of the Lord", "He walked in the ways of the kings of Israel."

In Jeremiah's dark day the Lord appealed to His people to stand, see and ask for the old paths. God assures them that it is the "good way", and exhorted them, "Walk therein", and promised them, "Ye shall find rest unto your souls." Poor, backslidden, rebellious Judah said to Jeremiah, but actually to God Himself, "We will not walk therein."

When all of Israel's blessing and reward depended upon obedience to this call, shall we, dare we, brethren, contemptuously dismiss this message of God as having no application to us to-day? "For whatsoever things were written aforetime were written for our learning" (Rom. 15:4). God's principles never change—present blessing and future rewards depend upon walking the paths of obedience. There is a growing tendency to criticize and question all that has been done in the past, to remove the ancient landmarks which our fathers have set (see Prov. 22:28), as the "traditions of brethren". But one may ask, are there not "old paths" which are wrong? Certainly there are old paths of wickedness of which we read in the book of Job, "Hast thou marked the old way which wicked men have trodden?" But the context in the Word of God makes very clear which are the old paths of wickedness and which are the old paths of righteousness and truth.

#### HOW OLD ARE THE "OLD PATHS?"

First, the "old paths" are as old as our fathers and those who were the fathers of the assemblies in which it is now our happy privilege to be in fellowship. As we have noticed from the Old Testament, so oftentimes God referred to the good kings of Judah

who walked in the ways of their father David, so in the New Testament we have reference to those like Paul who laid the foundations of the assemblies, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers" (1 Cor. 4:15). "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (2 Tim. 3:14). "Remember them that had the rule over you, which spake unto you the Word of God: whose faith follow, considering the end of their conversation" etc. (Heb. 13:7, R.V.). These Scriptures, and others which might have been quoted, certainly encourage us to remember, honour and follow the men of God who went before us, preaching the Gospel, gathering assemblies, and teaching us the precious truths of God. We should follow them in the measure in which they followed Christ.

2. The "old paths" are as old as the great recovery of lost and buried truths, well over a century ago, when God by His Spirit and Word moved mightily in calling out of denominationalism His people "outside the camp" and gathering them simply and only unto the Name of the Lord Jesus Christ. Among the truths recovered at that time were,

- (a) The priesthood of all believers and the rejection of clerisy.
- (b) Separation from the world in its varied forms.
- (c) The Sovereignty of the Spirit in worship and the control of gifts.
- (d) The Lordship and Supremacy of Christ in the churches.
- (e) The coming again of our Lord Jesus Christ.

It might be helpful to notice here that all of the above recovered truths are being attacked either openly or incipiently by modern departure from early Scriptural simplicity.

The first, by the establishment of Bible schools to train preachers—incipient clerisy.

The "open table" and laxity in regard to believer's baptism and reception brings the world into the assembly.

The introduction of organization, and the "closed platform", music etc., quenches and grieves the Spirit.

The woman, leaving her God-given place of subjection and silence to address meetings, to lead in women's conferences, and, either covertly or openly, to "usurp authority over the man," by dictating in the assemblies and on the "mission field", attacks the Lordship of Christ.

Lastly, the general influx of worldliness in our hearts, homes, businesses and assemblies is robbing us of the power and freshness of the truth of the coming again of the Lord Jesus.



3. The "old paths" are as old as the blessed Word of God, the Holy Scriptures, which after all are the only infallible source from which our "fathers" or our "early brethren" learned and taught the truth of God and laid down the paths for God's people to tread which have been a blessing down through the years. *The "old paths" then are as old as the Scriptures in which they are revealed.*

To any who may object that in the early days of recovered assembly truth there were not the "walls" to which many object to-day, we may point out that in the great Old Testament recovery in the days of Ezra and Nehemiah, the order was first the building of the altar, worshipped restored, then the building of the city, and lastly the building of the walls of separation which preserved the work which had been done from being destroyed by the enemy.

#### WHAT ARE THE OLD PATHS?

Let us begin with the individual. The old path for the individual child of God goes back to the early chapters of Genesis. It is the **PATH OF FELLOWSHIP WITH GOD**. "Enoch walked with God, after he begat Methusaleh, three hundred years . . . Enoch walked with God: and he was not; for God took him." (Gen. 5:22 and 24). In the dark days preceding the flood, Enoch walked the path of fellowship with God with unswerving consistency. In Gen. 6:9, "Noah was a just man and perfect in his generations, and Noah walked with God." Amid the abounding iniquity and lawlessness of days similar to our own, Noah walked with God. Later, as a pilgrim and a stranger, Abraham walked as a testimony for God in the promised land. In Gen. 17:1, God said, "I am the Almighty God; walk before Me, and be thou perfect." To walk in the old paths means to walk in fellowship with God, with sins confessed, with the spirit subject to God, to walk as a pilgrim and a stranger, "Content to let the world go by, to know no gain or loss, my sinful self my only shame, my glory, all the Cross."

One of the old paths not nearly as much spoken about or trodden as in the past is, the old path of **SEPARATION**. Why do we hear so much less about this all-important truth than in past year? Is it because it is less needed, or is it because it is less palatable? "And God saw the light, that it was good: and God divided the light from the darkness." (Gen 1:4). God is the Author of separation or division of the light from the darkness. All through the Scriptures God divides light from darkness, whether persons, the children of light from the children of darkness, or principles, the principles of truth from those of error. Let us be careful of trite sayings such as "Separation is of God, but division is of the Devil." We know what is meant, but the statement is not correct. There is a separation that is of God, there is a separation that is of the Devil; there is a

division that is of God, and there is a division that is of the Devil. The Lord Jesus said in Luke 12:51, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." See also, John 7:43, 9:16, 10:19. The Person of Christ is the great Touchstone, the Teaching of Christ is the great test. Wherever the Gospel is preached in power among sinners, it produces a division even in families as "some believe, some believe *not*." Wherever the truth of God is preached in power the obedient believer must respond to it, even though he may have to leave behind the disobedient or the fearful. Needless to say, God will never send a man to sow discord among, or separate or divide, an assembly of His people that is seeking to go on in His ways, even though with much weakness and failure where there is an open ear for His blessed Word. This would be a separation or division from the Devil. The old path of separation then would lead God's people out of, and keep them out of, the world in its every phase, which is the sphere of the Prince of darkness.

The "old path" for the assemblies is the path of OBEDIENCE or subjection to the New Testament precepts and principles. To walk in it will result in God's people disowning every other name and honouring only the Name of the Lord Jesus Christ as the gathering centre, (see Matt. 18:20, which is not "only a prayer meeting"). The assembly will be formed "according to the pattern" as we have it in Acts 2:41:42, and in the epistles to the Corinthians. There will be deep exercise as to the material built into the assembly, that is, there will be godly care in reception. There will be faithful ministry that will both feed the people of God, and will strengthen them to resist every unscriptural innovation that would mar the simplicity of the assembly.

But we must close this article. May God help each one of us to welcome, walk in, rejoice in, and continue to seek, the OLD PATHS, and if so we will prove it indeed to be "the good way" in which we shall find rest for our souls.

**GOD'S WAY OF UNITY**—By getting closer to Christ as revealed in the Word, His people get closer to each other. As the rays of light which are spread over all the earth, the higher men were to ascend up them towards the sun, the nearer they would get to each other. So by more hearty identification with Christ, and close following of His Word, do Christians become increasingly knit to one another.

—WM. LINCOLN

**READING THE WORD**—Every child of God is accountable for using aright the time God has given for the reading of the Word. We shall have to give an account to God of how we deal with it, and with the Spirit, Who is its teacher.—R. C. CHAPMAN.



**THE CHRISTIAN MASTER***G. G. Johnston*

Conditions which surround the Christian in life tend to affect his sentiments more than is often realized. The communistic and socialistic agitations that in recent years have so altered the condition of employment have done much in some parts to alter the relations between the employer and the employee, or, (speaking in the terms of Scripture), the master and his servant.

The Word of God makes reference to good and bad in masters, and warns those who abuse their employees of the consequences upon themselves. The epistle of James, chapter 5, speaks of such as "keep back by fraud the hire of the labourers," while they themselves "heap treasure together," living in "pleasure on the earth", and are wanton (spending lavishly upon themselves). While it is unlikely that unconverted employers will take heed to the warnings of Scripture, it surely becomes all Christian employers to note its teachings and exhortations to them, and to act accordingly. While some Christians have an excellent testimony as employers, it is also regrettable that some have acquired fame as exacting in their demands upon the time and energy of those they employ, while keeping their wages on a lower scale than is paid elsewhere.

The God-fearing in all ages have sought to maintain genial relationships between themselves and their employees. Note the happy conditions between the good man Boaz and those in his employ, as he enters the field where his reapers are busy gathering in his harvest. His pleasant salutation, as he approaches them, is returned by another as hearty and expressive of satisfaction, for both he and they fear the Lord. A question he asks of their foreman is answered in the same pleasant terms in which it is asked, and in their relations to each other the employer and the employee evidence no ill-feeling. The liberality with which he deals with the stranger, Ruth, in having her share lunch with him and his employees in the field, commanding his men to "let fall also some of the handfuls of purpose for her". would suggest a simplicity worth emulation, and an absence of greed and selfishness on his part.

On the other hand, we note the actions of the churl, Nabal, of Mount Carmel. The service rendered him by David in protection of Nabal's shepherds and his flocks, is not recognized in the least, and when he is asked for a present in token of his appreciation, he replies with the insolent question: "Who is David? . . . Shall I take MY bread, and MY water, and MY flesh . . . and give it unto men, whom I know not whence they be?" (I Samuel 25:10).

It is not within the scope of this magazine to attempt to effect any change in the attitude of employers, in general, toward their

employees. Our purpose is to stir up the minds of our readers, who are situated as employers and who fear the Lord, to a fuller recognition before the Lord of their responsibility as such. Acknowledgment of the fact that you also have a "Master" in heaven (Eph. 6:9), to whom full account must be rendered, should be a guide and restraint, should you be tempted to fail in your responsibility toward your employees.

### THE BEAUTY OF CHRIST

I have been beholding the beauty of Christ in His members. Some of His dear ones seem to be ever drinking of the spiritual Rock that follows them; and they are already bearing the image of the heavenly (1 Cor. 15:49). How fair they are! It may be the world reckons them to be plain—very plain; yea, it may be that, "no earthly beauty shines in them to draw the carnal eye." Their's is the beauty of the Lord. Their faces shine, although, like Moses, they know it not. Some of them may not be great in the church; yet, in spirit, I sit at their feet. In observing that meek and quiet spirit—the heavenly calm which surrounds their way, I feel myself judged and rebuked—more so than by the most impassioned eloquence. O, the eloquence of that quiet testimony for God! Who shall measure its mighty results? Ever about their Father's business—ever bearing about in the body the dying of the Lord Jesus. How oft such humble lightbearers have refreshed my spirit, although they knew it not!

When I am thus transported with these little beams from the great Sun of Righteousness, I wonder what it will be when mine eyes shall see the King. If I already behold such beauty in His members, what a sight awaits me when I shall see Himself! Cheer up, ye fainting ones; these eyes shall see the King in His beauty. You need not doubt that He shall be the chiefest among ten thousand, and altogether lovely. Has He not said, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you?" (John 16:22). And so shall we ever be with the Lord.

### LATE AT MEETINGS

"A little less indulgence in the bed,  
A little more contrivance in the head,  
A little more of Jesus in the mind,  
Would quite prevent you being so behind."

A soul estranged from God will seek diversion in anything, yet find satisfaction in nothing save in the Fountain of living waters which he has forsaken.



**OVERCOMING THE WORLD**

1 Sam. 12-14 (Part 2)

*By the late Jesse Webb, India***(C) THE CAUSE OF DEFEAT**

The men of faith and courage among the people of God were in a very small minority. There was a serious lack of determination to face their foes on the part of the men of Israel (see 1 Sam. 13. 6, 7), and this is enlightening as to the effect of years of backsliding and departure from God. Spiritual courage and strength had been sapped, and in the place of men of vigour and initiative, bold to stand against all the encroachments of the enemy and to carry the war to their gates, we have a company of spineless, timid men, all too anxious to secure a hiding-place from the enemy and to evade the conflict at all costs. The wars of the Lord are not fought and won by men of this character.

It will be seen that the men of Israel were disunited and scattered into little groups of refugees. "When the men of Israel saw that they were in a strait (for the people were distressed) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling."

These have their counterpart among Christians today.

(1) *Many just went into any hiding-hole they could find*—caves, thickets, rocks, high places and pits. What a sorry spectacle they displayed! Even their foes made sport of these poor, faint-hearted followers of the king.

These men who sought hiding-places for themselves dared not face the foe, and so in the day of battle they quitted the field ingloriously. They were like the 7,000 secret believers in Elijah's day who had not bowed the knee to Baal, but who lacked the moral courage to take their stand by the side of God's lonely servant, Elijah. So they left it to that heroic man of God to face alone the many prophets of Baal and challenge their power. It is the 'stickers' and not the 'quitters' who do exploits for God, and who overcome and rout the enemies of the people of God.

(2) *Some of the Hebrews went over the Jordan to escape* from the Philistines (verse 7). They selfishly considered, first of all, their own comfort and safety, and had little concern for those they left behind to meet the dreaded foe. They did not attempt to stand and face the enemy. They sought safety in flight and rested not until they had put the Jordan between them and the Philistine ravagers.

(3) *Those who were left to follow the king, did so with "trembling,"* and even these were scattering from him (1 Sam. 13. 7, 8 and 11). This would surely indicate lack of confidence in themselves and their leader, and they had good reason to fear the issue under such a leader as Saul. Their morale was gone. How could such faint-hearted men triumph over their more-aggressive Philistine foes? History repeats itself. Many in our day are like these faint-hearts in Saul's day. They too feel unequal to the conflict, and would fain avoid contending for the faith once for all delivered to the saints. They would do almost anything rather than make a bold and determined stand against the onslaughts and encroachments of the enemies of the truth, so they hide their testimony at the very time when they should be most prominently out-and-out for God. They go into hiding. They will not declare themselves. They prefer not to take sides, or else are wanting to make some kind of compromise. Others, alas, are like the Israelites who fled over the Jordan, who leave the fighting of the Lord's battles to the few who choose to face the enemy. They themselves will take no part in it. They have no desire to fight, not even to defend the right, and would risk the loss of precious truth rather than fight for it. Others there are, like the people who followed their king. They are in the fight but with little heart for it, and they follow trembling.

But where do we stand in this conflict with the world and the enemies of truth? Alas, that so many of the Lord's redeemed are rendered powerless because of compromise with earthly things! How subtle is the enemy! How many and varied are his devices to ensnare the people of God! How few seem able to detect and escape from his wily ways! How few can say — 'We are not ignorant of his devices' (2 Cor. 2. 11).

Two men, Jonathan and his armour-bearer, stood apart from the rest of the people by their evident courage and faith in God. It is refreshing to observe the courageous attitude of Jonathan and his confidence in God as indicated in the words he addressed to his young attendant; "And Jonathan said to the young man that bore his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us, for there is no restraint to the Lord to save by many or by few" (1 Sam. 14. 6).

Jonathan's armour-bearer was evidently a man of like spirit with his master, for he replied: "Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart" (1 Sam. 14. 7).

Brave words were followed by daring deeds. Their venture of faith was well rewarded. The enemy were unable to stand before them, and a notable victory was achieved that day. The stand made



by these two noble souls even drew the Israelites, who had hidden themselves, into the battle (1 Sam. 14. 21-23). The courage of these two men was infectious, and inspired even the laggards with a desire not to be left out of the conflict, belated though their appearance was. Oh, that God would give us in this day men of a like mind and heart with Jonathan and his armour-bearer!

—*Precious Seed.*

### THE PRIEST AND THE PUBLICAN

Come with me to a low beer-shop in one of the most degraded districts in the metropolis, and, leaving behind the sights and scenes belonging to the bar and parlor, ascend the staircase and gaze upon the proprietor of the house. There he is! tossing restlessly on his bed, the victim of vice and debauchery. His evil course of reckless godlessness is fast drawing to a close. With a high hand he has sinned against God and His Christ, and has lived for half a lifetime amid corruption of the foulest kind, until at last he lies dying, at what men term the prime of life, his frame shattered and torn with disease. "Some men's sins go beforehand to judgment" seems terribly true of him. There is no question as to his being a sinner, and a black one too; he has served his master well, and the hard-earned wages of his sin and folly are before him in all their naked reality—DEATH, and after death the JUDGMENT.

Friends inquire anxiously,—“Is there no hope of his recovery, doctor?”

“None whatever here. I can hold out a faint hope upon condition that he is removed to a hospital, as this noise and atmosphere are most prejudicial to his recovery.”

Acting upon this advice, in the course of a few days the removal is made, and the publican becomes the inmate of the W—— Hospital, and there we will leave him for a little. Meanwhile, I direct your gaze to another scene.

Look! right up through the opened heavens, and see seated on the throne of grace, at the right hand of God, crowned with glory and honour, a Man—the risen Man—Christ Jesus, the Lord of Life and Glory. He is seated, having FINISHED the work which His Father gave Him to do. Once He hung between earth and heaven, the lifted-up Son of Man a spectacle to men and angels. Calvary's cross displayed the sinless One made sin; and there, on that tree, He drank to the dregs the cup of God's wrath against sin. He bore and exhausted there the wrath and judgment of God, which an endless eternity in the lake, where the worm dieth not and the fire is not quenched, shall never exhaust. He was there as the substitute for

sinner, not as the doer of the sins for which He suffered. So that now the message of pardon, peace and eternal life can be sent by God from that bright glory in which Jesus is seated, to this lost, ruined world, and that blessed One can make known the riches of His grace to such an one as the occupant of that bed in the wretched beer-shop.

Let us turn to him again, now that he is lying in the long ward in W—Hospital. He is not alone. By his bedside sits a gray-headed soldier, once fighting the battles of the country, but now having on the helmet of salvation, armed with the sword of the Spirit—the Word of God—and fighting the good fight of faith. To the poor, sinful sufferer he is telling of pardon, of blood so precious that it avails even for him—that God has come down as a giver, not a claimer,—as a Saviour-God, to deliver, not to condemn. Will the poor man, just upon the brink of eternal death, refuse such an offer, so suited to him as a lost sinner? Alas! the words of love have no charm for him, and, with evident distaste, he turns away his head. Thus repulsed, the old soldier leaves the bedside. He has grown gray in serving his Lord, and has often suffered, even to personal injuries, whilst proclaiming the gospel of God concerning His Son Jesus Christ, and, knowing that he is a messenger of the Lord, he can but feel that the message being refused is a solemn thing. The old soldier leaves the sick ward, with its long row of narrow pallets, only to pray for the poor man's soul.

Often and often during the fast-ebbing days of the sick man's life did the Lord Jesus send His messages of love and grace by the soldier's lips to the dying man, committing the word to the Lord of the harvest.

Not many hours after one of the old soldier's visits, another occupant of the chair by his bedside might have been seen. He was clad in approved clerical garb, youthful in appearance, and pervaded by an air of sanctity. He thus addressed the dying man: "You are soon to leave this scene, my poor man. You have been a very bad man. Now, I am a priest. If you are contrite, and confess your sins to me, I will pray to God and read the absolution."

With an almost superhuman effort, and with horror depicted on his face, the poor sufferer raised himself up and said, "Go away from me. Go away from me. THERE IS ONLY ONE MEDIATOR BETWEEN GOD AND MAN, THE MAN CHRIST JESUS, and I don't want you."

He sank back exhausted with fatigue. Upon recovering, he asked if he might see the "old soldier", who was soon at his bedside listening with breathless interest to the publican recounting the riches of God's grace to him. The old soldier heard to his joy that, as the dying man lay upon his bed, the Word had, in the power of the Holy Ghost, sunk down into conscience and heart, telling of his guilt, but making efficacious the blood that cleansed away that guilt, and that



then and there he had with his heart believed unto righteousness; so that when the test came, he was able to confess with his lips unto salvation, owning that there was only one Priest who could say, "I absolve thee," and that His voice he had heard from the bright glory.

During the remaining hours of the man's life, it was his delight to tell of the love and grace that had sought and found one so lost as himself. And gladness filled the breast of the old soldier, a faint reflex of that joy with which heaven rejoiced over the returned prodigal.

We will again visit the beer-house. It is now midnight. The bar-parlor is filled with its usual complement of slaves of intemperance, but its wonted hubbub and song are silent. Instead are heard the deep tones of the old soldier's voice, telling of the departure of their once boon companion. He has just left the bedside of the dead man, and with the events of his closing days and hours freshly before him, he narrates the marvelous riches of God's grace to the poor drunkards. How that, instead of the jaws of the pit receiving him, He was in the presence of his Saviour-God. And as he goes on to proclaim the same precious blood, the same living Lord in glory waiting to make known His heart of love even to them, pipes are quietly put out, half-emptied glasses are pushed away, and astonished ears listen to the tale of God's saving power and grace extending even to them. The devil's territory is invaded with the glad tidings of the gospel of peace. The day of Christ, when both sower and reaper will rejoice together, will declare the result of the message.

—*Extract*

### MODERN DISCOVERIES AND THE BIBLE

The world a sphere. Isaiah 40:22. Long unknown to man. The stars innumerable. Jer. 33:22. Kepler counted 1,005. Now astronomers believe there are 100 billion stars in our own galaxy, with probably billions of other galaxies like our own. Job 26:7: "He hangeth the earth upon nothing." Contra the mythology of the past.

Rotation of the earth upon its axis.—Luke 17:34-36.

Eccles. 1:6-7. Wind currents.

Job 36:27-29. Evaporation, condensation, precipitation.

Genesis 1: "Let the waters under the heaven be gathered together unto one place." All the oceans and seas are joined, how did Moses know this? Sanitary laws of Moses re, Diet, isolation of disease, disposal of sewage, cleanliness of the body, bacteriology—drinking from small, stagnant pools forbidden.

Art thou wearying to run messages for God? Seek rather to be passive in His hand. 'Tis better to be ready to run than to be eager to run.

**WHO WAS MOST TO BLAME?***Mervyn Paul*

"Aw, why can't we have one? There's lots of good programs on it. They aren't all bad. Ricky's father has just bought one; and I'm sure he's a good Christian man."

"I don't think it's right for us to go in for such worldly things," his father replied rather lamely. His resistance had been undermined somewhat by the news that another overseeing brother had yielded to irresponsible 'teen-age pressure.

"Oh Dad! That's what you always say. That's what you said about buying the car: but you got it paid for all right. Anyway we all would be glad to help pay for it, wouldn't we?" he asked of the others of the family.

When all quickly agreed to Junior's enthusiastic proposal, their father, most reluctantly, promised to think it over.

Some weeks later, worn down by arguments and constant "needling", plus Mother's plea that the young people simply had to have *something*, their father bought the T - V set (on time) and had it duly installed.

Their children were thrilled with it beyond words. The average 32 hours per week of screen viewing was exceeded several times in the months that followed. And while before its coming peace and quiet normally ruled in the family circle, all was changed quickly. For just as soon as the young people reached home, debating loud and furious as to which program should be turned on became the order of the day.

Poor Mother — poor, dear, foolish Mother! — did her best to umpire proceedings with pleadings and cajolery mixed with tearful semi-scoldings. She had long since given up as too old-fashioned the "child-training and counsel of the Lord" (See Eph. 6:4) as recorded by the Holy Spirit in that incomparable text-book on "applied psychology", the Book of Proverbs. Her information re the business of bringing up children had been gained, largely, from what she had read in magazines (not the Bible) and heard in P. T. A. (Home and School Club) meetings. From her own childhood she had secretly resented the rather strict way in which her Christian parents had raised her. However, in absorbing the "new ideas" that called for more liberty for "self-expression", avoidance at all costs of the alleged fearsome consequences of Inhibitions and Frustrations, and of causing her children to feel "unwanted", etc., etc., she had not stopped to enquire what sort of persons the authors of these theories were. The Interest, Self-realization, Self-integration ideals of "progressive education" seemed to her a great improvement on those which had obtained in her girlhood. But won't she be ashamed at the Judgment



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Seat of Christ to learn that she rejected the unfailing correct teachings of the Holy Spirit to accept those proffered by unbelievers, agnostics, and even an atheist!

Well, as I started out to say, Mother's ability to control matters was not noticeable.

As for Father — well, he hasn't gotten rid of that bad T-V taste in his figurative mouth yet. He still carries on in the meetings, of course. But say what you will, he just isn't the same. The old fervour in spirit went out when the set came in. What really nags him is the knowledge that other Christians in the assembly have decided that since he and Brother X have had it installed in their homes, it must be all right. So they have followed their leaders. The fact is that that verse in Isa. 9:16 hurts him constantly.

But the young folks surely do enjoy it! After viewing an exciting program they hardly can work up any enthusiasm worth mentioning for prayer meetings . . . for any meetings, truth to tell. Too tame. Time drags heavily until they can huddle before the set again. They certainly are beginning to SAVOUR THE THINGS THAT BE OF MEN more than the things of God. . . . Of course, so does the Devil for that matter; Matt. 16:23. But that feature doesn't appeal much to them, alas!

Little do they sense it — likely wouldn't believe you if you were to tell them — but all unconsciously their thinking is being coloured, their ideas of things that matter, their ideals, are being altered, not by their heavenly Father, but by the Powers of Darkness—by Satanic propaganda disguised as entertainment. Yet — oh the tragedy of it! the Lord Jesus suffered the darkness of Calvary in order that they might be translated out of that kingdom into His own (Col. 1:13) . . . into that realm where His ideas of things that matter, His ideals, become the life-shaping factors that alone can give worth-while endurance throughout the coming ages. "Delivered from the power of darkness?" . . . and "translated"?

Then why the rush to get back as far as possible into the shadows of that darkness?

Junior has never given this angle a single thought. Nor have the others in his family. Nor has his Tennant — Dewey — blinded mother. But his father has; and it worries him endlessly. Worst of all, he seems helpless to remedy matters now. The whole family would rise up against him. So I leave my story (as true as I dare tell it) with you; and the answer to my title-query to your judgment, your conscience, WHO WOULD YOU SAY WAS MOST TO BLAME?

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We can never be said to have outlived our usefulness, unless we have outlived our spirituality.

### NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

“Our Lord is now rejected,  
 And by the world disowned,  
 By the many still neglected,  
 And by the few enthroned;  
 But soon He’ll come in glory!  
 The hour is drawing nigh,  
 For the crowning day is coming  
 By and by.” *Hector Alves*

Daniel Webster Whittle is better known as Major D. W. Whittle; he ranks amongst the most popular writers of Gospel Hymns, using the pen name “El Nathan”.

Daniel Whittle was born at Chicopee Falls, Mass., Nov. 22, 1840. At the outbreak of the Civil War he enlisted in the army at the age of twenty-one, and was seriously wounded in the battle of Vicksburg, which resulted in the loss of an arm. It was during his hospitalization, and in his loneliness that he thought of the New Testament his mother had given him the morning he left home, but until then it had been left unused at the bottom of his army haversack. Opening it he began to read, and soon realized he was a lost sinner. Dropping on his knees, he cried to God for mercy, and in that hospital young Whittle trusted Christ as his Saviour.

Soon after the war ended, Major Whittle met Dwight L. Moody, and due to the influence of that outstanding evangelist, Whittle some years later left his business to devote his life in the spread of the gospel. His work took him to many parts of the U. S. A. and the British Isles. Major Whittle loved children and had an apt way of presenting the gospel to them. During a visit in the home of his sister-in-law some years ago, she told the writer that there were few men she knew who had a more cheery disposition and happy countenance than he; as he enjoyed to the full, his salvation.

The Major began writing hymns in 1877; most of them are characterized by their close adherence to the Scriptures. Besides the above, three others from his pen are found in “The Believers’ Hymn Book”:

“Blessed hope that in Jesus is given.”

“Jesus is coming! Sing the glad word.”

“Come sing, my soul, and praise the Lord.”

Also a number in “The Gospel Hymn Book”, of which we may have something to write, God willing, when considering writers of hymns in that book.

Major Whittle was associated in his evangelistic work chiefly with George C. Stebbins, and James M’Granahan, both of whom were hymn writers of no mean reputation. He passed away on March 4, 1901, at Northfield, Mass., at the age of sixty.



### QUESTIONS AND ANSWERS

*Question.* Mark 16:16 puzzles me. Do not the words, "He that believeth and is baptized shall be saved," teach the necessity of baptism in order to be saved?

*Answer.* This verse does not teach that salvation depends upon baptism. The Scriptures uniformly teach that salvation is by grace alone. See Rom. 5:1, Eph. 2:8-9, Titus 3:4-7. The emphasis in Mark 16:16 is on "believeth", not on "baptized". Belief and unbelief are contrasted in this verse, along with the result of each. The omission of the word "baptized" in connection with the one who does not believe would indicate that baptism is not essential to salvation. It is not the one who believeth not and is not baptized, who is condemned, but simply the one who "believeth not". The unbeliever is damned whether baptized or not. The believer would be saved, but he who refused to unite with the disciples by confessing the Lord in baptism would thereby give evidence that he was not a genuine believer. Apart from the thief on the cross, there seems to have been no unbaptized believers in apostolic times. "He that believeth and is baptized shall be saved," might correspond with "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart," etc. (Rom. 10:9). Faith has not only an inward reality—believing, but it has also an outward expression — confessing. Without the latter we are scarcely safe in assuming the former. This verse also teaches us that being baptized following faith in Christ as Saviour, is no small matter with God.—H. A.

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Separation from evil is, in a great sense, the principle of communion with God. The truth, the knowledge of God, life in Christ, is the positive principle or secret of communion, surely; but separation from evil must accompany that. For if we meet the blessed One Himself, we must surely meet Him in conditions suited to His presence—J.G.B.

\* \* \* \*

Wouldest thou do some great thing that man canst see? Seek rather to be faithful in the little things that none but God can see; and from the desert the Lord may call thee to be His witness before many — if he sees you have grace to bear it.

Those that *will* be rich do but load themselves with thick clay (Hab. 2:6). There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them.

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### MISQUOTATIONS

A very familiar Scripture which is often misquoted is Matt. 11:28: "Come unto Me, all ye that *ARE WEARY* and heavy laden and I will give you rest."

Amos 3:3: "*HOW* can two walk together, except they be agreed?"

Exodus 33:15: "If Thy presence go not with *US*, carry us not up hence."

Heb. 10:25: Not forsaking the assembling of *YOURSELVES* together, as the manner of some is."

It is true that some of the above misquotations only vary slightly from the Scriptures, yet it is well, especially for the young and those beginning to take public part, to memorize the Scriptures correctly when the mind is clear and the memory is keen.

A contributor writes, "I want to submit a misquotation I have heard. The latter part of verse 24 of Luke 16 is often quoted, and even read as follows, "And send Lazarus, that he may dip the tip of his finger in water, and cool my *PARCHED* tongue." Also, it is often said of those who have been put away from among us that they were *READ OUT*. 1 Cor. 5:13 reads, "Therefore put away from among yourselves that wicked person."

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Many are at great pains to plead their own cause, and justify themselves before men. But if our cause is good, we do not need to plead it — the Lord will plead it for us; and if our cause is bad, the less we say about it the better.

\* \* \* \*

Some men seem to be no great lovers of money, so long as they have very little of it; yet an increase of riches at once dries up the streams of their benevolence!

**McKEESPORT, PA.**—The conference was very well attended and was considered very helpful. The word was ministered by F. G. Watson, W. Ferguson, A. Klabunda, F. Hunter, D. Calderhead, C. Fite, G. Baldwin, J. Lipke, Holiday and A. W. Joyce.

**INDIANA, PA.**—G. Baldwin had Gospel meetings and some professed to be saved.

**PHOENIX, ARIZ.**—Jas. Blackwood had a week of appreciated meetings and then went on to Sunnyslope. Geo. Walker of Cuba gave an account of the Lord's doings in that Island.

**BANKS, ORE.**—Hector Alves and Allen Ferguson are preaching nightly in an old Methodist church building. The attendance in this new place is very encouraging.

**SEATTLE, WASH.**—Theo. Williams had three appreciated meetings giving fresh, practical ministry.

**McCOMB, MISS.**—Brother Ballhaken writes of a new assembly being established here with a new hall.

**LYNXVILLE, WIS.**—S. Hamilton and S. Mick saw two profess to be saved in Madison, and now have started in Lynxville.

**BEETOWN, WIS.**—B. Jamison is preaching here.

**HITESVILLE, IA.**—O. Smith and P. Elliott have seen blessing in some professing to be saved.

#### CONFERENCES

**VICTORIA RD., ONT.**—The 67th annual Convention will be held, D.V., in the Gospel Hall, Long Point, on June 18, 19 and 20, at 10.30 a.m., 2.30 and 7.30 p.m., preceded by a prayer meeting June 17 at 8.00 p.m., D.S. Time. Corr. Mr. Frank H. Stone, R.R. 2, Kirkfield, Ont.

**EDEN GROVE, ONT.**—Annual conference, D.V., will be held Lord's Day, June 20, with Breaking of bread at 10.30 a.m., and usual order of meetings following. Prayer meeting at 8.00 p.m. on June 19. Ministry from those walking in the "old paths", who teach and practise the same, will be welcome. Corr. S. R. Purdy, Cargill, Ont.

**GLEN EWEN, SASK.**—Our annual conference will be held, D.V., on June 25, 26 and 27, preceded by a prayer meeting on Thursday evening at 8. Visitors welcome and freely entertained. Corr. to Roy Macfarlane, Glen Ewen, Sask.

**CHARLTON-EARLTON, ONT.**—The annual conference is to be held June 25, 26 and 27, preceded by a prayer meeting in each hall on the 25th at 8 p.m. The conference has been reduced from five days to three, and will be held in both halls at the same time, the Lord's servants dividing between the two places. Preachers following the "old paths" are specially welcome. Corrs. Norman Fergusson, Earlton, Ont., and Reynolds Pratt, Charlton, Ont.

**EAST AURORA, N.Y.**—The conference will be held on July 3 and 4, with a prayer meeting on the 2nd at 8 p.m., in connection with the Gospel Hall, Corner of Boise and Emery Roads.

**BOLTON, ONT.**—The Bolton conference has been postponed to a later date as it has been impossible to secure suitable accommodation.

**PUGWASH JUNC., N.S.**—The conference will be held, D.V., July 2, 3 and 4, preceded by a prayer meeting July 1. Corr. M. C. MacLeod, Pugwash Junction, N.S.

**PORTAGE LA PRAIRIE, MAN.**—The annual conference will be held, D.V., June 11, 12 and 13, prayer meeting on the 10th at 7.30 p.m. Servants of the Lord walking in the old paths will be welcome.

#### WITH CHRIST

**PORTAGE LA PRAIRIE, MAN.**—Our dear brother James Logue went home to be with the Lord on April 14, after being ill for some time. He was a quiet, faithful brother.

**SARNIA, ONT.**—After 15 months' illness, our sister, Mrs. Catherine Hodges, went home to be with the Lord on April 13, in her 76th year.



She was saved 56 years ago in Campbeltown, Scotland, and came to Canada in 1914, and has been in happy fellowship in the Sarnia Assembly since 1916. She was a lover of the truth, and patient in her suffering. A. W. Joyce preached the Word to a good number of saved and unsaved.

**PHILADELPHIA, PA.**—Our sister in Christ, Mrs. Felice Patrizio, beloved wife of our labouring brother Cesare Patrizio, entered suddenly into the presence of the Lord on April 13, aged 58. She was saved in Italy 40 years ago, through the preaching of her husband. She was of sterling Christian character, given to hospitality, loved the Lord and His people and will be greatly missed. The word of God was faithfully preached to a large company of saved and unsaved by brethren Rosania, Pizzulli and W. Oliver. Pray for the family and for brother Patrizio who is not well.

**ARLINGTON, WASH.**—Our esteemed sister in the Lord, Mrs. Ed. Eylander, went home April 3 in her 65th year. She was saved in Arlington in 1916 and in fellowship in the assemblies in these parts. Hector Alves spoke in the hall to a large company, and Theodore Williams at the graveside.

**GRAND BEND, ONT.**—Our beloved brother, Robert Taylor, went to be with Christ at the age of 80 years, after a long illness. He was saved in 1922 and gathered to the Name of the Lord in the early days of the Grand Bend assembly. A quiet, consistent brother, he has gone on well, and the company of 250, gathered at the funeral testified to the respect in which he was held. T. G. Wilkie and A. W. Joyce preached the word in the hall and at the graveside.

**CLEVELAND, OHIO.**—Brother Harry McKee went home on March 25th aged 69. He was a faithful attendant at all the assembly meetings in the Addison Rd. assembly, held firmly to the truth, and will be much missed. The funeral, which was very large, was taken by brother Wm. Warke, who spoke faithfully and kindly to saved and unsaved.

**MANCHESTER, CONN.**—Our brother, James Jassie departed to be with the Lord on April 6, after being in Christ for over fifty years. He was saved in London, England, and ever since has been associated with the assemblies, and for the past 40 years in the Manchester assembly. He was active in the spread of the Gospel, and always interested in the welfare of the assembly and a lover of the truth. The funeral services were taken by brethren J. F. Pearson and J. McCullough.

**NORTH VANCOUVER, B.C.**—Our esteemed sister, Mrs. J. B. Morgan passed peacefully home on Feb. 17 in her 92nd year. She was saved in Scotland about 70 years ago and has been in fellowship since 1910 in Cedar Cottage, Fairview and N. Vancouver assemblies. H. Alves and G. Taylor spoke at the service.

**MONCTON, N.B.**—On Feb. 21st our brother Hiram Coates passed into the Lord's presence after a protracted illness. He was saved 57 years ago while in his teens. Brethren Wm. Oliver and A. Ramsay spoke to a large company at the funeral.

**WINNIPEG, MAN.**—Our brother, Joseph Kells, passed into the presence of the Lord on April 28, aged 69. He was saved at Drum, Ireland, about 55 years ago, came to Winnipeg in 1910, and has been in fellowship since then. The large company gathered at the funeral bore testimony to the esteem in which he was held. J. McNeill and S. M. Vanstone spoke to saved and unsaved.

**PETERBOROUGH, ONT.**—Our dear sister, Mrs. Ammie Janes went to be with Christ on Dec. 13, 1953 aged 69. She was saved 48 years ago, and in happy fellowship with the assembly for many years. She was a faithful sister with a good testimony. J. H. Blackwood preached the Word.

# 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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SUMMER SUBSCRIPTIONS

The majority of our subscriptions fall due at the end of the year. Many of our subscribers, however, have continued paying from the month of June. If you are a "summer" subscriber we will appreciate it very much if you will renew promptly. When accounts run overdue after a period of grace we send a notice of expiration, but this necessitates considerable labour and some expense, and we will value your co-operation in avoiding this.

We take this opportunity of expressing our hearty thanks to the many in various parts of the world who have written us to tell of help being received. These letters encourage us to go on in this service for the Lord and His people. We are also glad to report that since the first issue of Truth and Tidings in 1948, each year has shown a substantial increase of subscribers over the preceding one. To those who are helping to spread the truth of God through Truth and Tidings by subscribing for others we would say, Thank you.

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TIDINGS

WINNIPEG, MAN.—The conferences here and in Kenora were a help to the Lord's people. The burden of the ministry fell upon F. G. Watson and A. Douglas, with some help from local brethren.

LONDON, ONT.—The Lord gave some help in the conference in fellowship with the Pall Mall assembly.

TORONTO, ONT.—S. Porteous had some ministry meetings in Bracondale Hall for the Lord's people.

CRAPAUD, P.E.I.—There was a good conference with encouragement in the Gospel, one professed to be saved. Albert Ramsay expects to pitch a tent about 8 miles from here.

ST. JOHN'S, NFLD.—D. Howard had helpful meetings with the Egypt to Canaan chart. He hopes to try Gospel meetings in Oxford, N.S.

BEACH MEADOWS, N.S.—J. McCracken and R. McIlwaine are in a wooden tent with some interest.

SAINT JOHN, N.B.—Geo. Heidman has been labouring here for some time, and an assembly has been formed.

U.S.A.

CHICAGO, ILL.—Bro. T. Williams writes of blessing and refreshment at the recent conference. Wm. Williams, H. Dobson, G. Walker and C. Yost ministered the Word.



**OUR HEAVENLY HOPE**

Phil. 3:20-21

*A. W. Joyce*

The coming again of our Lord Jesus Christ is the Heavenly Hope of the Church. This truth, rightly held, will preserve us from the spirit of this present age, with its materialism, worldliness and lawlessness. It will prevent us from letting slip the truths of God that have led us "outside the camp" to the rejected One. It will provide us with a proper incentive to serve wholeheartedly and unweariedly the best of Masters, and thus also will assure us of an eternal reward.

Phil. 3:20 reads, "Our conversation (citizenship) is in Heaven; from whence also WE LOOK FOR THE SAVIOUR." Only those "look for the Saviour" in the true and scriptural sense, who have learned and practically enter into the great truth, "I am not of this world at all, I am a citizen of Heaven." The Heavenly citizen realizes that the cross of the Lord Jesus Christ stands between him and the world (Gal. 6:14). The Heavenly citizen of verse 20 stands in complete contrast to those of verses 19 and 20, "who mind earthly things", and who are actually "enemies of the cross of Christ". True, these are unconverted professors with whom the world at present is filled. But it is solemnly possible for real children of God to imbibe the spirit of the age, shun the separating cross of Christ, live for self and selfish interests, and be more concerned about earthly things than Heavenly things, see Phil. 2:21-22.

We *look* for the Saviour — the word translated look, denotes "To await or expect eagerly". We find a form of the same word in Heb. 11:10. Abraham was an unworldly tent-dweller, who "looked for a city which hath foundations, whose builder and maker is God." Having his eyes upon *this* city, kept him out of the city of Sodom, the city to which Lot was attracted. Lot gained Sodom (for a time), and completely lost sight of the city that was steadfastly before the eyes of Abraham.

The earnest steadfast gaze of expectation is not like that of some of the Thessalonians, whose feverish excitement led them to give up their daily occupations. This looking for the Saviour is the calm, settled attitude of heart toward the Lord Jesus that would have us always ready to welcome His return, however busy we may be in His service meantime. It is like the right-minded Thessalonians who served the living and true God, while awaiting His Son from Heaven (1 Thess. 1).

"We look for the *Saviour*, the *Lord Jesus Christ*." As the *Saviour*, He will come to complete the blessed work of salvation. As *Lord*, He will manifest His power over both the dead and the

living (Rom. 14:9). As *Jesus*, our Divine Joshua, He will lead His people into the full possession of their inheritance. As the *Christ*, He will appear as the One anointed by God for the completion of all His mighty purposes. The redemption which already has reached our souls will then transform these bodies of humiliation and fashion them like the body of His glory (Phil. 3:21).

The bondage will, in due time, be lifted from the groaning creation, the curse will be removed from the earth and the glory of the Lord will be manifested throughout the whole vast creation.

"It doth not yet appear what we shall be but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3:2). In our glorified bodies we shall never know again, pain or suffering, weakness or weariness, sickness or death. There will never arise in the mind, a thought out of harmony with the mind and will of God. What a glorious prospect!

The temporary victory which death has obtained over the bodies of those who have died in Christ will be annulled — death shall be swallowed up in victory, the corruption in which every believer's body is sown will give place to incorruption, dishonour and weakness will change to glory and power (1 Cor. 15:42-57). It will be true then of each one of His own, whether among the dead or the living at His coming again, "Meet companions then for Jesus, for Him, from Him made, glory of God's grace forever, there in me displayed".

Oh, that this wonderful hope might grip our souls, mould our lives, spoil us for the world, produce heavenly-mindedness, fill our souls with compassion for the perishing, separate us from the ungodly, make His truth more dear to our hearts, make us to bear His reproach more willingly, and above all increase our love and loyalty to the Name and Person of our Lord Jesus Christ. Yea truly, all this *will* result from a real revival in our souls of the truth and imminence of the coming of our Lord Jesus Christ.

We must be prepared to surrender things not merely that are wrong, but things that are questionable. We must voluntarily give up things which others may deem to be legitimate, if they are the "things of this life" which might entangle us. (2 Tim. 2:4).

\* \* \* \*

Real worship is the outpouring of the heart of a redeemed sinner, who is filled to overflowing with a sense of the preciousness and worthiness of the Divine Object before him.

\* \* \* \*

It is impossible to cleave to Christ and forsake His people.

**THE CHRISTIAN SERVANT***G. G. Johnston*

It is evident, in reading the epistles to the primitive churches, that there existed then, and even among Christians, a working class and an employing class: those who could put their wealth to work, and those who could contribute nothing but the strength of their brawny arms, or the intelligence they had acquired in some particular branch, or trade. That this distinction will continue is evident, and no amount of human skill will produce a social scheme capable of making all men equal.

The serfdom that existed in many parts in past ages has, thank God, given place to more genial conditions of employment, but the instructions to Christian servants in apostolic times are thoroughly applicable and practical today. The fact that the Holy Spirit of God has so frequently guided His servants to write instructions for this class should cause us to take the more heed.

In *Ephesians*, Chapter 6, the servants are exhorted to be obedient, and willing. In *Colossians*, chap. 3, they are admonished in a similar manner, with assurance that in fulfilling their duty to their masters, they will be serving the Lord Christ. The teaching in 1 *Timothy*, chapter 6, refers particularly to the servant honouring his master, not despising him, or lacking in respect toward him, because he is a brother in Christ. This counsel is spoken of as "wholesome words, even the words of our Lord Jesus Christ," and agitators against such faithful service are spoken of as doting (sick) about questions and strifes of words."

Again *Titus* is told to "exhort servants to be obedient to their own masters . . . not answering again (contradicting), not purloining (stealing), but adorning the doctrine of God our Saviour in all things." Similar subjection and reverential fear is enjoined by *Peter* in his first epistle, chap. 2. Should we not prayerfully consider these and other allied passages of Scripture?

We live in the last, difficult times, when it is not easy to avoid contamination from the spirit of the day. The theory that "Jack is as good as his master" has permeated our social structure in all of its branches. The Christian's position is clear, as regards the personal respect he owes to his employer, and its effect upon his fellow employees; as regards his application to duty, that he may forward the interests of his employer, thus bringing him gain for his investment. Since he bears the holy Name of our Lord Jesus Christ, what he does either adorns the doctrine of Christ, or detracts from the honour of that holy Name.



But some may say: "Few masters, even among those who profess faith in Christ, heed seriously the exhortations of the Scriptures to masters, or we, who are employed by them, would enjoy better conditions. We must agitate, complain and force their hand." "What saith the Scriptures?" May God speak to the hearts of both servant and master!

### LUTHER'S SNOW SONG

On a cold, dark night, when the wind was blowing hard, and the snow was falling fast, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper. They heard a sweet voice singing outside,

"Foxes to their holes have gone,  
Every bird unto its nest;  
But I wander here alone,  
And for me there, is no rest."

Tears filled the good man's eyes, as he said, "What a fine, sweet voice! What a pity it should be spoiled by being tried in such weather!"

"I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was opened to take pity on the little wanderer.

Conrad opened the door, and saw a ragged child, who said,  
"Charity, good sir, for Christ's sake!"

"Come in, my little one," said he. "You shalt rest with me for the night."

The boy said, "Thank God," and entered. The heat of the room made him faint, but Ursula's kind care revived him. They gave him some supper, and then he told them that he was the son of a poor miner, and wanted to be a priest. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep, they looked in upon him, and were so pleased with his pleasant countenance that they determined to keep him, if he was willing. In the morning they found that he was only too glad to remain with them.

They sent him to school, and afterward he entered a monastery. There he found a Bible which he read, and from it learned the way of life. The sweet voice of the little singer became the strong echo of the good news, "Justified by faith, we have peace with God through our Lord Jesus Christ". Conrad and Ursula, when they took that little street-singer into their house, little thought that they were nourishing the great champion of the reformation. The poor child was Martin Luther! Be not forgetful to entertain strangers.

**SIN COVERED. BY WHOM?***Hector Alves*

We find in the Word of God two ways in which sin may be covered. One will bring torment and judgment; the other will bring blessing and happiness. The great difference in these two conditions is determined by who does the covering. The one is described in Proverbs 28, verse 13, "He that covereth his sins shall not prosper." The other in Psalm 32, verse 1, "Blessed is he whose transgression is forgiven, whose sin is covered."

An instance of the former is found in the case of Achan. (Joshua chapter 7.) His sin was well covered by himself, hidden in the earth in the midst of his tent. Not a man in the whole camp knew anything about it; his sin was well covered. If he had heard the words of Moses uttered only the year before, he certainly did not heed them; "Be sure your sin will find you out." (Num. 32:23). His sin, covered by himself, did find him out; God uncovered it, and he was stoned to death for it. Not only so, but others suffered on account of his covered sin.

The saying is true, "History repeats itself;" and many a child of God since then has had a similar experience as a result of covering up sin when it should have been confessed. Whether the sin is of the type of Achan's, or is one similar to that of David; it ought to be confessed rather than covered. Someone has said, "If the sin of an unsaved person weighed a pound; the same sin in a child of God would weigh a ton."

An instance of the other way of covering sin is found in the life of David. It seems to have been a habit with David to acknowledge and confess his sin; to keep short accounts with God, as it were. But for some reason, in the case of the wife of Uriah the Hittite, he covered his sin for a full year. He tells of the experience he passed through during that period. "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah." (Psa. 32:3, 4). No doubt his sin was covered, known only to God, and to himself, and to the wife of Uriah. What a dreadful, miserable, and pitiable condition to be in! And yet during all that time he sat as king in Israel, wearing his royal robes, and judging the people of God; putting on a fair outward appearance, while all within was corrupt.

But at last David's sin was uncovered, and he confessed it. Confession of such a nature must have been a painful and a humiliating ordeal. But when David uncovered his sin, then God covered it. David made a clean breast of the whole thing, and also he desired that God might "be justified", and "be clear". Psa. 51:4. The result

—"Blessed is he whose transgression is forgiven, whose sin is covered. (By God.) Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." (Psa. 32:1, 2).

The Lord give us grace to uncover sin, and to confess it to God, and to one another; then this blessedness will be the result.

### THE RENT VEIL

The veil of the temple rent, and rent in twain! Not merely was a fissure made in it through which a glimpse of the holy place might be obtained, but part was separated from part, so that the holy place was thrown open and made accessible to all. It was rent, not from below, as by a human hand, but from above, as by the outstretched hand of God.

The veil hung before the holy place, which was the typical dwelling-place of God. That place could be entered only by the veil, a clear foreshadowing of the truth which Jesus uttered, "I am the way, and the truth and the life; no man cometh unto the Father but by me."

The rending of the veil was not an accident. It was miraculous, and is mentioned in connection with other events which must be ascribed to the hand and power of God. "The centurion," we read, "and they that were with him watching Jesus, when they saw the earthquake and those things that were done, feared greatly." A like impression was doubtless made on the priests, who, at this very hour, were preparing to light the lamps and offer incense. The veil was thick and strong, and the beam from which it was suspended was thirty feet above the floor; yet instantly, in presence of the guardians of the temple, it was rent in twain from the top to the bottom.

Occurring simultaneously with the death of Christ, it speaks to us of His heart torn with anguish under the sins which He bore. We seek not to penetrate the mystery of His sufferings. He was made sin for us, and before that anguish, in its nature inscrutable to us, we bow in silent and adoring awe. But knowing what the rending of the veil signified, we ask, Of what new privileges does it speak to us?

It tells us of a way of approach to God now opened, and opened for ever. The unrent veil spoke of a way of approach, but spoke of it as "not yet made manifest, while the first tabernacle was yet standing." For but one person could pass through it, and he but once a year, and then only with the fresh blood of sacrifice. Still it spoke of a way to be opened by the blood of a perfect sacrifice. Until that blood was shed on Calvary, the veil hung unrent, the way into the holiest was not made manifest, because sin was not put away.

Now He whom all the types promised has come, and "we are sanctified by the offering of the body of Jesus Christ once for all;"



“by one offering He hath perfected for ever them that are sanctified;” by His precious blood-shedding He has made full expiation for human guilt, and all on whom that blood is sprinkled can pass through the veil into the holiest of all. Perfected for ever by that one offering! That is the reason why the veil was rent. The lessons of the rent veil are clearly before us. Atonement has been made by the blood of Jesus, and all who are washed in that blood stand guiltless and uncharged in the courts of heaven.

Perfected for ever! You have read these words again and again; but have you dwelt on them in secret before the Lord? Have you really entered into their meaning?

Perhaps, even now, with all your conscious sinfulness, you shrink from entertaining the thought which they convey. That thought is not by any means that you are made personally perfect; for although your sins are forgiven, your old nature is sinful as ever. Yet beneath the shelter of Christ’s blood condemnation no more rests upon you. You are a pardoned sinner, and the pardon extends to all your transgressions.

The perfection here spoken of has reference to the conscience. The apostle is contrasting the sacrifice of Christ with the gifts and sacrifices under the law, which “could never make him that did the service *perfect as pertaining to the conscience;*” for then, as he asks, “Would they not have ceased to be offered? for the worshipper, once purged, would have had no more conscience of sin.” In contrast with these, Christ by one offering hath *perfected* for ever them that are sanctified. His offering takes from the vilest sinner all sense of guilt, and enables him with countenance unabashed to look up through his streaming tears into the face of God. He makes bare before God the deepest recesses of his bosom. His conscience stings, rebukes, accuses him no more. “Clean every whit” are the words of Jesus. “No condemnation,” says Paul. “Perfected” and “perfected for ever”. The first absolution is never to be repeated. Our sins are blotted out to be remembered no more, and the power of that first forgiveness is an abiding power. As children we may sin, and as children we may and must be chastened; but never, no never, are we driven from a Father’s door.

This deliverance is accomplished for *every believer*; every believer is invited to “draw near with a true heart in full assurance of faith.” All the old distinctions between the priest and the people have passed away. There are diversities of gifts and ministrations in the church, but these do not indicate inequality of standing before God. All are on the same footing before God by virtue of that “one offering”. “By that one offering He hath perfected for ever them that are sanctified” — not those who are sanctified by the

Spirit, but those who are sanctified "by the offering of the body of Jesus Christ once for all." Welcome news to misguided souls who are striving to perfect themselves. Oh! that we might bear it everywhere—to the victims of superstition the world over—to all who are vainly striving to accomplish what Jesus accomplished long ago. "By one offering". The work is done, and no man can add to it. There is a place for faith, for repentance, for every good work and every holy endeavour. But they are not to be added to this precious, perfect work of Jesus. We work, if we work aright, not to purchase God's favor, but because it is already ours; not to be justified, but because we are justified. Repentance is a turning away from sin to Jesus who has atoned for it. Faith is but laying our hands on the one perfect sacrifice. Your true place, believer, is before the very throne of God, guiltless and stainless by virtue of the cleansing blood. Do you make it your privilege and joy, in sorrow and weakness, to go to God with no bar of any kind between your blood-washed soul and Him? That position once gained, you dwell in the presence of God, you abide in the shadow of the Almighty. Yes, the veil is rent, the way into the holiest is open through the blood of Jesus, and you are encouraged to enter in by the peace which it promises, by the glory which it pledges, by the Father's smile which it makes yours for ever.

—An Early Writer.

#### NOAH, DANIEL AND JOB (Ezek. 14:14)

"Though these three men, Noah, Daniel and Job were in it, they should deliver but their own souls by their righteousness, saith the Lord."

(1) The Christian has three enemies or destroyers; the world, the flesh, and the devil.

2. The Christian has three Friends or Saviours; the Father, the Son and the Holy Spirit.

Here we have three saved men, whose distinguishing righteousness lies in this—Noah overcame the world, Daniel overcame the flesh, and Job overcame the wicked one.

(1) The world is the great rival of the Father.

(2) The flesh is the great rival of the Spirit.

(3) The devil is the great rival of the Son.

\* \* \* \*

Criticisms in words, or rather ability to make them, is not so valuable as some may imagine them. A man may be able to call a broom by twenty names, in Latin, Spanish, Dutch, Greek, etc. But my maid, who only knows the way to use it, but knows it only by one name, is not far behind him.—*John Newton*.

**WE SHALL NOT PASS THIS WAY AGAIN***Franklin Ferguson*

When we finish a stage in our life and look back upon it, every thought and word and act is there in its place, just as we left it. All is fixed, steadfast, irrevocable, and as one has said: "stereotyped for ever on the plates of eternity." At the Judgment Seat of Christ the bygone days will all come back, one by one, in order as they went, to meet us again in the presence of our Lord. What shall His judgment be? How much shall remain as "gold, silver, precious stones" after He has tested all? (1 Cor. 3:10-17). We cannot recall the past, for it has gone far beyond our reach; but the present is yet in our hands to make it what we will.

Everything passes on without a pause. Time is like a ship which never anchors. Every day brings its work, its opportunities, its responsibilities. What are we doing? Time runs through our hands as water through a pipe. It pauses not till it has run out, and if we stand by unconcerned, making no effort to arrest the flowing stream, we shall not realize our opportunities and duties till they have passed away for ever.

We cannot accomplish all we should like to. We cannot sow every field we see, but we can drop a few seeds by the way as we pass along in fellowship with the Great Sower. There is no seed so small that does not propagate and multiply itself. The bare grain appears veritable weakness as our hand drops it into the ground, but a day comes when we may joyfully gather the waving corn, it may be thirty, sixty or a hundredfold (Mark 4:8). Though there may appear nothing to mark in our life as great, yet there may be among the seeds in our basket one that when sown will become a large tree, under whose shadow many shall find rest. Despise not the day of small things (Zech. 4:10). Do your little, and do it well. Opportunities may appear small and trivial in themselves, but who can say what the issues shall be; and, remember, **THE SAME OPPORTUNITY WILL NEVER RETURN.** We shall not pass this way again.

It is a law of nature that things leave some mark behind them. Leave a mark we must. "For none of us liveth to himself, and no man dieth to himself" (Rom. 14:7). If we felt the greatness of life, and its possible issues, and the inexpressible value of the things which fill its brief and narrow span, it would tinge every thought, word and act, with the conviction of what must be. Let us seek that Divine grace which shall make us blessings to those who come after, marks that will secure the Lord's "well done" in the Coming Day, when He recalls that which is past.



**OVERCOMING THE WORLD**

1 Samuel 12-14 (Part 3)

By the late *Jesse Webb*, India**(D) THE WORD OF GOD AND HUMAN EXPEDIENCY**

We have seen that the position of the people was weakened by their unwillingness to face the Philistine enemy, but another and greater cause of weakness was the spiritual decline of their leader. We have reached a sad page in the history of Israel's first anointed king (1 Sam. 13:8-14). Saul should have known that there was no justification whatever for setting aside the plain commands of God. By so doing he entered upon a path that was to cost him finally his kingdom and his life. The lesson for us is solemnizing, and one we need to take to heart today. Oh, the folly of self-will and self-pleasing in regard to the worship and service of God! Saul could plead three apparently good reasons for acting as he did:—

(1) *He had waited seven days for Samuel*, who had not come at the time appointed (verses 8-11).

(2) *His army was deserting him*.

(3) *The Philistines were gathering for battle* and he had not made supplication to the Lord (verse 12).

This was the plea of expediency, the same plea that men have always used to justify their actings in self-will. Samuel's answer to this was simple and sufficient. Consider his reply to Saul's specious pleading: "And Samuel said to Saul, Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which He commanded thee; for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought Him a man after His own heart, and the Lord hath commanded him to be captain over His people, because thou hast not kept that which the Lord commanded thee" (1 Sam. 13:13, 14).

On a later occasion when Saul again failed to carry out the commandment of the Lord he was met with this word from the prophet Samuel: "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22).

There may be much to commend in our work for God, there may be much zeal and great self-sacrifice. There may be apparent fruit to show for our labour, but if it is service unaccompanied by loyal obedience to the will and Word of God, service rendered contrary to God's expressed will, how will it appear in that coming day of award? "And if also anyone contend in the games he is not crowned unless he contend lawfully" (2 Tim. 2:5, New Translation by J. N. D.).

Someone has written: "Look at your work as you'll look at it then. Scanned by Jehovah, and angels and men."

In one of Caroline Blackwell's letters occurs the following searching remark: "I'll tell you what I want . . . not to have to change my opinions about anything when I stand 'face to face'; let all the change be now; for as heaven is higher than earth, so are His thoughts than mine. I want to value earthly things now as I shall then; to value souls now as I shall then: to value Him now as I shall then."

If eternal realities weighed with us as much as they ought, this would be the expression of every heart that knows the Lord.

Let us heed this word of Samuel. To set aside the word of God and substitute our own wishes and preferences, or the opinions and preferences of others, is to act foolishly. Expediency is no excuse for disobedience to revealed truth. What right have we to opinions of our own in matters where God has plainly expressed His mind and will? Saul could not have pleaded ignorance of the Word of God. He was supposed to have written out for himself the law of God, and to read therein all the days of his life (Deut. 17:14-20). He must have known that he was wrong to usurp the priestly office as he did (1 Sam. 13:8-10). He was without excuse for his disobedience. What shall we then plead today as an excuse for our innovations for which the orderings of God are set aside? We need to reject the idea, which is becoming more and more popular in these days of departure from God and His Word, that anything not expressly forbidden in Scripture is permissible. Those who argue thus should consider well the bearing of such passages as Lev. 10:1-10; Deut. 4:2; 13:4; Josh. 1:7, 8; Prov. 30:5; Eccles. 3:14; Mark 7:7-9 and 13; Rev. 22:18. There is uncommon danger in tampering with the plain commands of God. God's own perfect orderings in His House for worship and service are sufficient. Man's additions do but mar the work of God.

#### (E) "NO SMITH IN ISRAEL"

We come now to a passage, 1 Sam. 13:19-22, that is truly heart-searching. Consider the implications.

(1) *What Bankruptcy of Resources!* "Now there was no smith found throughout the land of Israel."

(2) *What Loss of their Separation Character!* "And all Israel went down to the Philistines, every man to get his ploughshare, and his hoe, and his axe, and his sickle sharpened," when the edges of the sickles, and the hoes, and the forks, and the axes were blunted.

(3) *What a Tragic Disarming for the Conflict!* "And it came to pass in the day of battle, that there was neither sword nor spear

found in the hand of any of the people that were with Saul and Jonathan."

We learn from this how very subtle were these Philistine foes of the redeemed people of God. The Philistines knew well that they had nothing to fear from a people that had neither sword nor spear. They were careful to see that there were no smiths in Israel, for well they knew that ploughshares and axes could be turned into implements of war. As all the men that followed the king were unarmed, can we wonder that they followed their leader with trembling hearts?

The Philistines possessed plenty of initiative. They devised the new cart (1 Sam. 6:7-12) which was copied by David with such disastrous consequences (2 Sam. 6:1-11), and it was another Philistine device to see that there should be no smith in all the land of Israel, so that the people of God should be unarmed and unprepared for war. The lesson for our hearts is clear. We must walk in separation from the world, and be entirely independent of its resources. Let this exercise our hearts continually that "the friendship of the world is enmity with God", and "If any man love the world, the love of the Father is not in him." The Christian has no need of this world's resources. Its expedients and devices are to be refused. Observe what a young Christian wrote about this:

"And yet, outside the camp,  
 'Twas there my Saviour died;  
 It was the world that cast Him forth,  
 And saw Him crucified.  
 Can I take part with those  
 Who nailed Him to the tree;  
 And where His name is never praised,  
 Is there the place for me?"

"Nay, world, I turn away,  
 Though thou seem fair and good;  
 That friendly outstretched hand of thine  
 Is stained with Jesus' blood.  
 If, in thy least device,  
 I stoop to take a part,  
 All unawares, thine influence  
 Steals God's presence from my heart."

In the Book of Isaiah we hear God declaring: "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work" (Isa. 54:16).

In the Epistle to the Ephesians, Paul tells us who these smiths are: "When He ascended up on high He led captivity captive, and



gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors (Gk. "Shepherds") and teachers."

Observe the divine purpose to be served by these gifts of the risen Lord to His Church: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God; unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:7-13).

But where are smiths today? See how they are needed (Comp Prov. 27:17). We are living in days of lowering standards and loosening principles. The bare word of God is not sufficient for many today. Philistine devices are common in Christendom, and many true believers have been attracted by them. Let the Christian who desires to be approved of his Lord in that coming day of award refuse to adopt or use any method or device which is not sanctioned by the Word of God. The Israelites were helpless in the day of battle, because they had no smiths and no arms for the conflict.

The call to the child of God is clear and insistent: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (2 Cor. 6:14-17).

Our armoury is divine. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor. 10:4).

"Our citizenship is in heaven" (Phil. 3:20). "Christ our life" is there (Col. 3:1-4), and there, as to our spiritual experience, we must live (Eph. 2:6). Only a life so lived in the energy of faith can enable us to fight the battles of the Lord and overcome the world. "This is the victory that overcometh the world, even our faith" (1 John 5:4).

The following chapter (1 Sam. 14) records a great victory. This was accomplished by two men of heroic faith in God. These men dared to go forth to the attack upon a Philistine garrison or stronghold. It was apparently a most foolhardy undertaking; but, leaning wholly upon God, and daring all in reliance upon His Almighty arm, they wrought a great deliverance for the people of God (1 Sam. 14:45). These are the men God wants and uses.

—*Precious Seed*

Living faith is, from the heart saying "Amen" to all God tells us about ourselves, and the Lord Jesus Christ.

\* \* \* \*

Judge a Christian, not by his coat, but by his character.  
Better go to heaven in rags, than to hell in embroidery.

### **PUBLIC PRAYER**

It is a solemn thing to lead the children of God in their united Assembly prayer and praise. For this we need preparation of heart to discharge this service to edification, with reliance on the help of the Holy Spirit. It is sadly true that many prayers hinder, rather than help, true devotion.

While we need to guard against the habit of sifting one another's prayers, yet there are some manifest errors into which those are apt to fall, who seek to lead others in prayer. Bear with a few suggestions with reference to what is desirable in public prayer.

#### **DEFINITENESS IN OUR SUPPLICATIONS SHOULD BE SOUGHT**

In presenting a petition on behalf of ourselves or others to any earthly potentate, would we not aim at clearness of expression of our common wants and desires? Although God reads the heart, if our prayers are confused and vague, how can others add their needful "Amen" to our supplications. Even in prayer meetings for special purposes, often we hear petitions not connected even remotely with the matter in hand.

#### **BREVITY SHOULD BE AIMED AT, AND NEEDLESS REPETITION AVOIDED**

We sometimes hear the same petition again and again in slightly varied terms, or uttered at different times in the same prayer. Prayers lengthened out by needless repetitions produce inattention and weariness. We have counted the word "Father" interjected unnecessarily, and even ludicrously, as often as seventy times in one prayer.

#### **THERE SHOULD BE NO SET WORDS AND PHRASES**

If we hold "forms of prayer" to be unscriptural, and leading to the quenching of the Spirit, let us not fall into similar error by using the same words and phrases in all our prayers. We almost know what some brethren are going to say, so constantly do they repeat favourite expressions.

#### **PRAYER SHOULD BE FOR THE EAR OF GOD, NOT FOR THE EAR OF MEN**

We should earnestly strive against the temptation to pray so as to be pleasing to our fellowmen. Yet we must confess we have yielded to this. The use of fine words and poetry may sometimes indicate that we are far more conscious of the audience of men than of the living God. The Lord help us to pray as if we were pouring out our requests to one ear only—the ear of God. The more we know of secret prayer, the more helped shall we be in this, for when praying in public, we shall be as before our Father in secret. This will also guard us against "preaching" in prayer.

**IRREVERENCE IN MANNER, OR FAMILIARITY IN LANGUAGE IS MOST UNBECOMING**

We have been brought nigh to God; we have access to the holiest of all by the blood of Jesus; we have been made priests of the inner sanctuary; we have received the spirit of sonship whereby we cry, "Abba! Father!" Yet none of all these exalted privileges should induce irreverent language, or be the plea for an irreverent manner in our public approach to God.

**LET US SEEK EARNESTNESS AND FERVENCY IN OUR PRAYERS**

What fervour marks the prayers recorded in Scripture! What conscious dealing with God! What refusing to be denied! How Jacob prayed, and would not let the angel go, until he blessed him! These things characterized Elijah's wonderful prayers, although "a man subject to like passions" with ourselves. The prayers of David, Hezekiah, Daniel and his fellows, and of many others, were such as would admit of no denial. Paul speaks of his "great conflict" and makes honourable mention of Epaphras, who "always laboured fervently in prayers."

**LET THANKSGIVING NEVER BE ABSENT FROM PRAYER**

The offering of praise specially glorifies God, and nothing so tends to strengthen confidence in God for the bestowal of future blessings, as the thankful remembrance and acknowledgment of His past goodness to us. The climax of human sinfulness seems reached in the solemn charge against mankind in Rom. 1:21, "neither were thankful". Thanksgiving for ourselves and others is over and over again enjoined on us (Col. 1:12, Phil. 4:6, Eph. 5:20, 1 Tim. 2:1, Heb. 13:15), yet, alas! how constant is our shortcoming in this respect.

In conclusion, if you wish to edify fellow-Christians in prayer, seek an intelligent, Scriptural view of the wants of saints generally. (See Eph. 1:17-20, 3:16-19, 6:16-20, Col. 2:1, etc.). Consider the special necessities of your times, both in the assembly and in the world. Let your heart be filled with the value and the importance of the blessings you ask, with the assurance of God's readiness to "give liberally and upbraid not," and of the glorious intercession of our Great High Priest before the throne. He has said to us, "If ye shall ask anything, in My Name, I will do it."

Be not discouraged from prayer by any consciousness of past failures, nor if your heart bear witness to the truth of anything that has been advanced in this brief paper. Rather seek more earnestly constantly, confidently than ever, the promised and all-sufficient aid of the Holy Spirit Who waits to teach us how to pray, and what to pray for.

—Condensed



**DIRECTED — OR, ONLY PERMITTED?***Merwyn Paul*

Let me talk to you a bit about the Directive will of God, and the Permissive will of God, both as it may affect our daily lives and, also, the Assemblies of the saints. The reason? It is that I have found out that not a few young Christians have begun to look for guidance, in addition, as it were, to the counsel of the Lord, to a new false god. His name is, *Is-there-anything-in-the-Bible-against-it?* (Don't forget that name, will you? You may hear it again some day.)

Now I feel quite certain that *Is-there-anything-in-the-Bible-against-it?* never could have risen to such prominence were it not that so many older Christians have practised most all their lives a form of self-direction that took them more or less outside of divine direction. It seemed the necessary thing to do since they had but a hazy idea of any other possibility. Moreover, Self-sufficiency and Self-reliance are recognized virtues among men . . . and — well, what else is there? Thus it has come about the Balaam's Guidance has flourished in private life, while *Is-there-anything-in-the-Bible-against-it?* is fast becoming a standard reference in some Assemblies.

In Psalm 25:9 there is a marvellous promise, which, I fear, so far as it has been of use to lots of Christians, might as well never have been written, like the case of John 3:16, and other Gospel texts. Think of the multitudes who land in hell every day who might have been made safe from sin's punishment had they heeded such never-perish promises! Similarly, think of the hosts of us Christians who land in perplexity and difficulty every day who might have known, instead, His guidance in judgment, the teaching of His way.

Perhaps I should point out that the new life in Christ Jesus means more than to have received the gift of eternal life. It is also a **NEW WAY OF LIFE** altogether . . . a life in which the progressive Christian comes to realize that he is privileged to live *in constant relation to His Father*, the living God . . . to live in an active, practical dependence on God, the All-sufficient. Unfortunately, many dear people seem to consider that the Lord is sufficient — up to a point. Beyond that they must fend for themselves. Hence, in the business of solving their daily problems, they generally pray about them, then use their own judgment to the best of their ability, and finally ask God's blessing on their undertakings. That is to say, they do not have His **DIRECTION**, but seek His **PERMISSION** to carry out whatever they have decided will be best. Since He does not often interfere to "block the way if it isn't His will", they not infrequently experience the unhappy result described in Psa. 106:15. ("T. P.")

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I have said that He seldom blocks the way if it isn't His will for us to take a certain course. No; He desires to *direct* His children; and when they are acting in obedience to His direction there is no need for Him to *block* their way. *We have no Scriptural authority for expecting Him to act as a rubber stamp* either in approving, or in disapproving of our proposals. Do a little thinking and you will see that everything that originates with, and is projected by God is of God; all else is of the flesh — the human self-life. There can be no alternative; Jas. 1:14-15.

What we have set before us in the Bible is God DIRECTING His people through His Word — a thoroughly practical and efficient Master-and-servant means of co-operation in a devil-blinded world—hard-headed business men to the contrary, notwithstanding . . . as well as dubious saints. (Again permit me to add, "T. P.").

In contrast, the Book of Numbers provides us with some examples of how things work out when His people figure out for themselves the solutions to their problems, and then get His PERMISSION to go ahead. — Israel, dissatisfied with God's manna-provision (Num. 11:4-6) was permitted to have the flesh for which they had asked (Vs. 18-20, 31, 32) . . . along with its attendant plague; vs. 33-34. Later, they received His permission to die in the wilderness, which they desired of Him, rather than to rely on Him for deliverance from the Canaanites; Num. 14:2 (last clause) with vs. 28.

Balaam, his heart set on obtaining Balak's gold, received a plain statement of the DIRECTIVE WILL of God; Num. 22:12. Yet, apparently hopeful that God might change His mind (!), he dared to ask Him about it a second time; vs. 19. Knowing full well Balaam's unwillingness and his lust for reward (2 Pet. 2:15-16) the Lord gave him PERMISSION to go with the men. But since he no longer was under the DIRECTIVE WILL of God, Justice was free to "block his way"; vs. 22. Only limitless Mercy saved his life that day; vs. 23-33.

From these three examples of God's PERMISSIVE WILL in actual try-outs we learn that if we take ourselves out from under the Lord's DIRECTIVE WILL, we can have nothing more than His Permissive will. And if we have only His permission to go ahead, we shall be "on our own", and must expect to absorb whatever unforeseen consequences may accompany our self-directed course . . . Risky, isn't it?

(More next issue, D.V.)

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God always keeps the best to the last. Our sweetest joy is yet before us—when we meet our Heavenly Bridegroom, face to face. The world's order is, best first. The Lord's order is, best last.

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**NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS**

*Hector Alves*

“Mid the splendours of the glory,  
Which we hope ere long to share,  
Christ, our Head, and we, His members,  
Shall appear divinely fair;  
O how glorious!  
When we meet Him in the air!”

Two hymns in “The Believers’ Hymn Book” were composed by William Reid; the above, and —

“Ours are peace and joy divine,  
Who are one with Christ.”

Mr. Reid is better known as an editor than as a hymn writer. He edited the “British Herald” (a monthly religious magazine with a large circulation) also a large hymn book, and several tracts and booklets; the best known and most widely circulated of these is “The Blood of Jesus”, a book which has been greatly used in the salvation of souls.

William Reid was born at Forfar, Scotland, in 1822. For a time he ministered in a Presbyterian Church at Carlisle. He was a powerful preacher and an able exponent of the Word. As a result of his clear definition of apostolic teaching, he could see that some were not in sympathy with it; while others in his congregation who were spiritual, were thirsting for the sincere milk of the Word, and drank in the truth. So, after some eight years in Carlisle, he severed his connection with the Presbyterians, and with a number who had left the church before him, enlightened by his expositions of the Scriptures, they formed one of the early assemblies in those parts of Christians gathered unto the Name of the Lord Jesus Christ. Later, Mr. Reid moved to Edinburgh, where he resided until his homecall on Aug. 8, 1881, in his sixtieth year.

He was of a gracious and humble disposition, and sought to honour God in his life. At no time did he ever accept a fixed salary for his service, seeking to walk by faith. It is recorded that on one occasion, having to make a journey to a distant town by rail, he found himself without the necessary amount for his fare. However, he was confident that the Lord would not fail him, and so he proceeded to the railway station. There he met a friend, who, although quite unaware of the need of the preacher, handed him the required amount for his railway ticket.

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The Christian on his knees knows more, and can see further than the philosopher on tip-toe.



**QUESTIONS AND ANSWERS**

(Send all questions to Hector Alves, 338 W King Edward Ave.,  
Vancouver 10, B.C.)

*Question.* "Will you please answer this question in *Truth and Tidings*. Where is the Apostles' Doctrine found? In the New Testament or in the Old Testament?"

*Answer.* The expression "the apostles' doctrine" is found in Acts 2:42; and is variously translated, "the apostles' teaching", "the teaching of the apostles," etc. The "apostles' doctrine" was the doctrine which the Lord Jesus taught them while He was with them; and also of which the Holy Spirit reminded them. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. The "apostles' doctrine", as such, is not found in the Old Testament because it contains the revelation of a new covenant altogether, founded upon the death and resurrection of our Lord Jesus Christ. This doctrine we find preached in the Book of the Acts, and more fully expounded in the Epistles.

That there is a foreshadowing of these things to be found in the Old Testament, no one can deny; and the apostles themselves freely quoted from the Old Testament, which alone was to them the Holy Scriptures at that time. But these Old Testament foreshadowings could scarcely be called "the apostles' doctrine"—H.A.

*Question.* What is the meaning of verses 14 and 15 of Colossians, chapter 2? We are not all of the same mind here, so I would like this question answered in the magazine.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."

*Answer.* There is good reason for difference of opinion, particularly in regard to verse 15, because there is a difference in translation. This will be readily seen by comparing the Authorized Version with the English Revised Version, Newberry Bible margin, etc.

Verse 14 informs us not only that Christ was nailed to the cross, but that He did some nailing Himself. Everything that was written against us, everything that had to do with us as sinners before God, our Saviour took out of the way, and nailed it to His cross. Perhaps the picture is taken from an old Roman custom, when in the early days debt was regarded as a crime. If a man got into debt, or took a mortgage and couldn't pay it, the creditor could take him as a

slave. If the amount was large enough he could take several from that home, and make them slaves in payment of the debt. It was a great day when the man paid his debt in full and was free. When the bill was fully and finally paid, he nailed it over the door of his house so that all could see that the family was now free, all had been paid. That is what the Lord has done for us; everything that was written against us was nailed to His cross, and is gone.

In verse 15 the meaning of the words "having spoiled", is not easily determined. The Revised Version gives "having put off from Himself." The margin of the Newberry Bible gives "having stripped off". With due consideration to these and other translations, and in the light of the context, I suggest the meaning to be that the Lord Jesus, through His death on the cross, stripped principalities and powers of their strength; and in His rising from the dead He "made a show of them openly", because they could not keep Him in the grave. "Principalities and powers" would be fallen angels and demons, headed by Satan himself, who are hostile to the Lord and to all His interests. "The Son of God was manifested that He might destroy the works of the devil". 1 John 3:8. "That through death He might destroy him that had the power of death, that is, the devil" Heb. 2:14. In Col. 2:15 we have the spoiling of the system, "principalities and powers". Hebrews 2:14 speaks of destroying, or bringing to naught (R.V.) the head of the system, that is, the devil. "Triumphing over them in it." (Col. 2:15). "In it" is sometimes translated "in Him", referring to God, as in the preceding verses. However, some translations read as follows, "by the cross He triumphed over them"; "triumphing over them in the cross".—H.A.

It is all right when the ship is in the sea, but all wrong when the sea gets in the ship. It is all right for the church to be in the world, but all wrong when the world gets in the church.

\* \* \* \*

Abraham went TOO FAR SOUTH. He went to Egypt in a time of famine. This move resulted in temporal prosperity, but made much trouble and sorrow for him in the future.

\* \* \* \*

Many whom the world regards as dirt, the Lord esteems as jewels.

\* \* \* \*

The pride of priestcraft, kingcraft, and schoolcraft is deeply rooted in the human heart.

We may fall in with God's plans, God cannot fall in with ours.

**CLEVELAND, OHIO (West side)**—The recent conference was good. The Word was faithfully ministered. Those present were D. L. Roy, W. Ferguson, A. Stewart, J. Govan, J. Lipke, N. Crawford, L. McBain, D. Calderhead and A. Klabunda.—Roy Morrison.

#### CHANGE OF CORRESPONDENT

For the Cedar Cottage, Vancouver, assembly—W. Hutchinson, 1385 East 24th Ave., Vancouver, B. C.

#### NORTH IRELAND

**KILLYKERGAN, Co. DERRY**—Brethren Hull and Lyttle are having encouraging meetings and a number have professed to be saved.

The Belfast Easter meetings were considered to be very good.

**RATHFRILAND**—The meetings by T. W. Ball and J. Thompson are now in the thirtieth week, as the interest has been so sustained and sinners are still being reached. (This is surely an example of sticking at it, when the interest warrants it. Ed. note).

#### ITALY

Brother Frank Carboni writes, "We expect to settle in a place called La Spezia near Genoa, where there are four open doors for Gospel work. The work of the Lord in Sicily is going on nicely, and I expect to visit that part of the country just the same. A brother is now having good meetings at Ribera and Calomonaci. Two other young men from Piedmont will help there, and we expect to see four other open doors in that vicinity. Calomonaci is the place where we have built a nice little Gospel Hall. While visiting the northern part of Italy, a chief communist and his wife came to Christ, and the man has already written the story of his conversion. In another little town nearby we were called to the funeral of a sister. The whole town turned out to see how the brethren bury the believers in Christ. We sang hymns, and during the preaching of the Gospel, tracts were distributed to all present. The people were very attentive to the Word.

#### THE NEAR EAST

Extract from letter from Mr. J. W. Clapham: Whilst in Turkey, I had the privilege of seeing a little company baptized and gathered in fellowship in Istanbul, the first little gathering meeting in the Lord's name in this great and rising country of twenty millions of people. Please pray that the little company might be preserved from the enemy.

In Macedonia I found a great hunger for the deeper things of God. In Katrini from 550 to 650 souls gathered nightly for three weeks to hear the Word and many confessed the Lord as Saviour. In Athens and district the same hunger was noticeable and the Lord again gave signs following. We are now visiting Syng and Aleppo, where meetings were formed years ago. It is nice to see old friends. The other countries of the Middle East, in which we commenced to labour about twenty-seven years ago, are making steady progress, as regards an assembly work.

#### ADDIS ABABA, ETHIOPIA

Brother Robert Lightbody from Scotland, who served the Lord for some time in Morocco, has had the door closed there. He is now en route for Ethiopia and writes—"His Imperial Ethiopian Majesty and his ministers have granted us a large area to evangelize, and although there are several other missionary societies in that land, the large stretch of country, N.E. of the capital, containing the Danakil tribe, 50,000 of them, has been allotted to us, and no others may interfere with us or our work.



A young man from Belfast, John Flynn, and his wife, are the only two to cope with the gigantic task of evangelizing that large area, and these dark tribesmen. They have been out for two years and 18 months, respectively, so you can see that it is real pioneer work. Having tasted loneliness in Morocco, and having been accustomed to Moslem work, the Lord turned our eyes to our young and beleaguered colleagues, and now He has opened the door for us to go to them." . . . Robert and Mary Lightbody, c/o Flynn, P.O. Box 584, Addis Ababa, Ethiopia, East Africa.

#### WITH CHRIST

**CUMBERLAND, MD.**—Mrs. Lucy M. Baker, one of the older sisters in the assembly went home on April 17, aged 74. A large company gathered and heard the Gospel and also words of comfort by F. W. Mehl.

**ARLINGTON, WASH.**—On May 7th, our beloved brother Peter Kazen departed to be with Christ, aged 64. He was loved and highly esteemed by all who knew him. He was a real shepherd and gave wise counsel, and entertained the Lord's people and His servants widely for many years. He was saved in 1906 in Arlington and in fellowship for forty years. At the funeral saints from far and near filled the hall and basement. H. Alves and H. Harris spoke in the hall and T. Williams at the graveside. Also our sister, Mrs. Rose Hoy of Arlington went home on May 9th, in her 75th year. She was saved and gathered to the Name in 1901. Brethren T. Williams, H. Harris and A. Wilson spoke at the funeral.

**SAUGERTIES, N.Y.**—Our brother, Victor Finger, aged 67, passed away suddenly on April 29. He was in fellowship for several years. J. McCullough spoke suitably to the large company gathered at the funeral.

**NILES, OHIO** — Our brother W. H. Craw was called home April 4 in his 83rd year. He was formerly in fellowship in Saginaw where he was saved over 50 years ago. Later years he lived in Cleveland, Detroit and Niles. J. Govan spoke at the funeral services in Detroit.

**TORONTO, ONT.**—Our dear sister, Mrs. Alex. Saunders, passed away suddenly on May 21st, aged 62. She was saved in Scotland 43 years ago, and has been in happy fellowship in the Pape Ave. assembly for the past 34 years. She was a godly sister who was much loved, and a large company gathered at the funeral where the Word was spoken by A. W. Joyce, and at the graveside by G. G. Johnston and W. Bousfield.

**TORONTO, ONT.**—Mrs. R. Jeffery went to be with the Lord at the advanced age of ninety-three on May 30th. She was born in England, and saved in this country over fifty years ago. She was in happy fellowship in Broadview and then, for many years in the Pape Ave. assembly. She was a quiet, exercised and godly sister who took an interest in the things of God to the last. The funeral was taken by A. W. Joyce, and by G. G. Johnston at the cemetery.

**MONROVIA, CAL.**—Our esteemed brother, David Ross, went home aged 63, after a long illness. He was born in N. Ireland and born again in 1915, and has been in fellowship in Philadelphia, Calgary and Long Beach. A brother beloved, he took an active interest in the assembly. Brethren H. Kessler and T. Robinson spoke the Word to a large company.

#### CONFERENCES

**TAYLORSIDE, SASK.**—Our annual conference will be, D.V., July 3, 4, 5, with a prayer meeting on the evening of the 2nd.—Corr. C. Paul, Taylorside, Sask.

# 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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## SUMMER SUBSCRIBERS

May we remind those whose subscriptions fall due in the summer who have not yet remitted, please renew promptly. You will be assured of not missing an issue, and we will be relieved of the work of sending an expiry notice to you. Your co-operation will be appreciated.

## AN EXPLANATION

In our report of "Tidings" of the Lord's Work, Conferences and Obituaries, we aim to present to our readers a true report, and because of the reliability of our correspondents, this is usually the case. Very occasionally, however, we put in an item in good faith and afterwards learn facts which, had they been known sooner, would have altered the report. We feel sure that our readers will understand this, but pass on this little word of explanation. We take this opportunity of thanking our correspondents who have in the past sent us the many items of news which have been of interest and profit to our readers.

## TIDINGS

**VANCOUVER, B.C.**—Brother Peacock from N. Ireland continues Gospel meetings in the Hastings East Hall. They were preceded by tract distribution and a week's prayer meetings. One young R.C. man and a woman have accepted Christ, and there is good interest in the children's meetings and ministry on Lord's days. Corr. R. Reid. Our veteran brother Mr. David Scott is quite weak, remember him before the Throne.

**ASHFIELD, MAN.**—The conference here was a time of blessing. The attendance was extra large and the word ministered by Brethren Douglas, Vanstone and Watson was varied and entered into all sides of life. The Lord's people were cheered and felt refreshed.

**PORTAGE LA PRAIRIE, MAN.**—God gave us a good time here at our recent conference and God's people were refreshed. The ministry of the word was shared by Brethren Douglas, Alves, Brandt, J. Ronald, Fish and Watson. After the Conference Bro. Douglas started homeward calling at Port Arthur on the way. Brethren Alves and Watson remained for meetings till Pine Creek Conference. It too was a time of blessing though the attendance was a little smaller than usual, yet God's people were cheered and felt well repaid for the effort.

**GLEN EWEN, SASK.**—The conference here was a good size, though not quite as large as some years. The ministry of the word was shared by Brethren Alves, Hunter, D. Adams, J. Adams and Watson. The word ministered was practical and was calculated to establish the saints in the present truth. The Adams brothers stayed for gospel meetings.



## CONSISTENCY

*A. W. Joyce*

Godly consistency of doctrine and practice in the assembly, in the home, in the world, in public and in private, is one of the things which, as God's people, we should greatly desire and aim for in our lives. Where it is displayed, God is glorified, where it is absent, God is dishonoured. It is true that godly consistency is a scarce commodity, and those who strive for it most would be the first to acknowledge with James, "In many things we *all* stumble." (James 3:2, R.V.). Because of our failures in the past, however, we should not drop our hands and say, "There is no use of us trying, for we all bristle with inconsistencies." This would be adopting what the world calls a "defeatist" attitude and the old adage is true, "a discouraged man is a defeated man".

"In many things we all stumble," is exemplified in the lives of the best of men. Moses, generally speaking was a most consistent man, but he stumbled when he lost his temper and failed to glorify God at the waters of Meribah (Num. 20:12). David stumbled on the housetop, and Peter in the palace of the high priest, but these falls were not consistent with the usual tenor of the lives of these men of God, and God forgave and restored them. It must be added that the inconsistencies were followed by most solemn results, for grace and government are not the same. Grace forgives sin immediately upon repentance and honest confession, but God's governmental dealings may go on for many years. Moses forfeited the Promised Land, and the sword never departed from the house of David.

There is nothing, however, that glorifies God more, or influences more powerfully the people of God, or convinces the unconverted so greatly of the truth and power of the Gospel as the Christian who is living a godly consistent life.

There must be a consistency between our doctrine and our practice. In the old days of the Puritans, one said of a certain clergyman, "He is such a wretched liver it is a shame he ever gets into the pulpit. When he is in the pulpit, he is such a splendid preacher it is a shame he ever gets out of it." Small wonder that sinners are stumbled into Hell!

The higher the profession of doctrine, the more is expected from the daily life. What scorn the world pours upon the man who professes to be a pilgrim and a stranger on Lord's Day who transmutes into a money grabber on Monday! What weakness to the testimony when a man poses as a saint in the assembly but has not the love and confidence of his wife and children in the home! What hypocrisy to pray devoutly in the prayer-meeting and yet fail to pay honest debts in the world! What dishonour to the Name of the Lord to

preach piety and holiness, and to practise impurity and lust in secret! What a contradiction to keep pleading for love, unity and peace, and at the same time to be sowing the seeds of discord and division among the saints, thus to have love on the tongue and war in the heart! What folly to be demanding separation from one phase of the world, while condoning or encouraging alliances with another phase!

When one feels wearied of the inconsistencies in self or in others, how refreshing, strengthening and comforting it is to the soul to look at One Whose life was ever, under all circumstances, perfectly consistent. Every attribute of our blessed Lord Jesus Christ was in perfect unison. He was so consistent in grace, so unwearied in love, so unswerving in devotion to the will of God, so fearless in condemning sin, so frank in forgiving it, so separate from sinners, yet so approachable to the broken-hearted. God help us to "follow His steps".

In closing, let us suggest occasions on which the onlooker expects to see consistency—

1. In the preacher of the Gospel. After a solemn Gospel meeting in which the realities of eternity have been pressed home upon the sinner, there is a danger of the preacher relaxing, and, forgetting that he may still be under the observant eye of some unconverted person, may be tempted to lightness or frivolity. Let us guard against the conduct of the speaker destroying all the impressions wrought upon the minds of his hearers. A prayer-meeting is a better sequel to a Gospel meeting than a "sing-song" of hymns.

2. In the places where we go. One of the servants asked Peter, "Did I not see thee in the garden with Him?" As if to add, "If so, what are you doing in this company?" Let us beware of keeping any company that would be inconsistent with keeping company with Him.

3. In the precepts and principles which we profess. The commandments of the Lord and the maxims of men are entirely opposite. Let us not try to mix our principles with those of this world.

May we seek at all times to be consistent in our preaching, in the places where we go, and in the principles which we profess.

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If, like Mary, in the garden, we could have met the Lord — so lately hanging on the terrible cross for us, and now, risen from the dead — with what joyful gratitude would we have cast ourselves at His feet in adoring worship. But surely it is the precious privilege of those who diligently seek Him, *still* to find Him each morning, *still* to Hear Him calling them by name. Is there any less reason to-day to praise Him to delight in Him, than there was then?

**THE SLOTHFUL MAN***Albert Ramsay*

“The slothful man roasteth not that which he took in hunting.”

—Prov. 12:27.

Every Christian should be a hunter; that is, a seeker after the things of God. Not that we should never be settled as to the will of God for us, for there are certain things that should be settled early in our Christian experience, such as the “eternal security of the believer”, believer’s baptism, and gathering unto the Name of the Lord Jesus, outside the camp. But every believer should be a seeker after more of the mind of God for him in his every day walk in this godless world in which we are called to shine as lights for Him.

Now, a hunter must be alert, on the watch, quick to perceive; but if “he roasteth not that which he took in hunting”, what will it profit as far as the nourishing of his body is concerned?

The reason many of us do not profit by the preached word, is because we are too slothful to roast that which we took in hunting. We travel to conferences many miles at considerable expense, but the ministry heard does not profit us. We hunted for it, but we failed to roast and eat it. The Indian boy would fish all day, but to clean and eat a fish was beyond his ambition. Many of us are like that; we will sit for hours listening to the word of God being preached, but to profit by it—no. “The slothful man roasteth not that which he took in hunting”.

The fourth chapter of Hebrews tells of a class of hearer whom the word did not profit, “not being mixed with faith in them that heard”. Why do sinners not get saved under the plainest preaching? Because the word does not profit, not being mixed with faith in them that hear”. Why do Christians not walk more pleasing to the Lord, though privileged to listen to the plainest ministry? Because “The word preached is not mixed with faith in them that hear”. In other words, “The slothful man roasteth not that which he took in hunting”.

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As God’s servants, we must not abuse nor scold God’s children, even when they are disobedient. When Moses said, “Ye rebels,” he had forgotten that he was only a servant himself. This led him to put himself on a level with God—“Must ye bring you water out of the rock?”—and in this he robbed God of the glory that belonged to Him alone. He failed to sanctify God before the people, and so lost the honour of leading the people into the promised land.



## THE CHRISTIAN AND PLEASURE

*G. G. Johnston*

Prosperity brings with it an increase in pleasure seeking. The desire to please self is ever present with men but many are curbed by a limited purse. With an increase in earnings comes an increase in the amount spent on pleasure, in the form of sport, travel, and diversion of one kind or another, or in the more lewd forms of entertainment so common in all our cities. The distressing thing about trying to please self is that the point of satisfaction is never reached. Over all the world's centres of pleasure could be inscribed the words: "who-soever drinketh of this water shall thirst again." (John 4:13). The pleasures of sin are but for a season.

We who profess faith in our Lord Jesus can speak of having found a river of true satisfaction in Him. The source of our pleasure is not in some thing, some occupation, or some diversion, but in a person—the Christ of God. And since He fills the heart of God, He can and does fill the heart of those He has redeemed unto Himself with His blood. At conversion we turned from seeking satisfaction at the world's fountains of pleasure, and professed to have done with its vanities, now finding our portion in Christ.

But the flesh is ever present with us, and as with the Israelites, who craved for the leeks and onions, the garlic and the fish of Egypt, so the flesh within us (always the same to the end) hankers after the old pleasures. In some who formerly used alcoholic drinks, tobacco, etc., and practiced vice and sins of the lowest type, there is a secret longing for the old thrills, while in others it is a desire for those pleasures of a more refined character.

Some, especially younger people, for lack of wholesome teaching (or of wholesome exercise regarding what they have been taught), have never made a clear cut from the world upon professed conversion. Like Lot in Sodom, their testimony against the sin of the place has seemed a mockery. With one breath they speak of the popular games and sports of the day, and with the next they may seek to testify for their Saviour. But is it any wonder that they make no serious impression upon their acquaintances, and soon lapse into total neglect of their testimony for Christ?

Others that have started well, by turning from the sports and pleasures of the world to confess themselves "strangers and pilgrims" in it, are later tempted to return, and even to allow themselves to become very enthusiastic fans. In some cases, this has happened through the influence of others, who should have given them a better example. The result has invariably been a lowering of the spiritual

state of the soul, a loss of fellowship with God, and of spiritual blessing. Are you one of those to whom the sports and so-called "clean" pleasures of the world have an appeal! Apply the test of 1 John 2:16. Is it of the Father, or is it of the world? If it belongs to the world, let us remember that the world has its hands red with the blood of God's dear Son, and shall we share with them what is designed by them to keep them happy on the way to hell!

But, does the body of the young Christian not require exercise, change of circumstances and relaxation! That is true, but let us not forget the wise words of inspiration: "Bodily exercise profiteth (for a) little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8). The youth in school may be called upon to share in the games and gymnastics of his class, but when those exercises are carried into the public sphere to provide entertainment for a world that wants to forget God, the Christian ought surely to withdraw.

In most gatherings of godly Christians, there are exercises in which they may participate, in which both body and soul may profit. It is very becoming that older men, acting as guides in the assemblies of the saints, should encourage such activities as the distribution of tracts from door to door, in hospitals and other similar institutions, open air preaching, the mailing of tracts, etc. In fact, the godly, exercised soul will find more than enough to do, and will end the time at his disposal for such activities often weary in body but happy in soul, and desirous of continuing this exercise at the first opportunity. Do you, who spend the afternoon at the ball game, shouting yourself hoarse along with the unconverted, retire with a happy heart, feeling that the time was profitably spent, and for God's glory? Do you feel that a Saturday afternoon spent thus is a proper preparation for the Lord's Day to follow? If you can find your satisfaction where the worldling finds his, and not have a bad conscience, is there not grave reason to doubt whether you are a new creature in Christ, to whom old things have passed away?

One of the latter day developments in the denominational places around us is the introduction of games and sports, professedly to hold the young people. This, unfortunately, has been copied by some assemblies of those who are professedly gathered unto the name of the Lord alone. Their attempt to convert the meetings into entertainments, whether with musical numbers, jocular preaching, or any procedure designed to lessen the solemnity that might otherwise be felt, can have but one of two results. The hearers "join", after making a shallow profession, because they feel they can have an enjoyable time; or they go away in disgust, feeling the thing is all sham.

Many assemblies refuse to bring in things which will please the natural man, but some of those who are in fellowship and who desire these things can find the same sort of mixture in many of the summer camps and so-called "conferences", where an attempt is made to combine the holy and the profane. To many, this combination has sinister forebodings for the testimony of the assemblies of saints, and where a table is set up, pretending a temporary fellowship, a definite principle of Scripture is violated.

While one hesitates to berate the doings of others, as if to justify oneself, one would say that this is surely a serious departure. In some of these gatherings, sport teams are organized, the conduct of which, according to their publications, would vie with many worldly institutions. Do both sides in these sports contests engage in earnest prayer for God's help in outstripping their opponents? Surely it lacks the smell of God altogether.

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### **THEY PREACHED: HE WROUGHT**

The Gospel by Mark, which pre-eminently sets the Lord before us as the Perfect Servant, closes very beautifully and in complete harmony with its character. Risen from the dead, the Lord had given the command to His servants, "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15). And the closing word tells how early love and prompt obedience took up that great commission, and what was the accompaniment and the result. "They went forth and preached everywhere, the Lord working with them and confirming the Word with signs following" (verse 20). They preached; the Lord wrought! They knew their part, they did it; and the living Lord, who had sent them, did the rest. They had confidence in their message, and delivered it. They counted on the mighty hand of the Lord, and it did not fail them. Now-a-days when embellishments, attractions, and all sorts of frivolous addendums are put alongside the Gospel, when preachers and solo singers are bracketted and advertised together, one would imagine the old sword had lost its edge, or the Lord had cast it off and ceased to own it. But thank God this is not so. The true "Jerusalem blade", as Luther named it, has still its ancient double edge, and only needs to be used in faith by men who know and count upon its Owner doing His part, to see the arm of the Lord as in days of old. It is ours to preach: it is His to work.



**THE AUTHOR OF THE EPISTLE TO THE HEBREWS***Hector Alves*

The question has been asked, "Why do some preachers say from the platform that Paul was the writer of the epistle to the Hebrews?" It would not be in keeping with the purpose of the Hebrew Epistle to reveal the name of the writer; and certainly we must ignore the man-made title which appears at the head of it in some English Bibles. It cannot, therefore, be stated dogmatically who wrote this unique Epistle. Some have suggested Apollos as the writer, and they may have reason for so doing. But this question requires reasons for suggesting the apostle Paul as the writer; we will give a few reasons.

(1) Although Paul was distinctly the "apostle of the Gentiles" (Rom. 11: 3) that did not necessarily confine his ministry to them. We read in Acts 9:15, "He (Paul) is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel." We learn from Hebrews 3:1 that this Epistle was written, not to the nation of Israel at large, but to "holy brethren, partakers of the heavenly calling". The apostle Peter wrote his first Epistle to "the strangers scattered throughout Pontus, Galatia," etc. (1 Peter 1:1). The R.V. reads "sojourners of the Dispersion". His second Epistle was written to the same people (see 3:1) and in this Second Epistle he states "even as our beloved brother Paul also according to the wisdom given unto him hath written unto you" (2 Peter 3:15). This Second Epistle of Peter was likely written about two years later than the Epistle to the Hebrews. Peter was writing to saved Jews, and he reminds them that Paul also had written to them. If the Epistle to the Hebrews is not that letter, then we do not have the letter to which Peter referred in the canon of Scripture.

(2) In 2 Thess. 3:7-18 we read, "The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all. Amen." We find that this "token" is given in each of the thirteen Epistles written by the apostle Paul; but it is not found in one of the Epistles written by James, Peter, John, and Jude. However, we do find it at the close of the Epistle to the Hebrews, so giving it a Pauline character.

(3) Another Pauline characteristic is found in parallel terms. In Hebrews 2:10 the writer speaks of the "many sons" which Christ is bringing unto glory. Paul is the only New Testament writer who employs the term "sons"; the others use a different Greek word, meaning "children". Another parallel term is found in Hebrews 13:18, "Pray for us". In his epistles we find the apostle Paul using this expression more than once, but no other New Testament writer uses it. In Hebrews 5:12-14 we find the expressive terms of "milk", "meat", and "babe", so similar to 1 Cor. 3:1-2: "And I, brethren,

could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

(4) We learn from Hebrews 10:34 that this Epistle was written by one who had been in bonds. Also in chapter 13, verse 19, we find that he was in some way separated from his Jewish brethren, but hoped soon to be able to join them again. This could well apply to the apostle Paul during his confinement at Rome.

(5) The reference to Timothy in chapter 13 verse 23, with whom Paul was so much associated in his labours for the Lord, is further internal evidence that justifies suggesting the apostle Paul as the writer of this Epistle.

Then, when we recall Paul's love for his brethren in the flesh, the Jewish nation (Romans 9:1-3), and see this love of the writer shining out in the Hebrew Epistle, this also suggests that it came from the pen of the man who wrote, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

All of this, and much more, gives considerable ground to believe that the apostle Paul was the writer of the Epistle to the Hebrews. We find thirteen letters from his pen in the New Testament; it is quite reasonable to look for fourteen; twice seven; two speaks of testimony, and seven, of completeness. But again let me state, where Scripture is silent we cannot be dogmatic. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever." It could also be said that there are evidences that the writer of this Epistle could be other than the apostle Paul; some of its form and style differ from the Pauline Epistles.

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The tendency on every hand is to degenerate, and go back to the old things from which the truth of God has separated us. We are little likely to hold fast what we have of the truth, unless we are going on to learn Him more and more. Once we settle down, thinking we "have already attained" and can rest at ease, we have already begun to go back. There is continual need of the warning voice, and of daily exhorting one another, but the exhortation is not always welcomed by those who need it most. The exhorters are looked upon as troublers of the peace, and hard things are said about them. "Art thou he that troubleth Israel?" is addressed to those who are doing the most to deliver Israel from trouble.

**TAKE HEED***Robert Lightbody*

Beware of the enemies at the five gates of Mansoul; Scripture's Intelligence Department knows all about their strength and teaches us protection from our foes.

**TAKE HEED TO WHOM YOU GIVE AUDITION**

"Watch," says the Lord Jesus, "what you hear." In so saying He deals with appetite. The cravings in our breast are at war; the flesh cries feed me, while the spirit lacks its necessary food. The battle is hot and the conflict unceasing for it is a life-long struggle to starve the natural and nourish the spiritual. To fail in the conflict or to turn back from the fight proves us unfit for the Kingdom of God. "TAKE HEED," therefore, "WHAT YOU HEAR" (Mark 4:24).

It is a scriptural principle that outlay determines intake. It is not only what we hear but how we hear that interests God and should concern us. The Lord emphasizes this when He adds "WITH WHAT MEASURE YE METE IT SHALL BE MEASURED". This then is not appetite but attitude. We have gone to the Bible Reading with the portion to be discussed unconsidered and we have come again empty. We have sat expecting little and with critical mien listening to God through his servant and we have risen up unfilled and unbled. To remedy our attitude is to make blessing assured for "UNTO YOU THAT HEAR SHALL MORE BE GIVEN". What a blessed verse! What full instruction!

Life itself is an attitude. Hearing touches not only meeting days but every day. When TRUTH is in view Scripture enjoins to an attentive attitude but dwelling alongside the Truth there are often disreputable neighbours — fables. A fable is "anything uttered or passed on by word of mouth and often containing an element of untruth." Fables are just plain gossip. Attend to the TRUTH. Avoid and abhor Gossip. Do not assimilate all you hear "neither give heed to fables". (1 Tim. 1:4).

**TAKE HEED TO YOUR ACTIVITIES**

"Take heed to the Ministry that thou hast received in the Lord that thou fulfil it" (Col. 4:17). "Neglect not the gift that is in thee" (1 Tim. 4:14-16).

Dante had seven scars on his sanctified forehead and spiritual sloth was the last but not the least. Paul uses the words above to exhort Archippus and Timothy in their turn, to be up and doing. He who declares that he has neither task nor talent from the Lord is none of His. At times one has to wait patiently; in such circumstances the truth of this old saying is precious, "If we sharpen our tools in the period of waiting, God will find work for us and them." Attain-



ment must needs be commensurate with divinely given aptitude and ability, rendering us all without excuse whosoever we may be.

Next we moved from our activities in general to our activities in particular; the activities of the tongue. "If ye bite and devour one another, TAKE HEED that ye be not consumed one of another" (Gal. 5:15). Here assertions are under review and it is noteworthy that these are connected with what and how we hear. "A talebearer", says an old writer, "is a kind of pedlar that picks up something at one house and presents it at the next." How ashamed we feel in the presence of such words, for with abominable zeal each of us is at times found spurring this iniquitous traffick.

Further our activities have to be without admixture. There is a little pharisee in each heart who, at every turn, would do his righteousness before men to be seen of them. Beware of his leaven which is hypocrisy (Luke 21:1). Our aims are now under scrutiny. Some of us may have what might be termed an acquisitive mind; we put our hands to God's work for our own ends. He said unto them "Beware of covetousness" (Luke 12:15).

Who works for glory misses of the goal  
 Who works for money coins his very soul  
 Work for the Lord's sake then and it shall be  
 That these things shall be added unto thee.

#### TAKE HEED TO YOUR ASSOCIATIONS

"Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak." (1 Cor. 8:9-13).

"All things are lawful but all things edify not" (1 Cor. 10:23). Sometimes we are found demolishing instead of building. Often we hinder rather than help. To stumble a brother means to sin against Christ. See to what issue our indiscretions run, for no man liveth unto himself. It is apposite to realize with another that "One straying sheep often makes a gap for many more".

#### TAKE HEED TO ADMONITION

To the Corinthians in his corrective epistle Paul traces Israel's ruin for our learning; he unfolds the sad history for our admonition. "Wherefore let him that thinketh he standeth, take heed lest he fall" (1 Cor. 10:12). After all, upon reaching the precarious heights of self exaltation we only think in our intoxicated minds that we stand. When we enter such a fool's paradise we do well to take heed and come down from our giddy perch for greater men than us have hurtled headlong to dishonour both their own names and that worthy Name wherewith they have been called. So it is that in Paul's concluding pages a young man receives a word for us all, "Take heed to Thyself."

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**TAKE HEED TO HIS SECOND ADVENT**

Peter admits that fables dwell alongside the TRUTH in this world of ours. He assures us, however, that in asserting that the Lord is coming he is not following any suspect myths. Abraham had seen the Lord's Day and Peter also had been eye-witness of His Majesty, and so they in different generations rejoiced together. But says the latter, we have more to go on than an eye-witness account. "We have also the prophetic word confirmed, whereunto we do well to TAKE HEED" (2 Pet. 1:19). Let all them that look for that day rejoice with glad Abraham and happy Peter. Christian, this is our God-given Helmet! This is the Hope of Salvation!

In a rushing bustling world where problems and perplexities abound the warning from the lips of the Master is more than fitting "TAKE HEED to yourselves, lest at any time your hearts be overcharged . . . with the cares of this world . . . and that day come upon you unawares." Shall He appear, Unawaited, unexpected by the elect of God?

I have said much, but of the multitude of my words this is the sum both for you and for me.

**TAKE HEED LEST THERE BE IN ANY OF YOU A WICKED HEART OF UNBELIEF, IN DEPARTING FROM THE LIVING GOD" (Heb. 3:12).**

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**MARKS OF A TRUE REVIVAL**

An aged Christian, who has seen much of the Lord's work during a long life of active Gospel effort, writes—"I have never known a true Revival begin by great outward activity and display. Such Revivals are *got up*, and pass away like a cloud of smoke, only leaving the condition of things worse than before. A true revival is brought down from heaven, and is always associated with much earnest, believing, prevailing *prayer*. What a change has come over us since the days of 1859-60! Then it was *prayer prayer, prayer*—a prayer meeting in every other house; whole nights of prayer, till God gave manifest blessing. No grand preachers, no attractive subjects, no choirs or solo singers in those days. God was recognized as the source of blessing, and on Him His people hung. This was the secret of the revival of these never-to-be-forgotten years. Yes, and if we are to see the return of such "days of heaven", it will be by getting away back to the old-time way of our fathers, who "drew nigh to God", and were on close terms of intimacy with the throne of grace. All the empty talk of "revival" brought about by flash orators and musicians, is a sham, and its results chaff, which the wind driveth away."

## THE TEACHER — A SERVANT AND SOULWINNER

*Frank McConnell*

Words of counsel to Sunday School Teachers (1).

Teaching in the Sunday School is no easy task. The work is of a complex nature, and takes in a variety of duties. It is necessary that there should be Sunday School teachers. It would be wrong, however, for any to enter upon the work in a careless and light-hearted fashion; as if the only thing that mattered was getting the work done as quickly and with as little trouble, as possible.

The need for Sunday School teachers bespeaks the importance of the work. There are probably more of them required than for any other form of service. Because there are so many teachers needed, we must not assume that the work is lacking in importance or that it can be taken up by anyone who feels so inclined. It is a work which requires special fitness, and clearly defined qualifications. As in every other form of service there must be a knowledge of what is involved in the work, and of what is needed to carry it through successfully.

In speaking thus we do not wish to scare anyone away from the work as being too difficult to undertake, but rather that those who are already teachers, and those who contemplate taking up the work, should view their task seriously, being conscious of the dignity which ought to characterize what is done.

We must face the fact then that in becoming Sunday School Teachers we are undertaking a work for God, which, if we are going to be successful therein, will make great demands upon us. It will influence us in many directions. It will require us to regulate our life in its various departments, in order that each section of the work may make its contribution to the success of the whole.

Having these things in view we propose to consider the Teacher and the necessity for the regulation of the life in relation to the various duties involved.

We have indicated something of this in our title, but we wish to make our consideration three-fold, and insert between the Servant and the Soul-Winner another designation, that of the Student.

So then we are to consider:—

1. The Teacher in relation to the *Lord*—A Servant.
2. The Teacher in relation to the *Scriptures*—A Student.
3. The Teacher in relation to the *Child*—A Soulwinner.

These are by no means comprehensive, but will at least help us to appreciate what is involved in the work from three different points of view.

1. *The Servant.*



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What we have to say will probably apply to service generally, but can be taken as being of particular importance to Sunday School Teaching.

First of all, we must realize that *Sonship comes before Service*. In 2 Tim. 2 Paul speaks of the servant of the Lord in several ways, but he opens the chapter with the thought of Sonship. "Thou therefore, my son, be strong in the grace that is in Christ Jesus". Timothy was Paul's son in the faith. He had been the means of his conversion. But Paul could only claim him as his son, because Timothy was a son of God. The inference is clear. We cannot serve God in any capacity whatever unless, and until, we have become the children of God through faith in Jesus Christ. Conversion to God is an absolute necessity if we are to serve Him. Like the Thessalonians of old we must turn to God from idols, to serve the living and true God (1 Thess. 1:9).

We must realize also that *surrender comes before service*. One of the reasons why so much service is ineffective is because it has not been preceded by whole-hearted surrender. Even with the Lord Jesus there was first of all surrender to the will of God, then the undertaking of service. "Lo I come to do Thy will, O God" (Heb. 10:9). "The Son of Man came not to be served, but to serve" (Mark 10:45). We are to give ourselves to the Lord, before we offer to Him our service. What we are before the Lord is of far more importance than what we do for Him, and doing cannot be made the substitute of being. No amount of service can ever make up for the lack of surrender. Conversion must be followed by Consecration.

What then is involved in becoming a Servant of the Lord in a particular sphere such as the Sunday School? We may notice the following:

(a) *We must be Called*. It goes without saying that the need for Sunday School teachers is great. Superintendents are constantly on the look-out for fresh helpers. At the same time we must remember that the need alone does not constitute the call. This must come from the Lord. It may come through a wise and discerning Superintendent, and be coupled with the existence of the need. But, there must be the strong conviction within that the Lord Himself is calling us to the work. It is a fallacy to think that Sunday School work can be successfully undertaken without such a call.

(b) *We must be Controlled*. When the Lord calls us to His work, He does not leave us to our own devices, to carry it out as we think fit. He is in control, and from Him we must take our orders. This means that we shall be constantly reporting for duty, always at His disposal, ready to do His bidding. It will help us to realize the value of prayer if we remember that not only must we speak to the

Lord; we must also give Him the opportunity of speaking to us. Christ controlled service means fruitful service, and is the only service which really counts.

We must bear in mind, however, that this control may be expressed through those of His servants who are mainly responsible for the work in which we share. This is specially true of Sunday School work. We should always be ready to receive advice and guidance from the Superintendent, and from other teachers who are older and more experienced than ourselves.

(c) *We must be Consistent.* Need we say that if our work goes only in fits and starts it is worse than useless? We all know those who are full of zeal and enthusiasm one day, and then who are lagging behind, and dragging their feet, the next. If the work has been commenced as a definite commission from the Lord, we shall not feel like giving up the first time we come up against difficulties and discouragements. The work of God demands patient plodding on, and a consistent continuity in all that we do for Him.

(d) *We must be Considerate.* While the call to the work is individual, the work itself is usually carried out in a collective capacity. We work with others, and what we do should fit in with what others are doing. The Sunday School is not the sphere for one who cannot get on with others. There is a wonderful opportunity for the development of the team spirit. A team can only operate successfully as each member subordinates his personal interests to the interests of the team as a whole. "In lowliness of mind, let each esteem other better than themselves" (Phil. 2:3).

—*Christian Worker.*

### **DIRECTED — OR, ONLY PERMITTED?**

*Mervyn Paul*

Since our God knows all things and is almighty, it is evident that nothing can happen *anywhere* except it be according to His Direction or Permission. It can be no other way. Think about that for a while, won't you? It will help you to see the sense in your making a decision as to whether you will dare to go in for learning to let Him direct you in everything, or whether you will follow Balaam's example, cling to some measure of self-direction, and end up as a devotee of *Is-there-anything-in-the-Bible-against-it*.

Yes, it's as simple as that. Indeed, like it or not, it has to be one or the other! I say this because my own attempts to mix in a bit of both resulted in a code of "thou shalt" and "thou shalt not"; and when they could not be applied, Self-direction took over. Furthermore, if you have much knowledge of the trends in Assembly life in these days, you will realize that self-direction is fast becoming the

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order of the day . . . which is just another way of saying that the direction of the spirit through the Word is being by-passed as being unsuited to the tempo of this modern, progressive age.

Take, for instance, the development of solo and quartette singing, instrumental music, in some professed Assemblies. The person who would pretend that there is *direction* in the New Testament to use them as interest-building methods for Gospel meetings would have to be either dishonest, naive, or lamentably ignorant. Nobody needs either the Word of God or the Holy Spirit to operate acceptably in these fields. A good voice, a knowledge of music, and a chance to use them are the principal requirements. Since God's Permissive Will is relied on to permit them to function, the same Permissive Will should take care of the details.

Oh of course I admit that we usually pray a little for guidance so that everything may be done to His glory (even when the hall is to be re-named "a little church" (chapel) and when an inspiring spire is to be erected thereon). But you must agree that it is seldom—very seldom—that we bother much about WAITING to receive that guidance, either for or against. Even when we do pray for wisdom to be guided aright, is it not a fairly safe assumption that what we have in mind is a desire that our own brains shall work so well that we really shall need no other form of direction?

Now I am addressing these thoughts to you young people chiefly because it usually is the young folks who put on the pressure for the adoption of new ideas — without a single thought about enquiring whether a thus-saith-the-Lord is the source of their exercise, or whether the idea originated in their own brain box. It is the young people who press for Youth Rallies and Get-togethers, Young People's meetings, a chance to do a broadcast, for summer camps, etc., and unless I am mistaken, It Is Because They Have Not Sensed the Vast Superiority of a God-Directed Life that so many have come to rely for guidance on Is-there-anything-in-the-Bible-against-it.

At this point an array of Scriptures might be quoted. Instead, by way of sharp contrast with those who advocate the adoption of 'brain-wave inspired methods, let me tell you a very little bit about those spiritual giants who planted scores of Assemblies during the years between 1870 and 1900. They were but a handful in number—those men who had been members of the North East Coast Mission, headed by Donald Ross. God had "squeezed them out" of the denominations, as Mr. Ross used to say, and had brought them to the place where they would accept His Word, *alone*, as their guide. So it was that, in much weakness and ignorance, these dear men and many who had been saved through them, began to form Assemblies according to the New Testament pattern and order. And be it noted



that this work of the Holy Spirit was entirely independent of, separate from, *and established on wholly different principles from*, the earlier work which commenced in Dublin in 1825-32.

Many pages would be needed even to outline the work begun and carried on by Donald Ross, Donald Munro, John Smith, James Campbell, James Smith, and others in the 30 years mentioned. Literally hundreds of souls were saved, and scores of Assemblies were planted, through them and their helpers, in Scotland, Northern England, Canada, the United States, Northern Ireland, Australia and New Zealand — surely an amazing work of grace in so short a time!

### WHEREIN LAY THEIR STRENGTH?

Since I was saved as a child, it was my privilege to have acquaintance with some of these men. Let me tell you of their methods; then you may make your own comparisons. The Word of God, the Spirit of God, prayer and a holy zeal constituted, in large measure, their sole equipment. It was a principle with them to speak to every one they met, if at all possible. "Is your soul saved?" or, "Have you been born again?" was their common, often abrupt, approach to strangers. For these men deliberately sought to "get to grips with men's consciences", as they used to say. And the Gospel meeting was regarded as an opportunity for pressing home more fully what they had said to the sinner on the street. These Men Were Men of God, Doing Business For Eternity . . . Eternity . . . and they made sure everybody knew it! Mr. Alex Marshall used to say, "there'll be nothing done here until the Devil gets stirred up" . . . and he was expert at doing just that!

Thus, yielded unreservedly to the Lord, owning no direction whatever save that of the Holy Spirit through the Word, the Power of God was free to manifest itself in their lives and service . . . and it did. They were *directed*.

---

"Lord Jesus, Thou art my righteousness as I was Thy sin. Thou hast taken to Thee what is mine, and given to me what is Thine. Thou hast taken unto Thee what Thou hadst not, and given to me what I possessed not."

\* \* \* \*

There are those who talk largely of love, but when the occasion to show it arises, they seem to have little of it. There are those who speak of it little, but are always ready to manifest it.

**NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS***Hector Alves*

“Through the love of God our Saviour,  
All will be well.  
Free and changeless is His favour;  
All, all is well.  
Precious is the blood that healed us,  
Perfect is the grace that sealed us,  
Strong the hand stretched forth to shield us,  
All must be well.”

Mrs. Mary (Bowly) Peters was the wife of a preacher, and while neither she nor her husband left the sects, several of her hymns were contributed to an early hymn book used by those gathered unto the Name of our Lord Jesus Christ, which was published in London in 1842. The “Believers’ Hymn Book” contains no less than eleven of her compositions, and each one of them is quite frequently sung in our meetings. They include “Around Thy Table, Holy Lord,” her shortest, yet one of the most suggestive and expressive which we use when seated at the table of the Lord. Another that is frequently sung on such occasions, is “Lord Jesus in Thy Name alone, we soon shall meet around the throne.” A hymn of singular beauty, by this author, is “O blessed Lord what hast Thou done! How vast a ransom paid!” Other hymns by Mary Peters with which every reader and singer is familiar, are, “O Lord how much Thy Name unfolds, To every opened ear”; “Of Thee, Lord, we would never tire”; “The holiest now we enter”; and “Unworthy our thanksgiving”. It is not an uncommon thing for us to sing two and even three of this author’s hymns at a gathering together of the saints on Lord’s Day morning, while remembering our Lord.

The hymn appearing at the head of these “Notes” was written in 1847, and entitled, “Security in Christ;” how well it expresses the joy and contentment of the child of God.

Mrs. Peters was the daughter of Richard Bowly. She was born in the borough of Cirencester, England, in 1813, and died at Clifton, July 29, 1856. Her hymns will live as long as spiritual songs are sung by the church on earth.

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The greater part of our sorrows arise from mortified pride, thwarted self-will and anxious unbelief.

**QUESTIONS AND ANSWERS**

*Question.* Will you please explain in your Question and Answer columns of Truth and Tidings, the following Scriptures? In 1 Timothy 4:14, what is meant by "the presbytery"? Also James 5:13-16. In verse 14, who are "the elders of the church"? Is this for today?

*Answer.* "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 1 Tim. 4:14. The word "presbytery" is a collective term for "the elders"; the word is variously translated "elderhood", "eldership", etc. This verse states that Timothy had been given a certain gift, not by the laying on of the hands of the presbytery, but that they, the elders, recognized that gift which had been given to Timothy by the risen Lord, through the operation of the Holy Spirit. "By prophecy" may refer to utterances made by the apostle Paul, or others. "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee," etc. (1 Tim. 1:18). In any case, it was clear that the Holy Spirit had indicated Timothy's fitness for certain work, and the elders showed their approval by the laying on of their hands on him.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord" (Jas. 5:14. It should always be kept in mind that James is writing to early Jewish believers in the Lord Jesus Christ. It is also to be noted here in this verse that the initiative is not on the assembly, but on the sick person. It is the sick person who is to call for "the elders of the church", and then "let them pray for him," etc. God is pleased to use such means for the recovery of the sick; but it is the "effectual fervent prayer" that avails. (verse 16).

No doubt some of these early Jewish converts were shut up to this procedure. Perhaps a Jewish doctor might refuse to attend to their case because they had turned their back on Judaism, and along with the taking joyfully the spoiling of their goods (Heb. 10:34) they were being deprived of medical care, and would not wish to resort to a pagan physician who might also practice witchcraft. So, they could call for the elders in the assembly, when not only means could be used, the anointing with oil, but also faith could be exercised. It was to be done in "the Name of the Lord".

In our day, the position of a sick saint is different. God can, and does use, and bless means, the skill of any physician, and the application and use of medicine, for the recovery of His saints. But



the words of Jas. 5:16, "The effectual fervent prayer of a righteous man availeth much", are just as good for us today as they were for those to whom James wrote them.—H.A.

(One might add that the epistle of James has a distinctive character to any of the other epistles of the New Testament, and it is addressed, not to the saints, nor to the church of God, but "To the twelve tribes which are scattered abroad," James 1:1. A.W.J.).

### SEARCHING QUESTIONS For "Born Again" People

Do you speak of the faults of others unnecessarily?

Do you love to hear others praised when God has worked through them?

In every heart there is a supreme place—a sort of throne. Who sits in yours—an idol, self, or God?

Can you pretend to love Christ without exerting yourself for the spiritual welfare of those for whom He died?

Do you give hard judgment on sins to which you have never been tempted, while you are full of excuses for your own?

Do you impute the lower motive in any case of ambiguous conduct, instead of "hoping all things" as love demands?

Can you recollect six times in your life that you ever denied yourself to the extent of real inconvenience from love to God?

Do you come up even to the Jewish standard of giving a tenth part of your income to God's service?

Do you try to find out subjects of sympathy instead of dwelling on and aggravating the points on which you differ from those around you?

Do you ever pretend to greater knowledge than you possess, or take unworthy means to hide your ignorance, or appropriate undeserved praise?

Can you be said really to believe in God when the presence of a human being is a greater restraint upon your actions than the fact of His all-seeing eye?

Have you thought how much greater is the shame you feel when a sin is discovered than when it was hidden from the knowledge of others, although God saw it all the time?

Do you get real pleasure from your prayers, reading and meditation on holy things; or do you get through them to satisfy the demands of conscience, and are secretly glad when they are over?

"Search Me O God."—Psalm 139:23.

### THE TRUE GOSPELLER

When Caesar beheld, from the coast of Gaul, the white cliffs of Britain, he earnestly longed to carry his arms thither. The evangelist, on the other hand, whose heart beats in unison with the heart of Jesus, as he casts his eye over the map of the world, longs to carry the gospel of peace into regions which have heretofore been wrapped in midnight gloom, covered with the dark mantle of superstition, or blasted beneath the withering influences of "a form of godliness without the power."

It would, I believe, be a profitable question for many of us to put to ourselves, how far we are discharging our holy responsibilities to "the regions beyond". I believe the Christian who is not cultivating and manifesting an evangelistic spirit, is in a truly deplorable condition. I believe, too, that the assembly which is not cultivating and manifesting an evangelistic spirit is in a dead state. One of the truest marks of spiritual growth and prosperity, whether in an individual or in an assembly, is earnest anxiety after the conversion of souls. This anxiety will swell the bosom with most generous emotions; yea, it will break forth in copious streams of benevolent exertion, ever flowing toward "the regions beyond". It is hard to believe that "the Word of Christ" is "dwelling richly" in any one who is not making some effort to impart that word to his fellow-sinners. It matters not what may be the amount of the effort; it may be to drop a few words in the ear of a friend, to give a tract, to pen a note, to breathe a prayer. But one thing is certain, namely, that a healthy, vigorous Christian will be an evangelistic Christian, a teller of good news.

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A careless reader of the Scriptures never made a close walker with God.

Correction despised brings sharper correction. Impatience under God's corrections only shows our need of the discipline with which He is pleased to discipline us. We can least bear correction when we most need it.

\* \* \* \*

All things that are within the compass of God's promises, are within the compass of faith.

**ESK, SASK.**—Brethren Alves and Watson gave us three nights' meetings before going on to Taylorside Conference. The Lord's people enjoyed the word ministered and felt cheered by the visit.

**TAYLORSIDE, SASK.**—The conference here was large and helpful. Though the season had been very wet, God gave good weather for the Conference. Helpful all-around ministry was given by Brethren Alves, Gray, Willoughby, Hunter and Watson.

**WHITE FOX, SASK.**—Geo. McKinley writes that he is plodding on in this new place seeking to make impressions for eternity.

#### ONTARIO

**NEW ONTARIO**—The conferences at CHARLTON, EARLTON, and ENGLEHART were well attended and the ministry was much appreciated. Brethren sharing in the ministry were, M. Paul, A. Grainger, B. Widdifield, V. Davey, R. Bruce, G. Shives, S. Simms, J. Merridew, J. Clarke, A. Joyce, F. Pearcy, W. Cudmore and A. Dellandrea. Brethren Paul and Widdifield are remaining in these parts to help the small assemblies. W. Cudmore and A. Dellandrea are continuing the gospel meetings at Earlton where they have seen the Lord's hand in salvation.

**SARNIA and EDEN GROVE, ONT.**—Good and well attended conferences were held here and the voice of the Lord was heard by His people.

**MANITOULIN ISLAND, ONT.**—Frank Pearcy and Robert Booth are preaching the Gospel together on this island.

#### QUEBEC

**QUEBEC CITY**—A day's meetings were held on June 24, a provincial holiday, in the new hall. About 175 persons from other places and the city attended.

**SHAWINIGAN FALLS**—The attendance at the meetings has grown so that it is inconvenient to gather in the homes.

**THURSO**—Interest continues to be good in this new district.

**GIRARDVILLE**—Brother Valbuena from Spain, on a visit for a few months in Quebec, has had much appreciated ministry meetings in the assembly here as well as other assemblies.

#### MARITIMES

**PUGWASH JUNCTION, N.S.**—The Conference was felt to be a happy and profitable time. The hall was taxed to capacity, and at some of the meetings those unable to get in the hall heard the ministry through a P.A. system. After the conference Wm. Williams of Venezuela left with John McCracken to visit various assemblies in Nova Scotia, and give accounts of the work. L. K. and R. McIlwaine left for the south shore. Douglas Howard and Fred Holder, who recently returned from Newfoundland, commenced in a portable hall in Oxford, and J. Blackwood and D. Leatham in Pugwash. A. W. Joyce went to Prince Edward Island and had a week of Gospel meetings in a portable hall in Rose Valley where Russell Harris and Albert Ramsay are having a good interest and attendance and he purposed also having ministry meetings to help the little assemblies on the Island. George Heidman returned to St. John, N.B. Henry Fletcher went to Port Bickerton to preach the Word. Walter Gustafson went back to Vermont, U.S.A., and expected to be joined by G. McCullough.

#### U.S.A.

**HARTFORD, CONN.**—C. Patrizio writes of visiting the assemblies here and at Bristol and Waterbury. The meetings were well attended and appreciated.

**HOMER, MICHIGAN**—L. McBain and N. Crawford were to begin meetings in this new district. The interest shown at open-air meetings in past summers has prompted this effort.



**EAST AURORA, N.Y.**—The Conference was the largest they have had in years. Ten of the Lord's Servants were present and the ministry was helpful and edifying.

**PINE HILL, WIS.**—The all-day meetings held here on July 4, was well attended. Four of the Lord's servants ministered the Word to profit.

**ONTARIO, WIS.**—Paul Elliot and C. Yost have had a good interest and some blessing in tent meetings here. On June 27, a baptism was held when 17 obeyed the Lord.

**BEETOWN, WIS.**—B. Jamison has seen the Lord's hand in blessing here.

**MASON CITY, IA.**—S. Hamilton has had 4 weeks' meetings for saint and sinner using the Egypt to Canaan chart. Some are concerned.

**SEATTLE, WASH.**—W. Kendrick was here for a few nights and gave an interesting account of some of his work in the Bahamas. The Lord's people seemed to appreciate his ministry.

#### CONFERENCES

**ARLINGTON, WASH.**—The annual conference will be held, D.V., September 4, 5, and 6, preceded by a prayer meeting Friday evening, September 3.—Corr. A. S. Colburn, R. 2, Marysville, Wash.

**SEATTLE, WASH.**—Our annual conference will be held, D.V., September 18 and 19, preceded by a prayer meeting Friday evening, September 17. Breaking of Bread is at 10.30 a.m.—Corr. Geo. Morrison, 4418 Woodlawn Ave., Seattle 3, Wash.

**ORILLIA, ONT.**—Our annual conference will be held, D.V., September 5 and 6, with a prayer meeting September 4, at 7.30 p.m. Only those servants of the Lord walking in the "old paths" will be welcome to minister the word.—Corr. C. R. Clark, R.R. 4, Orillia.

**SAULT STE. MARIE**—The joint conference of the assemblies of Sault Ste. Marie, Ontario, and Sault Ste. Marie, Michigan, will be held, D.V., September 4, 5 and 6 (Labour Day). Prayer meeting in the Gospel Hall, Friday, at 7.30 p.m. All other meetings will be held in the Technical School. Visitors will be freely entertained as in former years. Corr.—R. H. Davis, 178 March St., Sault Ste. Marie, Ontario.

**LA CROSSE, WIS.**—Our annual conference will be held, D.V., September 4 and 5, preceded by a prayer meeting Friday evening, September 3. The Lord's servants who are teaching and walking in the "old paths" laid down in His word are heartily invited. Corr.—L. Uglum, 316 South 6th Street, LaCross, Wis.

**HITESVILLE, IOWA.**—Our annual conference will be held, D.V., on September 18 and 19, preceded by a prayer meeting on Friday evening, September 17. Ministry from those who have the spiritual welfare of the Lord's people at heart are welcome.—Corr. Geo. Frey, Aplington, Iowa.

#### CHANGES OF ADDRESS

John Govan, 16597 Pierson, Detroit 19, Michigan, U.S.A.—Corr. Bristol, Conn. Assembly, D. Colella, 300 Divinity St., Bristol, Conn.

#### WITH CHRIST

**RIVER HEBERT, EAST, N.S.**—Our dear brother, Harry Dow, passed away in his sleep on May 7th, at the age of 55 years. He was saved 27 years ago and has been a faithful brother with a good testimony. He leaves a wife and four children, some of whom are not saved, prayer is requested. R. Harris and J. McCracken spoke to a large company in the hall, and A. Ramsay and H. Fletcher at the cemetery.

**TORONTO, ONT.**—On July 5th, our aged brother Arthur Arnold of the Birchcliff Assembly went to be with Christ in his ninetieth year. The Word was faithfully spoken by G. G. Johnston to relatives and friends, both in the funeral parlors and at the graveside in the town of Goodwood.....

# RUTH 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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TIDINGS

**NORTH VANCOUVER, B.C.**—Our veteran brother, D. R. Scott is now 87 years of age. Because of weakness of body he has not been able to leave the home since returning from the south last May. He follows with real interest the work of the Lord and the welfare of the assemblies, among whom he ministered the word during his more than 63 years in the Master's service.

**NEW WESTMINSTER, B.C.**—Brother Peacock has seen some blessing in the Gospel.

**ARMLEY, SASK.**—C. H. Willoughby and F. Hunter had meetings here and at Arborfield, also at Mervin.

**TAYLORSIDE, SASK.**—J. Gray had a few meetings after the conference. Previously, he and brother Maxwell had good meetings with blessing in the Gospel in Okanagan, Wash. J. Gray's address is now Box 682, Port Arthur, Ont.

**MAIDSTONE, SASK.**—J. Ronald had a few meetings and then went on to Meadow Lake, planning also to go to Prince Albert, working the small towns by the way, with the Gospel.

**TOGO, MAN.**—A. Wilson and R. Boyle saw a few souls and are now at Makaroff.

**PORTAGE LA PRAIRIE, MAN.**—David and John Adams had four weeks' good Gospel meetings with considerable fruit in salvation, which was a cheer to the saints.

**TAYLORSIDE, SASK.**—F. Hunter had good meetings here and Maidstone, and purposed having meetings in Esk and Glen Ewen.

**MERVIN, SASK.**—The Lord gave a good and profitable time at the conference, which was large; three car loads drove over 500 miles. Varied ministry was given by brethren Alves, Hunter, Willoughby, Gray and Watson, and one professed to be saved. Hector Alves and Bruce Cumming had some meetings after and another professed. The former purposes having meetings in Portage and Glen Ewen, and brother Cumming expects soon to return to Venezuela. Baptisms were held at Taylorside, Mervin, Maidstone and Armley.

**KENORA, ONT.**—A. Douglas is having ministry meetings.

**CHARLTON, ONT.**—Mervyn Paul and B. Widdifield have been seeking to help and strengthen the assemblies in this district, in Kirkland Lake, Charlton, Englehart and Hough Lake. Seven obeyed the Lord in baptism north of Charlton, and at Earlton three young men were baptized, two of whom were saved at recent meetings by W. Cudmore and A. Dellandrea.

**CHAPMAN VALLEY, ONT.**—J. Clark and S. Simms had Gospel meetings here. Brother Clark was called home as his wife had an operation and was quite ill afterwards. Pray for Mrs. Clark.



**MRS. GORDON JOHNSTON***Jas. Gunn*

In the list of noble women who have laboured in the gospel, there is none more worthy than that of Mrs. Gordon Johnston (nee Orpha Spreeman). Those spiritual qualities which characterized her life were as much in evidence during years of invalidism and suffering as during years of service and activity.

Mrs. Johnston was led to the Saviour as a girl, and from the beginning of her Christian life manifested an interest in the things of God, and in the spread of the Gospel. This interest deepened, and resulted in her definite exercise to join her fiancé in Venezuela; consequently, she left Canada for South America and was married in 1913 to Gordon Johnston.

The work of God in that Republic in those days was backward and difficult. The assembly in Valencia where Mr. and Mrs. Johnston and Mr. and Mrs. Williams lived was very small, and finally dissolved. God eventually opened a door in Puerto Cabello where an assembly was founded and a strong center of work established. Mrs. Johnston in those early days realized the bitterness of disappointment, and also the joy of spiritual success in the work of the Lord. For twenty years she shared the trials and the triumphs of the work, helping in every way possible.

While home on furlough in 1932, Mrs. Johnston suffered a stroke which so incapacitated her that it became impractical that she return to Venezuela; nevertheless, although her active service was closed, her interest never ceased, and while unable to serve actively, she prayed privately for God's blessing upon His work in the field to which she had given herself.

A number of strokes followed over a period of years, each depleting the more her limited strength, until early on July 23 she lapsed into a coma from which she did not regain consciousness. That night she went home to be with Christ.

The funeral services on July 26 were large, when the Word was ministered by F. G. Watson, and J. Gunn. The precious remains were laid away in Pine Hills Cemetery until the resurrection morning.

Like Pheobe of Paul's day, in Mrs. Johnston we have an example of a sister, a servant of the Church, and a succourer of many. We commend to the prayers of God's people her husband who continues his service for God here in Canada; also, her son and four daughters.

---

How much more useful might we be, if we were only more free from pride, self-conceit, personal vanity, or some secret sin that our heart knows!

## A TROPHY OF GRACE IN PRINCE EDWARD ISLAND

*"The Good Shepherd giveth His life for the sheep."*

I was born in 1920 of French Roman Catholic parents. My mother had poor health all her married life, and my father, a carpenter, was compelled to be away from home much of the time in order to earn a living for his large family. I therefore received very little parental advice or guidance, and steered my own course.

At the age of fourteen years, I left home, ignorant of the cruel enemy who was soon to take possession of my soul. The next six years were spent in riotousness and drunken revelry, with wicked companions. My father tried to bring me home at different times and correct my ways. On two occasions I was locked in my room and told I would remain there until I became twenty-one years of age, but I broke all fetters and chains. The parish priest was consulted for his advice, but he failed to withdraw me from my purpose. The hireling "careth not for the sheep" (John 10:13).

After being in institutions, hospitals and behind the bars, I soon became weary of life, and, having refused to return to my parents, I found myself friendless, penniless and in failing health. (Truly "the way of transgressors is hard"). In my wanderings one day I found a friend (who later married me) who gave me a home and a refuge. I then "turned over a new leaf", and began to read the Bible. "The entrance of Thy Word giveth light" (Psalm 119:30). I began to hear the Gospel occasionally, and was awakened to the fact that I was a lost sinner on my way to Hell.

For two years my poor aching heart longed to know my sins forgiven. Where would I spend eternity? What would atone for all my guilty past? My soul thirsted and hungered without finding satisfaction until, on July 13, 1950, I went to a canvas tent in an adjoining community. I heard the Gospel plainly and faithfully preached. I accepted the Lord Jesus Christ as my own personal Saviour, and the burden of my heart rolled away; I was at peace with God. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:6). "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him, the iniquity of us all" (Isa. 53:6).

"None of the ransomed ever knew  
How deep were the waters crossed,  
Or how dark was the night  
That the Lord passed through,  
Ere He found His sheep that was lost."

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It may be that some who read the above may say, "I have never gone into the depths of sin that this woman did, she needed to be saved." Remember that however carefully, morally and respectably you have picked your steps on the "clean side of the broad road," you need God's salvation or you will never be in Heaven. Take heed that you do not fall into the error of the elder brother in Luke 15 who criticised his prodigal brother when he returned from the far country, found fault with the father for welcoming him, and remained in his self-righteous pride outside of the father's house.

Before God, "There is none righteous, no, not one." Take the guilty sinner's place, receive the Saviour of sinners as your very own, and you will prove the cleansing power of the blood of Christ, and join in the rejoicing that follows every true conversion to God. "There is joy in the presence of the angels of God over one sinner that repenteth."

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### GOSSIPS

Talebearing, tattle and gossip are accountable for more trouble among the children of God, than all other evils put together, and preachers are not free from it. Some, who are not particularly active in visiting among the unconverted, find plenty of time for tea-party gossip where the affairs of others are overhauled. And the results of the afternoon's talebearing is often wrought into the evening's address, for want of something more spiritual and edifying, dug by prayerful study from the Scriptures. Preachers of little gift, if they have true godliness, may often be a means of great blessing to fellow-believers alike in ministry of the Word and in visitation, but gossips are an unmitigated curse and a cause of strife in every community to which they gain an entrance. The only cure is to grip them firmly, as that man did, who, when one began his tale of woe, asked him to write what he had said, and sign his name to it.

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The possession of grace fills us with very different feelings from the possession of anything else.

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Learn much of your own heart; and when you have learned all you can, remember you have seen but a few yards into a pit that is unfathomable.

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When I look into my heart and take a view of my wickedness, it looks like an abyss infinitely deep, and yet it seems to me that my conviction of sin is exceeding small and faint.



### THE CHRISTIAN AND POLITICS

G. G. Johnston

What is meant by "politic"! One dictionary gives as definition, "devoted to a scheme, or system, rather than to a principle." This is, of course, not denied by politicians, many of whom have spent their noblest energies in an effort to better the affairs of state, whether in a legislative or in an administrative capacity, and in consistent support of their party. As those who have greatly benefitted from their labours, it would ill become any Christian to berate them, or to underestimate, their efforts.

There are circumstances in life when the Christian may appeal to the fact of his citizenship in the country of his birth, or when naturalized in another country. In the case of international travel, he must obtain, and use, a passport supplied by that country of which he is a citizen. Otherwise, he cannot travel abroad. Should he, in time of war, be accused of being an enemy agent from abroad, the obtaining of proof that he is a citizen would free him of that charge. The apostle Paul appealed to the fact that he and Silas were Roman citizens, after the abuse and imprisonment in Philippi, and on at least one other occasion.

Numerous references are made in the New Testament to those in temporal power, whether kings, deputies, or others holding governmental position over the people. The human appointment of these and how they attained to their state as governors is seldom referred to, but without exception they are referred to as being "ordained of God" (Rom. 13:1). This was written to the Romans where tyrants such as Nero ruled, gloating at times in acts of extreme cruelty and despotism. What were the Christians to do in such cases? They were taught then (and it is still valid for us) to be subject—not to resist. Thus, from the head of the nation down to the policeman on his beat, all are considered in Scripture as "ministers of God".

Christians are exhorted to pray "for kings and for all that are in authority: that we may lead a quiet and peaceable life, in all godliness and honesty" (1 Tim. 2:2). Please note, it does not state, "our king and his governing agents", but also prayer is to be made for those of other lands, where our brethren in Christ in those countries would be effected. Let us not be selfishly interested only in our own welfare.

From these considerations, we conclude that the Christian is *under* the ruling powers to obey them in all that his conscience, guided by the Scriptures, will allow, but he is *above* them as intercessor on their behalf.

But where will he turn in Scripture for guidance in helping in any way to overthrow them! The rulers of those early days of the Church's history were mostly despots, and their actions often were

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of an arbitrary and partial character. Is there any suggestion in the Word that the Christians were to attempt the overthrow of such, either by politics or by force? Bring together all the apostles' writings on the subject. They will be found to agree. Also our Lord said, "My kingdom is not of this world" (John 18:36). As for us, we are counted as "strangers and pilgrims" here.

Election day comes round and many people are thronging the polls. But where is John Chinaman, the foreigner! He toils away in his laundry, not sharing in it at all. He understands that is proper, seeing he is an alien.

Some Christians have taken an active part in politics, thinking to do good thereby. But, how are we to know whether a certain man is God's man, or not? We cast our vote against him because we consider ourselves opposed to his "platform". But he is elected in spite of us, and we have to confess that we have wrought against God, since "the powers that be are ordained of God." Or, we vote for him and nevertheless he goes out, because the other man was God's choice.

And is this all? Feelings run high in those moments of political tempest. Imagine the effect on an assembly of saints, where it is known that certain of the leading brethren have voted against the one who was the favourite of others. They could all say, Amen, if prayer were the only recourse in election time in the will of God, but surely that would not be heard, if sides were taken in the polling booth. No, we are called to be a peculiar people, not "peculiar" in the sense of being "odd", but in the sense of being separate from the world and its affairs.

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You may speak of religion in a general way; of preachers, of churches, of missions to the heathen, of societies for doing good, and be popular; but speak of the Lord Himself, of His precious blood, of the full assurance of salvation, of oneness with Him in Heaven, or separation from the world, of standing apart from all its shows and entertainments, and you will rapidly reduce the number of your friends.

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Discipline—It has always been the Lord's way to discipline His chosen servants in secret, before using them in public. Joseph in Egypt, Moses in Midian, David by the sheepfold, Paul in Arabia, are examples of it. In our day, undisciplined youths rush in and attempt to become leaders among God's people, is it any wonder that they fail?

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Seek advance of personal holiness. It is for this the grace of God has appeared to you. (See Titus 2:11, 12).

### GIVE AN ACCOUNT OF THY STEWARDSHIP

*Wm. Williams*

The parable of the unjust steward has a very practical application today to all the Lord's people. It shows—

1st—That a steward can waste his master's goods.

2nd—A steward can lose his position.

3rd—A steward has to give an account of his stewardship.

The Apostle could say, "I have a stewardship entrusted to me" 1 Cor. 9:17 (R.V.). This explains why he could say: "I am debtor both to the Greeks, and to the Barbarians" Rom. 1:14. Now, no doubt in a very special way the Gospel was entrusted to Paul, but he could write to the Philippians: "In the defence and confirmation of the gospel, ye are all partakers of my grace" (Phil. 1:7).

Every Cristian should know that he or she has a debt to pay to all the unsaved with whom they come in contact in the daily routine of life and should never feel satisfied until they have paid that debt, by giving them the gospel, either by word of mouth, by means of a good tract, or by taking them to gospel meetings. In this sense we will have to give an account of our stewardship at the Judgment Seat of Christ. How solemn if we have wasted our Master's goods. Many of the Lord's people never give away a tract; many never say a word to the unsaved about their soul, (even to those who are near and dear to them). Many of the Christians never ask anyone to go to a gospel meeting with them. They are wasting their Master's goods.

In view of this stewardship Paul could say: "I am ready to preach the gospel to you that are at Rome also" (Rom. 1:15). Now we are not all ready to make known the gospel. It requires exercise to have a conscience void of offence toward God and toward men. The mouth that would speak of His love to sinners must not smell of tobacco or liquor. The feet that would go to the hall or the home with the gospel must be clean feet — a clean walk. The hands that would pass on a tract must be clean hands. The enemy loves to get Christians whose mouths are not clean, whose feet are not in the way of righteousness and whose hands are not holy hands, to show a zeal in the gospel, a brazen-faced fearlessness in giving away tracts, in order to cover up sin; an effort to engage in active gospel work in order to do penance as it were, and thus cover up some unconfessed sin. We are always afraid when we see a worldly carnal Christian suddenly become excessively active in giving away tracts or speaking to people about their souls.

"And as every man hath received the gift, even so minister the same one to another, as good *stewards* of the manifold grace of God" (1 Peter 4:10). Now this scripture says "as every man hath received the gift". That is, all saved ones have received some gift, not to bury



in a napkin nor put under a bed; but to use for our fellow-Christians. This is different to the stewardship of the gospel. This is the stewardship of using our gift for the edification and comfort of the Lord's people. It is the privilege of every brother walking orderly to pray in the prayer meeting. Yet how many hold back and refuse to take their responsibility in the intercession and giving of thanks at such meetings. This holy exercise of gift is left to a select few, who oftentimes get into a dry routine and vain repetition so that one can anticipate more or less what they are going to say next. Their prayers are stereotyped, formal and cold with the resultant death of the prayer meeting. In assemblies where there used to be a Bible reading one night and a prayer meeting another night of the week, now they are merged into one night and even then it is difficult "to fill in the hour".

The same could be said of the Lord's table. Here every brother has a "stewardship" and should be exercised to be in the leading of the Spirit of God to take some part either in a hymn, or thanksgiving or in the reading of a portion. There are hundreds of brethren who never take any part at the morning meeting. They "waste their Master's goods" through lack of exercise, fear, or false humility. How different would our worship meetings be if each one recognized his stewardship.

But there is another stewardship which we fear is sadly neglected in many assemblies—we refer to the stewardship of administering the assembly funds. This service is sometimes done in a way that would ruin any business, or in a way that we would never do if we were handling our own funds. Some assemblies to avoid godly exercise have a list of preachers and they try to go over it mechanically once a year or oftener according to the number on the list. This explains why some preachers have not a "free hand"; perhaps they are afraid that their name may be deleted from the overseer's list. Other assemblies have a haphazard method. They give to the preacher who is passing through on the way to, or coming from, a conference and this stimulates and enriches the week-end or touring conference preacher.

Again there are other assemblies which save up enough funds to make it worthwhile and then they announce to the Lord's people that they have so much on hand and that it would be good to have exercise about where it should go. One such case came to our notice recently where four of the Lord's servants were labouring in near-by places—two in each new place. They were having real expenses because of the circumstances of the meetings. In the assembly referred to the brother announced that they had such and such a sum to be given away. At the following meeting one elder said that the Lord had

answered their prayers as he had received a circular letter from China so they would send the gift to China! Had they had even what is called "sanctified common sense" they would have thought of the preachers plodding on in their own neighbourhood.

Now all stewardship requires prayer for guidance from God and much more the responsibility of disbursing the assembly offerings. We would suggest that the elders throw away their lists and come together to pray and seek God's face as to whom they should send the fellowship. Beware of haphazard giving. Beware of "saving your face" by giving the week-end visitor a little to "buy the gas". Beware of partiality and favouritism. Beware of "wasting your Master's goods."

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### "WRECKERS"

I watched them tearing a building down,  
 A gang of men in a busy town.  
 With a Ho-heave-ho, and a lusty yell,  
 They swung the beam and the side wall fell.  
 I asked the foreman, "Are these men skilled  
 And the kind of men you would hire to build?"  
 He laughed and said, "Why, no indeed,  
 Just common labourers are all I need.  
 They can easily wreck in a day or two  
 What builders have taken year to do."  
 So I said to myself as I went on my way,  
 "What part in the game of life do I play?  
 Am I shaping my deeds to a well-laid plan,  
 Patiently doing the best I can?  
 Or am I a wrecker who walks the town  
 Content with the labor of tearing down?"

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For every look at yourself, take ten looks at Christ. He is altogether lovely.

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Live much in the smiles of God. Bask in His beams.

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How many worlds would a lost soul in hell give for an opportunity of coming to Christ!

**THE TEACHER—A SERVANT AND SOUL WINNER**

Frank McConnell

Words of Counsel to Sunday School Teachers

## Part 2

## 1. THE STUDENT.

The main object of all Sunday School work is to win the child for the Saviour. We must remember, however, that conversion is the work of the Holy Spirit, and is not brought about by the mere persuasiveness of the teacher. In order to provide material which the Holy Spirit can use, it is the responsibility of the teacher to instruct, and to impart to the mind of the child a knowledge of the Word of God. To be able to teach, we ourselves must be taught. The ability to impart knowledge is of no use unless there is an intimate acquaintance with the subject in hand. Therefore, the teacher must of necessity be a student of the Scriptures. A working knowledge of the Bible is an essential part of the equipment of every servant of God. A Sunday School teacher without a knowledge of the Scriptures is like a warrior who does not know how to use his sword, or a workman who cannot handle aright his tool. This knowledge is not easily acquired. It demands patient, and painstaking application to the study of God's Word, but it is infinitely worth while.

(a) *Our attitude to the Scriptures.* The Bible is the Divinely inspired record of the revelation of God. We must be quite clear about this. The Book will never yield its treasure to the one who doubts its truth. It was Divinely originated, and has been providentially preserved. More than this, it has been accurately transcribed. The Bible we possess in our mother tongue is in the main a reliable translation of the original documents.

Our attitude to the Book must be marked by *simplicity*. God has hid these things from the wise and prudent and has revealed them unto babes (Matt. 11:25). We are to be as little children; not childish, but childlike.

It must also be marked by *sympathy*. The Bible refuses to disclose its meaning to anyone who regards it from a critical point of view. It becomes a closed book to such. If Jesus Christ is our Saviour, then at once there is a bond of sympathy with all that the Bible reveals.

In addition there must be the mark of *surrender*. It is not scholarship which is required to be a successful Bible student. There must first and foremost be a willingness to surrender ourselves to all that we learn. We must be prepared to obey the precepts of the Bible, and to live the kind of life which is in keeping with its teachings. We must forsake the sins which it condemns. It has been well said that sin soon separates from the Bible those whom the Bible does not separate from sin.



(b) *Our approach to the Scriptures.* It is impossible to overstress the fact that acquaintance with the Scriptures involves actual Bible study. The value of such an acquaintance will soon become obvious. We shall find intellectual profit in its information and instruction: we shall find moral profit in its guidance and warnings: and we shall find spiritual profit in its doctrinal and experimental truth. It will result in peace in our hearts: purity in our lives: and power in our service.

With such study there must be some kind of method. With many Christians, their knowledge of the Bible is confined to its beauty spots. Some of the choice narratives of the Old Testament; the story of Joseph; some of the Psalms; samples of Isaiah's eloquence. In the New Testament, the Parables, and maybe, a few of Paul's outstanding passages. Sylvester Horne said years ago, "Today the territory of Scripture is like a modern continent; extreme and unhealthy at certain well-known centres, and vast tracts of country uncultivated and unknown." While such knowledge of the Scripture is not to be despised, it is far from ideal, and the only remedy is methodical study.

It is not our purpose to discuss methods of Bible study, but we would stress the importance of looking at the Bible as a whole, as well as in detail. The quickest way to begin the study of Geography is to take a good look at a globe, or an atlas of the world. We see at a glance the proportion of sea to land; the outline of the continents, and the relative sizes of the various countries. So it is with the Bible. By looking at the whole before studying a part, we shall be able to relate each to the rest and determine its relative importance.

We shall become acquainted with the diversity of the Bible as well as its unity. We shall see how God has superintended the growth of this Divine Library, until out of the sixty-six books, some large, some small, there has been produced one complete Book. Like a living organism, no part of the Bible can be taken away without maiming the rest. Each part is necessary to the whole.

Again we shall become acquainted with how the Bible divides itself. There are the two major divisions, the Old Testament, and the New Testament. The Old Testament is to the New as the foundation to the structure, or the base to the building. There are 39 books in the Old Testament, and 27 books in the New. ( $3 \times 9 = 27$ ). In the middle of the Old Testament are 5 books mainly devoted to poetry.  $39 - 5 = 34$ . Half of 34 is 17. On each side of the 5 books of poetry there are 17 books. The 17 books before, deal with history: the 17 books after, deal with prophecy. Each of these groups of 17 divides again into 5 and 12. The Pentateuch 5 books; the historical books 12. The Major prophets 5; the Minor Prophets 12. Again each of the groups of 12 divides into 9 and 3. Among the historical books, Ezra,

Nehemiah, and Esther come after the Exile, and among the Minor Prophets, Zechariah, Haggai, and Malachi are also post-exile.

In the New Testament we have 5 books of history; 21 epistles, and one book of Prophecy, following much the same arrangements of the Old Testament, in that it covers the past, the present and the future.

Above all, we shall come to know that the chief purpose of the Written Word is to reveal the Living Word, and will cultivate the habit of looking for Christ in all the Scriptures.

—*Christian Worker*

### THYSELF AND THE TEACHING

Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and those that hear thee" (1 Tim. 4:16).

**TAKE HEED UNTO THYSELF.** No language can adequately set forth the moral importance of this. It is, of course, important for all Christians; but, for the workman, preeminently so, for to such it is here particularly addressed. He, above all, will need to take heed to himself. He must guard the state of his heart, the state of his conscience, his whole inward man. He must keep himself pure. His thoughts, his affections, his spirit, his temper, his tongue, must all be kept under the holy control of the Spirit and Word of God. He must wear the girdle of truth and the breastplate of righteousness.

It is morally dangerous, in the extreme, for a man to teach in public what he does not live in private—dangerous for himself, most damaging to the testimony, and injurious to those with whom he has to do. What can be more deplorable or humiliating than for a man to be characterized by contradicting in his personal history and in his domestic life, the truth which he utters in the public assembly?

**TAKE HEED TO THE TEACHING.** Solemn admonition. What care is needed! What holy watchfulness! What earnest, prayerful, constant waiting upon God for the right thing to say and the right way to say it! God only knows the state and the need of souls. He knows their capacity. We do not.

How it sets before us the urgent need of self-emptied dependence upon the power and guidance of the Holy Ghost! Here lies the precious secret of all effective ministry, whether oral or written.

Nothing equivocal, nothing strange or startling would then be sent forth. Nothing but what is sound and seasonable would flow from the lips or pen. "Strive diligently to present thyself approved unto God, a workman that has not to be ashamed; cutting in a straight line the word of truth" (2 Tim. 2:15).

*C. H. Mackintosh*

**SEPARATION FROM RELIGIOUS EVIL**

*Franklin Ferguson, New Zealand*

The foretold apostasy of the Church is rapidly setting in and will come to a full head when Antichrist appears. All denominations are affected. But before the climax the Lord will descend to the air to receive to Himself His true Bride (1 Thess. 4:13-18). The mass of merely religious people who have never been "born again" will be left behind. Scripture reveals that there is no remedy for apostasy—the deliberate giving up of the foundation truths of the Word, once held (Heb. 6:4-8). It is impossible to change the religious systems so leavened with "Modernism"; all that can be done is simply to leave them. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). In coming out it is not to start something new; but just to go back to God's order and arrangement for the Church, as at the first.

Let us turn to Heb. 13:10-16. The Jews to whom had been committed the oracles of God (Rom. 3:2), and ordinances of Divine service (Heb. 9:1), rejected their Messiah, saying, "Away with Him, crucify Him!" Their house of worship, with all its ritual, was now to be left unto them desolate (Matt. 23:38). They had cast out the Son of God and would have none of His teaching. They led Him without their city to Calvary and there crucified Him, in ignominy and shame. As the sin-offering of old was burned without the camp (Lev. 6:30; 16:27), so Jesus also suffered without the gate.

Inside that apostate city the temple worship went on, as usual, with all its beautiful display; but where was the Christ of God? Outside, rejected, slain! Could that temple-worship be now acceptable to God? Impossible! Would Christ be any more acceptable to Christendom today, if he were to come? The leaders are denying His deity, His virgin birth, His atoning blood. Could they more definitely reject Him? Yet they continue their ornate services in their chaste architectural edifices, professedly worshipping God. Does He accept it? Nay! The true worshipper must turn his back on this religious delusion and "go forth therefore unto Him without the camp, bearing offence, to this day. This is the time for the true disciple to identify himself with the despised and rejected Son of God.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing," is the clear duty of every child of God (2 Cor. 6:17). And when, at His command, we have separated ourselves from it all, not in a pharisaical spirit, but in the fear of the Lord, how can we be justified in returning, even for an hour, to the thing we have left? In the words of the inspired apostle, "If I build again the things which I destroyed, I make myself a transgressor" (Gal. 2:18).



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Does separation from religious evil and the systems of men curtail one's usefulness? No, it does not. To the obedient one a blessed encouragement is given by the Lord: "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).

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### WHY BE OBEDIENT?

*Mervyn Paul*

If there is one word in the Bible which few Christians really love, I think it is the verb "obey" Personally, I never have cared for it; in fact I have given up all hope of ever acquiring a taste for it. Indeed, it is perfectly natural to feel rebellious toward the idea of obedience, and to expect, rather, to captain our own ship, to do as we wish, directing our courses according to our own inclinations and judgment . . . just as Eccl. 11:9 points out. And yet we find the principle of Obedience stressed on almost every page of God's Word; while every commandment, every exhortation in the New Testament is a direct call to obey.

But why, oh why should so much obedience be required of us? Is it because our God is an arbitrary Being Who thinks only of His own glory, and Who makes endless demands upon us just because He is all-powerful, supreme?

Now it must be admitted that none of us would care to answer "yes" to that question. Yet is it not strange that Christians rarely bother to consider what the reasons for it actually are? We recognize that the Lord has a right to expect us to obey Him because we belong to Him. We know, too, that He is good, and doeth good. So it is that with many a sigh, grunt or groan we settle down to do our tiresome duty, considering ourselves remarkably virtuous for doing so.

After all, apart from our natural disinclinations, it isn't always easy to obey. Other people's ideas, purposes and plans may be affected by our obedience, requiring unpleasant adjustments in them. Besides, while we realize that we must accept a measure of obedience as our proper responsibility, yet who wants to keep on being obedient *all the time*? Other young people don't do it. . . . We admit that the Lord Jesus was acting in obedience every minute of every day and night, and that 1 John 2:6 calls upon us to walk as He walked. But generally we are able to remind ourselves that He was perfect, *and that we are not*. Having thus quietened our consciences, we find no trouble in turning to something less challenging, something *more interesting*—to be quite frank.

**BUT WHY DO WE FEEL DISTURBED AT THE IDEA  
OF BEING OBEDIENT AT ALL TIMES?**

The answer comes easily;; and in stating it a flood of light is let in on our natural reactions. It is that, since our natures have been spoiled by sin, **THE MAKE-UP OF OUR PERSONALITIES IS LOADED WITH DEFECTS.** Moreover, although we discern them without difficulty in others, we are largely unconscious of our own defects, alas! the bitter truth is that we, literally, are loaded down with personality blemishes, which our blessed God seeks to teach us to **OVERCOME** — in view of the ages to come. Commenting on the present tense aspect of Rom. 8:29, one has said: “When a man is born again the Holy Spirit begins to work in him, ‘both to will and to do of His good pleasure’ (Phil. 2:13), and to conform him to the image of Christ. This work is progressive; it is salvation from the power of sin.” Thus the first benefit of obedience is, that to the extent that we are learning “to will and to do of His good pleasure”, to that extent we are becoming more like His Son, and are being delivered from the mastery of indwelling Sin.

Unhappily, not a few Christians see but little advantage in bothering too much about such conformity here in this life, except as a matter of rewards by and by. They argue like this: “What’s the use of all this concern? We know we can’t be perfect down here anyway, but we will be up there.” Thus the ages-to-come importance of it never enters their heads.

Since it is not easy to explain this feature in so many words, let me illustrate this way: A man is ordered to exhibit all the apples from a selected tree. He is not to discard a single apple; *yet none is to be exhibited with a single defect, either!* What is he to do? Placing his best fruit on the top rows, the less shapely ones below them, he solves the problem of the great number of blemished apples **BY CUTTING OUT THE DEFECTS** with his knife. Thus his lower rows will be filled with fruit fairly splotched with cut-out patches — a sorry sight to see! **YET NOT AN APPLE WILL HAVE A SINGLE DEFECT.** Moreover, all may receive the same careful polishing and be exhibited in the same place and style. But had the grower been able to **OVERCOME THOSE BLEMISHES WHILE THE FRUIT WAS IN FORMATION** how different the display might have been! For the effects, the results of those defects, never could be effaced.

Yes, all the natural, but sin-spoiled, counsels of our hearts will be removed at the Bema; 1 Cor. 4:5. And we shall appear “dressed in beauty not our own”. Yet, if there shall be regrets in heaven, surely they will be many when we realize — at last — *what might have been!* Then we shall see that obedience to the Lord *in every-*

thing was His means of enabling us to overcome those defects while our lives were in formation.

So those of us who display bad temper, or who go forth hastily to strive, or are discontented, jealous, selfish, conceited, indolent, spiteful, indifferent to the needs, or welfare of others, are given to levity, fault-finding, saying cutting things, getting even with others, to ostentatious living (1 John 2:16) and, or, other such evils resulting from the defective counsels of our hearts, **HAVE OUR CHANCE TO ALTER THEM NOW.** For obedience is the royal specific designed to enable us to overcome them "while there's time and opportunity."

(The Lord willing, more next issue).

### **NOT I; BUT CHRIST**

*A. P. Klabunda*

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

An early writer, in defining Christianity, expressed it in these words: "Christianity is the reproduction of the life of Christ in a believer". Mr. C. H. McIntosh expresses it in similar words, "Christianity is but the manifestation of the life of Christ, implanted in us by the operation of the Holy Spirit, in pursuance of God's eternal counsels of sovereign grace." Quoting from Gal. 2:20, Paul the apostle sums up Christianity in these words, "Not I, but Christ."

Christianity is not what we confess with our lips; but what we manifest in our lives, not one day in seven, but daily in the home, in school, in the office or shop, as well as in the church. It is a daily life-long business, requiring constant diligence in denying ungodliness and worldly lusts, living soberly, righteously and godly in this present world. This can be done only as we walk in the light as He is in the light. Reluctantly, the Jews, because of what they had witnessed, acknowledged that Peter and John "had been with Jesus". Though unlearned and ignorant men, their boldness in preaching, and the miracle done in the lame man, left the Jews marvelling and silent. They could not gainsay it.

No man demonstrated Christianity more fully than did Paul the apostle. From the day of his conversion until the day of his death, his ambition was, "That I might know Him, and the power of His resurrection, and the fellowship of His suffering, being made conformable unto His death." Christianity was such a vital, living power in him, that his one consuming desire was, that Christ should be magnified in his body, whether "it be by life or by death". This is the pinnacle of Christianity. Have we reached it? Is it the ambition of our life?



The secret of Paul's life lay in the consciousness of the fact that he was "crucified with Christ". He reckoned himself dead with Christ, and the life he was then living, was not his own, but the life of Christ reproduced in him. "Nevertheless I live, yet not I, but Christ liveth in me". In as much as Christ never sought His own glory, but the glory of Him that sent Him, so in the measure that Christ lives in us, will we seek His glory. The apostle, though he might desire to glory, forbore lest any man should think of him above that which he saw or heard him to be. His glorying was in the cross, and rather than make that glorying void, he said, "It were better for me to die."

The preaching of the cross was the only magnet Paul used to draw men to Christ. He shunned every invention of man so common today. It must be evident, even to the humblest believer, that whether music, solos, duets or trios are used, these glorify the creature rather than the Creator, and not only rob the gospel of its power, but the people of its blessing. May the Lord exercise the hearts of all, lest we should cast a reflection upon the gospel, and lower the dignity of the cross by use of human art and man's device. It is human to exalt the "I". Christianity exalts Christ. John Baptist pointed his disciples from self to Christ. Some thought him to be the Christ. "I am not" was his reply. Others said, "John did no miracle, but all things that John spake of this man were true." The Lord said of John, "He was a burning and a shining light". Though John was no miracle-worker, yet his testimony by life and lip turned many hearts to the Lamb of God. This was his life's mission, so that in a few short years, he burned himself out for the One whose shoes he was not worthy to bear.

The spirit of Christianity is sometimes set in reverse by men who receive honour one of another, and seek not the honour that cometh from God only. An example of this is found in 3 John, where a mortal man like Diotrephes, dares to assume the place of the Immortal among His people. In so doing, he disturbs church fellowship, and disrupts church order by setting up "man rule", with himself as the "man". His love for the preeminence, and his fear of losing it, denied many of the brethren their rightful place in the church, and cast out others who would receive them. Yea, he would even close the door against the apostle himself. It meant little to Diotrephes if God's flock, His beautiful flock, was scattered in a dark and evil day

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as long as his authority was unquestioned, and his place in the church unchallenged. With him it was "Diotrephes first, last and always."

It would seem sufficient evidence that such men will not tolerate wholesome instruction, nor endure sound doctrine, and rather than have it preached among them, they close the door to men who refuse to barter the truth for personal gain. Such practice is both cowardly and dishonest. The saints are denied the truth that would deliver them from the evils of this world, social and religious, and that would make them meet for the Master's use. Men who compromise the truth are given acceptance, whereas men who **NOT ONLY PREACH BUT PRACTISE** the truth are denied. It would be a boon to God's Assemblies if these men would cut themselves off from their fellowship.

In contrast to Diotrephes, we find Gaius, whose love for the truth, opened his home to men with the truth, that he might become a fellowhelper to the truth.

Moses is another outstanding character who surrendered his associations with the throne of Egypt, and took his place amongst the lowliest of his brethren. Moses would rather suffer afflictions with them than rule over them. Yea, he was willing rather to be blotted out of God's book than to see them blotted out (Ex. 32:32-33), and preferred rather to lose his place amongst God's people than to deny them their place.

What more shall we say of Gideon, who in the days of the judges, refused to be ruler over the people of God. When the men of Israel said to him, "Rule thou over us, both thou and thy son: for thou hast delivered us from the hand of Midian", Gideon said, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you." His self-effacing answer was a rebuke to their fickleness. Having delivered them, he might have reason to become their head, and accept a place which they so willingly offered him; but having God's glory before him, he refused to enthrone himself in the hearts of God's people, nor would he accredit glory to himself that belonged to God only.

Oh, for the spirit of the perfect Servant whose meat and drink was to do the will of Him that sent Him, who said, "Not My will, but Thine be done"; and to be like the bondservant who imitates his Master, "Not I, but Christ".

**NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS***Hector Alves*

“I once was a stranger to grace and to God;  
I knew not my danger, I felt not my load;  
Though friends spoke in rapture of Christ on the tree,  
JEHOVAH TSIDKENU was nothing to me.”

It was on the 18th day of November, 1834, that Robert Murray M'Cheyne wrote this popular and well-known hymn; he was then a youth of twenty-one years, and just recovering from an attack of fever which had laid him on a sick bed. This man was loved and revered beyond many in his day, because of his spirituality and godliness of life.

It was the death of his eldest brother, David, that was used of God in awakening him to a sense of his ruin as a sinner before God, and the awfulness of dying without Christ. David was a faithful and promising young Christian, to whom Robert was greatly attached, and God in His unerring providence took the older brother away from this scene, while He brought the younger one into the knowledge of sins forgiven.

R. M. M'Cheyne was born in Edinburgh, May 21st, 1813. The youngest of the family; he began to preach at the age of twenty-one. Mr. M'Cheyne disapproved of the custom of the day, of reading sermons; believing that this method greatly weakened the power of the message. One who often heard him preach, said, “The heads of his sermons were not the milestones that told how near he was to the journey's end, but they were nails which fixed and fastened all he said.” From the early days of his ministry M'Cheyne laboured with untiring zeal and fervour. Amongst his first efforts was to begin a weekly prayer meeting, and also to establish Sunday Schools around the district where he lived and laboured. About the end of his second year in the ministry, Mr. M'Cheyne's health broke down, caused by his excessive toil and labours. He accepted an invitation to join a deputation being sent by the church to Palestine, among whom was one of his close associates, Mr. Andrew Bonar. There he preached the gospel to the Jews just as he did in his homeland. Returning to his congregation at Dundee, after an absence of three months, he received a most affectionate welcome. The few years following were times of blessing which spread beyond Dundee to many parts of Scot-



land; but his days of service for the Lord were short; he was worn out with labours oft; his zeal seemed to burn away his physical frame. After seven years of incessant preaching, Robert Murray M'Cheyne passed into the presence of the Lord on March 25th, 1843, at the early age of twenty-nine. He was glad at last to go; he cried out as he passed away, "My soul is escaped as a bird out of the snare of the fowler; the snare is broken, and I am escaped."

Besides the above, one other of his hymns appears in "The Believers' Hymn Book"—

"When this passing world is done;  
When has sunk yon glaring sun;  
When I stand with Christ on high,  
Looking o'er life's history:  
Then, Lord, shall I fully know,  
Not till then, how much I owe."

This hymn was written in 1837, and contains nine verses. One of the four which are omitted in "The Believers' Hymn Book" runs—

"Oft I walk beneath the cloud,  
Dark as midnight's gloomy shroud;  
But, when fear is at the height,  
Jesus comes, and all is light;  
Blessed Jesus! bid me show  
Doubting saints how much I owe."

### QUESTIONS AND ANSWERS

(Send all questions to Hector Alves, 338 W. King Edward Ave.,  
Vancouver 10, B.C.)

*Question.* Is the term "the God-Man" a scriptural expression? We often hear it used in our assembly, and I would like to know if this is right. If it is not a proper and scriptural term, will you please explain why it is not?

*Answer.* The term "the God-Man" is nowhere found in the Word of God; but while it is not Scripture, it is quite Scriptural. The same could be said of the word "Trinity". That is a man-made expression meaning, of course, the triune God, or three in one, Father, Son, and Holy Ghost in one Godhead. The term "God-Man" likewise, refers to Christ as Son of God and Son of Man. However, it is well to keep away from terms which savour of familiarity, and use words and expressions which are found in the Holy Scriptures. "God hath made that same Jesus (His human Name) . . . both Lord and Christ." Acts 2:36. —H.A.

*Question.* In John 13:13 we read, "Ye call Me Master and Lord." Then in verse 14 the order is changed to "Lord and Master". Why is this?

*Answer.* The word "Master" means Teacher, and is so translated in a number of versions of the English Bible, Darby, Young, Rotherham, and in the margin of the R. V. and Newberry Bibles. As Teacher He is believed; as Lord He is obeyed. "Ye call Me Master and Lord". The word "call" means "address", indicating that the words "Master" and "Lord" were used by the disciples in addressing the Lord Jesus. Not once do we find the apostles addressing Him as "Jesus" while He was with them on earth. It may be that they gave more prominence to the fact that He was the Teacher, as Nicodemus did, ("We know that Thou art a teacher come from God." John 3:2), than that He was the Lord. They knew Him first as Teacher, then as Lord — one who rules. Now He gives them the true order; they are to obey Him as Lord, and do as He as taught them. The obedient heart learns the best. His Lordship does not emanate merely from His teaching, He was Lord before ever He taught them.—H.A.

### MISQUOTATIONS

Our brother John Hull of Winnipeg has submitted a number of misquotations. Some of these, it may be objected, are merely statements based on Scripture rather than intended as direct quotations. However, even these might be more scripturally phrased.

The Second Adam. (There will never be a third). "The last Adam" (1 Cor. 15:45).

A cloud the size of a man's hand, "A little cloud . . . like a man's hand" (1 Kings 18:44).

Mary chose the better part. "Mary hath chosen that good part." (Luke 10:42).

The streets of the city are paved with gold. "And the street of the city was pure gold" (Rev. 21:21).

The saints are the excellent of the earth. "But to the saints that are in the earth, and to the excellent," etc. (Psalm 16:3).

He set His face as a flint to go to Jerusalem. "His face was as though He would go to Jerusalem" (Luke 9:53 with Isa. 50:7).

Kept the best wine to the last. "Thou hast kept the good wine until now" (John 2:10).

Even a sparrow shall not fall down to the ground without your Father's notice. "One of them shall not fall on the ground without your Father" (Matt. 10:29).



## MARITIMES

**ROSE VALLEY, P.E.I.**—A. W. Joyce had a happy visit to the assemblies here, and in Rose Valley in a portable hall with A. Ramsay and R. Harris when several professed to be saved. A visit of Brother Williams of Venezuela was much enjoyed. He and A. W. Joyce called at Moncton and also had a good visit at Augusta, Maine, on the way back to Ontario. Since then brethren Harris and Ramsay have seen further blessing in the Gospel.

**BAKER SETTLEMENT, N.S.**—L. K. McIlwaine and his son Robert have pitched here and are having good attendance. John McCracken joined in the meetings at Baker Settlement after he had driven W. Williams to the various assemblies in Nova Scotia where they had profitable meetings. Brother Williams gave accounts of the Lord's work in Venezuela.

## U.S.A.

**PHILADELPHIA, PA.**—Our brother, C. Patrizio, writes: "I am having over 100,000 Italian tracts printed, also "God's Way of Salvation", if any Christian would like to have some for free distribution, write me, stating how many they can use." (224 W. Loudon St., Philadelphia 20, Pa.). Lately our brother has visited Long Branch, Hoboken, Poughkeepsie and Mechanicville.

**WORCESTER, MASS.**—F. Pizzulli visited here, also New Rochelle and Poughkeepsie, and hopes to go on to Mechanicville, N.Y. R. Capiello had a meeting in Orange, one in New Rochelle and 3 in Poughkeepsie.

**INDEPENDENCE, IA.**—O. Smith and W. Warke had a fruitful series in Stout in which a good number professed to be saved, encouraging the saints; they are now in tent work in Independence.

**ONTARIO, WIS.**—A new assembly has been formed. Nineteen gathered the first Lord's Day to the remembrance feast.

**GRAND VIEW, IA.**—S. Mick and L. Brandt have pitched a tent.

**BEETOWN, IA.**—Brother Jamison is seeing blessing in the Gospel.

**PINE HILL, WIS.**—S. Hamilton is preaching the Gospel with interest.

## CONFERENCES

**ARLINGTON, WASH.**—Our Annual Conference, D.V., will be held Sept. 4, 5 and 6, preceded by a prayer meeting on Sept. 3. Corr. A. S. Colburn, Rt. 2, Marysville, Wash.

**SEATTLE, WASH.**—Our Annual conference will be held, D.V., Sept. 18 and 19, preceded by a prayer meeting, Sept. 17. B. of B. is at 10.30. G. A. Morrison, 4418 Woodlawn Ave., Seattle 3, Wash.

**ORILLIA, ONT.**—The Conference will be held, D.V., Sept. 5 and 6, with a prayer meeting September 4 at 7.30 p.m. Lord's Day at 10.30, 2.30 and 7, Monday at 10, 2.30 and 7. Only those servants of the Lord walking in the "old paths" will be welcome to minister the Word. Corr. C. R. Clark, R.R. 4, Orillia, Ont.

**HUNTSVILLE, ONT.**—Conference will be held Sept. 10 and 11, at 10, 2.30 and 7.30, Lord's Day Sept. 12, at 10, 2.30 and 7. Meetings will be in the Gospel Hall, 78 Main St. Servants of the Lord who teach and practise the "old paths" are welcome. Geo. Cottrill, R.R. 2, Huntsville, Ont.

**OSHAWA, ONT.**—The Annual Conference will be held in the Union Hall, 44 Bond St. East, on Lord's Day, Sept. 26 at 10.30 a.m., 2.30 and 7 p.m. (Standard Time), preceded by a prayer meeting in the Gospel Hall, Nassau St., September 25 at 7.30 p.m. (Daylight Saving Time). Communications to A. C. Mattice, 105 Hillcroft St., Oshawa, Ont.



**CLEMENTSVILLE, N.S.**—The Annual Conference Sept. 5 and 6, preceded by a prayer meeting Sept. 4. The Lord's servants walking in the old paths in the fear of the Lord will be welcome. Corr. Willard Maling, R.R. 1, Clementsport, N.S.

**ST. THOMAS, ONT.**—Annual Conference D.V., Oct. 10 and 11 in the Arthur Voaden Vocational School, Flora St., preceded by a prayer meeting October 9 at 7.30 p.m., in the Gospel Hall 3½ Erie St. On October 10, at 10, 2.30 and 7.30. On October 11, at 10.30, 2.30 and 7.30. The Lord's servants walking in the old paths and teaching the same will be welcome to minister the Word. Corr. Frank Woods, 94 Manitoba St., St. Thomas, Ont.

**LONGPORT, N.J.**—Our annual conference will be held, D.V., Sept. 18 and 19, with prayer meeting, Sept. 17. Meetings to be held in the Gospel Hall, 29th and Atlantic Aves. Wm. Moon.

**WATERBURY, CONN.**—There will be an Italian Conference on Sept. 3-6. Meetings will be conducted in both English and Italian.

**ARNSTEIN, ONT.**—Our Annual Conference will be held, God willing, on Sept. 17, 18 and 19, preceded by a prayer meeting on Sept. 16. Servants of the Lord walking in the old paths will be welcome to minister the Word. Corr. Emil Culin, Arnstein, Ont.

**MANCHESTER, IOWA.**—Our Annual Bible Conference will be held, D.V., October 2 and 3, preceded by a prayer meeting on October 1. Corr. Dan Lubben, 505 E. Butler St., Manchester, Ia.

#### WITH CHRIST

**STOUT, IA.**—Our dear sister, Mrs. Fritz Hauzie, went home at the age of 69, on July 21. She has been a wonderful testimony the last couple of months as she lay suffering with cancer, and had the joy of seeing 3 sons and their wives saved, and one granddaughter while Wm. Warke and Oliver Smith had 7 weeks' meetings one block from their home. The Stout Gospel Hall was packed at the funeral which was taken by the two brethren mentioned, and by Paul Elliott at the home and graveside.

**CLEVELAND, OHIO**—Our dear sister, Mrs. Margaret Boddy, aged 58, went home July 21. She was saved in 1937 and gathered out in the West Side. In her illness she suffered very much, but bore it with outstanding Christian patience and cheerfulness. D. L. Roy spoke words of comfort and warning to a large company at the funeral.

**VANCOUVER, B.C.**—Our esteemed and respected brother, Roland Bell, was taken from our midst to be with the Lord on July 8, in his 70th year. Saved in 1908, and connected with the Cedar Cottage Assembly for 43 years, he has been a pillar in the church for over 40 years. Our departed brother was a lover of the truth, one who preached and practised "the apostles' doctrine" and to whom "the trial of faith was more precious than gold that perisheth". The funeral was the largest ever witnessed in connection with this assembly, well over 500 people being present; a number of them were employees in our late brother's factory. This is the fourth brother that the Lord has seen fit to take home to heaven from the Cedar Cottage Assembly in recent weeks; two of them were guides in the assembly who will be greatly missed, and whose place will not be readily filled. "Remember them that had the rule over you (R.V.) . . . whose faith follow." (Heb. 13:8). Brethren Hector Alves and Thos. Hill preached the gospel and spoke words of comfort and edification in the funeral parlors, and R. Carson and Wm. Hutchnison conducted the service at the graveside.

**LOUISVILLE, SASK.**—After a lingering illness, our brother W. F. Hermann departed to be with Christ on July 30. He was born in Germany, saved at Nokomis, Sask., in 1928, and in fellowship for some years in Louisville. Many unsaved heard the Word spoken by Hector Alves.

**SAULT STE MARIE, ONT.**—On July 12, our dear brother John McRorie went to be with the Lord at the age of 70. He was a humble and faithful follower of Him Whom he loved.

# RUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU  
HAST  
A  
TITLE  
RENGTH

AND  
HAST  
KEPT  
MY  
WORD

AND HAST NOT DENIED  
MY NAME

Rev. 3:8

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### EXPIRY NOTICES

Those whose subscriptions have expired will receive an expiry notice with their magazine this month. Please send in your renewal immediately so that you will not miss the next issue. If you have renewed recently, please ignore the notice. If you have renewed some time ago, please notify us of the error and we will correct it. Thank you for your co-operation.

### CHANGE OF ADDRESS

REDLANDS, CAL.—The address of the correspondent of the Redlands assembly is, Theodore Argleben, 612 McKinley Drive, Redlands, California.

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### TIDINGS

WESTBANK, B.C.—R. Peacock gave a week of searching ministry, with good attendance.

VANCOUVER, B.C.—David Adams of Cuba is having ministry meetings in Fairview Hall, and expects to begin Gospel meetings in the Cedar Cottage Hall after the Arlington Conference. The meetings which he and his brother John had with blessing were held in Glen Ewen not in Portage as reported in last month's issue.

Mr. David Scott was able to be at the Lord's table for the first time since the middle of May. J. Frith and family arrived home from Venezuela, where he has been serving the Lord.

PORTAGE LA PRAIRIE, MAN.—Hector Alves had very well attended meetings on the tabernacle. Fisher Hunter has been ministering the Word in the assemblies in Saskatchewan and Manitoba. Bruce Cummings of Venezuela had meetings in Ashfield and Winnipeg, Man., and then went east to Sarnia and Toronto on his way back to his field of labour in Venezuela.

NAPANEE, ONT.—G. P. Taylor and T. Kember were encouraged in tent work; several professed to be saved, also at Deseronto a number were baptized in the Bay of Quinte.

GIRARDVILLE, QUE.—The conference was well attended, with plain practical ministry on Christian living.



## STEWARDSHIP

A. W. Joyce

Christian stewardship, rightly understood and acknowledged, will affect the believer's life most profoundly. It is to be feared that most of us do not give enough thought to the fact that, as Christians before God, WE ARE OWNERS OF NOTHING, AND STEWARDS OF EVERYTHING we have.

### THE RESPONSIBILITY OF STEWARDSHIP

The meaning of the word "steward" in the Scriptures is "house manager" or "overseer". Usually stewards in the Bible were either slaves or freedmen. The first mention of a steward is Eliezer, the servant of Abraham (Gen. 15:2). He is called the "eldest servant of his house, that ruled over all that he had" (Gen. 24:2). He is given the important charge of seeking a bride for Abraham's son, Isaac. In verse 10 of the same chapter we learn that "All the goods of his master were in his hand".

In Gen. 39, Joseph, who was bought as a slave by Potipher, was later entrusted with all his master possessed. In verse 4, "He made him overseer over his house, and all that he had he put into his hand." Eliezer and Joseph were faithful stewards — **THEY POSSESSED NOTHING, YET THEY HAD CONTROL OVER EVERYTHING.** Like the stewards of Bible times, we also are slaves and freedmen. We are "bond-servants of Jesus Christ" and we have been set free from the former bondage of sin and Satan. We can happily sing,

"My chains are snapt,  
The bonds of sin are broken,  
And I am free."

### THE QUALIFICATIONS OF A GOOD STEWARD

The qualifications of a good steward are mentioned in Luke 12:42-44, as well as the reward which follows the faithful discharge of his responsibilities. "And the Lord said, who then is that *faithful* and *wise* steward, whom his Lord shall make ruler over his household? . . . Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath." **FAITHFULNESS AND WISDOM** are the two great essentials for good stewardship. In the parable of Luke 16:1-8, the steward was wise, but he was not faithful, and the commendation of his master (verse 8), was for his wisdom, and his dismissal from the stewardship was for his unfaithfulness (verse 2). At the judgment seat of Christ in Heaven, the reward for eternity will be determined

by the faithfulness and the wisdom with which we have used our "Master's goods" here on earth.

#### THE CHARACTER OF NEW TESTAMENT STEWARDSHIP

- (1) The stewardship of the Gospel by the Evangelist.
- (2) The stewardship of the Truth of God, by the Teacher.
- (3) The stewardship of the Flock of God by the Pastor or overseer.
- (4) The stewardship of the Gifts by the servant of God.

#### THE STEWARDSHIP OF THE GOSPEL

In 1 Cor. 9:16-17, the Apostle Paul wrote, "Woe is unto me if I preach not the Gospel . . . if not of mine own will, I have a stewardship entrusted to me." (R.V.) In our last issue, our brother Williams pointed out in taking up this subject, that every child of God has been entrusted with the Gospel. This is certainly true in the general sense. The mother in the home is responsible to keep the Gospel before her children, and to win them for Christ. Dear mothers, are you putting this matter first and foremost, in your plans for your children? If you are, you will never permit a television set to be brought into your home. Every sister and every brother is responsible for those with whom they come into daily contact in their work, to live Christ before them, and when opportunity arises, to preach Christ to them. The gifted local brother, or the one who devotes all his time to the work is particularly responsible to use the gift of the evangelist, in faithfulness and in wisdom.

"He that winneth souls is wise." And truly one requires wisdom from God to be an effective soul-winner, but we also require the other qualification—faithfulness. How easy it is to allow the flesh to lower the standard to suit the "gallery", and to preach to please the hearer rather than to profit him. May God help us to be faithful in preaching, "man's ruin and God's remedy", "repentance toward God and faith in our Lord Jesus Christ," the glories of Heaven, and the damnation of Hell. May we be like Ezekiel to whom God said, "Hear the Word from My mouth, and warn them from Me." May we be like Jeremiah and say, "I will keep back nothing from you" (Jer. 42:4). In our measure may we be like the Apostle Paul when he said, "I am pure from the blood of all men" (Acts 20). If this is true, we shall never contradict by our frivolity off the platform, the fervency of our preaching when we are on it.

#### THE STEWARDSHIP OF THE TRUTH OF GOD

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards,



that a man be found *faithful*." (1 Cor. 4:1-2). Every truth which God has committed to us, Satan will endeavour to steal from us. The truth which we have taught to others, we will be tested in ourselves. Almost all Christians would admit that we are living in the "last days". As foretold in the Scriptures, they are days of drift and departure, days of declension and decay. These are stern facts, and we must face them; not that we should drop our hands in discouragement, but that we should be stirred to exercise and steeled for the conflict.

One of the points on which the Christian is most tempted to-day, is the truth of separation from the world unto the Person of Christ. The Christian businessman is tempted to renounce the truth and enter into an unequal yoke. The family man is tempted to invite the world into the home, so that a visitor could detect little or no difference from the home of a worldling, and the children would be strangers to the meaning of "the three days' journey" into the wilderness from the Egypt world. The Christian in the assembly is tempted to leave the path of separation to unite with evangelical movements which are either denominational or perhaps worse, inter-denominational. Or else the Christian is tempted to encourage or permit into God's assembly the rules, rags or attractions of religious Babylon, which brings us to —

### THE STEWARDSHIP OF THE FLOCK

"For a bishop (overseer) must be blameless, as the steward of God" (Titus 1:7). Then follows a list of qualifications which every overseer or elder should constantly keep before him. "Holding fast the faithful Word as he hath been taught" (verse 9). To the overseers has been committed as a solemn charge from God, the flock which cost the blood of Christ. They are responsible to care for, to guide, to feed and to instruct the flock with which they have been entrusted. They are not to be "lords over God's heritage", but they are to be examples to the flock. (See 1 Peter 5:3). We have previously made mention of the mother's responsibility in the home in regard to the growing menace of television. How much greater is the responsibility of the overseer! How could one possibly be a good example to the flock and countenance this evil snare? To do so would be not only to go astray oneself, but to lead others astray also. How could one face the thought of meeting the Chief Shepherd at **His coming**, and, instead of receiving the crown of glory for faithful stewardship of the flock, to have to confess, "I helped to lead the flock astray by my example." How searching will be the Shepherd's question in that day, "Where is the flock that was given thee, thy beautiful flock?" Jere. 13:20. God help us to "Hold fast the faithful Word," and thus be sound in doctrine. God help us to live godly lives so that we may



be a good example before others. The Lord keep us from letting *slip* the truth through spiritual carelessness, or letting *go* the truth through spiritual cowardice.

#### THE STEWARDSHIP OF THE GIFT FROM GOD

“As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God . . . that God in all things may be glorified” (1 Peter 4:10-11). Public ministry of the Word of God to the people of God seems to be the special thought here. But in closing it may be mentioned that every child of God has some gifts from God which it is yours to use and not to abuse. There is the possible danger of attempting to do what God has never fitted us for, to minister beyond the ability which God has given, in which case God is not glorified. There is also the danger of neglecting the gift which God has given, and for which each one must give account.

In the widest possible sense every brother and every sister is a steward, for body, soul and spirit belongs to the One Who has redeemed us. “Ye are not your own, for ye are bought with a price, therefore glorify God in your body” (1 Cor. 6:19-20). All that we are and have belongs to Christ. Each member of our bodies is His, we hold those members as a sacred trust to use them for His glory. In the light of the Judgment Seat of Christ, may we enter much more than we have done in the past into the deep meaning of the words sometimes so lightly sung,

“Not that I have, mine own I'll call,  
I'll hold it for the Giver,  
My heart, my life, my strength, my all,  
Are His, and His forever.

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#### FAITH

A traveler crossed a frozen stream,  
In trembling fear one day.  
Later a teamster drove across,  
And whistled all the way.  
Great faith and little faith alike  
Were granted safe convoy—  
But one had pangs of needless fear,  
The other all the joy.

**THE CHRISTIAN AND BUSINESS***G. G. Johnston*

What is popular and present-day custom is not to be the Christian's guide in the conduct of his business. As in other things so in this, he is to be controlled by the Word of God, for Christ is to be his Lord all day and every day of the week, in affairs regarding this life, as well as in spiritual things.

Some have considered it impossible for a Christian to conduct a business in a conscientious way, and have maintained an attitude of suspicion toward those in business, feeling that they could not be in business, if they were one hundred percent honest in their dealings with men. With others it seems dishonest to sell for more than a small percentage over cost price, but if this is not sufficient to cover overhead expenses, salaries, and leave a margin of gain, it is evident that such a person must fail in business, bring grief and loss to himself and family, as well as dishonour to the Name of the Lord he bears. On the other hand, excessive profit might be dishonest.

The parable of the pounds (Luke 19), while intended to bear particularly on spiritual things, is nevertheless a principle to guide in business affairs. The one deserving of reproof was the negligent man, who failed to trade with his pound. Had he traded with it wisely, it would have gained, as did the others, and this would have been quite proper. In fact, the Christian, through this lesson, should understand that what we hold we administer as stewards, not as owners. Note the words of the faithful servant: "Lord, THY pound hath gained ten pounds." We learn in this, first, that what we hold, even in material things, belongs to another, and, secondly, that we are responsible to righteously and diligently employ it in a way that will result in profit.

We are not held responsible to invest another person's money. Cases have not been lacking in which a Christian absolutely without capital or backing, has secured the hard earnings of another brother, to invest them in some big thing, in which, however, he has had no experience. When the project fails, as it usually does, the lender feels that he has been "taken in", by an unscrupulous speculator, who had nothing of his own to risk. Let such men go to experienced money lenders, such as bankers, or loan companies, and if their "big ideas" do not appeal to those men, the project is likely unsafe and to be avoided. Why should you sink your hard savings in it?

IT IS NOT A SIN TO BE RICH, but riches may cause one to sin. There are two classes of believers referred to in 1 Timothy, chapter 6: "Them that are rich in this world," and "they that will be rich" (are determined to be rich). The former are exhorted "that they be not highminded". This highmindedness is a natural conse-

quence of material wealth, which only the grace of God will overcome. It is shown in various ways, and is grieving to God and to the godly. There may be evidence of that spirit in the desire to dress exclusively, or in any manifest effort to keep up with the rich of the world. The greatest calamity that could befall them in life would be to lose their wealth. We have known rich Christians who held their riches with a light grasp—not carelessly, but as given of God. While not distributing lavishly, as if to exhibit it, they have been “ready to communicate”. This is pleasing to God and according to His Word. Others who spend plenty upon themselves, show little pity for the distressed. These may some day experience what it is to lack the necessities of life.

*As for those who “will be rich”, all that is promised them is that they will “pierce themselves through with many sorrows”. Such cases are not lacking, unfortunately, whereas, if they had been contented with such things as they had the lender would have avoided his loss, and the borrower would have retained a good reputation.*

The sane and wholesome habit, and in many cases the only honest one, is to “pay as you go”. The amount of credit involved today in installment sales has many financiers perplexed. And they are not the only persons that are worried. How disturbing it must be to constantly remember that the collector will be calling! Perhaps not one, but several, each representing a different deal! Should this condition exist in the lives of Christian people, in view of the command: “Owe no man anything!” (Rom. 13:8).

There are debts which are not considered as such, because the interests of the creditor are fully covered by some collateral, such as mortgages on properties, by which the mortgagor heartily agrees to accept the property as guarantee for the loan, for the interest it will gain until paid off. But is it honest to obtain from another, and without payment in full, what will result in loss to him, if by intention or mishap payment is not made to him!

In the case of store bills and similar indebtednesses, one could wish that no Christian would incur such a debt, but would buy only what the cash on hand would permit. Nevertheless, when a promise to pay has been made, it should surely be kept, as made before the Lord. A Christian, who toiled hard in wood cutting, had sold some of his product, with the promise that it would be paid upon a certain day. On the strength of this he purchased a quantity of groceries in town. The day arrived on which he had been promised the money, and on which he in turn would pay the grocer. But the purchaser of the wood failed him, leaving him unable to fulfil his obligation. At once he set out and walked six miles to the store to inform his creditor of the circumstances, and to assure him that he would be paid as soon as



possible. When he had gone out, the storekeeper referred the matter to others present, and said: "There's a real Christian". Are we all as frank in our dealings with men? Are we known as *real* Christians because of our honesty in business deals with others?

How can we profess to believe in the imminent return of our Lord, if we are in debt to others in such a way that, if we were removed in a moment, our debtors would have nothing to reimburse them? Would they curse our memory because we had disappeared without paying our debts? Surely, if we are living in the fear of God, and in the hope of our Lord's return, we shall heed the exhortation: "Owe no man anything".

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### THE PREACHER

Still thinking I had little time to live,  
 My fervent heart to win men's souls did strive;  
 I preached as never sure to preach again,  
 And as a dying man to dying men.

\* \* \* \*

Though God be free, He works by instruments,  
 And wisely fitteth them to His intents.  
 A proud, unhumbl'd preacher is unmeet  
 To lay proud sinners humbled at Christ's feet;  
 So are the blind to tell men what God saith  
 And faithless men to propagate the faith;  
 The dead are unfit means to raise the dead,  
 And enemies to give the children bread;  
 And utter strangers to the life to come  
 Are not the best conductors to our home.  
 They that yet never learned to live and die  
 Will scarcely teach it others feelingly.

RICHARD BAXTER (1615-1691)

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### PRAYER

We know very little of how much blessing daily comes to us in answer to prayer, or how we lose by the want of it. If we depended less upon our energies, and more upon God's helping and guiding hand, we should find ourselves more cast upon Him in prayer, and more inclined to wait for the answer. He can do everything; with Him all things are possible. Where man utterly fails He is pleased to come in, and thus show His wisdom, grace and power. His strength is made perfect in weakness. We are never straitened in Him.

## THE PURPOSE OF THE LORD'S DAY MORNING MEETING

(Written in reply to a question)

*Hector Alves*

It is true that we have no scripture binding us to hard and fast rules regarding our gathering together around the Table of the Lord, yet there are scriptures to guide us concerning the order of this meeting.

When we thus gather, the primary object is to break bread; "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," etc. (Acts 20:7). When our Lord instituted this meeting or gathering, He said, "This do in remembrance of Me" (Luke 22:19). Then in 1 Cor. 11:26 the Holy Spirit adds through the apostle Paul, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." When we gather around the Table of the Lord, that is neither the time nor the place for making confession. Before the priests of old approached the table in the Tabernacle, they washed their hands and their feet at the laver, outside in the Court. Neither is the Lord's Table the place for giving out gospel hymns, nor wilderness experience hymns, nor praying for one another, or speaking or praying about ourselves. Whatever is said or done, or whatever portion of the Word of God may be read before partaking of the bread and the wine ought to be in harmony with the object of our coming together — "This do in remembrance of Me".

The order of this sacred gathering may be learned from the order of events at the institution of this ordinance; namely, Preparation, Worship, Breaking of the Bread and Drinking of the Cup, Ministry of the Word, Prayer and Intercession. The events which took place in the upper room are fully recorded in John chapters 13 to 17. In John 13, we find our Lord washing His disciples' feet. Following this, in chapters 14, 15, and 16 we find Him giving plain, pointed, and practical ministry. Then in Chapter 17 we have intercession.

**PREPARATION** is a necessity. "Let a man examine himself, and so let him eat of that bread, and drink of that cup," 1 Cor. 11:28. This is the laver of cleansing. I have heard of places where, in years gone by, saints met in an informal manner for half an hour in prayer, humiliation, and confession, before going to the appointed place to remember the Lord.

**WORSHIP.** This certainly ought to characterize our Lord's Day morning gathering together. Some object to that meeting being called "The Worship Meeting". The question might be raised, if we do not worship then, when do we worship collectively? We certainly do not worship during the afternoon Bible Reading or Ministry Meeting, at the evening Gospel Meeting, nor at the assembly weekly Prayer

Meeting. On Lord's Day morning, the first meeting of the day, and of the week, we worship; for there is a principle which runs through the Scriptures, first worship then service. (The early disciples celebrated the Lord's Supper in the evening; the Jewish day began at sundown.) We gather, not simply to remember His death, but to remember Him; this leads us to worship. Worship is the highest privilege of the child of God; it is the heart re-echoing to God what it has received from Him. Worship is an attitude rather than an act, although the attitude may be expressed in action. Worship is far more than praise, or thanksgiving. It is the outflow of the heart in occupation with the Son of God. The Father seeketh worshippers.

**PARTAKING OF THE MEMORIALS.** Worship and praise will lead up to giving thanks for the bread, and the cup. True heart occupation will result in "discerning the Lord's body". We are commanded to break the bread and drink the cup, "this do;" these are the memorials wherewith we remember Him. No set time can be laid down as to when to break the bread, but if we are in the right condition, and guided by the Holy Spirit, this will be done at the right time. It is well to keep in mind that this is the principle object in our coming together, and it should not be gone through hurriedly, lightly, nor carelessly. The partaking of the broken loaf, and the drinking of the cup should form the principal part of this meeting.

**MINISTRY.** As already pointed out, ministry followed the supper in John 13. So, after the breaking of the bread, and the drinking of the cup, ministry of a general and practical nature may be given. The heart of the child of God is never in a better condition to receive good, practical, searching ministry, than when sitting at the Lord's Table. Also this is often the most opportune time to give such ministry; some being present on Lord's Day morning who are not able to attend any other meetings. We should not appear before the Lord empty, but should come with our baskets full, offering the fruit of our lips and the worship of our hearts. Nor should we go away empty. There is a tendency in some assemblies to confine our meeting on Lord's Day morning to worship and breaking of bread; and practical ministry is excluded. We ought to carry away something with us; we come first to give, but we ought also to receive. Communion is two-sided. We speak to God in praise and thanksgiving; if God is going to speak to us it will be by means of divinely appointed ministry. The necessary thing is that the whole procedure be subject to the control of the Holy Spirit; He will lead and guide both in worship and in ministry.

**INTERCESSION.** Following the ministry of John chapters 14, 15, and 16 we have the intercessory prayer of our Lord in chapter 17. What is more fitting than to follow this divine pattern? The feet



washing and the supper in chapter 13; ministry in chapters 14, 15, and 16, then prayer and intercession in chapter 17. We do well in closing our Lord's Day morning meeting with our prayers for all saints, and especially for the sick, the suffering, and the aged not able to gather with us; and prayer in general for the furtherance of the work of the Lord, and the service for the remaining part of the Day.

Then, "when they had sung an hymn, they went out." Matt. 26:30.

### APPOINTED A CAPTAIN

From Nehemiah 9:17 we learn that, in the wilderness, the children of Israel "in their rebellion appointed a captain to return to their bondage." On referring to the history of their wilderness journey, we do not find it recorded that the *actually* appointed a captain. But it is recorded (Num. 14:4), "They said one to another, let us make a captain, and let us return into Egypt." It does not appear that the proposal was carried into effect, yet it was in their heart all the same, and the Levites, in rehearsing the gracious dealings of God with His people, confess the sin as if it had been actually carried into effect. This is the proper way to deal with our *sins of thought*. Confess them before God, as if they had been actually committed. If the Lord looks on the heart, then sin is sin in His sight as soon as it finds a lodgment there.

Sin does not need to be manifest in the life, before it can grieve the Holy Spirit and break our communion. If sin were not conceived in the heart, it would never be manifest in the life. Therefore let sins of thought be dealt with as soon as they are born. If they are not "nipped in the bud", and judged as heinous in God's sight, nothing is more certain than this — they will in due time develop into manifest sins. No child of God is warranted to play fast and loose with any known evil. Our brethren may not see what is going on in our heart. But God sees; and if we are keeping up an appearance of sanctity, while harbouring thoughts that will not stand the light of His presence, we may rest assured that such dissimulation can continue only for a time. Our God must have holiness in His house.

### ELECTION

I will leave God's side to God, and He can look after it well. I am responsible for my side, that is, to preach Christ to every man. And every sinner is responsible for his side—to repent and believe the Gospel.

\* \* \* \*

When you can shake the cross, then, then only, you can shake the peace the cross has brought to me.

**DIVINE ENCOURAGEMENT***Franklin Ferguson, New Zealand***NOT FORGOTTEN**

"I have graven thee upon the palms of My hands" (Isa. 49:16). There are moments when the Christian is tempted to think as Zion thought, "The Lord hath forsaken me, my Lord hath forgotten me." When the burdens and cares of life seem more than we can bear, when the mind is depressed and nothing gives us rest and comfort, when things appear to be against us and little, if anything, for us, then in the bitterness of our spirit we take sides with poor Jacob, saying, "All these things are against me!" Our treacherous heart is quick to say to us, "The Lord no longer thinks of you; for if He did, surely these troubles would never be!" But our faithful Lord must not be judged by circumstances. "What thou knowest not now, thou shalt know hereafter."

Come, let us dry the tears, and wear no more a gloomy countenance. The clouds will soon roll by. The sky will soon be blue. If for the present Christ has strewn our path with briars instead of flowers, so that our poor torn feet can scarcely trudge along, shall we question His wisdom or His love? "Behind a frowning Providence He hides a smiling face." Be of good cheer, fellow-Christian. How can He forget us? "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee."

It was as though Jehovah had made on the palms of His hands an engraving of Jerusalem — the city which He loved — marking its walls, its towers, and its gates, that He might have its inhabitants continually in remembrance. But of the Church, that Body of which we are members individually, it is no walled city portrayed upon His flesh; it is the print of nails in His hands. Yes; and as His eyes see those deep wounds, His thoughts are to usward. No mother's heart yearns over her fond babe as His heart yearns over us. Oh, then, let nothing persuade us that we are forgotten of the Lord. "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword," separate us from the love of Christ? With emphasis let us now exclaim, NO!

Trials are but blessings in disguise. Though the night is dark and the wind is piercingly cold, we will solace our hearts with the thought, "Nothing changes God's affections". His love orders every circumstance, and with unerring judgment He weighs each trial before laying it upon us. When we meet Him by-and-by, we shall understand what now we cannot know, and read the meaning of our tears. And falling down before Him we shall bless the hand that laid the strokes upon us.

## CHEER IN SERVICE

"He encouraged them to the service of the house of the Lord" (2 Chron. 35:2). A little encouragement goes a long way. A few kindly words will make us put both heart and soul into our labour. How distressing it is when after doing our best for an employer, no recognition is made of the pains taken to please him. Not so does the Lord treat His children who serve Him. He takes the liveliest interest in the service of His house, and many a cheering word does He give to those who serve Him. Their work may be defective in its execution; no special genius may be displayed in their efforts; but they did their best. He looks to see their motives, and rejoices in their attempts to be pleasing to Him.

Like some young child who does a bit of work for his father. It is not up to much in your eye or mine. But the parent regards it differently; it is his child's work. And with pleasing looks he says to the little one, "How nice, dear! And did you really do it all by yourself? Well, you have been clever. I am so pleased!" The little one is quite happy at his success in doing something for father. And is the great Father different to an earthly parent? No! He acts the same to His children, only He goes beyond human-kind in His encouragement.

Oh, child of God, don't ever disparage the humble effort to serve the Lord; for there are loving eyes looking on which see so differently to yours. He looks not with the critical eye of an austere master on the ill-done workmanship of a servant, but with lovingkindness He regards the heart of the child which attempted something for Him.

## SUPERNATURAL AID

"Endued with power from on high" (Luke 24:49). This humble body of clay becomes a habitation of God, through the Spirit. Well may we marvel that He who fills the heaven of heavens would tabernacle in so humble a tenement! The worm is made to thresh a mountain by power from on high. Impossibilities become possibilities through the presence in us of the Third Person of the Trinity. "When our weakness leaneth on His might, all seems light." We can attempt to do for God what other men would think madness to attempt, because we feel ourselves empowered with might that is not earth-born. The supernatural becomes natural (so to speak) to the child born of God. Our outward man may perish, yet the inward man is renewed day by day with the Spirit. Infirmities may increase and the natural force be abating; still may the triumphant cry be, "I can do all things *through Christ* which strengtheneth me."

Weakness, infirmities, reproaches, necessities, persecutions, distresses, are our heritage, and shall be so long as we sojourn here; but



these become by a mysterious and Divine process, the things through which the power of Christ may rest upon us. Child of faith, thou art a strange combination of weakness and of power!

### THE FASHION OF THE WORLD

At the close of some solemn and searching words to the saints at Corinth, regarding the brevity of their earthly life and their responsibility to hold and use whatever they possess of earthly things, for God and eternity, the apostle gives as cause for such a manner of life the following striking sentence—"For the fashion of the world passeth away" (1 Cor. 7:31). The imagery he uses is that of the shifting scenes on the stage of a theatre, which quickly pass from view. Such is all that men see of the world, and all that is in it (1 John 2:17). Why then should it have influence over the heaven-born and heaven-bound saint who pursues his course toward an inheritance which—in contrast to all that the world can offer—is "incorruptible, undefiled, and fadeth not away" (1 Pet. 1:4)? Why should its attractions or allurements divert him from the path which leads to "a kingdom which cannot be moved" (Heb. 12:28)? Why should he be conformed by too familiar intimacy with its ways, to take on its outward fashion and become like it? These are questions which it will do us all good to ponder and seek to answer in the Divine presence. In spite of all the vain attempts to hide it, and the excuses to justify it, conformity to the world is the prevailing evil of our time, and is doing more to blight the spiritual life of the Lord's people and render their testimony powerless, than anything else we know.

Sins of the flesh manifest themselves and receive due reprobation. Errors in doctrine do not often pass into currency without protest, but conformity to the world may co-exist with much that is highly esteemed, and go unchallenged. It is a respectable form of evil, and may blend with outward activity in the courts of the Lord — although never with communion in His inner sanctuary. But it blinds the eye to heavenly things and robs the soul of its thirst for God. Prayer is restrained and praise is silent, wherever it gains a hold upon the heart and life.

"The fashion of the world" — and the money required to keep pace with worldlings in dress, in style, in modes of living — absorbs much that should be found in the Lord's treasury to carry on His great and honourable work of bearing the Gospel to the perishing at home and abroad, while time and strength and vigour — the earliest and best of Christian men's ransomed lives — has to be yielded to business, late and early, to provide the wherewithal to keep up the empty show. What a sin and shame and eternal loss to the children of God is such a mode of living! How little comfort it will yield in

a dying hour! What loss it will reveal in the day of the judgment seat! With the Cross and all its lessons of crucifixion to the world, and separation from it (Gal. 6:14), with the hope of the Lord's coming and our going, full in view, let the words of the Divine Spirit come as a fresh message direct from heaven to the heart — "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. And the world *passeth away* and the lust thereof, but he that doeth the will of God, *abideth for ever* (1 John 2:15-17).

—J.R.

### THINGS WHICH EDIFY NOT

It is not the multitude of words spoken, not their lucidity, not even their soundness in doctrine, that edify the people of God, and lead them nearer to the throne. It is the spiritual condition of the speaker, and the fitness of the message, as a word direct from God to His people's present need, that goes to edify and lift up the saints who hear it. The spirit and manner of the speaker, the grace and wisdom with which he gives the Word (Acts 6:10), and the personal touch he imparts to the message, all are conducive to the edification of those who hear. Just as many a meal is spoiled by bad cooking, or made unpalatable through untidy serving, so much of what might be profitable ministry is rendered void and even nauseous, by the uncouth and ungraceful manner in which it is given. The object of all ministry of the Word should be the sanctification and edification of the hearers, and whether severe or soft, whether to warn or to comfort, it should be so rendered as not to cause offence by the manner in which it is given.

Many preachers are more concerned about preaching so Christians will appreciate the message, rather than that sinners will understand it.

### THE TEACHER — A SERVANT AND SOULWINNER

WORDS OF COUNSEL TO SUNDAY SCHOOL TEACHERS

(Concluded)

Frank McConnell

#### 3. *The Soul-winner.*

Such study as we have indicated will provide us with abundant material for the preparation of our lessons, especially as we come to the more detailed study of the Scriptures.

(a) *Preparation.* Alongside of our general studies there must of course be the preparation of our lessons with the needs of our



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children specially before us. This cannot be dispensed with if we are going to be successful teachers. We must study the Child as well as the Book; in order to co-relate the one to the other. Regarding evangelism it has been said, "The man who merely studies the Book will be unpractical; the man who merely studies the soul will be unfurnished; the man who duly studies both will be a good minister of Jesus Christ" (C.H.M.).

In the preparation of our messages we shall find the greatest benefit, if we take the trouble to write them out beforehand. It will help to clear thinking, and will provide material which the Holy Spirit can bring to our remembrance when actually giving the message.

There must be variety in our messages. It is our responsibility to teach the children the difference between right and wrong. We can do this by making full use of the Law of Moses, and especially the Ten Commandments. Let us not be afraid of taking our children to Mount Sinai, as well as to Mount Calvary, thereby making them conscious of the need of salvation.

(b) *Practice*. As in everything else, practice makes perfect. The best way to do a job is to actually do it. This is essential in the work of soul-winning. God may bestow the gift, but that gift has to be developed. The constant use of our gift will undoubtedly enhance its value. On the other hand if we do not use it, we shall in all probability lose it. We must welcome every opportunity afforded in this direction, whether in the Sunday School or outside it. It will help us in practising the Divine art of soul-winning if we take note of the methods of other soul-winners, especially those who have been successful among children.

There is a peculiar fitness in the way the Lord Jesus likened soul-winning to fishing. May be it was one of the reasons why among his followers He chose fishermen and changed them into fishers of men. A fisherman must be watchful, always on the alert; he must be persistent, always keeping at it; he must be courageous, deep sea fishing involves great risk of life; he must be tactful — wisdom is needed; and must be forgetful of self, he must keep himself out of sight. All this the soul-winner must be. Always on the alert, always on the job, courageous and tactful and always seeking to hide self in order to display Christ.

(c) *Perseverance*. It sometimes takes a long time for a seed to germinate and burst into life. If we patiently sow the seed and wait for God to own our labours, the results will surely come. It is easy to press a child into a decision but what we want are true conversions and these are worth waiting for. Decisions are human; conversions are Divine.



We must not be afraid of discouragements. Children can be so trying at times. Often we shall be tempted to think that we are ourselves, utter failures. It is then that above all else, we must cast ourselves upon the Lord, and seek grace to persevere, and carry on with the work. At times we need to remind ourselves of the great possibilities which are inherent in the work we are doing. When a child is won for Christ it is a double salvation—a soul saved and a life saved. The life thus saved may turn out to be of great use for God. Many Sunday School teachers, have had the joy of seeing children whom they have taught and won taking their places in the front line of the battle in the cause of Christ, becoming in turn mighty soul-winners. We cannot all be Peters, winning the crowds for Christ, but we can be Andrews, and perhaps lead a Peter to Christ. Would it not be right to say that if there were more Andrews there would be more Peters?

Moreover, the Sunday School, and all young people's work, is usually the most fruitful section of the whole field of evangelism. There are far more conversions before the age of twenty than there are afterwards. It has been stated that the peak age for conversions is thirteen. What a responsibility and yet a privilege to have children around this age under our care. How we should watch them carefully, and rejoice if we are allowed to reap where others have sown.

Taking the long view, we shall be assured of much encouragement. We shall be ready to admit that the work we are doing brings with it much happiness and is the cause of much joy and rejoicing which we would otherwise miss. More than this, we may rest assured that Sunday School Teachers will be well in the forefront when the servants of the Lord appear before their Master's Bema to hear His well done, and to receive His reward. There surely will be more than a sufficient recompense.

Oh sweet will be at even'  
 If you and I can say  
 Kind Shepherd we've been seeking  
 The sheep that went astray.  
 Heartsore and faint with hunger  
 We've heard them making moan,  
 And lo! we come at nightfall  
 And bear them safely home.

—*Christian Worker*

“Enoch walked with God” (Gen. 5:24). We do not read that he was a great talker, but that he walked with God. That is what the Lord delights to see in **His** people.

**WHY BE OBEDIENT?***Mervyn Paul*

When King Saul heard Samuel declare that, "to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22) it would appear that he was not impressed very much. He felt he had obeyed the Lord — as far as was necessary. True enough, he had spared Agag's life. But Saul, himself, was a king, and knew how he would feel were their positions reversed. Moreover, would not the sight of Saul's royal captive serve to silence those who had despised him? (1 Sam. 10:27). The best of the flocks and herds, and all that was good — what was the sense in destroying such valuable things when many in Israel were poor? How was a king to win his people's support, and to build up his own wealth, if not at the expense of their enemies? Anyway their booty could be used for sacrifices to the Lord . . . which ought to square everything. Thus it was that he had greeted the prophet with, "Blessed be thou of the Lord: I have performed the commandment of the Lord" . . . meaning of course, *as he considered it should be carried out*; vs. 20. Sacrifices and Service — what more could be asked of him?

After Samuel's rebukes he confessed that he had sinned, excusing himself by laying the blame (like Cain) on others. Now if Samuel only would be reasonable, forgive him, and go along to worship with him (so all could see them together) everything would be fine once more. So I say, you wouldn't think Saul was much impressed, would you?

Nevertheless, mark you, Saul went on reigning for another 23 years. So what did he lose after all? True enough, "an evil spirit from the Lord" plagued him all the time; but never did it cause him to give in and make an honest confession of his wilfulness. So let us see just what his losses were — if any — and whether or not they amounted to much.

First of all, it is clear that he lost the confidence and peace that is the portion of those whose lives are God-directed. Each of those twenty odd years, when through his stubborn self-will he had to carry on in his own strength, made him jealous, unreasonable, irritable, vengeful, and subject to dark moods, to melancholia.

He lost, also, the continuity of his kingdom. This meant that whatever he might accomplish would pass, at length, into the hands of his hated rival — for Saul, a very bitter reflection, indeed.

Finally, instead of a glorious reign, his fears proved to be a steady downward march, beset by *fear* — fears that eventually drove him, in shame and trembling, to consult the witch at Endor (1 Sam. 28),

and thence to the miserable defeat, and death, along with his heir, plus the desecration of their remains, described in Chapter 31.

So, to the two benefits of obedience mentioned last month, viz.:

- (1) A progressive work of conformity to Christ, and deliverance from the mastery of indwelling sin;
- (2) The overcoming and modification of character defects so that throughout the ages to come we shall not bear the marks of their removal; let me add:
- (4) A life of confidence in God, freed from fears, nervous tensions, frustrations, irritability — and all the evil characteristics of a self-centred life — which can become the portion of those who will make it the objective of their lives “to will and to do of His good pleasure”; Phil. 2:13.
- (4) A fourth point is that obedience to the Lord’s word, “Occupy till I come” (Luke 19:10), is His method of fitting His children for “positions of authority and responsibility” in the coming kingdom age. See also: Rev. 5:9-10; 20:6; 1 Cor. 4:8; 2 Tim. 2:12; etc.

Yes, as most Christians know, the reigning time is coming by and by. Yet few take it seriously, much less do they realize that *Life time is Training-time for Reigning-time!*—Rev. 2:26-27 along with 2 Tim. 2:12.

So get your sights up, young Christians! The ages to come are right ahead of you . . . and Obedience is the “open sesame” to the blessings you desire so greatly before long . . . fitnesses, and distinctions, and spheres, of heavenly service —

FOR ETERNITY!

## NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

“O Lamb of God! we lift our eyes  
To Thee amidst the throne;  
Shine on us, bid Thy light arise,  
And make Thy glory known.”

The writer of this hymn, Alexander Stewart, was a brother in the Lord who faithfully ministered the Word; powerful in his exposition of the Scriptures, he was an acceptable preacher at Conference Meetings throughout the country.

Born in Scotland, in 1843, he had a religious training, and at



the early age of nineteen he was called upon to address a Gospel Meeting. The result of this service he never forgot; it was then he realized for the first time in his life, that while he was seeking to lead others to Christ, he himself had never been born again. Soon after this, as he lay in bed in deep soul trouble, the light of the glorious gospel shone into his heart and he found peace in resting on the work of Christ on the cross.

Immediately he began to preach in the open air and elsewhere. Mr. Stewart was endowed with a rare gift in ministering the Word, and his profession as a lawyer in Glasgow did not prevent him from giving much time to the work of the Lord. A fellow-labourer wrote of him: "A man of sterling character; his rich commanding voice, gentlemanly bearing, and marked ability, joined with deep spirituality, secured for him at all times, either outside or inside, a respectful and attentive audience."

The above hymn is perhaps his best, and the one by which his name will be remembered. It is frequently sung at our Conference Meetings; the words really giving expression to a prayer. The fourth verse runs,

"From Thy high place of purest light,  
O Lamb! amidst the throne,  
Shine forth upon our waiting sight,  
And make Thy glory known."

The only other hymn in "The Believers' Hymn Book" from Mr. Stewart's pen, is one which also ranks high in hymnology of a scriptural character —

"Lord Jesus Christ, we seek Thy face,  
Within the veil we bow the knee;  
O let Thy glory fill the place,  
And bless us while we wait on Thee."

Mr. Stewart spent his later years at Prestwick, Ayrshire, from which he was called up higher on April 27, 1923.

### QUESTIONS AND ANSWERS

(Send all questions to Hector Alves, 338 W. King Edward Ave.,  
Vancouver 10, B.C.)

*Question.* In 1 Cor. 15:5 we read, "And that He was seen of Cephas, then of the twelve." I would like to know, who were "the twelve"? Judas had hanged himself before this, and Mathias had not yet been chosen.

*Answer.* This difficulty has been solved in two ways. I have heard it put forth that while it is true Mathias was not chosen until after the ascension of our Lord, yet, according to Acts 1:22, 23,

Mathias had been a witness of the resurrection. So, now being one of the number of the twelve, in 1 Cor. 15:5 it could be said, "He was seen of the twelve."

But is it not true that the expression 'the twelve' is figurative language? In the gospel narratives these men are frequently designated as "the twelve." Matthew uses the expression four times; Mark uses it ten times; Luke five times, and John three times. The absence of Judas or Thomas would not alter the use of the expressive term. For example, we read in Luke 24:33, "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them." But in John 20:24 we learn that "Thomas was not with them when Jesus came". So, in reality there were only ten of the apostles present, Judas had passed off the scene ere this. It seems to me that the writer of the Corinthian Epistle uses the familiar term "the twelve" to designate the remaining eleven apostles who were witnesses to the resurrection of th Lord Jesus Christ."—H.A.

*Question:* Is it right for brethren, when praying to God in public, to address Him as "Dear God", and "Kind God"? I hear some doing this, and it does not sound proper to me. Also the term "Dear Jesus".

*Answer.* There are absolutely no such expressions as these to be found in the Scriptures, and to use such suggests a lack of reverence. The Name "Jesus" occurs about seven hundred times in the New Testament, and I do not recall one instance of an adjective being placed before it. "Jesus" requires no qualifying or added word to set His glory forth. The word "dear" is only once applied by the Holy Spirit to Christ; "His dear Son;" (Col. 1:13), and even in this instance a better rendering is "the Son of His love." See Revised Version, and margin of the Authorized Version. We do find God speaking of Christ as His beloved Son; but the expressions "Dear God", "Kind Father", and "Dear Jesus" are terms altogether foreign to Scripture. So, in addressing the Father, or the Son, we do well to cleave closely to scriptural terms; to "Hold fast the form of sound words." (2 Tim. 1:13). The most scriptural terms to use when addressing God, are "Our God and Father", "Blessed God"; and in addressing or speaking of the Son, "Lord", "Lord Jesus", and "Lord Jesus Christ." Superfluous adjectives bespeak emotion, and human expressions of endearment are altogether out of place when applied to the Godhead.—H.A.

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It is not where you go on Sunday that will determine where you will go when you die. What think ye of Christ?



**SHAWINIGAN FALLS, QUE.**—Brethren have approached civil authorities with the object of building a hall.

**QUEBEC CITY**—Some interest in the Gospel—with many difficulties confronting us.

**ROLLET AND THURSO, QUE.**—The baptism of young converts encouraged the workers and gave opportunity of preaching the Word.

**ST. HONORE, QUE.**—Visits of the Lord's servants enjoyed and needed.

### MARITIMES

**CLEMENTSVILLE, N.S.**—The conference was larger than usual. The ministry was much appreciated. Brethren sharing in the ministry were D. Howard, F. Holder, H. Harris, John McCracken and L. K. McIlwaine. D. Howard and F. Holder finished in the portable hall in Oxford. There was good attendance and much to encourage with a number professing faith in Christ. James Blackwood and D. Leathem had several weeks tent meetings in Pugwash. John McCracken and L. K. McIlwaine have closed at Baker Settlement. N. McNeil joined G. Heidman at St. John for a week. A. Aiken continues at Baddeck.

**ROSE VALLEY, P.E.I.**—The interest is still good. Bert Joyce has joined Albert Ramsay in this district.

### U.S.A.

**EAST AURORA, N.Y.**—A. Klabunda and J. Lipke saw some blessing in the Gospel.

**LA CROSSE, WIS.**—The conference was large and the ministry was very practical and encouraging and the Gospel was preached with power.

**GRAND VIEW, Ia.**—S. Mick and I. Brandt continue the meetings.

**PINE HILL, Wis.**—S. Hamilton saw some blessing in the Gospel and the assembly helped. Bro. Jamison saw a number profess at Beetown.

### CONFERENCES

**CREEMORE, ONT.**—The Creemore-Strongville Conference will be held, D.V., on October 10 and 11 with prayer meeting October 9 at 7.30 p.m. Lord's Day, and Monday at 10.30, 2.30 and 7.30. Corr. H. J. Clark, Box 136, New Lowell, Ont.

**CLINTON, ONT.**—The Conference will be held, D.V., in the Gospel Hall, Joseph St., on October 17 at 10.30, 2.30 and 7. Prayer meeting on October 16 at 8 p.m. Servants of the Lord teaching and practising the old paths will be welcome. Corr. S. McDonald, Box 239, Clinton, Ont.

**SIMCOE, ONT.**—We purpose having a Conference on October 17 in the Junior Farmers' Bldg., at 10.30, 2.30 and 7, if the Lord will, with a prayer meeting October 16 at 8 p.m. in the Gospel Hall, Nelson St., for the upbuilding and refreshing of God's people. Jas. A. Young, R.R. 5, Simcoe, Ont.

**DETROIT, MICH.**—The Annual Conference will be held, D.V., in the Gospel Hall, 7345 West Chicago Blvd. (corner of Prairie) Detroit, on November 20 and 21, at 10 a.m., 2.30 and 7.30 p.m., preceded by a prayer meeting November 19 at 7.30 p.m. Corr. Alexander Stewart, 9950 Pier-son, Detroit 28, Mich.



**VANCOUVER, B.C.**—The Annual Conference in connection with the Cedar Cottage Assembly will be held on October 9th, 10th and 11th, with prayer meeting Friday, October 8th at 8 p.m. Ministry Saturday, October 9th, and Breaking of Bread, Lord's Day at 10.30 in 4162 Welwyn St. All other meetings in Alpine Hall, Victoria Rd. and 33rd Ave. The Lord's servants who teach and maintain the old paths will minister the Word. Corr. W. Hutchison, 1385 East 24th Ave., Vancouver, B.C.

#### WITH CHRIST

**LONG BEACH, CAL.**—Our dear sister, Mrs. Julia McDonald, was called home suddenly to be with Christ on June 19 aged 56 years. She was saved in 1921 in Orillia, Ont., and was in fellowship in the Dominion Hall. She has been in fellowship in Long Beach for some years; she was a sister of brother Herb Harris, Evangelist. Our sister was always ready to lay herself out for the people of God. Brother H. Thornycroft gave a solemn word in the Gospel to a good number of unsaved at the funeral.

**DETROIT, MICH.**—Our dear brother, James Buchan, went home to be with Christ suddenly on July 31, 1954, in his 51st year. He was saved about 34 years ago in Peterhead, Scotland, and in Assembly fellowship there until coming to U.S.A. in 1923. He was in fellowship in Central Gospel Hall and then in West Chicago Gospel Hall, Detroit, from its beginning. He was a good man who loved the Lord and His people and will be missed in the Assembly and in the home. Survived by Widow, Son, Mother and Sister. Pray for the family. Brethren John Govan and Alexander Stewart spoke to a large company in the funeral parlor and at graveside.

**VANCOUVER, B.C.**—Our esteemed brother, Thomas S. Sim, passed into the presence of the Lord on June 21st, in his 75th year. Saved in Scotland more than 50 years ago, and had been in fellowship in the Cedar Cottage Assembly for almost 40 years. A brother who knew his Bible and who went on quietly and consistently to the end; one who will be missed in the assembly. Brethren R. Peacock and A. Dixon spoke at the services, which were largely attended.

**VANCOUVER, B.C.**—Our brother, Mr. Hugh Stothard, departed to be with Christ, at the advanced age of 84 years. He came to Canada from England "to make his fortune", as he used to say. Four years after arriving in Brandon, he was handed a tract on the street, by our late brother, Mr. John E. Rae, and was saved before reaching home. In fellowship in the assembly at Brandon until 1922; then in the Cedar Cottage Assembly, Vancouver, until his home-call, and was a very regular attender at meetings. Brethren Peacock and Bell spoke at the funeral services. Bro. Bell departed to be with Christ a week or so later.

**SAULT STE MARIE, ONT.**—Our sister, Mrs. R. H. Davis, departed suddenly on August 25 on her 79th birthday. She was saved over 50 years ago and was in fellowship in Toronto and then in the Ontario Soo, but for many years, on account of infirmity, has been unable to attend meetings. The funeral, which was large, was taken by brethren Jas. Clark, Sr., and A. Dellandrea.

# TRUTH and TIDINGS



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TIDINGS

**HUNTSVILLE, ONT.**—There was a real good conference, larger than usual, with thirteen of the Lord's servants to give help in the Word. The Arnstein conference which followed the next week end was also profitable, practical and helpful. F. G. Watson is having meetings in Arnstein with the "Two Roads" chart with good attendance and blessing in the Gospel.

**ENGLEHART, ONT.**—Russel Harris and E. Wickert of Cuba are having Gospel meetings.

**DEER LAKE, ONT.**—B. Widdifield is having meetings and visiting in this part.

**STRONGVILLE, ONT.**—Stanley Simms is preaching the Gospel here.

**SARNIA, ONT.**—A. W. Joyce gave a little help in the regular meetings while, with the valued help of brethren here, building a portable hall. He has been exercised about trying the town of Oakville along with Frank Pearcey; a lot has been obtained, but permission is awaiting from the town council for the erection of the hall.

**TORONTO, ONT.**—Wm. Warke is having real good Gospel meetings in the Bracondale Hall.

**LAKESHORE, ONT.**—Bert Dobson has been preaching the Gospel and seeing souls led to Christ.

**CLEMENTSVILLE, N.S.**—F. Holder is having good meetings and getting some strangers who have never been in the hall before.



**NO COMPROMISE***A. W. Joyce*

A cynical English politician of the nineteenth century maintained that "Every man has his price". That is, if the offered price were high enough there was no man who would not sacrifice principle for profit. This was the conclusion of a shrewd man of the world, with a keen insight into human nature, as he viewed his fellows. Howsoever near the mark this observation may be, thank God, in the history of the world, and especially in the Scriptures, there are shining examples of men and women who refused to sell out their principles at any cost.

One of the most dangerous spirits for the Christian to entertain is the spirit of compromise with evil. No plea of expediency can ever excuse it. The consequences of it are sometimes incalculable. Some of the losses entailed are; the loss of fellowship with God, the loss of a good conscience, sometimes even the loss of a whole life of fruitful service for God, and the loss of an eternal reward.

The meaning of the word "compromise" is defined in the dictionary as: "A settlement of differences by mutual concessions," or "A combination of two rival systems, principles, etc., in which a part of each is sacrificed to make the combination possible." We are told that one of the prime causes of the late world war was the doctrine of "appeasement", or the compromise of democracy to the evil of Nazism, but in sacrificing to the ever increasing demands of the Nazis, democracy was brought to the verge of destruction.

There is a far older conflict than that of totalitarianism and democracy, and that is the conflict of light and darkness, of God's people and the devil and his domain — the world, as revealed to us in the Word of God. Satan is very accommodating, and he is willing to make almost any "sacrifice", in order to "effect a combination" of LIGHT AND DARKNESS. The devil was willing to sacrifice "all the kingdoms of the world and the glory of them," if the Lord would only compromise in a little matter, "Fall down and worship me". (Matt. 4:8-9). Today, Satan will yield much if only the saint will yield a little, but in the end it is found that the saint has lost much and Satan has lost nothing.

**A MAN WHO WOULD NOT COMPROMISE**

God sent Moses to deliver the people of Israel from bondage and slavery. Moses, with his brother Aaron, went to the mighty monarch of Egypt, Pharaoh, with the message, "Let My people go, that they may hold a feast unto me in the wilderness" (Ex. 5:1). And later, six times over, he said, "Let My people go that they may serve Me in the wilderness". As God had foretold Moses, Pharaoh contemptuously rejected God's demand, and he refused to let Israel go. A great battle began to rage between God and Pharaoh, and the

Divine Hand pressed more and more heavily upon the King and his people. As plague after plague fell, Pharaoh weakened and changed from defiance to compromise.

The first compromise—"Sacrifice to your GOD IN THE LAND", Ex. 8:25. Satan has no objection to a worldly religion, or to a profession of Christianity that does not change the life. Moses' reply was, "We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as He shall command us." God designs that His salvation will completely separate the believer from the world, there must be "three days' journey into the wilderness". By the cross of Christ we have been separated from the world altogether (Gal. 6:14). "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17). This is true positionally of every real believer, and surely it should be true in a practical sense as well.

The second compromise — Don't "go very far away." (Ex. 8:28). How often we have heard Mr. Worldly Wiseman urge, "Don't carry this thing too far. It is all right to be saved, but do not be too strait-laced, — do not be too narrow-minded." A borderland Christianity is never a real testimony for God, and it won't last long. It is a policy that is highly commendable to men, but the Lord Jesus called it "an abomination in the sight of God". See Luke 16:13:15. Strong language, isn't it? With such a warning before us, shall we argue, "How near to the world can I go and still be a Christian, or still maintain my place in the assembly?" Or should we not rather say, "How far can I keep from the world, and in walking through it, how best can I prove myself to be a stranger and a pilgrim in it?"

The third compromise — Leave your children behind (Ex. 10:10-11). A wily Pharaoh well knew how that the children would be ruined, and the parents would be beguiled back again into Egypt. A wily Satan argues with the Christian parents, "you can't save your children, and since they are not saved they must have some pleasure in the world. Either let them have their fling in the world, or bring some of the pleasures of the world into the home, so as to hold them there." How specious the arguments Satan can raise, yet how entirely different to the wise counsel of the Word. "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). How balanced the Word of God is! The wisdom and love of the spiritual Christian parent will not produce undue resentment in the mind of the child, even though the "nurture and admonition of the Lord", will keep from the child many things which are permitted by the worldly-minded parent.

The fourth compromise — Leave your flocks and herds behind. If Pharaoh cannot keep hold on their persons, he will lay claim at

least to their possessions. He will not allow the claim of God upon His people, (as was pointed out in last month's article on Stewardship) that all they are and have belongs to Him Who has redeemed them. Also Moses said, "We know not with what we must serve the Lord, until we come hither", (that is into the wilderness). In other words, God has given us sufficient of His mind to lead us right out of Egypt, but not until Egypt is left behind, will He *fully* communicate His mind to us. Have we entered into the truth of this? Our daily business can be carried on to the glory of God, but this will be so only if we recognize that the business also belongs to our Redeemer, to be carried on for Him in keeping with that worthy Name we bear. To Pharaoh's last offer comes the plain reply, "There shall not an hoof be left behind."

"Every man has his price!" No, thank God, here was a man, Moses, whose answer to every overture of the Evil one was "NO COMPROMISE"! Nor did Moses stand alone in this; Abraham would not be enriched by the offer of the King of Sodom but said to him, "I will not take from a thread even to a shoe latchet" (Gen. 14:23). Joseph would not yield to the solicitation of a wicked woman. Naboth would not "sell out" the inheritance of his fathers though it cost his life. Mordecai would not bow to Haman, nor would the three Hebrew youths bow to the image of Nebuchadnezzar, though the refusals brought the former to the verge of the gallows, and the latter into the fiery furnace.

May we also, to every suggestion to sell out the truth, to remove the ancient landmarks, to bow down to worldly maxims, to lower the standard, say, "By the grace and help of God, NO COMPROMISE!"

**DIVINE GUIDANCE**—If only we are humble and self-distrustful; if we wait on our God in simplicity of heart, uprightness of mind, and honesty of purpose, He will, most assuredly, guide us. But it will never do to go and ask counsel of God in a matter about which our mind is made up, or our will is at work.

\* \* \* \*

Christ, as the Apostle (Heb. 3:1), came from God to speak to us. Christ, as the High Priest (Heb. 7:1), has gone up to God to speak FOR us.

\* \* \* \*

The gift of the Lord Jesus was the declaration of God's love (John 3:16). The death of the Lord Jesus was the necessity of God's righteousness (verse 14).



**THE JUDGMENT SEAT OF CHRIST***Franklyn Ferguson*

It is well ever to keep in mind the "day of account" that is coming for us all. We are "stewards of the manifold grace of God" (1 Pet. 4:10), and as such shall have to render to our Lord an account of our stewardship. All that we are accountable for must needs be brought before the appointed Auditor, our Lord Jesus Christ. The Word of God has announced, "We shall all stand before the Judgment Seat of Christ," and "every one of us shall give account of himself to God" (Rom. 14:10-12); moreover, "God shall bring every work into Judgment" (Eccl. 12:14). There can be no exemptions.

The idea held by some is that the Judgment Seat will be simply the joyous occasion of the distribution of rewards, and the conferring of honours, and the giving of praise and glory to all who deserve it; which is far from being the full truth of the matter. It will certainly be all this, but more. There will also be "hidden things of darkness" come to light; "counsels of the hearts" made manifest (1 Cor. 4:5); the wrong materials used in our building operations will be revealed and burned; great losses suffered; rewards and honours forfeited for ever (1 Cor. 3:10-15). Oh, think of it! How sobering to our minds should be this serious aspect!

All the redeemed family will share equally the Father's love and the many glorious privileges of His Home on high, the eternal abode of His myriad hosts of sons and daughters. But in the Kingdom to come, the places of honour and the rewards are apportioned to those who have merited them, according to their degrees of faithfulness on earth (Matt. 25:23, Luke 19:12-19).

The question of our eternal salvation will not be raised at the Judgment Seat; that was long since settled at the Cross for every believer. The fact of our standing before Christ in our bodies of immortality disposes completely of such an idea. It is the Lord judging His people as to their testimony, works and service down here; approving and disapproving; rewarding and withholding rewards; adjusting all things by His perfect standard, once for all.

With everything finally settled and all the Lord's people having received their due, tears wiped from weeping eyes, then will the eternal glory be ushered in. No more will a cloud cross our sky, sorrow and pain will be felt no more at all, and the Church will appear "as a Bride adorned for her husband" (Rev. 21:2). Happy day that will never have a night!

Though solemn and searching as this subject is in certain respects, yet we can thank God for the Judgment Seat of Christ. It will mean much to have had the mind of Christ upon everything;

---

with His correct estimate of all; so that never a question shall ever be raised again; but there will be the feeling of full acquiescence with all His judgment, without a tinge of jealousy at others receiving more honours than ourselves; all saints perfectly happy together, for ever, in the eternal glory of God!

---

### DON'T GO BACK

Disheartened by the extraordinary dangers and difficulties of their enterprise, a Roman army lost courage, and resolved to retreat. The general reasoned with his soldiers, expostulated with them, appealed to their love of country, to their honour and to their oaths. He sought by all that could revive fainting hearts to animate their courage and shake their resolution to return. Although they trusted, admired and loved him, his appeals were all in vain. They were not to be moved, and, carried away with a panic, they faced around to retreat.

They were forcing a mountain pass, and, at this juncture, had just cleared a gorge where the road, between great rocks on one side and a foaming river on the other, was but a foot-path, broad enough for the step of a single man. As a last resort the leader laid himself down there, saying, "If you will retreat, it is over this body you will go, trampling me to death beneath your feet." No foot advanced. The flight was arrested. The soldiers could not mangle beneath their feet one who loved them, had often led them to victory, shared like a common soldier all the hardships of the campaign, and was ever foremost in the fight. They were inspired to a decision, they wheeled around to resume their march, deeming it better to meet sufferings and even death itself, rather than to trample underfoot their devoted and patriotic leader.

Shall those who have named the Name of Christ not depart from iniquity? Shall those who have enlisted under His banner go back into this evil world? Shall those who have renounced sin return to its pleasures? To do so would involve a greater crime than if these Romans had trampled their devoted leader to death. The Lord Jesus, as it were, lays Himself down on our pathway to the world; nor can any become backsliders and return to the practice and pleasure of sin, without trampling Him under their feet.

---

*To rejoice with Christ* is one of the first qualifications of a soul-winner; and I cannot be rejoicing with Him, if I am murmuring at the gift and grace He has bestowed upon my brother.

---

Some people can talk Christianity by the yard, but they cannot walk it by the inch.

**WOMEN — AND THE WORK OF THE GOSPEL***H. B. Thompson*

I hope that in our own measure we all preach the Gospel. Not that I advocate the public ministry of women, which the Word of God condemns. But there is no sister in Christ who may not do what the woman of Samaria did—invite others to the One Who had saved her.

In the work of the building of the wall in the days of Nehemiah, there was one man, Shallum, who had no sons but daughters only, and we are told that those daughters helped their father in the building of the wall (Neh. 3:12). There were also wise-hearted and willing-hearted women who had a hand in the preparation of the material of the tabernacle (Ex. 35:25-29).

Remember, that to sisters is given this unspeakable privilege of working towards one end — the in-gathering, by the Gospel, of the lost and perishing, to the exaltation of the Lord Jesus Christ. The apostle Paul, in writing to the Philippians, said — “I entreat thee also, true yokefellow, help those women which laboured with me in the Gospel.” Help them, that is, with a view to their reconciliation — to be of the same mind in the Lord. Some little difference had got in between them, and similar differences, small at first, do not always end there. Frequently sides are taken, and division may ensue from what was a very small matter at the beginning, just as a spark may fire a mighty building. Those women appear to have been instrumental in God’s Hand in furthering the Gospel, when Paul was in Philippi. They probably went among those of their own sex, and spoke to them individually, or brought them to hear the Gospel as preached by the apostle.

I trust that in our respective spheres, and according to our various capacities, each one preaches the Gospel, not merely by lip, but especially by our lives. I have been deeply impressed with the fact that the Holy Spirit, through the apostle Peter, in the first epistle, places little emphasis on lip testimony. I am not disparaging that; it is essential, but the emphasis all through this epistle is placed upon the value of actual living. In chapter 3:1 to godly-living wives, the gracious promise respecting their unregenerate husbands is given—“They also shall without a word be won by the conversation of the wives . . . while they behold (scrutinize) your chaste conversation coupled with fear.” (See the Greek).

The eyes of the world are resting upon us. The unregenerate do not care what our creed is, but they do take cognizance of the lives we live, and by which we either commend, or hinder the Gospel.



**ADVANCE OR DECLINE: WHICH?***W. W. Fereday*

Early in the Nineteenth Century there was a remarkable movement towards the recovery of the original simplicity of the Church of God. The sweetness of the Gospel had been marred by intermixtures of error; and the cumbrous machinery of Christendom, with its hordes of robed and titled officials was felt to be a serious hindrance to the free action of the Holy Spirit, such as is delightfully portrayed in the Acts of the Apostles.

Rigorous renunciation of all ecclesiastical excrescencies resulted. A plain table with bread and wine upon it was substituted for the gorgeous "altar"; a simple desk was considered more suitable for the preacher than a carved pulpit; surplices and gowns were discarded for ordinary garments, and expositions of Scripture (by no means brief) pouring from hearts in deep enjoyment of the grace of God taking the place of elaborate sermons laboriously produced.

What have the heirs and successors of the men of the past century to say to these things? Is the simplicity so cherished and guarded that there is abundant room for the free action of the Spirit? Elaborate arrangements, addresses carefully planned and written, solos and choirs, instrumental music—do all these things suggest spiritual advance or spiritual decline? Is Saul's armour coming back upon us, piece by piece? Let all who fear God and reverence His Word pause and reflect.

One thing is certain, the power and freshness of a century ago, with its richness of exposition which attracted thoughtful souls from every quarter, seems lacking today. But the Spirit of God abides with us still, and the door is open for return to His ways of simplicity and blessing.

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**AFFLICTION**

There is a mountain in Scotland called Cairngorm — literally "the blue mountain" — and on it are found valuable rock crystals. It is said that the way the Highlanders gather the stones called Cairngorms is this; when there is a sunburst after a violent shower, they go and look along the brow of the mountain for certain sparkling spots. The rain has washed away the loose earth, the sunbeams light upon and are reflected from the stones, and thus they are detected. This is just God's way of bringing forth His own — His "jewels". Affliction lays them bare.

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Each of us has what learned men call an "individuality"; and, if we try to "be some other person", the attempt will be as dishonouring to God, as it will be contemptible in the eyes of men.

## THE CHRISTIAN AND SICKNESS

*G. G. Johnston*

In these days of strange vagaries regarding the reasons for sickness in the human family, and the proposed cures of man's many bodily ills, it is important to be well balanced and sane in our thinking in such matters. It is evident that as mortals we are all naturally very interested in our physical and mental well-being — how to keep well, or if sick how to recover health.

Many of the theories current today are founded upon heathen superstitions and quite unworthy of the serious consideration of any who enjoy the light of God's Word. Of those who read and profess to take the Scriptures as their guide, some consider that sickness of the body can only be caused by some sin; that since our Lord and Saviour suffered for sin upon the cross, consequently all believers should claim good health of body as the result of Redemption.

To substantiate this, they quote Matthew 8:17: "Himself took our infirmities, and bare our sicknesses." These fail to observe that this part of the prophecy in Isa. 53 was fulfilled then, during the life of our Lord Jesus Christ, and refers, not to what He bore on the cross, but what He bore during His life, out of sympathy with the many sufferers of that day. In our study of this subject, we might consider (1) What are some of the causes of sickness, among believers, according to Scripture? (2) What methods of cure are therein proposed?

There is no doubt but that in some cases sickness has been and is caused by sin in the life of the Christian. For this reason, one of our first considerations, upon falling sick, should be to examine ourselves and make confession, that our souls may benefit by the Lord's chastening. Sin among the believers at Corinth was certainly the cause of the apostle writing "many are weak and sickly among you, and many sleep (are taken away)." (1 Cor. 11:30). But let us not imagine that it was only the immorality, the drunkenness and disorder that was among them, to which the apostle, guided by the Holy Spirit, made reference. There were pride, strife, hypocrisy, deceit and other more respectable sins manifest among them, and we must not excuse ourselves if we have merely escaped the grosser forms of evil. How we all come short of the standard in Phil. 2:3. "Let each esteem other better than themselves." "Only by pride cometh contention." (Prov. 13:10). Has there been a contention between two sisters? two brethren? Is there strife in the assembly? Are you the cause of it? If so, beware lest the Lord lay His hand upon your body. And, if He has already done so, make haste to set things right with the other party, because this is not only spoiling your fellowship with them, but also with the Lord. Do not fear to humble yourself and make

confession. It will do both of you good. Thus, the cause of sickness may be sin, and a searching of heart may reveal this.

However, this is not the only cause. Job lost not only his family and possessions, but his health as well. His pretended comforters only tormented him with their insinuations. "Who ever perished being innocent? Or, where were the righteous cut off?" (Job 4:7). In John 9:2, the disciples asked, "Master, who did sin, this man, or his parents, that he was born blind?" But in Job's case it was the work of Satan, and in the latter it was part of the permissive will of God, that the works of God should be made manifest in Him.

While sin may be the cause of sickness, or it may be the work of the devil, there is no doubt that much of man's illness results from the fact that, along with others of God's creatures, he is mortal; that is, subject to death. The whole process of nature is a struggle against disintegration and death. From birth until death, all mortal creatures experience this battle. Man is no exception. We have heard of some who persisted in the idea that they would never die, partly because of exceptional health through many years, but they finally sickened and died.

Another cause of sickness in the children of God is that it is used by our heavenly Father in His discipline of us His children. He loves us too dearly to leave us without discipline, or child-training, and this discipline may mean some bodily affliction. The apostle Paul experienced, thus, a preventive form of discipline—a thorn in the flesh. Are you suffering in the body, brother, sister? Think of what this may have kept you out of. Or, it may be that the Lord wants to use you to comfort some of His own who are suffering in the body. It may please Him to prepare you for this ministry by giving you some affliction in the body. How could you better understand your brother's experience?

Now, as to whether the Christian should seek healing, or not, or what methods are proper: the Scriptures would surely indicate that first of all we should seek the Lord, to know His purpose in thus permitting ourselves, or members of our families to suffer. That we should pray for one another in times of sickness is clear, and is quite in keeping with the tenor of Scripture throughout, but that we should also say: "Thy will be done," is also very clear. It may, or may not, be the will of God to restore health. Rebellion against the Lord's dealings with us in this matter may have serious consequences.

Some sincere people would refuse remedies, believing it would be sin to employ any means to aid nature in restoring to a healthy state. So fanatical have some been that they have refused all medical aid, and have allowed themselves, or their children, to suffer needlessly, and even to die, because of their beliefs. This is based upon



misinterpretation of certain Scriptures, and the overlooking of others. While in most of our Lord's miracles of healing He performed the work without the employment of means, we see Him anoint the eyes of a blind man with clay and then command him to wash in a pool. Timothy is exhorted to take a "little" wine for his stomach's sake and his often infirmities. Luke, the beloved physician, must have employed some of his acquired knowledge in helping the ailing, or he would not have been known as a physician. If in man's future state "the leaves of the tree were for the healing of the nations", surely the discovery of the value of herbs and other medicinal products, so carefully studied for centuries, is not to be despised.

These, and other New Testament portions, assure us of the propriety of making use of human skill in the recovery of the sick. Numerous passages could be quoted from the Old Testament, of course. One of these is in reference to the poultice of figs placed on Hezekiah's boil.

In conclusion, it is evident that a Christian should, in case of sickness, first seek God's face in prayer and exercise, as to why this has been allowed by God. Then, that it is definitely in order for him to call to his aid whatever human skill he can find in the way of doctors, medicines, or other appliances, to effect, if possible, the recovery of the sick one.

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### PRAYER

Oh, the victories of prayer! They are the mountain tops of the Bible. They take us back to the plains of Mamre, to the fords of Peniel, to the prison of Joseph, to the triumphs of Moses, to the transcendent victories of Joshua, to the deliverances of David, to the miracles of Elijah and Elisha, to the whole story of the Master's life, to the day of Pentecost, to the keynote of Paul's unparalleled ministry, to the lives of saints and to the deaths of martyrs, to all that is sacred and sweet in the history of the church and the experience of the children of God. And when, for us, the last conflict shall have passed, and the footstool of prayer shall have given place to the harp of praise, the memories of time that shall be gilded with the brightest radiance, shall be those, often linked with deepest sorrow and darkest night, over which we have the inscription, "Jehovah-Shammah" — The Lord was there!

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That station in life is most desirable which has the least in it to cumber the spirit, and to entice away the heart from Christ.

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They are loudest in *excusing* themselves, who have most need of *accusing* themselves.

**WHAT CLASS ARE YOU IN NOW?***Mervyn Paul*

It was a great moment — the greatest any of us have ever known — when we made Christ our choice. John and Andrew must have felt that way, too, that day at Jordan when the Baptist pointed to the approaching Jesus and said, "Behold the Lamb of God, which taketh away the sin of the world;" John 1:29. Likely it was then that Verses 12-13 were fulfilled in their lives, when they received Him, and were given "authority and ability to become sons of God in name and nature." Thus began an entirely new era in their earth — experience. New interests and desires, which were destined to push aside the usual run of men's concerns, came into their hearts, reversing any former trends, launching them on a wholly different type of career — *a career for which they had had little, if any, previous training*. The bulk of their earlier ideas and values, of hopes and objectives, of beliefs and unbeliefs, had now to be discarded. They discovered they had to start all over again! So it was that Andrew and John (like ourselves), found themselves outside all their former life-time pursuits, and ENROLLED IN A NEW SCHOOL. Afterwards John knew that it had been in the "little children's" class; 1 John 2:13b.

But they were eager students and did not stay long in the New Believers' grade. Indeed, it was only the next day — after the Baptist, looking upon the Saviour, once more had declared, "Behold the Lamb of God" (35-37) — that they left his side to become followers of the Lord. Yesterday, as loyal pupils of the wilderness preacher, they had called John their teacher, their "rabbi". But the new birth had broken all the old ties. They passed. From henceforth the Lamb of God would be their "Rabbi" (vs. 38) and they would learn of Him. Thus, although so newly won to Him, they advanced quickly, becoming the first students in the Disciples' (learners') class; John 2:2 . . . By the way, what class are you in now?

What a privilege to be a pupil in such a class! (Actually, discipleship is *the very finest career that is open to the twice-born* — this side of heaven, of course.)

You will recall that Mary of Bethany (Luke 10:38-42) was a scholar in this class. Her busy sister, Martha, simply didn't have time for it. After all, we can't live without eating; besides, was she not getting a meal ready for her Lord? She longed to set for Him the very best table she could provide. *Surely nothing could be too good for her Master!* But Mary . . . doubtless Martha thought her an indolent thing — just sitting there doing nothing — leaving her poor sister to do all the work alone! If only the Lord would tell Mary to get up and help her, she, too, might have time to sit and talk.

Dear Martha . . . unseeing Martha! It is not unlikely that her Lord's rebuke hurt her sorely. It would seem to her so unappreciative — so unsympathetic, don't you think? True, she was cumbered; but it was because she was trying to do her very best, to set before her Lord "many things" — meaning different sorts of food-dishes. It must have made her feel flat, after all her trouble, to be told that "only one thing" — only one sort of food — was needful. Yet in this way, alone, could her loving Lord (John 11:5), in His unflinching faithfulness, teach her that there was a better part. Dear Martha! she just hadn't accepted — yet — that poor way of doing things. Perhaps she got around to it later?

Mary's attitude, of course, was altogether different. To her, any simple thing would do for a meal so long as she could sit in the Learner's Class, "at Jesus' feet", and hear His Word. The meal that her sister prepared was very good, no doubt — while it lasted. But the lessons Mary learned that day are in her possession still. They "shall not be taken away from her". From this fact we judge that such instruction becomes the ages-enduring wealth of all who will do as Mary did. Many young believers read their Bibles as a duty. A few, who are student-minded, read them to learn the principles and teachings found therein. But the true disciple cannot be satisfied with merely that. Such will take his, or her, Bible and read it *as before the Lord*, asking Him, not only to open it up to the understanding, but chiefly, asking Him *to speak to him, to her, through His Word* as it is being read . . . Ever do that? Actually, it is lesson 1 in the Disciples' Class. Let me urge you to get the habit. For you simply *must* make some progress *as one who learns from Him* if you ever hope to make the next grade!

That John and Andrew, with the others, made such progress is apparent from John 13:12-17. They still were Believers and Disciples; but here the Lord advances them to the Servants' Class. Likely they had been enrolled in this class for some time (Luke 9:1-6), and had learned its earlier lessons. But in this passage one special lesson feature is emphasized. It is that he, or she, who would be a servant of the Lord *must learn to follow the Perfect Servant's example*.

Class number 4 comes into view in John 15:14-15. The Christian's advance into the Friends' Class is strictly conditional: "If ye do whatsoever I command you". In this grade the Lordship of Christ and the guidance of His Word become the hourly concern of the student, with special revelations of God's will as the reward (Psa. 25:9, 14) and true fruitbearing.

The final grade mentioned in John's Gospel is found in John 20:17. Because of Calvary and His resurrection, we learn that His friends have advanced so far in intimacy with Himself that He speaks



of them as "His Brethren". None of us would dare to refer to Him as "our Brother". Yet in those words He sets before us our union with Himself (Heb. 2:11); and in this class *surely the possibilities and fruits of that union* (already begun in the Friends' grade: John 15:4-8), will be entered into most fully. Of it I cannot pretend to speak from experience. But I feel pretty sure that the writer of 2 Tim. 4:6-8 had been an honour student therein — indeed, was about to graduate, *cum laude*.

So, as these grades appear before us in John's Gospel, I am suggesting 5 Classes in the Lord's School. How are we getting along, you and I? How far have we advanced? Since Examination Day (2 Cor. 5:10) is just around the corner, let's ask ourselves the important question: **WHAT CLASS AM I IN NOW?**

### FORM WITHOUT POWER

*John Ritchie*

#### SOLEMN LESSONS FROM ANCIENT HISTORY

The Apostle warns us in 2 Tim. 3:1-4, that the last days will be characterised by "a form of godliness, but denying the power thereof". This, in its fullest measure, applies clearly to those who are religious professors without being possessors of Christ. But whatever it at any time rampant in the religious world, becomes a temptation and a snare to the true people of God, and needs to be especially guarded against in the assemblies of the saints. Form without power, an intellectual assent to certain doctrines, apart from their sanctifying and spiritual force being manifested in the life and testimony, the lip confession of the truth, without its inward grasp on the heart and conscience, and its outward controlling power in the walk and ways, is what believers need to dread, and watch against at the present time. Truth held in the intellect, or known as a creed, or received from others, even sound doctrine, does not sanctify, or lead to God.

Unless Divine truth comes to the soul as the voice of God, and is welcomed and obeyed as such, maintaining the saint in soul health, sanctified walk, and communion with a holy God, it is of little practical value, and may at any time be wrested from our grasp. Those who "buy the truth" at some personal cost, or who, through many and hard conflicts, recover it from the enemy, generally set a proper value upon it, and hold it fast, because of its intrinsic worth, "in faith and love, which is in Christ Jesus," "by the Holy Ghost which dwelleth in us," as the Apostle speaks (1 Tim. 1:13, 14), but when "faith and a good conscience" (1 Tim. 1:19) fail, the power of the truth is gone, and very soon its outward form is also lost or renounced.

The opening chapters of the First Book of Samuel, bring this line of things before us in a solemn and searching light. The history

there, has its voice and its message to us, "upon whom the ends of the ages have come" (1 Cor. 10:11, R.V.), which we do well to hear and to heed.

The house of the Lord is at Shiloh, with the sacred ark within its holiest of all. Eli, the aged priest is there; so are his sons Hophni and Phinehas, who, as descendants of the Aaronic line, succeed him in his office. But while all is right in outward form, there is an evil inward condition. Eli is an easy-going man; not himself personally wicked, but unable or unwilling to guard the honour of the Lord's house, or purge its courts from evil. Need we wonder when he failed to rule and judge his own? His sons were wicked men, "sons of Belial", who misused Jehovah's sacrifice, and wrought wickedness in the very courts of His house. Eli is not charged with sharing in, or even approving of this evil. Indeed, we are told he remonstrated with them concerning it, but the Lord says, "he restrained them not" (chap 3:13).

His business as Jehovah's priest was to set the Divine honour high above all, to guard the sanctity of the house of God, to see that His claims were honoured and His Word obeyed. But he did not. In the Lord's reckoning he honoured his sons more than his God (chap. 2:29), and for this he was judged and set aside, as the channel of communication between the Lord and His people. True, he still held his office, and wore the ephod, but Eli was no longer a vessel meet for the Lord to use. The "child Samuel" was taken up, and the aged priest was set aside because of his unfaithfulness. The secret of the Lord was with a praying Hannah, but not with the official priest. Yet he, who was thus judged by his God, misjudged and falsely accused the woman whose prayer the Lord heard, mistaking her sorrow of heart for wine, and misjudging her as "drunken". And thus it often is, as many godly souls well know. They are misjudged and misrepresented by fallen and faithless men, who neither judge themselves nor their house, whose eyes have "waxed dim" (chap. 3:3), whose spiritual discernment is gone, and who being out of communion with God themselves, can only misjudge others who walk with Him.

The failure of the priests was the beginning of the evil, and had great and far-reaching results to Israel. It speaks to us solemnly of the failure of the saints in their inner life, their communion with God, and their service toward Him in His sanctuary, as those whose business is to guard His house, according to the holiness that becometh it, to teach His statutes and judgments, and to put difference between clean and unclean (Lev. 10, 11). But if the priest's lips fail to "keep knowledge", and to "seek the law at the mouth of the Lord" (Mal. 2:7), that he may *do* it, and then teach it, the failure of the priest is soon felt in the ranks of Israel.

Godly worship of saints living in priestly communion, leads on to and gives power in teaching, which is set by God in the Church for "reproof and correction", as well as for "instruction in righteousness" (2 Tim. 3:16). When priestly communion fails, teaching ceases to have the desired effect. Such is the scene within. In Eli there is laxity and indifference to the Lord's honour; in his sons lawlessness, ungodliness, and unholy affinity with the world. Let us look at the results without. Israel goes to war with the Philistines, notwithstanding their fallen state, and are smitten on the field. The elders ask the question, "Wherefore hath the Lord smitten us to-day?" (chap. 4:3), and without waiting to consult God, or find out the cause of defeat by falling on their faces before Him, as Joshua had done on a former day of disaster, to learn that secret sin was its cause (Josh. 7:6, 11), they say, "Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us" (1 Sam. 4:3). And when the sacred chest was borne into the camp in charge of Eli's wicked sons, the people "shouted with a great shout" (ver. 12), as their fathers had done when that same ark was borne around Jericho's walls, preceded by sanctified priests in holy garments, walking "before the Lord"—for we are particularly told that they "passed on before the LORD" (Josh. 6:8), whose presence was there with His Ark. But their shout was vain, for although the ark of God was there, the God of the ark was not, and they were not only smitten with a great slaughter, but the ark of God was wrested from them, and fell into the hands of their enemies, while the sons of Eli, who were its custodians, were slain.

That ark was the symbol of God's presence among His people, and of the doctrine that speaks of it. But it was in bad keeping. The priests who had it in their charge were God-dishonouring men. They had not His fear before their eyes. They were unclean, and the Lord had departed from them. How could they, or even the ark of God in their keeping, work deliverance? Instead of helping Israel, they bring judgment upon themselves. Thus the ark falls into the enemy's hand, the guilty priests are slain, Eli falls dead, and "Ichabod" is written upon Israel.

The truth of God's presence in His Church, of the Lord Jesus in the midst, of His Supreme Headship and the indwelling of the Holy Ghost, held in faith by godly men, walking in separation from evil and giving effect to the truths they own, will never fail to be a source of blessing, and a means of victory to the people of God. But when only the outward form is there, the mere doctrine, apart from its holy and sanctifying power, will result in judgment instead of blessing. Power is lost when sin is unjudged, unconfessed and unrepented, and in time the truth itself will be wrested from the church, as indeed



it already has been, by the uncircumcised. Truth held in unholy hands, by men out of communion with God, in unhallowed alliance with the world, will neither save nor bless, but will bring those who boast in its possession, under judgment.

### THE SECRET THINGS

“The secret things belong unto the Lord our God.” Deut. 29:29. Be not curious to search into the secrets of God; pick not the lock where He hath allowed no key. He that will be sifting every cloud may be smitten with a thunderbolt; and he that will be too familiar with God’s secrets, may be overwhelmed in His judgments. Adam would curiously increase his knowledge; therefore Adam shamefully lost his goodness: the Bethshemites would needs pry into the ark of God; therefore the Hand of God slew about fifty thousand of them. Hover not about this flame, therefore, lest we scorch our wings. For my part, I will carefully improve myself by what He has revealed, and not curiously enquire into that which He has reserved.

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In discussing a point, do not be like those who argue for triumph rather than for truth.

### LEARNING THE TRUTH FROM GOD

There is a new generation arising and coming into prominence in many assemblies of the Lord’s people, who have come into the position they now occupy, more by force of example than by conviction from personal examination of the Word. They have inherited rather than “bought” the truth, which many of their fathers fought to win and for which they suffered. The tendency is to hold what they do with a certain grasp, but in the hour of testing, they let it slip, or forsake it.

Nothing is really a blessing or a power in the soul, save that which is learned from God, and held in the firm conviction that it is God’s truth, which can never be changed. Let it be the business of the soul to “search” (John 5:39) and “examine” (Acts 17:11) the Word of God, and thus learn the truth direct from Himself. Then it will become a power in the heart and an unction in the life and ministry. It will not be something with which to barter or trifle, or to change with every passing wind of doctrine. It will stand firm in the soul, and faith will ever hold it fast in communion with its Divine Author.

“His truth at all times firmly stood,  
And shall from age to age endure.”

**NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS***Hector Alves*

“Thou art coming, O our Saviour!  
Coming, God’s anointed King!  
Every tongue Thy Name confessing,  
Well may we rejoice and sing.  
Thou art coming! Rays of glory,  
Through the veil Thy death has rent,  
Gladden now our pilgrim pathway,  
Glory from Thy presence sent.”

Frances Ridley Havergal, the writer of this hymn on the coming of the Lord, was converted when quite young. One of her teachers put the questions to her, “Why cannot you trust yourself to the Saviour at once? Supposing that now at this moment Christ were to come in the clouds of heaven?” etc. In her autobiography she relates, “There and then I committed my soul to the Saviour. I do not mean to say, without any trembling and fear; but I did.”

Fanny, as she was called at home, was the youngest daughter of W. H. Havergal, a preacher in the Church of England, and himself the author of more than one hundred hymns. Miss Havergal never married; she lived a happy, peaceful and useful life, writing prose, poetry, and hymns. Her health was precarious, and at times she suffered much pain, yet always exercising great confidence in God. Most of Miss Havergal’s hymns were first written on scraps of paper. An example of this is seen in the writing of one of her best known hymns —

“I gave My life for thee,  
My precious blood I shed,  
That thou might’st ransomed be,  
And quickened from the dead.  
I gave My life for thee:  
What hast thou given for Me?”

In reply to a private letter received from a Christian in Brooklyn, concerning this hymn, she wrote—“My dear unknown friend in Jesus: Answering your question about the hymn, “I gave My life for thee.” Yes, it is mine, and perhaps it may interest you to hear how nearly it went into the fire, instead of nearly all over the world. It was, I think, the very first thing I ever wrote which could be called a hymn, written when I was quite a young girl. I did not half realize what

I was writing about . . . I don't know how I came to write it. I scribbled it in pencil on the back of a circular, in a few minutes, and then read it over and thought, well this is not poetry, anyhow. I won't go to the trouble to copy this; so I reached out my hand to put it in the fire. A sudden impulse made me draw it back; I put it, crumpled and singed, into my pocket. Soon after I went out to see a dear old woman in an alms house. She began talking to me, as she always did, about her Saviour, and I thought I would see if she, a simple old woman, would care for these verses, which I felt sure nobody else would ever care to read. So I read them to her, and she was so delighted with them that when I got home I copied them out and kept them. Now the Master has sent them out in all directions. I have seen many tears when these lines were being sung in gospel meetings, and have heard of them being blessed to many."

"Thou art coming, O our Saviour," was written at the village of Winterdyn in November, 1873, and first appeared in a local newspaper called "The Rock". Later it appeared in leaflet form with a tune by the authoress. The hymn is an illustration of her experience at the time of her conversion, when all fear was removed of the coming of the Lord.

"Thou art coming! Not a shadow,  
Not a mist, and not a tear,  
Not a sin, and not a sorrow,  
On that sunrise grand and clear."

Despite poor health Miss Havergal lived a strenuous life, her labours being wholly devoted to the Master's service. "She spoke, she taught, she sang, she prayed, she wrote for Him." In her dying hours she sang one of her hymns in part, to her own tune —

"He who came to save us,  
He who bled and died,  
Now is crowned with gladness  
At His Father's side.  
Never more to suffer,  
Never more to die,  
Jesus King of glory,  
Is gone up on high."



Her sister, who tells the story, says, "Now she looked up steadfastly, as if she saw the Lord; and surely nothing less heavenly could have reflected such glorious radiance upon her face. For ten minutes we watched that almost visible meeting with her King, and her countenance was so glad, as if she had already talked to Him. Then she tried to sing; but after one sweet, high note her voice failed, as her brother commended her soul into the Redeemer's hand, she passed away." On June 3rd, 1879, at the age of forty-two the sweet singer departed to be with the One she loved and served so well in her own sphere.

There may be a sudden burst of enthusiasm in the Lord's service, while there is a very little grace in the heart. It is only through abiding communion that we can be "always abounding".

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They who seek forbidden streams, virtually say that Jesus has *not* satisfied.

### QUESTIONS AND ANSWERS

*Question.* Is there anything in the Scriptures to show that there was an Assembly at Troas when the disciples broke bread there, as recorded in Acts 20:7?

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow," etc.

*Answer.* In order to give a fair and unbiased answer to this important question, we will give one or two other translations. "And upon the first day of the week, when we were gathered together to break bread." Revised Version.

"And the first day of the week, we being assembled to break bread." New Translation. (J. N. Darby.)

"And on the first day of the week, the disciples having been gathered together to break bread." Young's Literal Translation.

There does not seem to be any Scripture which states in a definite way that there was an assembly or local church at Troas at this time, but the inference that there was such is very strong indeed. In Acts 16:8 we have recorded Paul's first visit to Troas; then in 2 Cor. 2:12, 13, we find his second visit on record, to that place. "Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened to me of the Lord, I had no rest in my spirit,

because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia." The "them" makes it clear that there were brethren in Troas, and the likelihood that there was a gathered company; for, on arriving at Troas Paul had expected to find Titus there; apparently Troas had been agreed upon as the place of meeting. The words in verse 13 "taking my leave of them", means "to separate oneself from." (See Acts 18:18 for the same expression.)

Returning to Acts 20; it is clear that Paul is making a hurried journey, "intending to depart on the morrow" (R.V.) Yet, he "tarried seven days". (R.V.) This being so clearly and definitely stated, points to the conclusion that Paul's stay over the Lord's Day, yet "ready to depart on the morrow", was for the chief purpose of being with them for the breaking of the bread on "the first day of the week".

This was not an accidental gathering, nor an informal gathering, nor a haphazard gathering; but it was a regular first day of the week gathering together for a definite purpose, "to break bread". The saints at Troas were in the habit of doing this; the "upper chamber" was in use (v. 8). Mr. Thomas Newberry, in the signs employed in his excellent translation, brings this out very clearly. The marking before the words in verse 7, "when the disciples came together to break bread," convey the meaning — "having done, and doing." (See Newberry Bible, Portable Edition.) Luke is the writer, and is one of the company, so he says "we were gathered together to break bread". R.V. Those who came together were the brethren at Troas, as they were wont to do, and amongst them the seven men who were in Paul's and Luke's company. (See Verse 5). "Paul preached unto them"; the "them" would include the saints living in Troas, not merely those who were travelling through. Although they did not gather together for the purpose of hearing Paul preach, he took advantage of the occasion of their being gathered together; and prolonged his speech until midnight.

By comparing Scripture with Scripture, I think we are quite safe in concluding that there was an assembly at Troas when Paul stopped over at Troas, as recorded in Acts 20:6, 7. Also, it would be contrary to the apostles' doctrine to find him and his company breaking bread in a place where there were none who "continued steadfastly in the apostles' doctrine, and in the fellowship, and in the breaking of bread, and the prayers." (Acts 2:42). H.A.

Every state in life has temptations; but these thicken upon us, and grow in seducing power, according as we rise in earthly honour.

**LIVERPOOL, N.S.**—There are signs of God working in the tent meetings held by L. K. McIlwaine and J. McCracken.

The storm "Edna", which struck the Atlantic coast recently, did considerable damage. Brother McIlwaine's trailer was blown on its side and damaged. In Prince Edward Island, A. Ramsay's portable hall was blown right across the road and badly damaged. He got the loan of the Moncton tent to continue the meetings. While H. Harris was with brother Ramsay they saw some more saved. Brother Harris has gone on to Newfoundland, and Bert Joyce and R. McIlwaine have joined A. Ramsay to continue the work which has been quite fruitful this season in P.E.I.

**OXFORD, N.S.**—D. Howard has carried on with some meetings as the interest continues where he and F. Holder preached during the summer.

**ST. JOHN, N.B.**—G. Heidman continues with encouragement in the work in this city. He was helped for a while by N. L. MacNeill.

#### U.S.A.

**ELGIN, ILL.** — Our brother, L. W. Gabler, writes that he will be happy to supply tracts freely, to anyone who will carefully and prayerfully distribute them. He has been doing this work for forty years. His address is, 617 Laurel St., Elgin, Ill., U.S.A.

**ALPENA, MICH.**—Brother Flood wrote of an appreciated visit by A. T. Stewart, who faithfully preached the Word to saint and sinner, and says they will heartily welcome to this "out-of-the-way place", those who are walking in the old paths.

**JERSEY CITY, N.J.**—C. Patrizio had a few meetings in the Italian hall which were well attended and one young man professed. He left to start meetings in Hartford, Conn., with F. Pizzulli in English and Italian. Bro. Patrizio had 20,000 "God's Way of Salvation" printed in Italian, and any of the Lord's people may have some by writing him at 224 W. Loudon St., Philadelphia 20, Pa.

**SEATTLE, WASH.**—"We have cause to praise God for answered prayer in the recent conference in granting a time of blessing. G. Reager and P. Plubell remained for a few meetings."

#### NORTH IRELAND

**LIMAVADY**—T. W. Ball and J. Thompson had over 10 weeks and are continuing with good interest and attendance and a number have professed to be saved.

**KILKEEL** — A. McShane and J. Turkington have had blessing in a tent near Kilkeel.

**DRUMREAGH** — R. Hull has commenced here. Duff and Finnegan are in Co. Monaghan—no easy place. Wm. Williams of Venezuela is having meetings in various assemblies telling of the work of the Lord.



### LATE REPORTS

Brother Wm. Williams, Venezuela, writes of a happy and busy time in North Ireland in which he had 20 report meetings, five meetings for ministry, five for Gospel, spoke to six Sunday schools, and spoke at one conference. He has since visited relatives in Edinburgh and Aberdeen in Scotland, meeting some for the first time since boyhood. He expects to return shortly to Canada, and sails, D.V. for Venezuela in December.

**ST. THOMAS, ONT.** — A very profitable and well attended conference was held here over Canadian Thanksgiving. Hector Alves went from the conference for a few meetings in Cleveland, G. P. Taylor remained for some ministry meetings in St. Thomas. L. E. McBain and N. Crawford expected to start Gospel meetings in Cleveland, Ohio.

### CONFERENCES

**EAST BOSTON, MASS.**—The conference will be held, D.V., on Dec. 4 and 5 with meetings at 10.30, 2.30 and 7, with a prayer meeting Dec. 3 at 8 p.m. All meetings in the Gospel hall 35 Putnam St., East Boston. Corr. Frank Procopio, 78 Falcon St., East Boston.

**LORAIN, OHIO**—The English speaking Assembly expects to have a conference Nov. 25-28, with meetings all day on Thanksgiving and Lord's Day, but only one meeting on Friday and Saturday.

**BRYN MAWR, PA.**—The annual Thanksgiving conference will be held as usual Nov. 25-28, D.V., Thursday and Lord's Day at 10.30, 2.30, and 7.30. On Friday at 7.30 and on Saturday at 2.30 and 7.30. All meetings will be held in the auditorium of the Bryn Mawr Fire Hall.

### WITH CHRIST

**BRIDGEPORT, CONN.**—Our beloved sister, Mrs. Jessie Greer, passed into the presence of the Lord, July 23, after a short illness. She was saved over 50 years ago in Edenderry, North Ireland, and has been in the Bridgeport assembly for about 46 years. She was a quiet, consistent sister, beloved by all. Jas. McCullough spoke timely words to a large company at the funeral.

**TORONTO, ONT.**—Our brother, Thomas Williamson, of the Brock Ave. Assembly departed to be with Christ Sept. 13 aged 87 years. He was awakened at the baptism of his wife over 50 years ago, and she had the joy of pointing him to Christ that same evening. His course was a quiet, steady one, and for years he shared in oversight care till unable longer to do so. The funeral, which was large, was shared by brethren F. Pearcey and F. G. Watson.

# RUTH 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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DECEMBER, 1954

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TIDINGS

**VANCOUVER, B.C.**—D. L. Adams (Cuba) and S. Maxwell had good Gospel meetings with blessing, in the Cedar Cottage hall.

**LOUISVILLE-MERVIN, SASK.** — C. H. Willoughby writes of a happy and profitable time at the fall conference. S. Vanstone of Winnipeg gave help in the ministry and remained for Gospel meetings, as the people came out so well in Mervin. Brother Willoughby has not been well but was helped in ministering the Word.

**CALGARY, ALTA.**—Christians meeting in the Name of the Lord Jesus Christ at 510 5th St. W., Mission Covenant Bldg. (temporary quarters), wish it to be known that meetings are as follows: Lord's Day, B. of B. 10.30 a.m., Bible class and S.S. at 2.45 p.m., Thursday, prayer and ministry at 8 p.m. The Lord's servants teaching and walking in N.T. principles will be welcome. G. McCullough, 2313 2nd Ave. N.W., Calgary.

**TAYLORSIDE, SASK.**—Theo. Williams preached the Word here, and had a brief visit to Winnipeg, Man.

**BOWSMAN, MAN.**—Jim Ronald and R. Boyle found it stiff in meetings in Brandon, but are finding an interest in Bowsman.

**GLEN EWEN, SASK.**—The assembly has been encouraged during the past summer by a number professing to be saved. They had a baptism and expected to have another on October 24th.

**OWEN SOUND, ONT.**—Mervyn Paul is having ministry meetings to help the people of God.

**SOUTH RIVER, ONT.** — F. G. Watson is preaching the Word, using a chart on the Tabernacle, helped by G. L. Shivas. The assembly was saddened by the tragic death of Bro. Wm. Good, as reported in the obituaries.

**STRONGVILLE, ONT.**—Wm. Williams ministered the word for several nights and expects to be in various halls in Toronto. He purposes, D.V., returning to Venezuela in December.

**TORONTO, ONT.**—Wm. Warke had good meetings with blessing in the Gospel in Bracondale Hall, helped by F. Pearcey and later D. Howard. Brother Warke was called home to Chicago because of the death of his wife's mother. D. Howard continues and is to be joined by D. Leathem. In the Highfield Rd. hall, J. Gray and J. Clark are preaching the Gospel and looking to God to bless the seed.

**DEER LAKE, ONT.**—B. Widdifield is having a real good interest among the unsaved in Gospel meetings.



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### WINTER SUBSCRIPTIONS

The majority of our subscriptions fall due this month. The price remains for the coming year at One Dollar, although printing, paper costs and postage have greatly increased since 1948 when this magazine commenced. Our subscribers will save us both labour and expense by renewing promptly, so that expiry notices will not need to be sent to you. We appreciate those who have subscribed for others, and in renewing, please type or print names and addresses plainly. We thank you for your co-operation in the past and request your prayers that the magazine may be a real help to the people of God throughout 1955.

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### BOUND VOLUMES OF 1954

As in past years, we expect to have a limited quantity of bound volumes. Each year in the past we have been unable to supply the demand for the volumes to those who were late in sending in their order. The price to any address postpaid is Two dollars and fifty cents. Please send in your request with accompanying postal order, etc., to Truth and Tidings, 92 Regal Rd., Toronto, Ont., Canada. We expect to have the volumes ready early in 1955.

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### THE COST OF COMPROMISE

*A. W. Joyce*

In our last paper we looked at Old Testament men, and Moses in particular, who would not compromise at any price. Let us now look at some who *did* compromise with evil, and notice the high price they paid for doing so.

#### COMPROMISE THROUGH WOLDLINESS

Abraham stands out as a shining example of one who would not compromise with the world, and in contrast, his nephew Lot stands out as a beacon of warning to us of one who compromised with the world.

Lot was a righteous man. (2 Peter 2:8). There was a time when, under the good and powerful influence of his uncle Abraham, he left the land of his nativity, and trod the land of Canaan as a pilgrim and a stranger, dwelling in a tent. The Scripture records, "Lot went with him" (Abraham), "Lot with him," "Lot also, which went with Abram." As time passed, the sun of prosperity shone so that we find, "The land was not able to bear them, that they might dwell together:

for their substance was great" (Gen. 13:6). Then a rift appears, "there was a strife between the herdmen" of Abraham and Lot. The first recorded difference between these two righteous men, was not caused by poverty, but by prosperity.

The first definite step that led to a landslide of compromise was Lot's choice (Gen. 13:10). Lot did not have the mind of God, nor did he seek it, he went by the sight of his eyes. He had no "telescope of faith" in his hand, and the telescope of natural wisdom always trains its sights too low. Of course, Lot could stoutly defend his course by saying, "I still am a pilgrim, dwelling in a tent." See verse 12. But he "pitched his tent toward Sodom," and the Scripture significantly adds, "The men of Sodom were wicked and sinners before the Lord exceedingly."

From Genesis 14, we learn that before the overwhelming judgment of God fell upon Sodom and Gomorrah, the Lord sent a solemn warning, for these cities were brought into bondage by King Chedorlaomer for twelve years. When they rebelled against their oppressor, the Sodomites were defeated in the "slimepits" of Siddim. They had been living in moral slime, and in the day of battle, they sank in material slime. God used Abraham to deliver Lot, but the solemn lesson went unheeded by the Sodomites who went back to their sins, and by Lot who went back to his former backsliding.

What a succession of compromises Lot must have made by the time we reach chapter 19. The tent of pilgrimage has been exchanged for a house. He is no longer *near* Sodom, he is in it. He came to sojourn, he remained to dwell. He has become a prominent man, he is a "power" now in Sodom, and sits in the gate as a judge. His daughters have married Sodomites. But God still loved His wandering, backsliding, compromising child, and delivered him out of Sodom, saving him, "by the skin of his teeth." Since his possessions are all in Sodom, they are all burned up. His testimony is gone, his family are either lost in the judgment, or they are lost spiritually through the influence upon the minds and morals during the years spent in that wicked city. Ask Lot, "What is the price you have paid for your compromise with worldliness? His reply as he looks over a wasted life would be, "Everything is lost." He was saved, "so as by fire".

Does all this not speak very loudly to us? We are living, not in days of poverty, but in days of prosperity. The tendency surely is to have the sights set too low, to be living for time, rather than for eternity, to be characterized by carnality, rather than spirituality, to "be carried to the skies on flowery beds of ease," and let the diminishing few, "Fight to win the prize, and sail through bloody seas." Are

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we getting tired of the pilgrim and stranger status and the company of the spiritual? O, may God arouse us to our peril, and keep us from compromising with worldliness. Let us especially beware of the first steps toward the world.

#### COMPROMISE THROUGH WEAKNESS

When the people of Israel were in the wilderness, God gave them plain commandments to make no covenants with the aboriginal inhabitants of Canaan. God commanded them to utterly dispossess the wicked inhabitants, and He also gave them the power to do it. See Ex. 34:11-16. In the book of Joshua we have victory, but it was incomplete victory. We read in Judges 1:19-36 of a succession of compromises through weakness. Of the various tribes we read the expressions, "They could not drive out," "They did not drive out," "They did not utterly drive them out," etc. God gave them the power for complete victory but they did not avail themselves of it. Even in the very centre, Jerusalem, where God later placed His Name, the Jebusites were not driven out. The remnant of the inhabitants who were spared, became a snare and a source of weakness and trouble, from which Israel suffered for all generations.

God has given us the power to overcome sin. He has caused His Holy Spirit to indwell us, but alas, how often we spare the flesh. Our obedience to God and His Word is incomplete, we compromise for the sake of peace or ease, in the home, with the children, and in the assembly. We drop our hands in weakness and complain that we are not able to stem the tide. There is power illimitable at our disposal, but we fail to make use of it. Thank God, even in the Judges, the book of failure, there are examples of men who triumphantly rose over the national failure as men of faith, who refused to compromise through weakness.

#### COMPROMISE THROUGH FRIENDSHIP

Jehoshaphat, King of Judah, was a good man. He began well, and, for a considerable time, went on well, and God was with him. (2 Chron. 17:1), Jehoshaphat "strengthened himself against Israel." Verse 3, He "sought the Lord God of his fathers and walked in His commandments, and not after the doings of Israel. Therefore the Lord established the kingdom." "They taught in Judah the book of the law" (verse 9). The whole of chapter 17 is one of success. What a change in chapter 18! He "joined affinity with Ahab." Jehoshaphat, apparently, was a friendly type of a man, and thought there could be no harm in being sociable with Ahab, king of Israel. There seems to be no immediate results from this compromise. Perhaps three



years pass, and then Jehoshaphat *went down* to Ahab — a mere friendly visit. Ahab first spread a feast for his stomach, and then spread a trap for his feet. Jehoshaphat was inveigled into an alliance and into a disastrous war, from which he only escaped with his life by the intervention of the Lord. He is rebuked by the prophet Jehu with the words, "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee before the Lord." (2 Chron. 19:2). The King takes the rebuke well, and is apparently restored to the Lord, see verse 4 to the end of the chapter.

In Chapter 20, verse 35, the old lesson has been forgotten, and Jehoshaphat joined himself with Ahaziah King of Israel, who did very wickedly. They form a partnership and are going to "make a fortune" in the shipping business. The ships were built, all is ready for the big venture. God sends another of His prophets with the message, "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish." God will not allow his servant to compromise his principles by yoking either in battle or in business with the Kings of Israel.

But the most serious effects of the compromise of this otherwise good king are not seen till after his death. His son married Ahab's daughter, causing Jehoram to walk in the ways of his father-in-law. His short reign, characterized by murder, idolatry and sin of every kind, brought disaster upon the whole nation. How little, good King Jehoshaphat imagined the dreadful trail of evil that would flow from friendship with the world.

It is related of C. H. Spurgeon that he was much surprised and grieved to hear of another evangelical preacher who had permitted a modernist into his pulpit. He asked a friend, "Why did he allow Dr. D. into his pulpit?" His friend replied, "Personal friendship, I suppose." Said Spurgeon, "Personal friendship to the Lord Jesus would make me shut him out." We could well apply this principle when tempted to allow the friendship of the world in any phase to seduce our affections — personal friendship to the Lord Jesus should make us shut the door of our hearts to every overture of the world.

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). From these three Scriptural examples of the far-reaching and disastrous consequences of compromise, may we be admonished, and preserved until the Lord returns.

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**HOUSEHOLD BAPTISM**

Some seem to think that the subject of baptism is of so little importance, that the immersion of believers, or the sprinkling (or pouring) of water upon children and adult servants who are unconverted, is to be equally regarded as baptism, and that "views" so utterly at variance, need not, and ought not, to hinder fellowship. We are not able to so regard the Divine ordinance of baptism as given in the Word of God, or to relegate it to a place on the same level as "meats and drinks" (Rom. 14), on which such "liberty of conscience" is allowable. We believe the teaching of Scripture to be plain and definite, alike on the subjects, the mode, and the meaning of baptism, and that the reasonings of those who hold and teach the baptism of households, apart from personal faith and the new birth, are entirely in opposition to the truth of God.

What God says in His Word on baptism is simple, clear, and easily understood by the youngest babe in Christ who has no tradition of his own to uphold, whereas the theories and reasonings brought forward to support household baptism are so abstruse and confused, that intelligent and spiritual men, recognized as teachers in their own circle, do not understand them.

The late C. H. Mackintosh says—"For my own part—seeing the question has been forced upon me — I can only say that I have for thirty-five years been asking in vain for a single line of Scripture for baptizing any save believers, or those who profess to believe. REASONINGS I have had, inferences, conclusions and deductions, but of direct Scripture, NOT ONE TITTLE."

It is very evident that under such conditions (of divided "views"), there can be little fellowship in the matter of baptism. There can be no hallowed seasons, rich in scriptural power and blessing, such as many of us are accustomed to enjoy, when young believers, setting out on the heavenward journey, and others released from the bonds of man's traditions, are publicly baptized in the presence of, and with the hearty fellowship of, the whole assembly.

If teachers of the baptism of unregenerate children and adult servants are allowed to introduce their theories, in a very little time, either a compromise on the truth of baptism, or an entire silence in regard to it, or an open division, must inevitably be the result.

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**THE CHRISTIAN AND WAR***G. G. Johnston*

Testing times come to all Christians, particularly to the young, and a step in the wrong direction then may result in a course that will mean definite loss of spiritual blessing. In many of the assemblies of God there were promising young men, whose testimonies were clean and decided for Christ. The war came and they entered the forces, fulfilled their terms of service and later returned to civil life. Some of these maintained a bright testimony for God among their comrades, fearlessly witnessing for their Lord, and seeking the company and fellowship of Christian people wherever they were located. But, sadly enough, others seemed almost immediately to succumb to temptation of one kind or another, to lose fellowship with God and with His people, returning home as spiritual derelicts, to the grief of their parents and other godly people.

Other Christian young men, exercised deeply before God in prayer as to what they should do under such circumstances, felt that they could not take up arms to kill their fellowmen, even though such were rated as national enemies. They were willing to do anything that the "powers that be" might command, if it did not violate their consciences, but they felt that in this they must answer in the words of the apostles of our Lord, "We ought to obey God rather than men." (Acts 5:29). These were dealt with more graciously in some countries than in others. In some, while there was little use of appeal from entering the forces, they were granted non-combatant work in hospitals, etc., and in those branches they found other Christian men, by whose fellowship and help they profited. In other parts, appeal against entering the forces resulted in being required to enter labour gangs in the homeland, where their strength was employed in roadbuilding and other projects of a useful nature. Having served their allotted time in this way, these Christian youths were able to return to their home assemblies, most of them having profited spiritually from the experience.

One can surely be thankful for this more lenient attitude on the part of the authorities in several countries during the last World War. Some still live among us who, upon refusing to take up arms during the first World War, were subjected to rough abuse from soldiers and examining officers, then were condemned to prison and even to penitentiary for an indefinite period. But from those prison fortresses several came forth to dedicate their lives to the work of the gospel, having learned much of God in that solitude.

In a recent article we sought to outline the Christian's attitude toward those in authority as one of obedience and intercession in



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prayer, but surely it is as clear from Scripture that he is not under obligation to obey them in that wherein his conscience is violated. Surely we have learned little of the spirit of Christ, who "when He was reviled reviled not again, when He suffered He threatened not," if we agree to take a training definitely with a view to killing our fellowmen.

Let us be clearly understood, we are not expressing an opinion regarding the unconverted, whether or not they should enter into such fray. We speak regarding those who have been redeemed by the precious blood of Christ, and whose lives, as a consequence, belong not to themselves but to Him. Dare we use the hand He has redeemed to direct a firearm against our fellowman, thereby ushering him into an untimely grave, and his soul into hell! Or, perhaps that so-called "enemy" is our brother in Christ, who has been forced into the service of the opposing armies. Have we no conscience about slaying him in such fashion!

But does not this attitude leave the Christian open to suspicion as a traitor, or a fifth columnist? Not in the least. Let it be clearly manifest that we are neither cowards nor traitors, but true men, who fear God, honour the king, and wish only to do what we believe to be right before God. The rest we can leave with God, assured He will vindicate our cause in due time.

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### CONFIDENCE IN GOD

Is God's gracious care not equal to each difficulty as it arises? Can your need and poverty make demands beyond the power of His helping hand? No, no. Spread simply, earnestly, and weepingly too, your circumstances before Him — tell Him all. Keep nothing back. Let there be no reserve. Then in confidence wait and look out and up for the answer. "Take no thought for the morrow." The answer will not likely come in the way you expect, nor from the human quarter, nor instrument you think of; "O ye of little faith." Your need is not more real than His perfect knowledge of it, and of you too. Simple unquestioning confidence in your Father's present love and care, is your one resource. He loves to be confided in. It is His joy when need presses you close and hard to Him, and when large demands are made upon His treasury. He is a great God and our Father.

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**THE ASSEMBLY OF GOD***A. J. Holiday*

When the apostle Paul, by the Holy Spirit, sent instructions to Timothy regarding oversight and service among the saints, he concluded that portion of his letter with these words — “These things write I unto thee, hoping to come unto thee shortly: but, if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth” (1 Tim. 3:14-15).

Here, as in Philippians 1, the reference to those who oversee and those who serve, makes it plain that local assemblies are in question. And the language used exactly accords with this thought. The definite article “the” is absent in the original before the words “house”, “church”, and “pillar and ground”. This tells us, that while the local assembly is not **THE** House of God or **THE** Church of God, it bears the same character. Just as in Eph. ii, not only is the entire building growing up into an holy temple, but the Ephesian believers also are being builded together for a habitation of God. These two words, “House” and “Church”, set before us the two characteristic marks of the whole body of the redeemed of this dispensation; and equally, of each local company of believers who own Jesus as the Lord, in relation to their gathering together.

The word “Church”, or “*Ekklesia*”, means that which is called out; while a “house” speaks of something builded together. Both of these thoughts are combined in the general use of the former word. When the Town Clerk of Ephesus reminded the tumultuous gathering that, if there were matters needing to be enquired into, they should be determined in the “lawful assembly,” he used this word *ekklesia*. When this assembly of the citizens was summoned, they were, of course, called out from their homes; but they were also gathered together to hear and deliberate concerning the matter regarding which they had been summoned. In the same way the word *ekklesia*, as applied to the people of God, while it declares that they have been “called out” from the world, is everywhere used in the New Testament as including the other thought, that the called out ones are also “gathered together”, or builded together.

It has been objected by some, that it is unscriptural to speak of the saints forming a local assembly as being gathered to the Name of the Lord. Those who raise this objection argue, that believers can only be spoken of as gathered when they are actually assembled together in one place. But a careful examination of the use, throughout the New Testament, of the word employed by the Lord Jesus in

Matt. 18:20 will show, that this is a mistaken argument. Much the most frequent use of the word is, in its noun form of "*Synagoge*". This was the name given to the local assemblies of the Jews. It was also applied to the buildings in which they met, as we have it in its English form of Synagogue, which is literally "a gathering together". But the title of synagogue, or the gathering together, was not given to these companies of Jews only, when they were actually assembled, any more than it was only applied to the building when the people were in it. When the Jews agreed that if any man confessed Christ (John 9: 2), he should be "put out of the synagogue", they did not refer to ejecting Him from the building, but to putting Him away from among their company. It was a similar act to that which the Corinthian assembly were commanded to carry out in relation to the wicked man, in 1 Cor. 5:13. "Therefore, put away from among yourselves that wicked person." This is a moral, not a physical act. No one would venture to say that you could not put him out, unless he were present in the room. Hitherto he has been a part of the gathering together, and by that act of putting him away, he ceases to form a part of it.

We read of a "Synagogue of the Libertines" in Acts 6:9. Here, again, they did not bear this name of "gathered together", only when they held their meetings. When Saul of Tarsus asked for letters to the Synagogues of Damascus (Acts 9:2), the same thing holds good. And when the Lord spoke of certain persons who said they were Jews, but were not, as being a "Synagogue of Satan," He was declaring that which was always characteristic of them, whether they were actually assembled together or not. Again, if we turn to Acts 11:26, we are told that Barnabas and Saul for a whole year "assembled themselves with the Church at Antioch." At least, this is how the Authorised Version puts it. But if we turn to the Revised, we get a more literal and more correct rendering. There we read—"And it came to pass that even a whole year they were gathered together with the Church." No one will attempt to say that the Church, including Barnabas and Saul, spent a whole year in their meeting-room. But if not, there is an end of the argument that we must not speak of a company of believers who, in their coming together, own Jesus as the Lord, as being gathered unto His Name, as much when they are not met in one place as when they are.

This notion arises from the failure to apprehend that the local assembly, even though it consists of but two or three, bears the same character as the whole church, and is formed of "called out" ones who are "builded together". The importance of this becomes increasingly manifest, as we consider how much is involved in this two-fold character. We have seen above, that the Apostle Paul was regulating the



ministry and oversight of the local assembly, when he reminded Timothy that it is in its character of a called out and builded together company, that it is "pillar and ground (or stay, as in the margin of the R.V.) of the truth." We look round upon all the so-called churches of professing Christendom, and with sorrowful hearts we ask how it could be possible that such words should be used of them. Their whole organization has robbed the Lord Jesus of His place as Lord.

Instead of being the witness to and the stay of the truth, their manner of coming together and their arrangement as to ministry all proclaim, that they own another authority than that of Him whom with their lips they call Lord. They have thus, at the very outset, undermined the whole position that every assembly is responsible to maintain. Little wonder then that it is hard to find a congregation among all the denominations of Christendom, where acknowledgement of the foundation truths of God's Word is an absolute essential to membership.

I know that it is the habit of some, whenever these things are referred to, to say that there are many Christians in the sects who put to shame, by their godliness and devotion, those who occupy a more scriptural position. And it is implied by this, even when it is not always stated, that we had better hold our tongues as to such matters. But this is a very mistaken way of treating the subject. Let us thankfully acknowledge all that we see of the grace of God in any of His people. Let us be imitators of them in everything in which they imitate Christ. And, further, let us humble ourselves when we, with far greater opportunities and fuller understanding of the Word of God, are outstripped by those who have been less favoured, in devotion of walk and life to our Lord. But let us never, on that account refrain from proclaiming that God raised up His Son, not only to be Lord to each individual saint, and to the whole church; but also to be Lord in the midst of His gathered ones in every place. However great the confusion prevailing on every side, we may always come back to this, rejoicing that His words are as true and as sure to-day as when first they were uttered, "For where *there are* two or three gathered together unto My Name, there am I in the midst of them."

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Resolutions are good; but resolutions cannot communicate power. I must get right in heart with God. I must go to the root of the matter. A man must BE right, before he can DO right.

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**GRACE ABOUNDING***Wm. Williams**"Where sin abounded, grace did much more abound."*

The other day we were talking to a farmer and telling him of the need of being saved. He right away asked, "Where did Cain get his wife?" He claimed, as do the hucksters of that musty question, that the Bible said that there were no more people on the earth, and of course the Bible contradicts itself. We turned our Bible to Genesis 5 and showed him that long before that, Adam had begotten sons and daughters, and probably Cain married his own sister, because where there was no law there was no transgression, until God forbade consanguinity at a much later date; and even Abraham was married to his half sister. This stopped his mouth for a minute, then he blurted out: "If there is a God why does He take away a mother of children and leave them to starve?"

Now it never occurred to that man, nor does it occur to men in general, that if a man claims free-will and acts on his free will completely independent of God, that when he gets into trouble because he took his own way instead of God's way, he has no right to blame God for all his trouble and failure. To be consistent he ought to blame himself and not God. Adam blamed Eve and Eve blamed the devil, but none of them said, "I have sinned!" But where sin abounded, grace did much more abound. Justice demanded that they should be cast out of Eden as rebels against their Creator's orders; but grace covered their naked bodies through shed blood — "without shedding of blood is no remission." Heb. 9:22.

Men tell us today that if we follow our conscience we will be all right. Well, the antedelvians under the dictum of conscience soon went so far in sin that: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. God had to cut them off like a gangrenous member in order to save humanity. But in all that mass of corruption and iniquity "Noah found grace in the eyes of the Lord." Gen. 6:8. Again, "where sin abounded, grace did much more abound."

In the public ministry of the Lord Jesus this truth is amply verified. Look at the Samaritan woman with her five husbands, she was completely dead in trespasses and in sins, and yet grace was shown to her by the Lord. He led her on step by step and finished by giving her one of the finest revelations of Himself found in the New Testament — "I that speak unto thee am He."

Then again, sin surely abounded in the woman caught in the act of adultery. Nothing but death by stoning was her due. But again grace abounded—"Neither do I condemn thee, go and sin no more." Sin, when it is finished, bringeth forth death." This is illustrated in the dying thief but sublimely offset by grace abounding at the eleventh hour to that nefarious criminal — "Today shalt thou be with me in paradise." Could he believe his ears? Yet the moment his spirit left the body and sped to paradise, he saw the Saviour and was "with Him" according to His promise.

But we come to the Epistles and see how terribly sunk were the Corinthians. They tell us that at that sea-port, East and West met and caused a whirlpool of sin unequalled in any part of the world. Notwithstanding the base and bestial forms of the flesh manifested in that city, there we say, amidst the lowest of the low "grace did much more abound;" and it could be written of them by Paul: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

Now what are we to learn from all this? *Never give up.* Never despair because a man or a woman seems past redemption point, remember that "where sin abounded, grace did much more abound." Some of the devil's vilest slaves have become Christ's brightest saints. The darker the background of the picture, the more will stand out the sovereign matchless grace of God. Never say, "He will never get saved", or "She will never get saved." With God all things are possible. "Where sin abounded, grace did much more abound."

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#### DEFINITIONS

**SIN**, missing the mark, which is God's glory (Rom. 3:23).

**TRANSGRESSION**, breaking a known command; passing over a boundary (Rom. 5:14).

**INIQUITY**, moral distortion or perversion, contrary to equity (Psalm 32:5).

**DEFILEMENT**, moral or ceremonial uncleanness.

**UNRIGHTEOUSNESS**, state of inconsistency with one's relationship to God or man.

**GUILT** (a judicial term), amenable to punishment.

**GUILE**, fraud or deceit.

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## THE LORD'S SUPPER

John Ritchie

While there is no direct commandment of the Lord, *when* or *where* the Lord's Supper is to be celebrated, there are guiding principles and apostolic practices which are our guide.

In the Gospels we have the INSTITUTION of the Supper. In the Acts, we have its CELEBRATION, and in the epistles we have its EXPLANATION. None of these may be taken apart from the others. Like as the ark of the covenant found its final rest in the midst of Jehovah's temple, so we believe the Lord's Supper, in the last view we have of it in the Word, is seen where in the Divine purpose it was intended to be — that is, in the assembly of saints, the church gathered together in the Name of the Lord Jesus (1 Cor. 11:23-34).

Its celebration is to be regarded as the chief object of the Assembly's gathering together in one place. There also, when need be, the solemn act of excommunication is to be carried out (1 Cor. 5:4), and, by inference, the reception or restoration of those seeking fellowship with the Assembly (Acts 9:26-28, 2 Cor. 2:6-9).

There is no hint given, that the Lord's Supper is ever to be observed apart from the church being assembled together, or that it is to be regarded as a separate privilege in which those who do not wish complete identification with saints so gathered may share. It is really a part of the fellowship of saints, and comes after the Apostle's doctrine and fellowship in Acts 2:42. This, at any rate, shows that it is not to be isolated from either.

It is worthy of note that the two expressions, "The Lord's Supper", and "The Lord's Day", are characterized by the use of a word which does not occur elsewhere in the New Testament, and which might be rendered "The Lordly Day" and "The Lordly Supper" — thus linking the Supper with the Day, and the Day with the Supper.

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When the meek and quiet spirit is *within*, the clothing *without* will be in keeping with it.

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Though God knows all our sins, yet He will know them from us, and requires from us an honest confession of them; not that He may be *informed*, but that we may be *humbled*.

\* \* \* \*

**THE FAMILY WORSHIP***Franklin Ferguson*

There can be nothing of more importance in a Christian household than the daily reading of the Holy Scriptures, followed by prayer. Morning and evening seem to be the appropriate times.

It is most suggestive that God ordained for His ancient people Israel the offering of two lambs of the first year, day by day continually, one to be offered in the morning and the other at evening. Likewise, sweet incense was burned each morning and evening before the Lord (Ex. 29:38-30; 30:7-8). Incense is associated with the prayers of saints (Rev. 8:3). The lambs speak of Christ (1 Peter 1:19). If we wish for "the days of heaven upon the earth", then let us give attention to family worship (Deut. 11:18-21). Nearly all the troubles and sorrows befalling families is traceable to the neglect of it.

The best time, generally, is immediately after breakfast and after tea, before anybody rises from the table. The reading need not, and should not be prolonged, lest it become irksome to the child and its interest is lost.

The father should take the Book in hand and reverently read the allotted portion, make a few simple comments suited to the intelligence of the children, and afterwards pray, all kneeling down. The Lord should be spoken to in a way that becomes us in addressing One so holy and so great, yet so full of love to us — the Friend that is above all others. Command attention and reverence, for in this brief while we are approaching God. Instil into the young minds that ourselves and all we do should be committed daily to Him, thus fixing in the heart "that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6).

Finally worship is the only true preparation of the child for the dangers, snares, difficulties and trials of life, that it may meet them successfully. "Train up a child in the way he should go" (Prov. 22:6) is God's all-wise appointment. No one is justified in being too busy to take a short while in bringing before the mind spiritual realities. Time is not lost but saved thereby, and things go well throughout the day.

Let Christian parents guard this key-stone of the family arch, and thus insure the future well-being of their sons and daughters. Looking round about on the community in general, the condition of the rising generation is clearly appalling; for they know not the restraining power of the Word of God, being brought up in ignorance of it. Into this atmosphere our families are daily thrown. Therefore maintain at all cost the family worship; once a day is better than not at all, but it seems to be the mind of God that it should be "morning and evening".

**GO TO WAR, SOLDIER!***Mervyn Paul*

That we Christians are likened to soldiers is clear from 2 Tim. 2:3-4. But "war" is an ugly word since, in the physical realm, it calls to mind so many indescribable horrors. Thus it scarcely seems a suitable word to describe the conflicts of the human spirit. Nevertheless, to those who are in dead earnest about the business of conquering self, and bringing themselves into total subjection to the Lord, there is a genuine war going on, all right! Also, the effects of it will reach out into "the ages to come".

(*Note:* Possibly I should warn the reader that unless he, or she, is interested in this subject it might be well to turn over to some other article. I fear it won't be found flattering to the ego. Besides, to any who are anxious to make the most of this world, and to let "the ages to come" take care of themselves, the following paragraphs may turn out to be somewhat disturbing.)

Perhaps it is because some of us sense the disruptions that will take place in our ways of thinking and acting, if we really should dare to "yield ourselves unto God" (Rom. 6:13), that we hesitate, and draw back from the conflict. ("Desiring conditions of peace", was the Lord Jesus' estimate of the trouble. You will read about it in Luke 1:31-33). We tell ourselves that we are what we are, and we can't help it. Certainly we are thankful we are saved from hell, and do find some satisfaction in doing service for the Lord. But this thing of yielding oneself to the Lord — well, we aren't all made the same. It may be all right for preachers and missionaries; but for ordinary people to whom a sensible amount of self-pleasing appears reasonable, natural, comfortable, and, yes, a *practical* way of living, this yielding business seems rather visionary, somewhat risky — maybe even a bit fanatical!

The truth is, of course, human nature fears, as well as dislikes, alterations to its manner of life. It is opposed to change — "afraid of the unknown", the psychos tell us. And "human nature" may be considered for present purposes as the self-life; and the self-life is called in the Bible, the flesh.

Taking all things into account, then, we may safely point out that the flesh is the worst enemy we Christians have to face. It is the *internal* foe, the traitor inside the city, our spiritual "fifth column". For it is only as it provides the openings that the *external* enemies, the World, and the Devil, get opportunities to build in their ideas of what is most pleasurable, of what matters most. Hence it is of the greatest importance that we should understand as much as possible about this deceptive antagonist, and so be helped to "get on with the war".



“Now the works of the flesh are these,” we read in Gal. 5:19. Then follows a black list of evil deeds. But the expression “and such like” (vs. 21) shows that the list is not complete. Following this we have the nine-fold fruit of the spirit described; and at once it becomes evident by contrast that *everything that is opposite to this nine-fold fruit must be recognized as fruit of the flesh*. For verses 16, 17 make it clear that it’s one or the other! Thus we would have for flesh-works a list something like this:

- Not love, but lovelessness. Self-interest the chief consideration. “I . . . Me . . . My.”
- Not joy, but joylessness in the Lord, in His Word, in doing His will. “Who wants to be obedient all the time?”
- Not peace, but a restless, dissatisfied spirit. “I can’t wait any longer. I want to see some action!”
- Not long-suffering, but an “I’m-not-going-to-take-that” spirit. “If they are asking for trouble they can have it.”
- Not gentleness, but a “why-should-I-care?” attitude. “It’s their concern, not mine. They got themselves into this; let them get themselves out of it. Am I my brother’s keeper?”
- Not goodness, but: “Oh, they’re so very pious! — so good you can hardly live with them. Well, at least, I’m no hypocrite.”
- Not faith but: “Oh, I don’t know. People talk about getting answers to prayer, but I never seem to get anything I ask for. So I figure if the Lord wants me to have it, He’ll give it to me; and if He doesn’t, what’s the use of asking for it?” (By the way, have you noticed 1 John 5:14-15?).
- Not meekness, but rebelliousness. “That’s not what I expected. It’s all right to talk about the Lord’s will for me. But if I can’t have what I want, then I don’t want anything. No one seems to care what I think about things, anyway.”
- Not self-control, but acting as we feel like acting, regardless. “It’s no worse for me to do it than it is for some others I know.”

\* \* \* \*

My list is not pleasant reading, perhaps; but some of those attitudes do seem rather familiar, don’t you think? So let’s do some hard thinking about them. We really must recognize our enemies if we are to put up any sort of effective battle against them, you know. As for the counsels of the Lord, Eph. 4:17-32 might be a good portion to read at this point, while His promise found in Josh. 10:25 will “nerve our faint endeavour” and strengthen our spirits for the struggle. So, relying on the power of His might, let us say to ourselves, you and me — and say it over and over:

“GO TO WAR, SOLDIER! . . . with yourself.”

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## THE SUN

Sir Robert S. Ball, in his book on "The story of the Heavens", in speaking of the superabundance of the light and heat that streams from the sun, says: "In all directions the sun pours forth, with the most prodigal liberality, its torrents of light and heat. The greater part of that light and heat, seems quite wasted in the depths of space. Our earth intercepts only the merest fraction, less than a two billionth part of the whole. Our fellow-planets and the moon also intercept a trifle; but what portion of the mighty flood can they utilize? The sip that a swallow takes from the river, is as far from exhausting the water in the river, as are the planets from using all the heat that streams from the sun."

The power and liberality of the sun is a faint picture of its Creator, the Son of God. Because of His death upon the cross of Calvary, He has power to save a world of perishing sinners. How sad that so many millions fail to utilize that wondrous power and turn their back upon the sunshine of His love! He is "able to save to the uttermost all who come unto God by Him." How sad that so many people of God fail daily to utilize the power at their disposal of a risen Christ at the right hand of God to save them from the power of sin!

Grace is flowing like a river,  
Millions there have been supplied,  
Still it flows as fresh as ever,  
From the Saviour's wounded side.

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A true friend can hardly be discovered in prosperity. It is only when the dark day of adversity comes that you find out who is really a friend. The cause of Christ has many patrons when all is going well. It is when troubles arise, and the enemy comes in like a flood, that it is clearly seen who is on the Lord's side.

## SELF

Oh! horrid self! in how many ways it seeks to show itself! There is *humble self*, who is very proud of his humility; there is *hypocritical self*, who gives utterance to what he knows nothing of in his experience; *covetous self*, who cares not who sinks so long as he swims; *ambitious self*, who seeks to be big, and will not be anything if he cannot be at the top of the tree; *conceited self*, who fancies himself like King Saul, head and shoulders above everyone else; *earnest self*, who is so carried away by enthusiasm, as to lose sight of the glory of God. Then there is *religious self*, who thinks himself holier than others.

**NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS***Hector Alves*

“Once more before we part,  
 Bless the Redeemer’s Name;  
 Let every tongue and heart  
 Praise and adore the Lamb.”

The names of two authors are connected with this beautiful hymn, so often sung at the close of our believers’ meetings. It originally appeared with two verses, written in 1762 by Joseph Hart; then some twenty-five years later, in 1787, Dr. Robert Hawker, of Plymouth, altered the original lines, and added three verses and the chorus. The first verse ran —

“Once more before we part,  
 Bless the Redeemer’s Name;  
 Write it on every heart,  
 Speak every tongue the same.”

Verse four is omitted in “The Believers’ Hymn Book” —

“Now, Lord, before we part,  
 Help us to bless Thy Name:  
 Let every tongue and heart  
 Adore and praise the same.”

Another of Joseph Hart’s hymns appearing in “The Believers’ Hymn Book” is, “How good is the God we adore.” Mr. Hart was born in London in 1712; his parents were God-fearing people who gave their son a liberal education, (which meant a good deal in those days) and he commenced his life as a school teacher. At times he had serious thoughts about the welfare of his soul and lived a restrained and orderly life. But he fell a victim to temptation, engaged in many evil practices, and soon gained notoriety by his extravagant indulgences. He writes, “Not only did I commit acts of lewdness myself, but infected others with the poison of my delusions, and even went as far as to write a book on ‘The Unreasonableness of Religion’.” At last, after years of deep conviction of sin and remorse, Hart was soundly converted while listening to a sermon preached from Rev. 3:10, in a Moravian Chapel. He was then about forty-five years of age, and two years later he began in real earnest both to preach the gospel and to write hymns. In the preface of one of his hymn books, he writes of his conversion in language which shows how profoundly he had been brought under a sense of sin. Thus he writes: “The Lord by His Spirit came not in a visionary manner into my brain, but with such divine power and energy into my soul, that I was lost in blissful amazement,” etc.



Robert Hawker was born at Exeter in 1753. He was educated to be a surgeon, but later turned his attention to the ministry. Besides being the author of a few hymns, Dr. Hawker was renowned as a distinguished commentator of the Scriptures. One other of his hymns appears in "The Believers' Hymn Book", it is Number 2;

"Abba, Father! we adore Thee,  
Humbly now our homage pay;  
'Tis Thy children's bliss to know Thee,  
Welcomed through the Living Way.  
This high honour we inherit,  
Thy free gift through Jesus' blood;  
God the Spirit, with our spirit,  
Witnesseth we're sons of God."

#### NO DOUBTING

For a true believer to doubt his salvation is to dishonour the sacrifice and to question the truthfulness of God. Where is there room for doubt with Heb. 10:14 and 17 before our eyes? Surely you have forgotten these texts! "By one offering He hath perfected forever them that are sanctified," again, "Their sins and iniquities will I remember no more." Thus, then, the infinite value of the one offering and God's testimony to it, are set at naught when believers question their salvation. One said, "It would be better for a believer to doubt his own existence than to doubt the reality of his salvation." It is not so bad to doubt one's senses as to deny the truth of God's Word. As an antidote therefore, to all doubting, read, and re-read, the following passages — read them till their power is burned into your soul. Read them on your knees, and break your heart over them, till you can say, "*God has saved me!*" John 5:24, Col. 1:12-14, Acts 13:38-39, Rom. 5:1-2, Heb. 10:14-17.

#### QUESTIONS AND ANSWERS

(Send all questions to Hector Alves, 338 W. King Edward Ave.,  
Vancouver 10, B.C.)

*Question.* Is capital punishment scriptural in this dispensation, which is called "the day of grace"?

*Answer.* The Word of God plainly teaches capital punishment. Before Noah's time the world was without law; and there seems to have been no legal punishment in force, against either life or property damage. But after the flood, Noah was invested with divine authority.

Among the changes given to him by God in Genesis chapter nine, we read, "Whoso sheddeth man's blood, by man shall his blood be shed." (verse 6.) Nearly one thousand years later this is confirmed by Moses under the law; "Ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death." Num. 35:31. When we come to the New Testament we find that the church is altogether separate from the government of the world, but the believer is to be subject to it, and to recognize those who are in authority. In Romans 13:4 we read, "He (the minister of God, who in this case would be the magistrate) beareth not the sword in vain." The sword here implies the death penalty; the subject is the punishment to be meted out to the evil doer.

While the ceremonial or Levitical law has been changed, and there is a New Covenant for the people of God today; nowhere do we read that the moral law as given by God, has ever been changed. It stands today as it did in Moses' time, and the law as given then is the basis of law in every civilized country. It is an admitted fact that in countries and states where capital punishment has been abolished, there has been an alarming increase of the crime of murder. Unquestionably, capital punishment is scriptural. Government and Grace are distinct the one from the other; they are on a different plane and do not conflict. Justice must carry out its righteous execution. "Eye for eye, tooth for tooth, hand for hand, foot for foot." Ex. 21:24.—H.A.

*Question.* How long is a young brother to keep silent in the assembly, when he has been called a novice? Would he have to wait for the elders to tell him to speak again?

*Answer.* This question is a little vague. The meaning of the word novice is, "a beginner", "an inexperienced person".

If a young man has been taking a forward or prominent part in meetings, it would be the responsibility of the elders in the assembly to advise him of his folly. Also, it would be wisdom on the part of the young man to wait until encouraged to take part in the Gospel Meeting, or any other meeting, by way of opening it for a more able brother. Most young men require to be encouraged along this line; but some are in danger of being too forward. "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." 1 Tim. 3:6. The novice ought to begin in God's kindergarten, and not enter the school of God in too high a grade.—H.A.

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No work can be "great" for me, if it is not the work to which the Lord has called me.

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**ENGLEHART, ONT.**—R. Harris and E. Wickert (Cuba) had three weeks' meetings in Englehart; they also had meetings in Kirkland Lake. R. Harris then returned home and E. Wickert remained to help B. Widdifield at Deer Lake.

**LAKESHORE, ONT.**—H. Dobson had seven weeks' meetings and the saints were encouraged by a number professing to be saved. Recently they have been visited by E. Wickert, N. Crawford, Bruce Cumming. G. P. Taylor and Hector Alves.

**CLINTON, ONT.**—The recent conference was good, hall filled, and practical ministry was given by W. Ferguson, Hector Alves and G. P. Taylor. Brother Alves went on to Eden Grove and Brother Taylor to Sarnia for ministry and Gospel meetings.

**OAKVILLE, ONT.**—After considerable work to meet the increasing building requirements, F. Pearcey and A. W. Joyce commence meetings in a portable hall in this new district on November 14.

**GIRARDVILLE**—N. Gratton had a series of well-attended ministry meetings here. J. Spreeman has been ill at Montreal with a touch of pneumonia.

**ROLLET**—V. Davey returned here after several days of visitation and cottage meetings around Thurso. A new home has opened which may prove fruitful. One woman professed after our brother had left. A real change is looked for as she has been quite a sinner. B. Grainger continues to follow up this work with cottage meetings and visitation.

**SHAWINIGAN FALLS**—The brethren with J. Darling are much encouraged by the construction of the Hall.

**THETFORD MINES**—One of the local brethren thanks God for His goodness in converting his wife, who has been rebellious since he was saved several years ago.

**CLEMENTSVALE, N.S.**—F. Holder continues with blessing. A number have professed and there is great rejoicing.

**LIVERPOOL, N.S.**—L. K. McIlwaine and John McCracken have pitched on a fresh site. At the former site they had no peace from noisy children and angry neighbours, though one professed to be saved. The present location is much quieter and the people come steadily.

**ST. JOHN, N.B.**—A new hall is being built where Geo. Heidman labours.

**PARKDALE, P.E.I.**—B. Joyce and R. McIlwaine finished at Parkdale, which is a hard place. One professed to be saved.

**CRAPAUD, P.E.I.**—Albert Ramsay has been having Bible-readings while helping to rebuild a barn destroyed in the recent storm which also badly damaged the portable hall in which meetings were being held. He may try meetings in Springfield with R. McIlwaine.

#### U.S.A.

**BOSTON, MASS.**—After the recent conference, G. G. Johnston had a week of helpful ministry meetings in East Boston. H. Fletcher went to Westbrook, Maine, C. Patrizio to the Italian assembly in Methuen and R. McClurkin to Cliff St., Boston.

**McKEESPORT, PA.**—The assembly has been encouraged and helped by visits from Bren. A. Klabunda, Calderhead and J. Lipke. Allen Ferguson visited the homes in connection with the children's work and also preached the Word. Two were recently baptized and wish to be received into fellowship.

**WATERBURY, CONN.**—Good, practical ministry was enjoyed at the recent conference.

**NEW HAVEN, CONN.**—R. Capiello writes of short visits made to Hoboken, Long Branch, Orange and Methuen.

**MANCHESTER, IA.**—There was a real conference here, also at Blue River, Wis., where E. Jamison is holding Gospel meetings with some blessing.



**AREDALE, IA.**—O. Smith and L. DeBuhr are having a good interest.

**CAMP DOUGLAS, WIS.**—P. Elliott and C. Yost have started in this new place.

**GARNAVILLO, IA.**—S. Hamilton and L. Brandt commenced Gospel meetings. Previously, S. Hamilton had four weeks at Cylinder, Ia.

**DONORA, PA.**—S. Mick is in this district holding meetings.

#### CUBA

**HOLGUIN, ORTE.**—Vern Markle has seen considerable blessing of late. He carries on 13 Gospel meetings weekly and four Bible readings, in various places. Quite a number recently have professed to be saved. The first conference was held in this part of the island. About thirty came from the isolated mountain district where Arnold Adams is now labouring. These brethren were soaked to the skin four times while walking down the mountain. But they report a most happy conference characterized by much prayer. Brethren Smith and Leighton came to help in the ministry. While the conference was in progress, the cyclone which later hit Canada was reported heading in their direction. Special prayer was offered and they heard that the cyclone changed its direction almost at right angles, an almost unheard of thing. Brother Markle's address is now, Calle Septima s-n, Reparto, Peralta, Holguin, Cuba.

#### CONFERENCES

**HADDON HEIGHTS, N.J.**—The Camden Assembly's annual conference will commence, D.V., with a prayer meeting in the Gospel Hall, 915 N. Front St., Camden, on Dec. 31 at 8 p.m. and continuing Jan. 1 and 2 in the High School, Haddon Heights. We are looking to the Lord to teach us "The good and the right way." Corr. A. W. Wilson, 5038 Clayton Ave., Pennsauken 8, N.J.

**MONTREAL, QUE.**—We purpose, D.V. having our annual conference, with prayer meeting Dec. 30, in the hall, 821 Ogilvy Ave., Friday, Saturday and Lord's Day in the Town Hall, Town of Mount-Royal. Corr. W. E. Reid, 25 Highfield Ave., Town of Mount-Royal, Que. Please note—the week night meetings are now, Tuesday prayer meeting, Thursday, Bible reading.

**LOS ANGELES, CAL.**—We purpose, D.V., having our annual conference in the Gospel Hall, 1231 West Jefferson Blvd., with a prayer meeting Dec. 30 at 7.45 p.m. and continuing Dec. 31, Jan. 1 and 2. Servants of the Lord, preaching and walking in the "old paths" will be welcome. James Parr, 2614 So. Harcourt Ave., Los Angeles 16, Cal.

#### WITH CHRIST

**SOUTH RIVER, ONT.**—Our brother Wm. Good, of the South River assembly was called home suddenly. He took part acceptably in the Lord's Day morning meeting, and the following day went to work in the bush. A tree fell upon him and he was suddenly taken away, "absent from the body and at home with the Lord." He leaves a widow and five children; the oldest, twelve years of age.

**HAMILTON, ONT.**—Mrs. Margaret Thompson, widow of the late Geo. Thompson, passed quietly into the Lord's presence, after a period of intense suffering, on Oct. 11, at the age of 80. She was saved sixty years ago in Larkhall, Scotland, and was in fellowship there until the family moved to Canada 30 years ago. For 22 years in the Old Land she was addicted to the ministry of the saints." Bro. Mervyn Paul spoke to a large company, and Bro. McCrory at the grave.

**SEATTLE, WASH.**—William Ferrier Annand went to be with the Lord, Whom he loved on Oct. 9th. He was born in Jerico, Scotland, in 1862 and came to the U.S.A. in 1885. He was saved and gathered out in Seattle in the assembly's early days. Brother Summers spoke at the funeral.